

# Living Inheritance and Contemporary Practice of Intangible Cultural Heritage —Take Intangible Cultural Heritage Flannel as an Example

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**Abstract:** With the acceleration of the modernization process, intangible cultural heritage is facing various challenges such as inheritance fault, intergenerational contradictions, cultural dilution and increased risk of commercialization. This paper takes the intangible cultural heritage Ronghua as an example to explore how the living inheritance of intangible cultural heritage in contemporary society can break through the traditional mode and build a development path to adapt to the new era. Through policy support, community participation, and the innovative mechanism of digitalization and cross-border integration, the intangible cultural heritage will continue to realize the living inheritance, so that the traditional culture can be creatively transformed and innovatively developed, and promote the intangible cultural heritage to glow with new vitality in the new era.

## 1. Introduction

Intangible cultural heritage as an important carrier of Chinese excellent traditional culture, its living inheritance and innovative development is an important issue in the field of cultural protection. As one of the representatives of Chinese traditional handicrafts, edelweiss has a long history and was listed in the national intangible cultural heritage list in 2006<sup>[1]</sup>. However, under the impact of modern industrialization and consumer culture, flannel art is facing problems such as the fault of inheritors and the shrinkage of the market. It is urgent to explore a living inheritance path in line with the contemporary context. In recent years, academic circles have carried out multi-dimensional discussions around the protection of intangible cultural heritage. The existing achievements mostly focus on historical sorting or static protection. The research on the living inheritance mechanism of handicrafts such as velvet is still insufficient, lacking in-depth analysis of contemporary practical innovation and audience interaction, and failing to fully respond to the adaptive challenges of intangible cultural heritage in the process of modernization.

This study takes the intangible cultural heritage flannel as a case to investigate the contemporary transformation path of its traditional crafts, focusing on the practical modes of design innovation, society, education and network communication, and revealing the internal logic and social dynamics of the living inheritance. At the theoretical level, it supplements the micro research on the living inheritance of intangible cultural heritage and deepens the cognition of the modern transformation of traditional handicrafts; At the practical level, it provides referential strategies for the protection of edelweiss and other intangible cultural heritage projects, and promotes the creative transformation and innovative development of traditional culture.

## 2. Development Dilemma of Intangible Cultural Heritage

### 2.1. Inheritance Fault

The living inheritance of intangible cultural heritage is essentially a cultural dialogue across time and space, and the intergenerational fracture in the process of modernization is making this dialogue

face the aphasia crisis. According to statistics, more than 70% of the national intangible cultural heritage inheritors are over 60 years old. Most traditional skills are difficult to attract young groups because of long learning cycle and low economic return. The inheritance chain of Nanjing velvet flower art is also experiencing a severe age gap. At present, there are only six inheritors in Nanjing who master the whole set of traditional techniques, with an average age of 67 years, and the youngest practitioner is 45 years old. The craftsman's unique skills of "ticking" and "sharpening" need more than 20 years' experience, while the young people generally lack the patience of meditation study. According to statistics, of the 128 traditional patterns of intangible cultural heritage Edelweiss stored in Lao Yi's brain, 37 are on the verge of being lost due to lack of inheritance. This inheritance fault will not only cause the loss of skills, but also easily lead to the vacuum of cultural memory.

## **2.2. Intergenerational Contradictions**

The wave of intelligence has aggravated the fragmentation of the inheritance field. The separation of modern lifestyle and traditional cultural context makes young people more inclined to pursue efficient and convenient consumption mode. The "slow work and meticulous work" characteristics of traditional handicrafts are in contradiction with the needs of fast-paced society. And old artists have cognitive barriers to e-commerce operation and social media communication. Although the young group has the advantages of digital technology, it is difficult to understand the empirical knowledge such as "Silk temperature" (silk processing feel) "finger rhyme" (modeling strength control) in the production of flannel. This two-way digital divide forms a vicious circle: traditional workshops are difficult to attract new generations due to lack of online exposure, and young designers lose the cultural authenticity of innovative products due to lack of technical understanding<sup>[2]</sup>. In the dilemma of intergenerational contradictions, the older generation of craftsmen adhered to the ancient method of "nine processes, one with many", but young apprentices often gave up halfway due to the boring training of "daily cutting and thousand petals". This contradiction not only stems from the difficulty of skill acquisition, but also reflects the fracture of the value demands of two generations.

## **2.3. Cultural Dilution**

The industrialized production mode has overturned the agricultural civilization soil on which traditional handicrafts rely, and mechanized products have impacted the market space of handicrafts with absolute cost advantage. Young people are more inclined to modern industrial products in their consumption choices, and this change in value orientation directly leads to the rupture of the traditional skill inheritance chain.

The weakening of cultural identity constitutes a deeper crisis. In the current era of the popularity of fast food culture, the young generation's cognition of traditional culture mostly stays at the symbolic level, lacking understanding of its spiritual core. In order to cater to the market, some intangible cultural heritage projects simplify the process or over package, such as the fast-food communication of "3-minute quick lacquerware" on the short video platform, which won short-term traffic, but digested the cultural depth of the technology. What is more worrying is that in order to cater to the young consumer groups, some designs replace the traditional images such as Phoenix and peony with cartoon images, reducing the velvet flower from a ritual object bearing auspicious meanings to ordinary decorations. The essence of this "de contextualization" reform separates the blood relationship between skills and traditional lifestyles.

## **2.4. Commercialization Risk**

In the context of technological innovation, although digital media has expanded the communication channels, the fragmented communication of short video platforms often reduces the intangible cultural heritage technology to performance, and dissolves its cultural depth.

In the field of intangible cultural heritage protection, commercialization is like a double-edged sword. The situation of Nanjing Ronghua reveals the erosion of cultural authenticity caused by excessive market orientation. This traditional skill, with silk as its soul, is being pushed into a dangerous situation of "form, spirit and dispersion" by the wave of mass production. In the time-honored workshops along the Qinhuai River, the "full silk inlay" process, which used to take more

than a month, has now been replaced with chemical fiber materials and mechanical film pressing technology in order to meet the orders of the scenic spot, making the velvet from the exquisite work of "inch brocade and inch gold" into a tourist souvenir on the assembly line. Capital intervention may lead to the excessive commerce of intangible cultural heritage and make it become a consumption symbol without cultural authenticity. 3D printing, AI generation and other technologies also pose a substitute threat to traditional processes, so how to maintain manual temperature in the wave of technology has become a new topic.

### **3. Innovation Dimension of Living Inheritance of Intangible Cultural Heritage**

#### **3.1. Dynamic Protection and Cultural Gene Continuity**

The vitality of intangible cultural heritage is reflected in its dynamic evolution in intergenerational transmission. Living inheritance is not simply copying the tradition, but through the continuation and adaptive transformation of cultural genes, making intangible cultural heritage glow with new life in the contemporary context. In the traditional apprenticeship system, the original scenes such as festival ceremonies and community activities provide the living soil for intangible cultural heritage. However, in modern life, traditional skills can activate cultural memory through community education, family interaction and other forms, so that intangible cultural heritage has a new living soil.

As a traditional intangible cultural heritage technique, velvet flower relies on the oral instruction of teachers and apprentices, but the inefficient inheritance method is difficult to adapt to the modern society. Nanjing has integrated the production of edelweiss into the public cultural service system through the activities of intangible cultural heritage into communities and campuses. So that the value of edelweiss is no longer confined to the viewing function of traditional ornaments, but integrated into people's life and entered the life of the community<sup>[3]</sup>. In order to truly realize the living inheritance of intangible cultural heritage, we also need to pay attention to the variation and innovation of cultural genes in the process of inheritance. For example, in the process of inheriting the velvet art, we can integrate modern design concepts to create works that are both in line with the traditional charm and have a sense of fashion, so as to attract more young people's attention and love. This innovation not only enriches the forms of intangible cultural heritage, but also injects new vitality into the inheritance of intangible cultural heritage.

The existence of intangible cultural heritage is essentially the dynamic continuation of cultural genes in intergenerational transmission. This continuity is not mechanical replication, but the inheritance of core values through adaptive transformation in social changes. The essence of dynamic protection is to build an open and inclusive ecosystem to maintain the vitality of intangible cultural heritage in contemporary life, rather than trapped in the static display of museums.

#### **3.2. Technology Empowerment and Communication Paradigm Innovation**

From one-way output to interactive participation, traditional media (such as documentaries and exhibitions) focus on cultural display, while new media realize two-way interaction through short videos, live broadcasts and other forms. For example, intangible cultural heritage inheritors demonstrate their skills through live broadcast, and the audience participate in creation through bullet screen questions, online customization, etc., forming a "cloud inheritance" ecosystem. And in the context of the rapid development of digital technology, it provides a means of communication for intangible cultural heritage to break through the limitations of time and space. Virtual reality (VR), augmented reality (AR) and other technologies can reconstruct the immersive experience scene of intangible cultural heritage, while the short video platform expands the audience through mass communication.

In addition, the audience is expanded through popular culture, and young audiences explore the history of velvet through bullet screen interaction, forming a communication chain of "film and television empowering intangible cultural heritage". The velvet headdress of the Qing Dynasty reproduced in the film and television play "Introduction to the Jubilee", with the help of the cultural output project supported by the policy, triggered a wave of textual research on traditional skills among

young audiences, and formed a cultural decoding chain of "watch explore spread" through bullet screen interaction.

Moreover, the social media platform has also become an important position for the dissemination of intangible cultural heritage. Microblogging, xiaohongshu and other social platforms have further widened the communication channels of intangible cultural heritage culture by sharing articles, pictures and videos related to intangible cultural heritage. At the same time, the e-commerce platform also provides the possibility for the marketization of intangible cultural heritage products. Intangible cultural heritage inheritors can open stores on the platform and in reality at the same time, sell handicrafts directly to consumers, and realize the combination of online and offline, which not only increases the income source of inheritors, but also gives more people the opportunity to contact intangible cultural heritage culture, and promotes the living inheritance of intangible cultural heritage.

### **3.3. Function Regeneration and Value Reconstruction**

In the era of farming, intangible cultural heritage is often a practical tool to solve the problem of survival - paper cutting to ward off evil spirits, herbal medicine to ward off diseases, and folk proverbs to give time. In the post industrial society, its core function turns to spiritual supply and cultural dialogue. Intangible cultural heritage is no longer just a "use of things", but a cultural medium connecting the past and the present. Traditional patterns decode Oriental Aesthetics in fashion design. Local operas reconstruct the relationship of viewing and performing through immersion theater. Solar term wisdom has become a spiritual anchor for urban people to fight against alienation. The transformation of functions is actually the upgrading of intangible cultural heritage from "survival skills" to "meaning carriers".

From the cultural, economic, social and other aspects, the value of intangible cultural heritage is undergoing a new change. From "necessities or ornamental items" to "souvenirs", from "local specialties" to "new currency", from "nostalgic symbols" to "governance tools", the function of intangible cultural heritage has also found new significance in the changes of the times. For example, during the Winter Olympics, the Edelweiss element was integrated into the award dress and hand flower design, echoing the sports spirit with the Oriental Aesthetics of "noble and elegant", and providing the cultural gene for modern civilization.

This reconstruction of function and value not only enriches the connotation of intangible cultural heritage, but also provides new impetus for its inheritance and development in contemporary society. Intangible cultural heritage is no longer limited to the traditional form and function, but through the integration with modern life, it shows a more diverse and vivid appearance. For example, as a kind of intangible cultural heritage, the production technology and aesthetic value of edelweiss have been interpreted and developed in the contemporary era. Designers combine the elements of edelweiss with modern design concepts to create works with both traditional charm and fashion sense, which makes the intangible cultural heritage of edelweiss glow with new vitality and vigor in the contemporary era. At the same time, this integration has also promoted the dissemination and exchange of intangible cultural heritage culture, so that more people can understand and love this traditional culture.

## **4. Multi Dimensional Path of Contemporary Practice of Intangible Cultural Heritage**

### **4.1. Community Participation: Grass Roots Practice of Activating Cultural Identity**

The role of intangible cultural heritage in contemporary communities has gone beyond the inheritance of traditional skills, and is gradually evolving into a compound social resource. This change is not only a response to the cultural rupture in the process of modernization, but also a reflection of the adaptability of intangible cultural heritage itself. For example, paper cutting, flannel production and other activities not only transfer skills, but also eliminate the atomization of modern communities and rebuild neighborhood trust through "hand-made social interaction". Some communities also integrate intangible cultural heritage elements into the Convention formulation, conflict mediation and other governance scenarios, such as transforming the traditional rules of

procedure into a community consultation mechanism and reducing governance costs with the help of cultural consensus. This mode of "promoting governance through culture" makes intangible cultural heritage a lubricant for community autonomy.

In the current situation of intensified population flow, intangible cultural heritage strengthens the sense of local belonging through symbol reconstruction. The community reshapes the collective memory through intangible cultural heritage activities, transforms the abstract cultural genes into tangible daily practice, and further externalizes the cultural identity into community cohesion. Especially in multi-ethnic areas, intangible cultural heritage has become a medium for cross-cultural dialogue and promotes ethnic integration through joint creation. In the "intangible cultural heritage into thousands of families" plan of the riverside community of Xixi street in Hangzhou, flannel works decorate the public space, residents participate in the production of courses, and handicrafts have become the media to enhance the cohesion of the community. Women in Yaxia Hui village in Qinghai Province have increased their participation in society through Edelweiss activities, and intangible cultural heritage has become the focus of cultural revitalization in ethnic areas. The activity of "enjoying intangible cultural heritage wonderful hand-made flowers" carried out by yaxia market town cultural station has made intangible cultural heritage skills the carrier of community cohesion through volunteers to guide residents to complete the processes of "cutting corners" and "passing flowers". Such practices show that intangible cultural heritage can activate community cultural capital through "localization". And intangible cultural heritage has also played a new role in the community. These practices are transforming intangible cultural heritage into a lubricant for social relations and providing new help for the community consciousness in the process of modernization<sup>[4]</sup>.

#### **4.2. Digital Innovation: Developing the Technical Path of Cultural Narrative**

The transmission of traditional intangible cultural heritage is restricted by the physical boundaries between regions and generations, and digital technology breaks this time-space cage. Intangible cultural heritage has shifted from the linear communication of word of mouth to the network communication ecology of multi node linkage: the short video platform transforms the skill demonstration into a digital tutorial that can be paused and replayed; Blockchain technology carves an unforgivable "cultural fingerprint" for each work; Metacosmic space creates inheritance fields parallel to the physical world. This transformation has upgraded intangible cultural heritage from "local knowledge" to "global cultural assets", and the dissemination process itself has become a melting pot of cultural reproduction.

Digitalization is deconstructing the new traditional inheritance chain of the trinity of "people, technology and things". The AI aided design system can analyze the composition of traditional patterns and generate derivative patterns that are not only in line with the aesthetic gene but also adapt to modern aesthetics. Motion capture technology transforms the craftsman's body memory into a data model that can be stored and copied. AR technology makes the static exhibits in the cultural relics warehouse "live" and reproduces the production scene in the virtual space. These technologies do not replace the inheritors, but reconstruct the new inheritance ecology of "human-computer cooperation" - the experience and wisdom of the old master and the computing power of the algorithm complement each other, and jointly guard the continuity of cultural genes.

Digital technology not only solves the problem of recording and preserving intangible cultural heritage, but also enhances public participation through interactive experience. The inheritance and dissemination of intangible cultural heritage have been promoted by the mainstream live broadcast platforms such as Douyin and xiaohongshu. The intangible cultural heritage inheritors of edelweiss can display the production of edelweiss through platforms such as dithering and station B, and the audience can participate in the interaction through bullet screen questions and live rewards, forming a "cloud inheritance" ecology<sup>[5]</sup>. Zhaoshuxian, a Nanjing velvet master, attracted tens of thousands of fans in his live studio, with online orders accounting for more than 40%. In the "cold dew · Edelweiss" activity of the Chinese Art Palace, participants simulated the scene of wearing Edelweiss in the court of the Tang Dynasty through VR technology, and immersive experience enhanced cultural perception.

The adaptive evolution of intangible cultural heritage in the rapid development of technological

civilization is to find a third space for cultural survival in the intertwined zone of digital and reality. When intangible cultural heritage can realize self interpretation and self-renewal with the help of digital technology, it has truly completed the breathtaking leap from "museum specimen" to "living civilization". The key to the future lies in the construction of a new Ecological Symbiosis of technological rationality and cultural spirituality.

#### **4.3. Policy Support: Build System Guarantee**

China's policy has built a legitimate space for non heredity. The intangible cultural heritage list system enables the originally scattered folk skills to obtain national certification, forming a full cycle management framework of "rescue protection inheritance innovation". Special policies such as ecological protection zones, inheritance allowances and intellectual property protection have built an institutional moat for intangible cultural heritage through legislation and financial support. This top-level design not only curbed the risk of cultural fault, but also incorporated intangible cultural heritage into the national cultural governance system, becoming a strategic resource to highlight cultural confidence.

Moreover, the policy reshapes the economic logic of intangible cultural heritage through tax relief, industrial support and other tools. Traditional handicrafts have changed from "emotional economy" to "creative economy". Intangible cultural heritage workshops, cultural and creative parks and other carriers have incubated new business forms such as "culture+technology", "intangible cultural heritage+cultural tourism" [6]. This market-oriented transformation has transformed intangible cultural heritage from a "cultural orphan" who needs financial transfusion to an industrial cell with self hematopoietic ability.

In addition, policy support is also reflected in the promotion of intangible cultural heritage education. The education department will incorporate intangible cultural heritage knowledge into the school curriculum system, and enhance students' cultural identity and cultural confidence by offering intangible cultural heritage courses, holding intangible cultural heritage exhibitions and cultural festivals. At the same time, the policy also encourages universities and research institutions to carry out Intangible Cultural Heritage related research, promote the deep integration of intangible cultural heritage theory and practice, and provide intellectual support for the living inheritance of intangible cultural heritage.

Policies have also played a positive role in international cooperation and exchanges. China has actively participated in international cooperation on intangible cultural heritage protection, and has strengthened exchanges and cooperation with other countries in the field of intangible cultural heritage protection by holding international intangible cultural heritage expositions and joining international intangible cultural heritage protection organizations. This not only enhances the international influence of China's intangible cultural heritage, but also provides a broad platform for the international dissemination of intangible cultural heritage techniques.

Policy support has played a vital role in the living inheritance and contemporary practice of intangible cultural heritage Edelweiss. The policy injects new life into the development of intangible cultural heritage Ronghua through mechanisms such as the identification of inheritors, special subsidies and workshop construction. Zhaoshuxian and other successors obtained official certification and financial support, and were able to systematically sort out the technical process; The intangible cultural heritage workshop has become a hub for the dissemination of skills, attracting young apprentices to participate; The integration of culture and tourism has also promoted the upgrading of velvet from handicrafts to urban cultural symbols.

#### **4.4. Cross Border Integration: Innovation Network to Expand Functional Value**

Through the functional transformation, from the cultural island to the ecological node, the traditional skills are disassembled into modern knowledge modules such as design thinking and aesthetic principles; Combining with technology, AR technology makes static patterns extend dynamically in virtual space, and blockchain technology builds a moat for cultural copyright [7]. This functional transformation has transformed intangible cultural heritage from a cultural island to an ecological node connecting tradition and modernity, East and West. The refactoring of intangible

cultural heritage's value, addition of multidimensional cultural aspects, and breakthrough beyond single-dimensional cross-border valuations lead to a composite system of aesthetic, economic, and communal values.

In the wave of cross-border integration, intangible cultural heritage flannelette not only radiates new life in the domestic market, but also shines brightly on the international stage. Through in-depth cooperation with the fashion industry, flannel elements have been skillfully integrated into various fashion items, such as handbags, scarves, shoes, etc., so that traditional skills can enter the world with a new look. These fashion products with intangible cultural heritage elements not only show the unique charm of oriental aesthetics, but also convey the profound connotation of intangible cultural heritage culture. At the same time, the intangible cultural heritage Ronghua also actively explores the integration point with the tourism industry, and attracts domestic and foreign tourists to experience and learn by creating intangible cultural heritage tourism routes and holding intangible cultural festivals. Tourists can watch the production process of edelweiss in close distance here, feel the unique charm of intangible cultural heritage culture, and deepen their understanding and recognition of traditional culture. In addition, the intangible cultural heritage Edelweiss also uses the Internet and social media platform for online promotion and marketing. By opening online stores, live selling, short video sharing and other ways, more people can understand and love this traditional skill. These innovative measures not only broaden the sales channels of intangible cultural heritage flannel, but also bring broader social attention and influence to it.

The practice of Ronghua reveals the deep logic of intangible cultural heritage evolution: the real integration is not cultural compromise, but the realization of value resonance through creative transformation. When intangible cultural heritage can not only take root in traditional soil, but also stretch out its cross-border tentacles to absorb modern nutrients, it will be able to harden stronger vitality in the cultural collision.

## **5. Conclusion**

This paper, taking the inheritance and practice of flannel art in the contemporary era as an example, explores the development path of intangible cultural heritage in the era of digital civilization, finds that it collides with modern civilization, constructs the modern translation mechanism of traditional cultural genes, and realizes the continuity of cultural life. It provides a highly enlightening practice sample for the living inheritance of intangible cultural heritage, which shows that the transformation of traditional technology into cultural capital can form an internal driving force for inheritance and innovation. The research focuses on the flannel technology, and the universality verification of other intangible cultural heritage projects is insufficient, and the research on the balance between large-scale industrial production and traditional technology is still shallow. In the future, a variety of intangible cultural heritage projects can be compared and studied to explore the mode of the combination of velvet technology and large-scale production, so as to promote the inheritance and development of intangible cultural heritage in a wider field. This paper takes the inheritance and practice of flannel art in the contemporary era as an example, explores the development path of intangible cultural heritage in the era of digital civilization, finds that it collides with modern civilization, constructs the modern translation mechanism of traditional cultural genes, and realizes the continuity of cultural life. It provides enlightening practice samples for the living inheritance of intangible cultural heritage, and shows that the transformation of traditional technology into cultural capital can form the internal driving force of inheritance and innovation. The research focuses on the flannel technology, and the universality verification of other intangible cultural heritage projects is insufficient, and the research on the balance between large-scale industrial production and traditional technology is still shallow. In the future, a variety of intangible cultural heritage projects can be compared and studied to explore the mode of the combination of velvet technology and large-scale production, so as to promote the inheritance and development of intangible cultural heritage in a wider field.

The ultimate proposition of intangible cultural heritage protection is how to make traditional culture obtain the vitality of sustainable development in contemporary society. The modern

transformation of edelweiss technology shows that when the traditional technology breaks through the static positioning of "heritage" and is transformed into cultural capital with production capacity, it can naturally form the internal driving force of inheritance and innovation. This transformation is not a compromise to tradition, but the awakening and rebirth of cultural genes in the context of the times. In the long river of civilization evolution, the essence of intangible cultural heritage protection is never to retain the fading sunset, but to cultivate a cultural light source that can penetrate time and space - not only to protect the brilliance of the historical sky, but also to illuminate the voyage to the future. The contemporary practice of edelweiss is the vivid reflection of this light of culture in the digital age, which indicates that the real living tradition always points to the future.

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