

The Dilemma of Non-hereditary Inheritance of Folk Literature in the Background of "Non-legacy" Era and the Living Protection Measures

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Abstract: With the development of the times, the progress of the society and the development of industry, every element in the traditional agricultural society has undergone certain changes. Non-hereditary inheritance also faces many tests and difficulties. Ultimately, the traditional agricultural society has changed. In the traditional agricultural society, folk literature is an extremely important part, and it is the emotional sustenance of people in production and life. However, after entering the post-infernal era, the non-genetic inheritance of folk literature faces many practical difficulties and dilemmas. This paper makes a simple analysis and discussion on the dilemma of non-genetic inheritance of folk literature and the protection of living conditions in the context of the “non-legacy” era.

1. Introduction

Folk literature is not unfamiliar to each of us. Its generation is the continuous inheritance and development of the traditional agricultural society and the crystallization of the wisdom of the working people. Such literature is a brilliant and brilliant aspect of human history, but in the process of social promotion. A series of changes have taken place in the traditional agricultural society, and the industrialized social products have gradually replaced the original traditional agriculture. The overall production model and lifestyle have changed, and the corresponding series of social elements will also change. In this way, in the context of the post-legacy era, non-hereditary folk literature has faced many difficulties in inheritance.

2. An Analysis of the Difficulties Faced by Non-hereditary Inheritance of Folk Literature in the Background of Non-Heritage Era

2.1 Obstacles to inheritance space

In the context of the non-post-modern era, the concept of inheritance has changed to a great extent. Inheritance is no longer about putting heritage on the list, but about putting classics in the cabinet of Tibetan scriptures. It is to protect heritage scientifically, reasonably and effectively, to further spread, utilize and promote it, and to enhance the support of its own academic theory^[1]. In this era, the more important of its own inheritance work is scientific protection and rational use, as well as cultural communication and academic support. Because of this particularity and the characteristics of the times, it is extremely important in the relevant inheritance work to maintain the vitality of literature and carry forward its own charm. However, the dilemma faced by the reality is that there is no way to improve the effectiveness of the overall protection work, and the inheritance space has been suppressed and hindered.

Folk literature itself originated from rural villages and working people. However, in the context of today's era, the popularization of urban construction and industrial construction is accelerating, and the construction speed is constantly improving. Such a series of reasons, so that the follow-up related work are facing more practical problems. Lost the inheritance, lost the inheritance space, and the inheritance of literature and culture was affected and hindered. The space in which culture

exists is affected, the place of existence is gradually reduced, and the flexible application and active protection inheritance become empty talk.

2.2 Disconnection of Inheritance Chain

The original inheritance environment has undergone a series of changes, further leading to the breakdown of the chain of inheritance. The inheritance of folk literature is not a story, a person or a group of people. This is the crystallization of agricultural society and national culture, and the wisdom and art of the working people^[2]. However, from a practical point of view, with the reduction of cultural inheritance space, the chain of inheritance is further cut off by the times. With the development of the times and the progress of society, the work of urbanization has progressed very fast, especially the Internet technology has greatly changed the mode of people's production and life. With convenient transportation and happy urbanization, many rural economies have not developed well. However, the situation of rural population loss is very obvious. Agriculture has been replaced by industry. The original family members have started light factories, and the overall society and people's production and lifestyle have changed. This change has further caused the loss of our traditional culture and has begun to have a new culture in the face of the new era. The traditional culture has been completely abandoned, and folk art and folk literature have lost their vitality in the traditional context. This is a chain reaction. As people's life patterns change, so does the society. These changes have further produced irreversible cultural changes. If the effectiveness of the overall inheritance cannot be compensated and improved in time, the non-genetic inheritance of folk literature will face the dilemma of disconnection of the inheritance chain, and further produce a series of problems such as cultural loss.

2.3 Damage of load-carrying body

Culture is embodied in every part of people's production and life. Especially for non-hereditary inheritance of literature, folk literature is the crystallization of human civilization, and it is also an important spiritual part of agricultural society. However, this is a manifestation, the most important thing is that the essence of culture is in people's production and life, not in a certain picture. However, people's production and life have changed, and a series of corresponding inheritance faces many problems. Such cultural inheritance often has its own characteristics. The way people pass it on from mouth to mouth leads to changes in people's production, life and society. The effectiveness of communication in the process of communication will face practical problems, resulting in the invisible folk literature being easily destroyed and forgotten by the industrial society. Such a form and such problems further contribute to the characteristics of the fragility of folk literature, and such characteristics make it impossible to protect the work. Because the carrier is the production and life of people, when people's production and life patterns have changed, the carrier will disappear, which will further promote the protection work and the inability to start. As the people's way of life has changed, folk literature is no longer a necessary and indispensable part of people's lives, and it has lost the indispensable meaning of people's production and life. The meaning of its own existence and the value of existence began to be forgotten by people, and they themselves came out of the vision of people's production and life.

In the final analysis, social changes and changes in agricultural society have caused great damage to the carrier of inheritance, which has led to the decline of relevant folk literature. The subsequent effective work cannot be reasonably improved. In the process of protection, due to the loss of too long, the development of protection work also faces many practical problems.

2.4 The inadequacy of living inheritance and protection

The term "inheritance and protection" is not unfamiliar to people. Culture needs protection, but also inheritance. However, nowadays the practical problem is that protection has been protected, but there are obvious shortcomings in inheritance. In the process of inheritance, we often only take into account its own economic value and other aspects, without really paying attention to cultural value. As a result, the work of inheritance and protection has become utilitarian, and the overall work of cultural protection has faced practical problems. At the same time, its protection and inheritance

work is completely out of proportion, lacking vitality and vitality. These contents are often very close to people's production and life, but after being protected. It is far away from people's production and life, and began to be sorted out into words, influence and other content, permanently sealed up, nicknamed "protection". Such blunt protection will also face many practical problems in its own inheritance. In addition, excessive economic development and economic utilization have turned such cultural inheritance into utilitarianism and become an important "chip" for upgrading the local economic level. Folk literature has also been further damaged. There is no way to make culture truly become a culture and realize culture. It is a target for developing economic growth points. Such a series of measures and problems have led to the predicament and problems of non-genetic inheritance of folk literature in the post-legacy era, which has further accelerated the loss of folk literature. It can be seen that it is necessary to continuously strengthen and enhance the effectiveness of the live protection measures for such content and enhance the practicality of the live protection work.

3. An Analysis of the Live Protection of Non-hereditary Folk Literature in the Background of Non-Heritage Era

3.1 Pay attention to restoring inheritance space and the integrity of cultural inheritance

Folk literature is an extremely important part of many folk cultures, which embodies the rich spiritual world of people when their material life is poor. Therefore, the related active protection work should not only protect the artistic form of cultural heritage, but also protect its own inheritance and living space, so as to ensure the integrity and vividness of cultural protection^[3]. From a practical point of view, the core of non-heritage protection and inheritance is to preserve the integrity of its own literature and culture, to inherit the original flavor, to ensure the flexibility and flexibility of the overall inheritance. Such folk literature is not a picture or a story, but a reflection of emotional and spiritual sustenance in the contemporary context. Therefore, in the process of carrying out relevant work, we should pay attention to the integrity, comprehensiveness and omni-directionality of our own literary heritage. We must pay attention to such characteristics, further carry out relevant work effectively, and enhance the integrity of its own protection and inheritance. The work of inheritance and protection should not only stay on the surface, but also need to be thoroughly and comprehensively changed. However, with the progress of society and the construction of urbanization, even if there is no way to completely protect the inheritance space. However, it is also possible to ensure the integrity of the inheritance space as much as possible, thereby enhancing the practical effectiveness of the relevant inheritance and protection work. At the same time, it should also pay attention to the reasonable and effective protection of a series of literary-related buildings such as the temples and temples, and the ancestral temples. The relevant content of folk literature must be given high priority. Enhance its own protection and protect substances related to folk literature. It is even a tree, a stone, and a well. In order to maintain the practicality of folk literature itself, it is very important to protect its related heritage and inheritance space.

From a practical point of view, if it loses its own reality, literature loses the contrast of the material world, and all subsequent problems arise one after another. The charm of folk literature itself has been greatly reduced, and people have gradually felt alienated from such literature. Therefore, it is very important to protect the integrity of its inheritance space and cultural heritage. In addition to paying attention to folk literature itself, we should also pay attention to the related products related to folk literature, so as to better enhance the effectiveness of folk literature itself. Strengthen its own rationality, enhance the influence of folk literature on the people, let its own influence return to people's lives, and resonate in the psychological aspect of the people, resulting in a sense of intimacy. Such protection work is also an extremely important part of the live protection strategy. It needs to pay a high degree of attention and practical attention, improve the effectiveness of relevant work, and change the awareness of traditional protection.

3.2 Actively Use New Media to Train Inheritance Groups

New media and other forms are not unfamiliar to people, such forms have greatly changed people's production and life, and a variety of colorful forms of entertainment enrich people's audiovisual. Because of this situation, folk literature and other aspects have been affected and suppressed, so it is urgent to actively use such channels to carry out effective inheritance and protection work^[4]. From a practical point of view, the protection and inheritance of culture need to have the characteristics of today's era, meet the needs and requirements of people in today's era, and further enhance the effectiveness of overall living protection. By using such methods and forms, it is possible to further cultivate a non-genetic group of folk literature in the context of the present era, and to form oral texts into texts, audio and video, and the like. This form makes great use of the network and makes use of the reading habits of the young people of the new era to further enhance the effectiveness of the overall inheritance and reading. Using the reading habits of netizens, the related content is made into pictures and audio-visuals, which is more vivid and vivid, and can also attract more netizens to pay high attention. In this way, the inheritance of folk literature satisfies the requirements of flexibility and viability, and enhances the overall inheritance and protection effectiveness of the whole. It can be seen that the active application of new media channels is very crucial. Only such a form is in the form of meeting the needs of the times. It is in the form of practical application and inheritance, dissemination and protection, so that its own various conditions can be flexibly enhanced to enhance the effectiveness of communication and inheritance.

3.3 Improving people's cultural pride and consciousness of cultural protection

Each region has its own regional characteristics and folk literature characteristics. We should actively publicize the relevant folk literature to the local residents. So as to further enhance residents' understanding and understanding of this kind of literature, awaken the folk literature memory in the hearts of the people, and effectively enhance their own cultural protection consciousness and cultural pride. Only in this way can we further flexibly inherit the whole, and make the inheritance and protection of folk literature more flexible and lively. It is necessary to let such literature return to people's lives, so as to better enhance people's learning and understanding of such content. An essential part of such a path is to constantly enhance the cultural pride of the people and the consciousness of cultural protection. It can be seen that the active protection countermeasures should focus on these three major points and further effectively carry out relevant protection and inheritance work.

4. Conclusion

As mentioned above, in the background of non-post-modern era, folk literature faces many difficulties in non-hereditary inheritance. We should break these difficulties and further effectively enhance the practicality of living conservation work. The folk literature will be excavated from the people, put on the people, and consciously protected, can enhance the integrity of its own whole.

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