

Study on the Protection of the Intangible Cultural Heritage of the Daur Nationality in the Process of Urbanization

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Abstract: The Daur nationality are one of the main ethnic minorities in the north of China. They have been enriched in the intangible cultural heritage in the long history. In the process of urbanization, the protection of the intangible cultural heritage of the Daur people faces a series of problems: the government is not investing enough, the inheritors are in danger of "fault", and the intangible cultural protection environment is lacking. The extrinsic value of "non-legacy" projects needs to be further explored. The propaganda platform is single, and it is difficult to form a national culture consciousness. Strengthening the protection of the intangible cultural heritage of the Daur in the process of urbanization requires many measures: the government leads, builds a good "non-legacy" protection work environment; trains the inheritors, avoids the talent gap in the "non-legacy" inheritance; builds a platform, To achieve effective publicity of "non-legacy" protection work; to do a good job of the live protection of "non-legacy" projects; to explore the external value of "non-legacy", in line with the characteristics of urbanization development.

1. Introduction

Intangible cultural heritage is an intangible and living cultural heritage handed down from generation to generation. Compared with the visually visible cultural heritage, the special form of intangible cultural heritage makes it more vulnerable in inheritance, such as a song, a dance, a craft in the generations of generations, once there is a fault of talent, then will face the fate of being drowned in the long river of history. The Daur ethnic group is one of the main ethnic minorities in northern China. It has been circulated in the long-term practice of production and life, and has a rich variety of artistic expressions, knowledge systems, ethnic customs, production skills, etc. These intangible cultural heritages have also become the Daur nationality. A label with its own characteristics. In recent years, the Daur people have actively declared "non-legacy" projects under the background of strengthening the protection of intangible culture in China, among which hockey sports, Wuchun, Rougegrad and Zahnal are listed as national intangible cultural heritage. Directory, in addition, Mu Ku Lian, Da Muer car making skills, Daur hunting knife making skills, Daur's residential building skills, Yadegen clothing and equipment, Hanika, etc. are listed in the Inner Mongolia Autonomous Region intangible cultural heritage list.

The Meilis District of Qiqihar City, Heilongjiang Province is the main gathering place of the Daur people in the northeastern region. In 2010, Zandale, Daur embroidery and the Tehran Festival in the Meris District became the third batch of provincial intangible cultural heritage projects. The protection of intangible cultural heritage is the main way for a nation to protect its own memory. Under the impetus of urbanization, the market law has marked the price tag for almost all cultural heritage, and some ethnic minorities are not only facing the promotion of urbanization. The danger of inheriting human faults is even more fascinated by the loss of ancient national memories. Based on this, the author explores the issue of the protection of intangible cultural heritage in the process of urbanization of the Daur people in the Meilis district of Qiqihar City, and explores measures related to the protection of intangible cultural heritage, with a view to the non-materials of ethnic minorities in other parts of China. The protection of cultural heritage provides a reference.

2. Merisda Daur District

In the Daur language, Merris means “the place with ice”. The Meris district is the only municipally-administered Daur area in the country approved by the State Council in July 1988. It is the only ethnic minority area in Heilongjiang Province with a small population. In terms of “non-legacy” protection, Meris District actively explores folk dances, folk music, national folk art, ethnic customs, national sports, etc., so that more and more people begin to understand Wuchun, Rougegrad, and Zha The Daur culture represented by Ndale and hockey.

3. Problems Facing the Protection of the Intangible Cultural Heritage of the Daur in the Process of Urbanization

Driven by the urbanization process, China's intangible cultural heritage protection work has been facing many problems. Taking the Daur as an example, the current problems in the process of inheritance of intangible cultural heritage are mainly reflected in the following aspects:

First, the government is not investing enough. “Non-legacy” protection is a meticulous and long process. It is not the completion of the project application. It can be completed by investing a large amount of money at a time. The protection of the project requires the construction of a cultural environment. For example, a “smear festival” requires a lot of money. The government’s investment in this area has always been in a state of “stretching”.

Second, the inheritor is in danger of “fault”. At present, the inheritors of most of the traditional skills of the Daur people are basically older folk artists. The hand-in-handed inheritance has affected the inheritance of “non-legacy” to a certain extent. In addition, the young people who grew up in the process of urbanization The first generation is also not interested in inheriting culture. For example, many young people prefer to play basketball and volleyball instead of the unique hockey competition of the Daur.

Third, the intangible culture protects the environment. Many intangible cultural projects can only show strong vitality in a specific social environment, and once they lose their environmental support, they can only slowly get rid of dust in museums, such as the Daur’s big car, which is the development of ethnic agriculture. Power tools, but in the process of urbanization, mechanized production gradually mentions traditional agricultural tools, and this unique car-making technique naturally loses the power of inheritance and continuity.

Fourth, the propaganda platform is single, and it is difficult to form a national cultural consciousness. In the new media environment, the objective reality of “the wine is also afraid of the deep alley” makes the Daur people lack motivation in the “non-legacy” propaganda. The traditional cultural festival lacks innovation in form, and it is difficult to attract the participation of local and foreign people. In the construction of the network platform, the lack of effective interactive communication limits the role of new media in cultural propaganda.

Fifth, the extrinsic value of “non-legacy” projects needs to be further explored. Although the Daur people continue to exert their efforts in the display of ethnic customs, tourism economic development, and cultural industry development, they still need more investment in exploring the path of economic development and cultural protection, thus reflecting the development advantages of the Daur people's unique characteristics.

4. Measures to Strengthen the Protection of the Intangible Cultural Heritage of the Daur Nationality in the Process of Urbanization

4.1. The Government Leads and Builds a Good "Non-Legacy" Protection Working Environment.

In the process of urbanization development, the market law makes it the basis of cultural value. If we simply rely on market considerations, these cultural heritages that cannot obtain economic benefits in the short term will inevitably be abandoned. This is the government should play a macro-control. Function, leading the development of “non-legacy” protection work, for example, in

June 2017, the Qiqihar Daur second group co-sponsored by the Meilis Daur District Committee of the Qiqihar City, the People's Government of the Merisda Daur District and the Daur Research Association of Heilongjiang Province The Kumuler Forum was held in the Meris District. The purpose of the forum was to promote the inheritance and protection of the Daur culture and to explore the cultural resources of the Daur people. Since 2006, the Meris District has declared ten non-legacy projects, including Daur. The family Hakumel and Uchin were listed by the State Council as the first intangible cultural protection list. It can be seen that under the impetus of the government, the Daur people can obtain a better development space in project declaration, theoretical research, and protection norm construction.

4.2. Cultivating Inheritors and Avoiding the Talent Gap in the Inheritance of "Non-Legacy".

In the protection and inheritance of intangible cultural heritage, talent is a crucial factor. The main reason for the existence of many "non-legacy" projects is the lack of inheritors. Based on this, in the development process of urbanization, the Daur should raise the attraction of the culture of the region to talents. For example, in 2017, the Merris area was designed to protect the embroidery culture of the Daur, and the Daur was held at the Hala New Village Tourist Reception Center. "Embroidery" training class, inheriting and innovating embroidery embroidery, embroidery, embroidery theme, embroidery modeling, etc., to excavate national folk embroidery artists, and promote this national treasure to be effectively protected in the development of urbanization, and to carry forward On November 12, 2017, the Merris District organized a Daur language training course to create an atmosphere of "study language and use Da language" to protect and pass on the national language and promote the sound development of the national language. In the cultivation of talents, relevant departments must not only dig out folk artists, but also cooperate with college education to promote cultural inheritance, so as to maximize the initiative of talents in cultural inheritance, and let the "non-legacy" protection work succeed.

5. Build a Platform to Achieve Effective Promotion of "Non-Legacy" Protection Work

5.1. Entering the Internet Age, Various Cultural Propaganda Methods and Propaganda Platforms Emerge One After Another.

This aspect provides favorable conditions for "non-legacy" propaganda, and on the other hand brings challenges to the "non-legacy" protection work. The increase in the risk of the loss of national culture. In the process of "non-legacy" protection, the Daur people should pay attention to the role of cultural propaganda and combine cultural means to achieve cultural penetration. For example, the Merris District Government has established an official website, which provides a detailed and comprehensive introduction to the Daur culture in the district, including "Mei District Overview", "History of History", "National Activities", "Culture and Art", and "Sports Activities". "Different modules such as "ethnic diet" and "national costumes", here we can not only have an in-depth understanding of the Daur's intangible cultural heritage projects, but also timely access to publicity notices of ethnic cultural activities in the district, as well as The government's efforts in the "non-legacy" protection work. This kind of advocacy with the times is of great significance to attract more people to understand and appreciate the culture of the Da ethnic group and to enhance the awareness of the people in this area to participate in the protection and inheritance of "intangibles".

5.2. Doing a Good Job of the Live Protection of "Non-Legacy" Projects.

The living protection is a special form of protection for the characteristics of the non-property cultural heritage. The protection of cultural heritage with a visual material form is relatively simple, and relevant departments can extend their preservation time by establishing protected areas and timely remediation. However, the protection of intangible cultural heritage is not the case. For example, the Ukrainian Ukrainian, Zahndale and other art forms will lose their original vitality if they remain in the museum in the form of words and images. Therefore, in the "non-legacy"

protection work, we should gradually restore the original face of cultural development, rather than being shelved in museums. For example, on June 3, 2017, the Daur people of Meilis District held the 33rd Kumula Festival on the prairie of Hala Xincun. The large-scale audio-visual painting "Damuer" was put on the stage and fully reproduced Haku. Many artistic forms such as Meile dance and Uchin rap, and this kind of living protection in the social and cultural atmosphere can truly reflect the original life consciousness and living state of the Daur people, and win the favor and recognition of the audience.

5.3. Excavating the External Value of "Non-Legacy" and Meeting the Characteristics of Urbanization Development.

In the process of urbanization, in order to realize the long-term development of the "non-legacy" protection work, local governments must combine the development law of the market economy, so that the "non-legacy" project not only becomes the original ecological record, but also should become a new economy. The growth point, tap its external value, to gradually get rid of the development of poverty of some ethnic minorities, and improve the initiative and self-confidence of participating in the "non-legacy" protection work on the premise of sufficient materiality. In the process of protecting the Daur people's "non-legacy" culture, Meris District is based on cultural characteristics and actively promotes the development of tourism resources. For example, in 2010, Meris District started to establish Changyi Agricultural Tourism Resort, with an accumulated investment of 11 million square meters. With a capital of 0.7 billion yuan, it has gradually formed a multi-functional tourist and sightseeing area such as a land scenic spot, a water park, a comprehensive reception area, a leisure fishing area, a strawberry melon and vegetable base, wedding etiquette, ecological picking, horse riding, camel riding, etc., for the local Daur people. Poverty alleviation and the "non-legacy" protection work in this area have opened up new avenues.

6. Conclusion

In recent years, with the continuous improvement of China's economic development level and the continuous progress of urbanization, under this development trend, the unstoppable phenomenon of "de-urbanization" has led to the local culture of some areas being crushed and abandoned. phenomenon. The erosion of local culture by urbanization is a serious damage to the intangible cultural heritage of all ethnic groups. As a multi-ethnic country, various ethnic groups have circulated a variety of intangible cultural heritage in the long historical development. These heritages are witnesses to the development of the nation and are the basis for trace the origin of the nation and explore the future of the nation. Under the conditions of market economy, the relationship between the promotion of urbanization and the protection of intangible cultural heritage has received wide attention from the society. Judging from the status quo of the protection of the intangible cultural heritage of the Daur people in the Meris area of Qiqihar City, the contradictions and conflicts between the two are obvious, that is, how to choose and appreciate the ancient memory and improve the material living conditions. For the exploration of these problems, experts and scholars have theoretically discussed from various levels. The local development has also put forward practical measures for the protection of intangible cultural heritage, and only in this way can the "post-appreciation period" be Gradually realize the integration between the inheritance of intangible cultural heritage and urbanization, in order to achieve the interaction and integration of urbanization and "non-legacy" protection work.

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