

## On the Integration of Traditional Intangible Cultural Heritage into University Teaching from the Perspective of Cultural Ecology

Haixia Cheng

College of Culture and Education, Changjiang Polytechnic, Wuhan, 430070, China

**Keywords:** Intangible Cultural Heritage; Cultural Ecology; University Teaching

**Abstract:** As an important part of the excellent culture of the Chinese nation, ICH(Intangible Cultural Heritage) is a deep core of Chinese culture and a precious spiritual home. As an important position of traditional cultural inheritance, school education should actively introduce traditional ICH cultural resources and devote itself to the important historical mission of traditional ICH cultural inheritance. School education brings traditional ICH culture into the school teaching plan, and carries out teaching purposefully and organized, which has a more scientific and standardized inheritance mode and basis than folk inheritance. By analyzing the principles of integrating traditional ICH culture into university teaching from the perspective of cultural ecology, this paper discusses the significance of integrating traditional ICH culture into university teaching, and puts forward the path of integrating traditional ICH culture into university teaching from the perspective of cultural ecology, with a view to promoting traditional ICH culture and developing local university teaching healthily.

### 1. Introduction

The university is the main position for inheriting the excellent national traditional ICH(Intangible Cultural Heritage) culture. As a high-quality educational resource, the integration of traditional ICH culture into university education practice is of positive significance for improving the humanistic quality and comprehensive quality of college students [1]. ICH is an invisible living culture passed down from mouth to mouth by human beings, and it is the cultural memory and spiritual home of the nation. However, with the advancement of globalization and modernization, the diversified original ICH is facing the severe challenge of convergence and disappearance.

Integrating ICH as a high-quality educational resource into all major links of university education and teaching is conducive to promoting the protection and inheritance of ICH. As an important position of traditional cultural inheritance, school education should actively introduce traditional ICH cultural resources and devote itself to the important historical mission of traditional ICH cultural inheritance. Then, as an important force for the protection and inheritance of ICH, universities should pay special attention to the cultural ecology in ICH inheritance, in view of the heterogeneity of their own university cultural ecology and ICH cultural ecology.

### 2. An analysis of the principle of integrating traditional ICH culture into university teaching based on cultural ecology

ICH bears important historical and cultural information, is a true witness of a period of history, and is closely related to the prosperity of Chinese culture. After years of practice in the protection of ICH, the concept of ICH protection in China has become more and more scientific, and the inheritance of ICH has gradually integrated with the development of China's cultural undertakings, and even become an important measure to cultivate the cultural values of the Chinese people [2]. Cultural ecology pays attention to the harmonious symbiotic relationship between technology, culture, society and human communication, especially the relationship and development law of "people-media-society-environment". The implantation of the word ecology brings the media into the natural and social environment that pursues orderly and balanced development, observes the correlation between people and the media, and discusses the influence of the media on human

cognition, emotion and value, which has a strong humanistic color.

For the inheritance of ICH, it is mainly to inherit its original ecology with stable attributes, and its contents include not only its essential attributes, but also its rich connotations generated in the process of symbiotic development with the space-time environment. Based on this, the following principles should be followed when carrying out ICH inheritance in universities: The first is the principle of integrity [3-4]. The inheritance of ICH should include all the contents of its original ecology as far as possible, and also include its derivative ecology. The second is the principle of objectivity. Ensure the objectivity and authenticity of ICH inheritance in universities. The third is the principle of innovation. In order to continue its vitality, we have to take extraordinary measures to protect it.

### **3. The significance of integrating traditional ICH culture into university teaching**

#### **3.1. Conducive to the inheritance of traditional ICH culture**

As an important part of the excellent culture of the Chinese nation, ICH is deeply hidden in the hearts of ordinary people. It is the deep core of Chinese culture and a precious spiritual home. The integration of ICH into university teaching can make the inheritance of ICH more systematic, standardized and scientific, which is conducive to the inheritance and development of national excellent traditional culture [5]. For example, Hubei Folk Dance Xuan'en "Shuashua", which is the most extensive and popular traditional folk art form in Enshi City and Xuanen County. It is mainly used in occasions such as celebrating the New Year, marrying men and women, adding a full moon and celebrating birthdays. The performance style is composed of two people, one man and one woman, dressed as men, singing and dancing, funny and witty, lively and beautiful, with many traditional aria and improvisation. The characters can enter and leave, one person can be multi-angled, and the lyrics can be long or short, leading the crowd, creating an atmosphere of singing and dancing. Universities can offer relevant professional courses and hire inheritors to teach students folk dance skills, so that they can be better inherited.

#### **3.2. More scientific and standardized inheritance of traditional ICH culture**

The inheritance of school education has the advantages of replication and large-scale promotion. The folk inheritance of traditional ICH mostly adopts the teaching method of master with apprentice and word of mouth, which is more suitable for cultivating the direct heir of traditional ICH art, that is, performers, in a small scale. Even if a folk dance culture art relies on the national economic support to cultivate a few inheritors, it will eventually be eliminated by society after a short period of narcissism without the support, love and understanding of its connotation [6-7]. Folk inheritance is characterized by minority and randomness, while school education is purposeful, organized and planned. School education brings traditional ICH culture into the school teaching plan, and carries out teaching purposefully and organized, which has a more scientific and standardized inheritance mode and basis than folk inheritance.

#### **3.3. Conducive to cultivating college students' aesthetic consciousness**

Universities are important bases for training talents, and talents are the key to protect and inherit ICH. As an invisible living culture, ICH's existence and continuation mainly depend on people. ICH also contains rich educational value. Integrating ICH into university education and teaching activities can not only promote university education and teaching, but also cultivate college students' awareness of protection and inheritance of ICH through university education and teaching. To let college students participate in the protection and inheritance of ICH, we can cultivate aesthetic mind, aesthetic ability and aesthetic interest by knowing and experiencing the rich beauty appeal of ICH, and then stimulate and strengthen the protection interest and creative impulse with the help of aesthetic consciousness.

#### 4. Integration of traditional ICH culture into university teaching from the perspective of cultural ecology

Universities have explored and practiced the inheritance of ICH from many aspects and angles. Some methods have been proved to be effective, and many methods have encountered bottlenecks. This paper tries to reiterate the inheritance principles of effective inheritance methods from the perspective of cultural ecology. Analyze the ways of inheritance that encounter bottlenecks, and explore new ways of inheritance. The path of integrating traditional ICH culture into university teaching from the perspective of cultural ecology is shown in Figure 1:

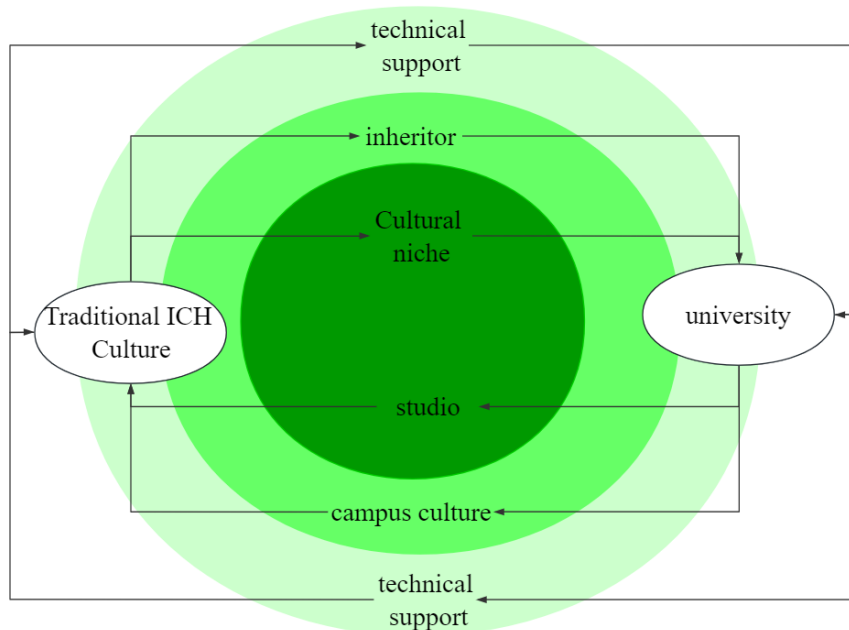


Figure 1 Integration of traditional ICH culture into university teaching from the perspective of cultural ecology

##### 4.1. Vigorously cultivate inheritors

In the Internet era, information circulation has established a new communication ecology for both the sender and the receiver with a decentralized open mode. Art communication depends on the media carrier. Artists mix personal imagination, thinking, emotion, cognition and other spiritual activities in the content of artistic creation, and rely on the media to complete the shaping of artistic forms. The inheritor is the living fossil of history and the foundation of ICH. Without excellent inheritors, the protection, inheritance and development of ICH can only be empty talk.

On the one hand, universities can actively take advantage of their own human resources, carry out targeted vocational training for rural surplus labor force, and cultivate craftsmen who can adapt to the current market economic system and modern aesthetic concepts, so that they can really devote themselves to the protection and inheritance of ICH [8].

On the other hand, local universities can cooperate with enterprises to set up related majors in universities according to the resource characteristics of local ICH and the talent needs of enterprises. The cooperation between universities and various parties not only ensures the practicality of university teaching, the advancement of technical level and the comprehensiveness of ICH inheritance personnel training, but also helps to realize the scientific inheritance of ICH, thus promoting the social and economic development in ethnic areas.

##### 4.2. Constructing a harmonious and symbiotic cultural niche

Cultural ecology emphasizes examining the process of information dissemination from the perspective of media environment. As an extension and cognitive tool of human senses, media exists in the communication chain established by disseminators and receivers, and is included in every link of information circulation and sharing. Niche is interpreted as the relationship between

unit groups or individuals and their environment [9]. Traditional media and emerging media can meet the information flow of audiences of different ages and cultural levels on different occasions, and the niche of traditional media cannot be underestimated or replaced.

The university offers ICH inheritance courses for ethnology, music and dance, journalism and communication, etc., to cultivate contemporary college students' awareness of protecting ICH folk dance from different disciplines, and simultaneously build related online resources to enhance the modern resource sharing ability between ICH inheritors and apprentices. Promoting the deep integration of traditional media and emerging media is an important measure to adapt to the current public communication pattern. Establish a media communication system that adapts to the new situation, maintain the harmonious symbiosis of cultural niche, cooperate with old and new media, and complement each other's niche advantages to create an integrated media era.

#### **4.3. Construction of ICH cultural studio for cultural ecological reconstruction**

The construction of ICH master studio is an effective method adopted by many schools in the inheritance of ICH with the main purpose of "learning". In the construction of ICH master studio, the reconstruction of cultural ecology should be put in the first place. In such an ecological environment, the teachers and students of the university and the inheritors of ICH have active interaction and emotional integration. On the one hand, ICH inheritors let teachers and students feel the cultural form of ICH-based ecology through ICH classes, ICH salons, ICH exhibitions and other activities. On the other hand, teachers and students help ICH inheritors to understand the value and practical significance of ICH with their broad horizons and innovative thinking, which has enhanced their confidence as inheritors.

Universities can cooperate with local community education centers to carry out "theme projects" activities, attract government departments, institutions and related enterprises to actively participate, and provide new opportunities for students to know and understand ICH. This can not only help universities to carry out ICH teaching, but also be beneficial to the scientific inheritance of ICH and the realization of university teaching objectives.

#### **4.4. Campus culture reconstructed by cultural ecology**

One of the important means for universities to cultivate students is to form a cultural "atmosphere" by using various campus propaganda methods, so that students can get education in a subtle way. To this end, we can integrate related ICH projects, protection regulations and laws into school newspaper, posters, newspapers, radio, internet and other publicity media; The existing forms of ICH can be integrated into various campus cultural festivals, national ICH protection days, libraries, museums and so on [10]. Let "protection" enter students' daily life, so that they can acquire a sense of "cultural consciousness" imperceptibly, and then actively participate in the protection and inheritance of ICH.

The biggest advantage of the university's integration into the ICH community to carry out ICH inheritance is that the ICH community already has a relatively complete cultural and ecological environment, and the possible disadvantage is that the inheritors immersed in it may not fully understand the value of ICH. Schools usually take the form of class-based collective teaching. Through collective observation, practice and discussion, students are more conducive to forming an atmosphere of mutual promotion, infection and communication, enhancing their national pride and love for traditional ICH, ideologically inspiring their sense of responsibility as the main force in the inheritance of Hubei Folk Dance Xuan'en "Shuashua" , and striving to become excellent performers, inheritors and educators of local dance culture. It is necessary to combine the artistic, cultural and scientific characteristics of ICH project with modern education through a more scientific and systematic curriculum, so as to cultivate and stimulate students' interest in ICH, thus continuing the vitality of ICH and promoting its sustainable development.

### **5. Conclusions**

ICH bears important historical and cultural information, is a true witness of a period of history,

and is closely related to the prosperity of Chinese culture. Integrating ICH as a high-quality educational resource into all major links of university education and teaching is conducive to promoting the protection and inheritance of ICH. Universities are important bases for training talents, and talents are the key to protect and inherit ICH. ICH, as an intangible living culture passed down from mouth to mouth by humans, its existence and continuation mainly depend on humans. At the micro level, the cross temporal and spatial expansion of content resources, the diversified extension of inheritance methods, and the integration of multiple forms of receiving carriers have formed a new situation of media communication competition and cooperation, providing a harmonious and balanced cultural ecology for the contemporary inheritance of traditional ICH.

### **Acknowledgements**

2020 Hubei Provincial Teaching Research Project for Higher Education Institutions: Research on the Inheritance, Development, and Teaching Practice of Hubei Folk Dance Xuan'en "Shuashua" (2020888)

### **References**

- [1] Yu Fuye. (2014). Study on the ecological environment of intangible cultural heritage protection and inheritance of traditional manufacturing skills in China. *Guangxi Social Sciences* (1), 5.
- [2] Meng Wei. (2022). Protection and inheritance of intangible cultural heritage from the perspective of cultural ecology. *Environmental Engineering*, 40(4), 1.
- [3] Yang Zhifang. (2014). Discussion on the protection of intangible cultural heritage from the perspective of cultural ecology. *Academic exchange* (4), 4.
- [4] Wu Dan, He Jifeng. (2017). Construction of the "subjectivity" inheritance area of non-legacy dance from the perspective of cultural circle. *Journal of Nantong University (Social Science Edition)*, 033(004), 105-110.
- [5] Wang Mi. (2018). live transmission and Development of Intangible Cultural Heritage from the Perspective of Ecological Aesthetics —— From the Perspective of Fanshanjiaozi. *Chinese Culture Forum* (5), 5.
- [6] Fang Lili. (2016). On the relationship between "cultural ecological succession" and intangible cultural heritage inheritance. *Art Observation* (7), 3.
- [7] Gong Wenhua. (2018). Study on the way of spreading Taoist feelings in northern Shanxi from the perspective of "non-legacy". *News lovers* (7), 4.
- [8] Qi Qingfu. (2011). Carrying out the Intangible Heritage Law and Inheriting the Excellent Traditional Culture of the Chinese Nation. *Northwest Ethnic Studies* (02), 21-22.
- [9] Yun Lv. (2016). Protection and Inheritance of Qingdao Intangible Cultural Heritage from the Perspective of Cultural Ecology. *Academic Journal* (3), 5.
- [10] Sun Yuchen,&Sun Wei. (2022). Research on Intangible Cultural Heritage Protection Based on Cultural Ecology Thinking. *Environmental Engineering*, 40(1), 1.