

Research on the Development of Handmade Papermaking in Zhubanqiao

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Abstract: Zhubanqiao handmade papermaking is a traditional skill in the historical development. Up to now, its daily life function has disappeared, but as the media of traditional culture, we need to study and protect it. When it comes to the protection and development of traditional crafts, we have to protect their characteristics and integrate them into modern life and value system in a gentle way without losing their essence.

1. Introduction

In the thousands of years of human civilization development history, paper, as the carrier of civilization, plays an irreplaceable role. However, with the development of information technology, traditional handicraft techniques, including traditional paper making, are dying out, and the traditional culture they carry is abandoned. When we talk about a strong and prosperous country today, in addition to economic development, the revival of culture is the source power of long-term development. If the media carrying culture have disappeared, how can traditional culture exist? Therefore, the protection of traditional culture is the first to protect and develop traditional crafts.

When it comes to the protection and development of traditional crafts, we have to protect their characteristics and integrate them into modern life and value system in a gentle way without losing their essence.

2. The construction of cultural ecology as the foundation

In the traditional society with less developed productivity, people have a strong ability to create things with their hands. Their hands enrich their connection with the world through contact and perception. However, as machine production expanded, the ability of the hands to create declined. In the past, people used to make clothes and furniture by spinning. Many things were completed by their own hands. Now, this kind of hard work of the body has been gradually replaced by machine production. Hard work is absent, the richness that the body should have also reduced. Social progress has not made people's ability to perceive the world exquisite and rich, and their ability to express culture enhanced, so the problem of cultural ecological imbalance can be reflected in individuals.

In terms of society, the industrial production started from Europe and America. From the industrial revolution to the modernist design, it has experienced several major battles between crafts and machines, such as the arts and crafts movement, the art nouveau movement and the art deco movement. In such a process, the traditional crafts and machine production have been well integrated. However, in China, the introduction of machine production only lasts for a few decades. In many cases, the technology is copied and the traditional process is destroyed by violence, leaving no room for the evolution between traditional process and modern machine production. In recent years, we often raise the issue of agricultural modernization, but always can not find a feasible way. Agricultural mechanization began in the United States, where vast tracts of dry land made good use of their combine harvesters, but only in a few areas of China. Neighbouring Japan, however, has long since mechanized its agriculture to suit its own conditions. In summary, we found that our solution to the problem is often "take doctrine", rather than based on their own tradition to extract suitable things, our life experience is completely useless. This is the imbalance of cultural ecology in the social level.

Since the opium war, in the face of western gunboats, americans began to seek various ways of saving the nation from subjugation, and at that time of the machine to the extent that unattainable, not only in the economic level, is above the level of ideology and morality, the original way of life, culture matters by rearranging, value system has been rebuilt. Traditional culture has been denied for many times, which has been unable to integrate into modern life as peacefully as Europe. When the west began to re-examine the value of machines and gradually began to pay attention to people's psychological feelings, even China could not solve the problem of food and clothing. When we have the material basis of life, the focus of value from the machine, material to people, heart transfer.

Today, the problem of machines has returned to technology itself, and culture has become the focus of attention. At this moment, the repeated mention of intangible cultural heritage seems to be the tipping point for the re-mention of cultural construction, and the issue of how to treat traditional culture is exposed in the intangible cultural heritage. In the last century, traditional culture was largely abandoned by us, and people took great strides to embrace modern life. Now, as intangible cultural heritage is valued by all walks of life, traditional culture will be cherished, and new cultural ecology needs to be established again.

3. Combined with regional characteristics of development

3.1 Regional characteristics of the Dai, Naxi handmade paper

Because be located in mountainous area, traffic, economy is not developed, people must make the appliance of daily life through both hands, our country southwest area is retained have more manual skill. As for the craft of handmade paper making, Yunnan has a large number of nationalities and a rich variety of plants, so there are many kinds of the craft of handmade paper making and the craft is complete. In 2006, the state council announced the first batch of national intangible cultural heritage list, the Dai, Naxi handmade papermaking skills are listed.

Dai people generally believe in the Southern Buddhism, villages have myanmar temple, the demand for shell-leaf, and now, because of the Dai handmade paper for raw materials, anti-corrosion and insect control, long storage, force tear not broken, become the main material for the Palm-leaf Manuscripts. In addition, Dai handmade paper is flexible and breathable, which is widely used in the packaging of Pu'er tea.

Dongba paper of Naxi nationality is made of the unique alpine plant yaohua in southwest China, which is slightly poisonous. Dongba paper can be insect-proof, moth-proof and anticorrosive, and can be preserved for thousands of years. Dongba paper production process is also different, a mixture of pouring and copying production process, so that the paper is very thick, can be written on both sides. In the past, Dongba paper was only used to transcribe scriptures and record Dongba culture. At one time, Dongba religion was regarded as feudal superstition and stopped production. Nowadays, with the development of tourism in Lijiang and Shangri-La, Dongba paper has been revitalized again. On the one hand, Dongba paper as the material developed a large number of tourism products sales, so that Dongba paper can survive; On the other hand, the establishment of Dongba cultural institute, in the form of cultural communication to broaden the development prospects of Dongba paper.

In addition, there is a folk invested rural public museum -- Gaoligong handmade paper museum in Longshangzhai village, Jietou township, Tengchong county, Baoshan city. As a new tourist destination, this museum is visited by tourists from all over the world, where they can experience the papermaking skills on the spot, spread the handmade papermaking culture in Yunnan, and drive the whole village to invest in the development of handmade papermaking.

3.2 The regional development strategy of handmade papermaking in Zhubanqiao

In 2009, Chongqing released the new bayu twelve scenic spots, ranked the first is the "ayi xiushui" located in Pengshui county, Zhubanqiao handmade papermaking is ayi river scenic area within the scope of development. Since 2007, when Pengshui county began to vigorously develop

the ayi river scenic spot, it began to develop Zhubanqiao handmade papermaking. However, these developments are still on the surface at present, which can not truly reflect the regional characteristics of Zhubanqiao handmade papermaking.

At present, tourists come to the ayi river scenic spot mainly to enjoy the high mountains and valleys, full of green bamboo, and experience the excitement of canyon rafting. Many people do not know the so-called "Cailun tribe hidden in the deep mountains". Therefore, it is necessary to establish the inevitable connection between the existing scenery and Zhubanqiao handmade papermaking, and present Zhubanqiao handmade papermaking in front of tourists in a cultural manner, so that tourists have a demand that they must see.

Looking back at the cultural value of Zhubanqiao handmade papermaking, blessing and festival can be developed as a key point. It is the pursuit of everyone to seek fortune and peace. By means of this auspicious meaning, the meaning of blessing for Zhubanqiao handmade papermaking is expanded, so that tourists can get the satisfactory experience of blessing and blessing. Spring Festival, Lantern Festival, tomb-sweeping day, Cailun hui, Guanyin hui, July and half, the double ninth festival is some important nodes, especially Cailun hui, Guanyin hui such festivals can be deeply ploughed, through tradition, with the help of tradition to create a new culture. In addition, the remodeling of festival culture is also a way to enhance the cultural identity of people in the region. Only the self-identity and self-confidence of one's own culture can be better spread.

4. Comprehensive innovative development

4.1 Innovation in the development of Japan washi

In the asuka era of Japan, papermaking was introduced into Japan through the Korean peninsula. By the nara era, large scale papermaking began in various parts of Japan. Up to now, the most famous types of papermaking are Tomiyama Yuezhong washi, Fukui Yueqian washi, Shimane Ishizawa washi and Izumo washi. Although it was introduced from China, but after coming to Japan after continuous innovation, until today, Japan washi still maintain the fresh innovation ability.

In papermaking raw materials, Japan in addition to the traditional Chinese hemp, grain, there are wild goose skin, Sam a. Goose vellum is called again in ancient times fei paper, smooth and transparent, the noble female of heian times can fold fei paper to put in the bosom to be called "bosom paper", use take dim sum, wipe cup dish, become the necessity of noble at that time.

There are also innovations in processing technology, such as pre-drying and post-drying processing. Water jade paper with watermark effect and world water paper with hollow out effect are made by dry pre-processing technology. The paper with special effects such as mould-dyed paper, folding and dyeing paper and wild wool gold and silver foil paper can be produced by using the technology of drying and post-processing.

In function, developed washi lacquer, paper plastic toys, washi lantern, paper clothing, lighting, washi tear painting, washi human and other novel forms. Known in Japan as the "idle sheet", it is made from paper and used as a tyre. Asakusa temple in Tokyo is almost the symbol of asakusa temple. Japanese paper plastic toys also once served as exquisite gifts for Mrs. Thatcher. Japanese paper clothes are cool to wear and can be washed in water. Japanese artists used wood and paper as creative materials, developed the art of tearing, and produced a large number of ornaments. One of the most mysterious stories about washi is that during World War II, Japanese people made thousands of hot-air balloons out of washi. One hot-air balloon floated to the US mainland with the help of wind, causing several young people to be killed and injured in the park, which became the only case of death and injury in the US mainland outside Pearl Harbor during World War II.

4.2 Innovative strategy of handmade papermaking in Zhubanqiao

When it comes to the protection of intangible cultural heritage, "active" inheritance is the most popular one. The most important thing for "active" inheritance is to keep its vitality and make it develop innovatively. There were several technological innovations in the history of Zhubanqiao handmade papermaking, but in modern times, the innovation ability was obviously insufficient, so

the development also stagnated.

With the development of the ayi river scenic spot, it is only a matter of time before the Zhubanqiao handmade papermaking is transformed into a tourist commodity. With Zhubanqiao handmade papermaking as the raw material to create a blessing significance, festival symbol, natural ecology and other types of tourism goods, to create paper mill development experience of Zhubanqiao handmade papermaking.

In addition, but also for technical innovation, innovation in the technical level, rich Zhubanqiao handmade paper varieties, categories, expand the value of function. Continue to explore the cultural significance of Zhubanqiao handmade papermaking, culture as a link between modern people and traditional culture. Combined with art to create high emotional experience to meet the rising emotional needs of modern people.

In addition, we also need to carry out inheritance and expansion, so that more people know and understand this ancient craft, which can be passed on through school education. Elective courses are offered in colleges and universities, and the skills of making paper by hand from Zhubanqiao are handed down in education. Through the understanding of the young people, the process, function for re-innovation.

5. Conclusion

When it comes to the protection and development of traditional handicraft skills, I think it is necessary to innovate in terms of technology and function. But more often, we should consider the protection of cultural production and social value, so as to ensure the vitality of traditional skills and establish a cultural ecological system to recognize and protect traditions. As the protection of traditional craft, the focus should be on the protection of traditional culture, sorting out its historical connotation, cultural concept and ideology, and then enriching its functions and forms on this basis, integrating it into modern creativity and value system without abandoning the core of traditional craft culture.

People's attitude and ideology towards the use and possession of craft and creation will have an important impact on the creation and process design. Not only "the text carries the way", "the poem expresses the aspiration", "the music expresses the image virtue", but also the thing carries the way, the speech aspiration, the image virtue. In the traditional Chinese creational thought, the concept of "things carrying tao" is often mentioned. Different from the western people who come and go straight, the Chinese people pay more attention to euphemism and implicit sustenance. On the creation-creation thought, the idea of "things carrying tao" is a rather important guiding thought. Therefore, the research on the cultural value and social significance behind the craft is becoming more and more important and urgent.

The reason why we should emphasize the inheritance and protection of traditional craft is that traditional craft is one of the important ways to inherit traditional culture and spirit. Traditional craft is not only a kind of labor, but also an artistic expression. Mr. Ye lang once said, "the folk craft tradition can show the spirit of Chinese culture, the inherent meaning of Chinese culture, and the core value of Chinese culture. After the rapid economic development in China today, culture will become the driving force for the following development. It is appropriate to extract nutrients from traditional crafts at this moment. To re-examine the function, culture, art and emotional value of traditional crafts, and to sort out the traditional context, is also the only way to construct the ecological system of cultural protection, so as to establish cultural confidence and cultural consciousness.

In the process of historical development, it has always been the natural law of "survival of the fittest". At the top of the food chain are animals with strong survival ability, and the animals with poor survival ability are always eaten. Zhubanqiao handmade paper must survive through innovation. However, in the rapid dissemination of information, the high expansion of material desire today, how to "out of the mud without dyeing" to maintain their true colors is a difficult thing. The same is true for the inheritance and protection of craftsmanship. The future development of handmade papermaking in zhubanqiao has its own advantages to rely on, which is the emerging

tourism development. However, in the pursuit of economic interests, how to stay independent and maintain its own characteristics is a point that needs to be paid great attention to.

To maintain their own characteristics, or need to study the culture, combing and summarizing their own context. Where we came from, what we experienced and where we went is a causal relationship. It is based on long-term cultural accumulation that we can become what we are today. We cannot discard history and culture casually. In this context of inheritance to explore their own development path, positive innovation so as to walk out of the development of their own characteristics.

People do not seem to feel an increase in happiness when cold and heartless technology is advancing rapidly. On the contrary, the symbiosis of security problems and distrust is growing. By this time, the handicraft was becoming more and more delicate. This has somewhat disappointed those who once relied on technology. Therefore, to think about the relationship between science and technology and happiness in a philosophical category, to re-understand the human hand and the five senses, and to seek for a change in the way of life is a prospect of technological research.

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