

Living Inheritance and Dissemination of Intangible Cultural Heritage in the Context of New Media: A Case Study of Yugur Intangible Cultural Heritage

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Abstract: *Intangible cultural heritage has been passed down from tradition to the present day, and as a living culture in the folklore, it plays an important role as a carrier for the transmission of national spirit and Chinese emotion, and also plays a pivotal role in maintaining national unity, social development and prosperity. However, with the development of the economy and the impact of various trends, the inheritance of intangible cultural heritage is facing unprecedented challenges and dilemmas. In this paper, we analyze the current dilemmas and challenges faced by the Yugur intangible cultural heritage through field research and a combination of questionnaires and interviews, and propose how to realize the living heritage and dissemination of intangible cultural heritage in the new media context.*

Keywords: *new media, intangible cultural heritage, living inheritance, Yugur nationality*

1. Introduction

"Cultural self-confidence is a more basic, deeper and more lasting force in the development of a country and a nation." The strategic vision of the "New Era" put forward by the 19th National Congress is based on the accumulation of the continuous historical civilization of the Chinese nation and the Chinese dream of the great rejuvenation of the Chinese nation, which has a profound Chinese cultural heritage.

China's intangible cultural heritage grows out of the background of Chinese folk culture, and is mostly handed down in the form of handicrafts and oral teaching, with the characteristics of locality and ecology^[1]. It is in a sense the root of our culture, which continues from the tradition to the present, and also as a living culture passed down in the folklore, which has various effects on our daily life, and plays an important role as a carrier for passing down the national spirit and Chinese emotions, and also plays a pivotal role in maintaining national unity, social development and prosperity and stability^[2]. However, in the new era, the inheritance of intangible cultural heritage faces unprecedented challenges and dilemmas, but also ushers in new opportunities. This paper analyzes the opportunities and challenges facing the intangible cultural heritage of the Yugur people through field research, and discusses how to better inherit and innovate the intangible cultural heritage by means of new media^[3].

2. Overview of field sites

This research was carried out in Yuxing Community of Sunan Yugur Autonomous County and Dacautan Village and Hongshiwo Village of Kangle Town.

Yuxing community is located in Huangcheng Road and Dahe Road in the northeast of the county, with a total area of 1.68 square kilometers. It is inhabited by eight ethnic groups, including Yugu, Han, Tibetan, Mongolian, Hui, Tu, Dongxiang and Manchu, with a total of 1350 households, 3380 people and 2325 permanent residents, including 985 Yugu, 1693 Han, 606 Tibetan, 19 Mongolian, 30 Hui, 43 Tu, 2 Manchu and 2 Baoan. It has three resident groups and is the largest urban community in the county.

Dacautan Village is located 80 kilometers east of Hongwansi Town, Sunan County. It is located in the hinterland of the northern foot of Qilian Mountains. It is adjacent to Hongshiwo Village in the east and Bayin Village in the west. There are 314 people in 116 households, 262 Yugur, 6 Tibetan, 45 Han, one Tu and one Mongolian. Dacautan Village is dominated by animal husbandry and is a natural village

with Yugur as the main ethnic group. The village has a profound cultural heritage. It is good at folk songs, wedding speeches, weaving browns, cutting horses, milking buckets, twisting lines, rolling felts and other folk literary and artistic specialties up to more than 100 people. It is a place with strong national characteristics and relatively complete inheritance of folk culture. In 2003, Dacatan Village was designated as a 'folk culture village' by the National Ethnic Affairs Commission. In July 2017, the village also built a 'village history memory museum', which objectively and accurately introduced the overview, ethnic origin, ethnic culture, red culture, religious culture, environment and ecological culture of Dacatan Village, comprehensively reproduced the development history of Dacatan Village, and focused on the deep cultural accumulation of Dacatan Village. It reflects the contribution of the people of Dacatan Village in enriching and deepening Yugur culture and jointly creating multi-ethnic civilization.

There are 267 people in 106 households, 221 Yugur, 3 Tibetan, 42 Han and 1 Mongolian in Hongshiwo Village. Animal husbandry is the pillar industry of the village. Because the village is located in the remote mountainous area, the herdsmen live scattered, and the production and life are inconvenient. The difficulty in buying and selling livestock products has always restricted the improvement of herdsmen's economic income. In recent years, the village party branch and the village committee have led the people of the whole village to improve the basic conditions, vigorously develop the pillar industries, accelerate the transfer of labor services, and take the Hongshiwo Monument as a point to gradually develop and utilize tourism resources. The development of the red tourism economy has continuously broadened the channels for increasing the income of the masses and has done a lot of work for the masses to get rid of poverty and become rich and strive for a well-off society.

3. Survey results and analysis

3.1. Basic situation

As shown in Figure1, this survey involves eight ethnic groups : Yugur, Han, Tibetan, Mongolian, Hui, Tu, Dongxiang and Manchu. In Yuxing community, Dacatan village and Hongshiwo village, 124, 48 and 48 questionnaires were distributed respectively. A total of 220 questionnaires were distributed, 219 were recovered, and 207 were valid, with an effective rate of 94 %. Male accounted for 55.6 %, female accounted for 44.4 %.

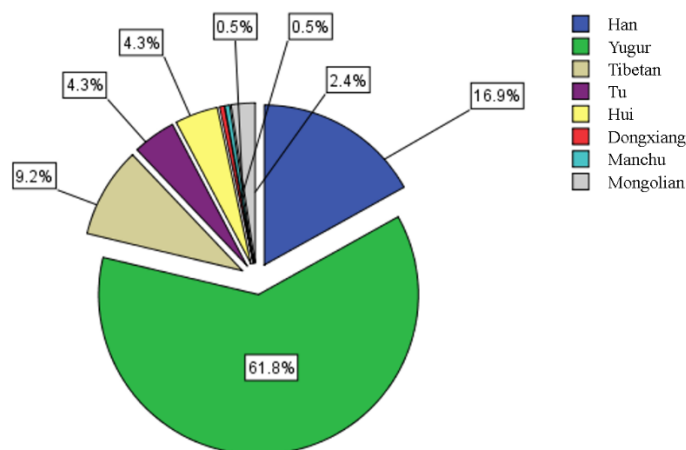


Figure 1: Ethnic distribution.

As shown in Figure 2 and 3, among the respondents in this survey, 13 % were under 19 years old, 15 % were 19-30 years old, 21 % were 31-40 years old, 23 % were 41-50 years old, and 28 % were over 50 years old. In terms of education level, there are 21 people without any education, 81 people with junior high school and below, 40 people with high school and technical secondary school, 61 people with college and undergraduate, and 4 people with master's degree and above.

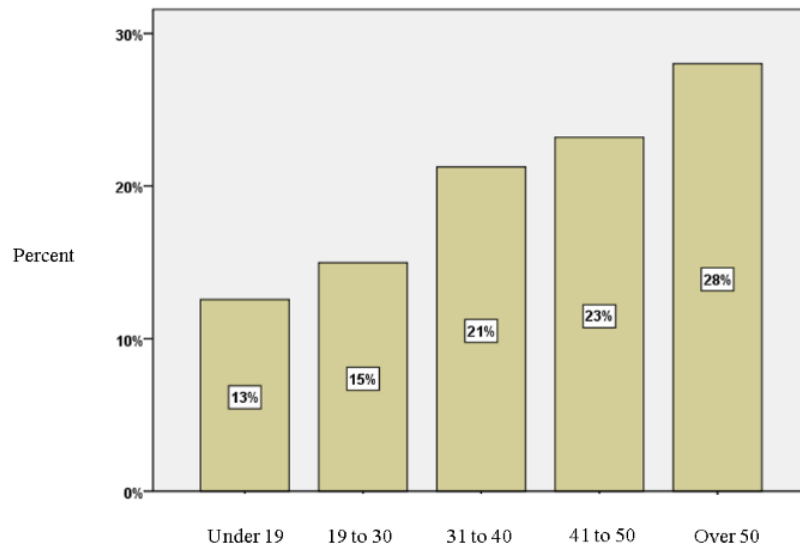


Figure 2: Age distribution.

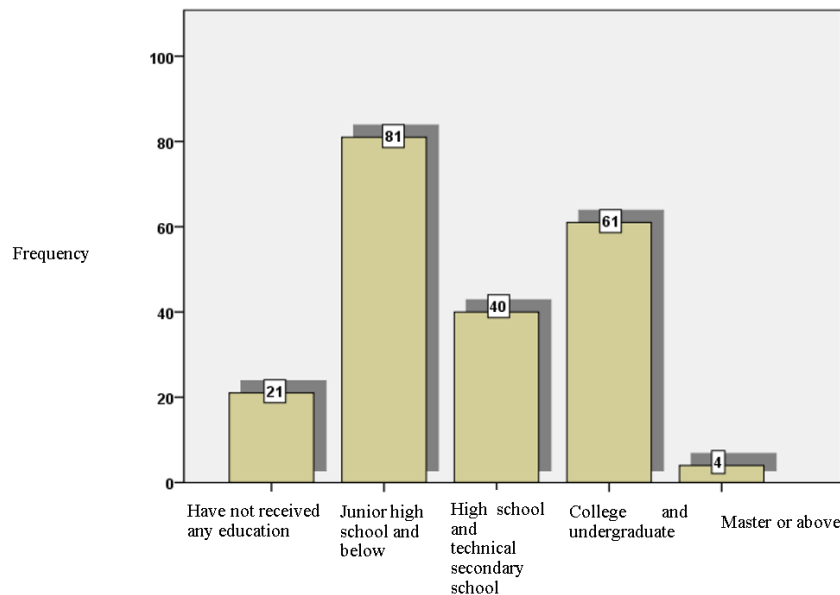


Figure 3: Education.

3.2. Analysis of Yugur intangible cultural heritage attitude

3.2.1. Knowledge of Yugur intangible cultural heritage

In the sixth question, the author set up 'Do you know Yugur intangible cultural heritage?' This question. As shown in Figure 4, only 14 % of the respondents said they knew very well, and 38 % and 45 % of them knew and understood a little, respectively. There were 3 % of the respondents who knew nothing, and most of them were foreigners. Thus, the current understanding of the Yugur intangible cultural heritage is not optimistic, which is particularly detrimental to the heritage.

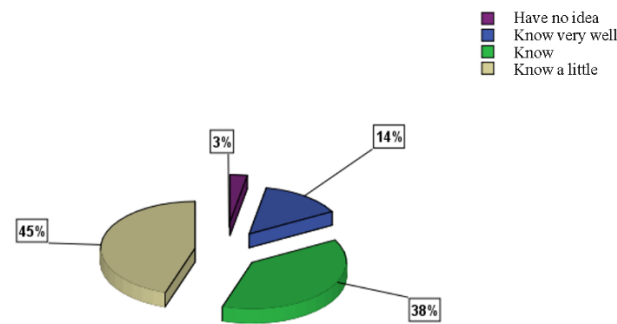


Figure 4: Understanding of Intangible cultural heritage.

3.2.2. Attention to Yugur intangible cultural heritage

By understanding people's attention to Yugur intangible cultural heritage, we can see people's attention to Yugur intangible cultural heritage. As shown in Figure 5, often concerned and more attention accounted for 67%, 28% of the respondents met to see, only 5% of respondents pay little attention. There are some intangible cultural heritage exhibitions held in July and August every year in the county and its surrounding areas. The high attention may be related to this factor.

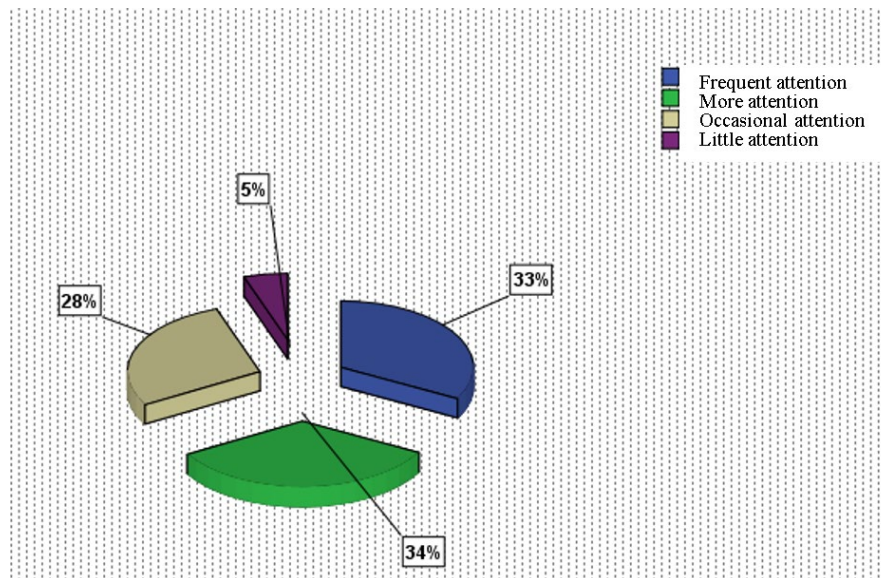


Figure 5: Attention to intangible cultural heritage.

3.2.3. Participation in Yugur intangible cultural heritage activities

Intangible cultural heritage activities play an important role in the inheritance and development of Yugur intangible cultural heritage. In recent years, Yugur intangible cultural heritage exhibition activities have become popular, from villages and towns to counties, from the province to the province and even abroad. These intangible cultural heritage activities make more and more people understand Yugur. As shown in Figure 6, there are almost 120 people who will participate and often participate in the activities, 76 people occasionally participate, and 10 people do not participate. People who actively participate in intangible cultural heritage activities have strong cultural self-confidence and cultural consciousness, hoping to promote the protection of intangible cultural heritage through their own actions.

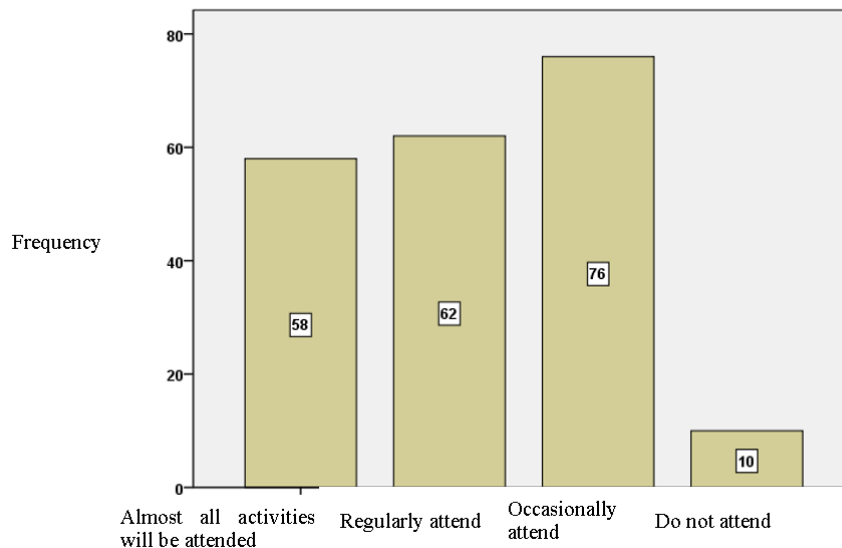


Figure 6: Participation in intangible cultural heritage activities.

3.2.4. Satisfaction with Yugur intangible cultural heritage protection

At present, the protection and inheritance of Yugur intangible cultural heritage are facing many problems, and various regions have taken some measures to protect intangible cultural heritage. So, how is the local people's satisfaction with the protection of Yugur intangible cultural heritage in the region? As shown in Figure 7, the survey found that the number of people who were very satisfied, satisfied and generally satisfied was 75, 100 and 27 respectively, and only 5 people were dissatisfied. It can be seen that the protection measures for Yugur intangible cultural heritage have achieved certain results and have been recognized by the local people.

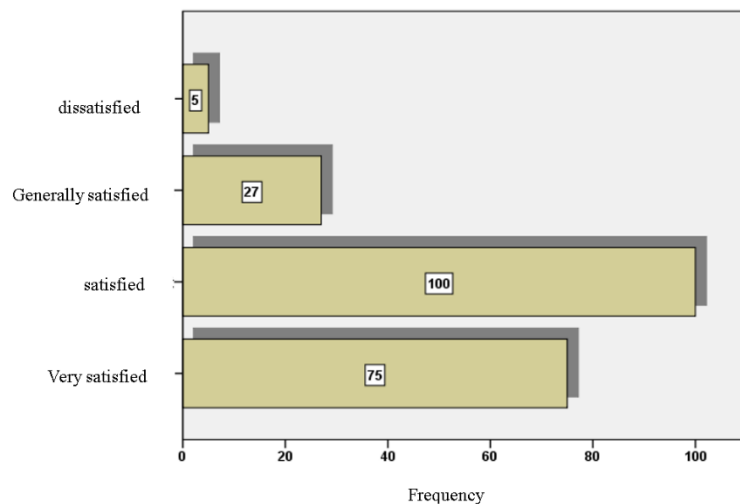


Figure 7: Satisfaction with intangible cultural heritage protection.

3.2.5. Analysis on the necessity of inheriting Yugur Intangible cultural Heritage

Table 1: Analysis of the necessity of inheriting intangible cultural heritage.

Statistical control					
N	Valid	207			
	Missing Data	0			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very necessary	146	70.5%	70.5%	70.5%
	necessary	58	28.0%	28.0%	98.6%
	Indifferent	1	0.5%	0.5%	99.0%
	Not necessary	2	1.0%	1.0%	100.0%
	Total	207	100.0%	100.0%	

As shown in Table 1, among the 207 respondents, 146 people think it is necessary to inherit Yugur intangible cultural heritage, accounting for up to 70.5 %. 28 % of the respondents think it is necessary, two Hui people think it does not matter and unnecessary, and one Yugur thinks it is unnecessary to inherit intangible cultural heritage. It can be seen that the vast majority of people support the inheritance of Yugur intangible cultural heritage, especially Yugur people. In addition, and Yugur living customs, religious beliefs and other aspects of similar Tu, Tibetan and Mongolian.

3.3. Ways and channels to understand Yugur intangible cultural heritage

3.3.1. Ways to understand Yugur intangible cultural heritage

When asked "How did you learn about Yugur intangible cultural heritage?", the author set eight options: "Television", "radio", "newspaper", "network", "intangible cultural heritage exhibition", "museum", "intangible cultural heritage inheritor" and "other", as shown in Figure 8, with their respective proportions being 18%, 7%, 5%, 13%, 15%, 18%, 19% and 4% respectively.

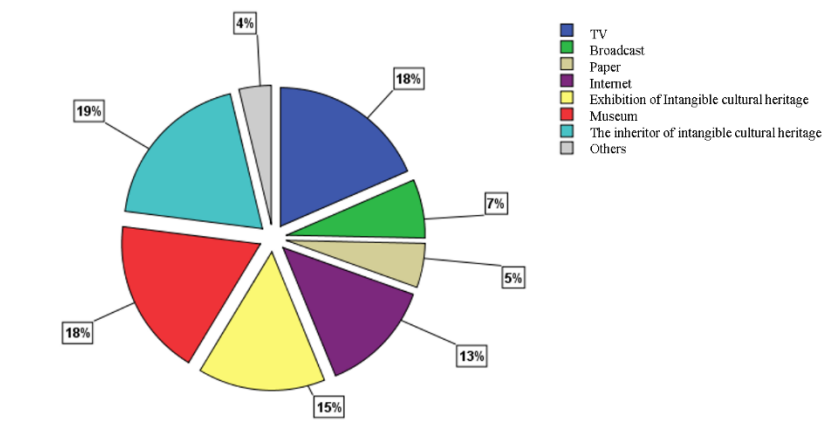


Figure 8: Ways to Understand Intangible Cultural Heritage.

3.3.2. Channels to disseminate Yugur intangible cultural heritage

In response to the question "How do you approve of spreading Yugur intangible cultural heritage?", as shown in Table 2, 92.2% of the respondents said to hold various exhibitions and activities (folk culture and art festival), 85.4% of the respondents said to film a documentary, broadcast on television, 75.7% of the respondents said to spread through the Internet new media platforms (such as Douyin, wechat, Kuaishou, etc.), A further 58.7 percent of respondents agreed with the distribution of pamphlets and posters.

Table 2: In favor of what way to spread Yugur intangible cultural heritage.

Case Summary							
Case							
Valid		Missing Data		Total			
N	Percent	N	Percent	N	Percent		
206	99.5%	1	0.5%	207	100.0%		
					Response		% of cases
					N	Percent	
ways	Make a documentary and show it on TV				176	26.8%	85.4%
	Organize various exhibitions (folk culture and arts festival)				190	29.0%	92.2%
	Distribute all kinds of materials, such as brochures, posters, etc				121	18.4%	58.7%
	Internet new media platforms (such as Douyin, wechat, Kuaishou, etc.)				156	23.8%	75.7%
	others				13	2.0%	6.3%
Total					656	100.0%	318.4%

3.3.3. The propaganda role of old and new media

In terms of the publicity of Yugur intangible cultural heritage by new media and traditional media, as shown in Table 3, 51% of the respondents think that new media is better than television stations and newspapers, 29.9% of the respondents think that traditional media such as television and newspapers

are better than new media, 12.3% of the respondents think that new media plays a similar role to television and newspapers, and 6.9% of the respondents don't know about it.

Table 3: Analysis of the propaganda function of old and new media.

Statistical control					
N		Valid		204	
		Missing Data		3	
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	New media is superior to television stations and newspapers	104	50.2%	51.0%	51.0%
	Traditional media such as TV and newspapers are superior to new media	61	29.5%	29.9%	80.9%
	New media plays a similar role to television and newspapers	25	12.1%	12.3%	93.1%
	have no idea	14	6.8%	6.9%	100.0%
	Total	204	98.6%	100.0%	
Missing Data	System	3	1.4%		
Total		207	100.0		

3.4. The crisis of Yugur intangible cultural heritage

3.4.1. The plight of Yugur intangible cultural heritage

At present, the inheritance and development of Yugur intangible cultural heritage are facing many difficulties, especially in language. As shown in Table 4, 91.3% of the respondents believe that many people do not speak Yugur, especially in county towns, and most villages still use Yugur to communicate, which shows that the living environment has a great impact on the language. There are also a considerable number of people who think that traditional customs have disappeared, and that social attention and attention are not enough, accounting for 57 percent, 49.3 percent and 47.8 percent respectively.

Table 4: Difficulties faced by Yugur intangible cultural heritage.

Case Summary					
Case					
Valid		Missing Data		Total	
N	Percent	N	Percent	N	Percent
207	100.0%	0	0.0%	207	100.0%
				Response	
				N	Percent
				% of cases	
	Soon to be lost or already lost	92	10.1%	44.4%	
	Traditional customs disappear	118	13.0%	57.0%	
	Many people do not speak Yugur	189	20.7%	91.3%	
	Government support is insufficient	53	5.8%	25.6%	
	Foreign culture and modern culture shock	88	9.7%	42.5%	
	A lack of money	76	8.3%	36.7%	
	Lack of effective protection and inheritance mechanism	99	10.9%	47.8%	
	Social attention is not enough	102	11.2%	49.3%	
	The protection mode is relatively backward	86	9.4%	41.5%	
others				8	0.9%
Total				911	100.0%

3.4.2. Cause analysis

Why does Yugur intangible cultural heritage face so many difficulties? There are many factors, as shown in Table 5. The main reasons are the aging of inheritors, the lack of participation of young people, the lack of public protection awareness, and the lack of complete protection and inheritance mechanism, accounting for 80.2%, 65.2%, and 60.9% respectively. In addition, there are policy, financial and environmental aspects of a variety of reasons.

Table 5: The causes of intangible cultural heritage dilemma.

Case Summary							
Case							
Valid		Missing Data		Total			
N	Percent	N	Percent	N	Percent		
207	100.0%	0	0.0%	207	100.0%		
					Response		% of cases
					N	Percent	
Reasons	The development of related industries is lagging behind				80	8.8%	38.6%
	Government protection is not enough				62	6.8%	30.0%
	Public awareness of protection is not strong				135	14.9%	65.2%
	Foreign culture and modern culture have great impact				83	9.2%	40.1%
	Lack of complete protection and inheritance mechanism				126	13.9%	60.9%
	Insufficient funds				68	7.5%	32.9%
	Legislation is not perfect				50	5.5%	24.2%
	The inheritors are aging and the participation of young people is not strong				166	18.3%	80.2%
	Intangible cultural heritage does not protect the environment well				79	8.7%	38.2%
	Law of historical development				48	5.3%	23.2%
	others				9	1.0%	4.3%
Total					906	100.0%	437.7%

3.4.3. Reasons why young people do not pay attention to intangible cultural heritage

Many young people do not have much interest in the study of intangible cultural heritage. As shown in Figure 9, 37% of the respondents think that the reason why young people do not learn intangible cultural heritage is that they have little contact with intangible cultural heritage, while a large number of respondents think that they do not have enough time and the dissemination of intangible cultural heritage is not enough, accounting for 49%. There are also factors that intangible cultural heritage is not fashionable enough and that young people do not know about it or think it is useless.

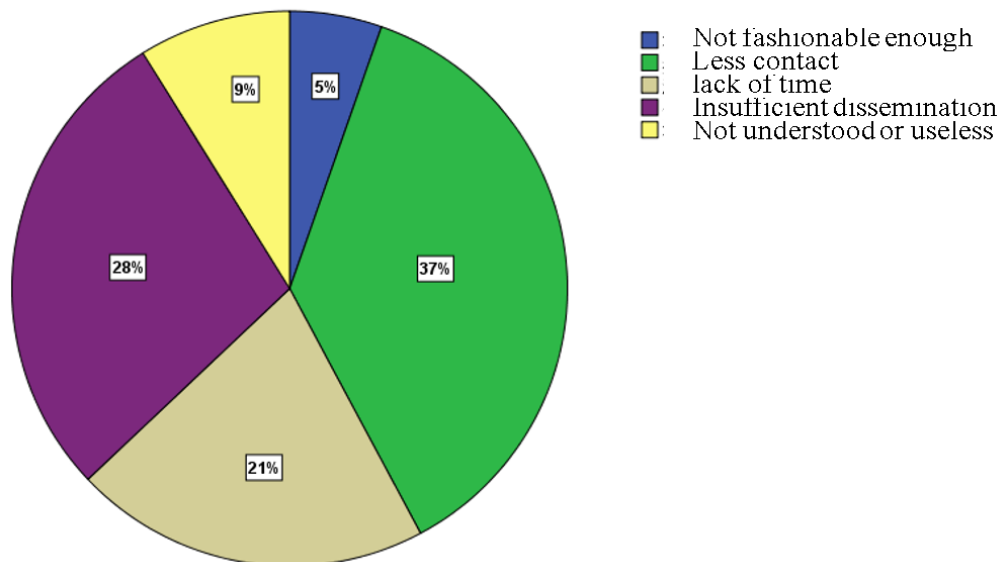


Figure 9: Reasons why young people don't study intangible cultural heritage.

3.5. The development prospect and direction of Yugur intangible cultural heritage

3.5.1. Content of Yugur intangible cultural heritage

The author selected 11 Yugur intangible cultural heritage items, involving national, provincial and municipal level. When asked "Which of the following Yugur intangible cultural heritage do you

know?" As shown in Figure 10, the respondents are familiar with the costumes of the Yugur ethnic group, accounting for 94.2%, followed by the folk songs of the Yugur ethnic group, the head shaving ceremony of the Yugur ethnic group, the Yugur ethnic group's sacrifice to Obo and the Yugur ethnic group's marriage customs. Many of the respondents had little contact with Yugur leather carvings, and some had not even heard of them.

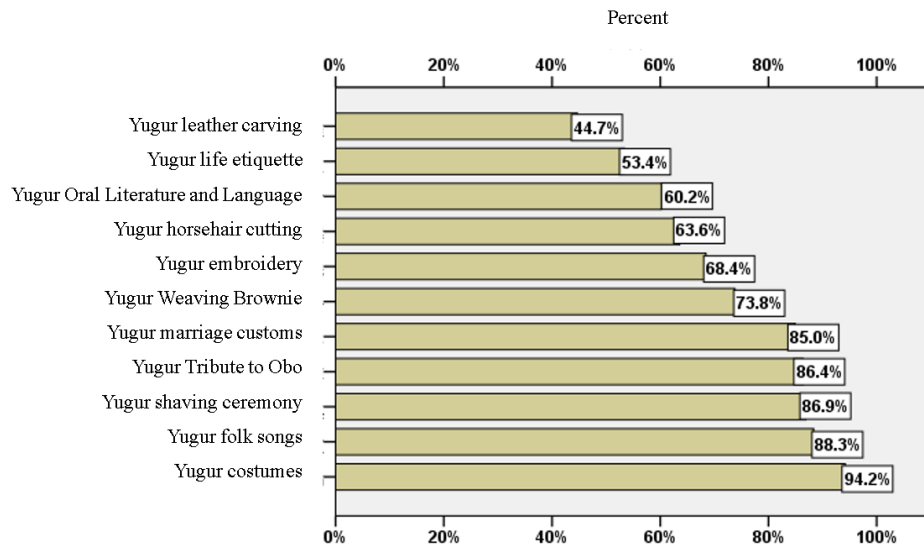


Figure 10: Yugur intangible cultural heritage.

3.5.2. Development prospect of Yugur intangible cultural heritage

Different people have their own opinions on the current development status of Yugur intangible cultural heritage, and they also have their own opinions on the development prospect of Yugur intangible cultural heritage. As shown in Figure 11, 34% of the respondents believe that the development prospect of Yugur intangible cultural heritage is very optimistic, and 39% of the respondents believe that the development road of Yugur intangible cultural heritage is still long, which may be related to the importance and attention paid to the protection of intangible cultural heritage in recent years. Some people have a negative attitude, the prospects are not good or not good at all accounted for 27%, they are very worried about the development of Yugur intangible cultural heritage.

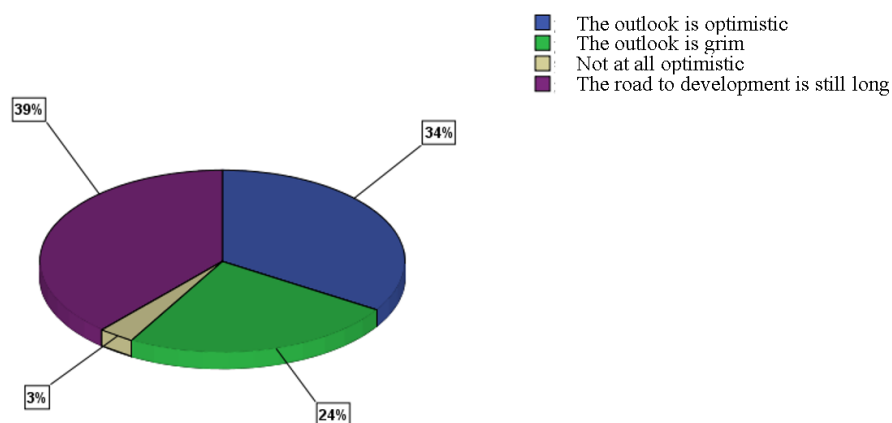


Figure 11: The development prospect of Yugur intangible cultural heritage.

3.5.3. Development direction of Yugur intangible cultural heritage

Should the development of Yugur intangible cultural heritage keep pace with The Times, keep the same or both? There is no consensus on this question. As shown in Table 6, 59 respondents (28.6 percent) said it is important to keep pace with The Times and 42.5 percent said it is important to keep the same.

Table 6: Analysis on whether intangible cultural heritage keeps pace with the times.

Statistical control					
Whether to keep up with the times					
N	Valid	206			
	Missing Data	1			
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	keep up with the times	59	28.5%	28.6%	28.6%
	Keep intact	59	28.5%	28.6%	57.3%
	Both are important	88	42.5%	42.7%	100.0%
	Total	206	99.5%	100.0%	
Missing Data	System	1	0.5%		
Total		207	100.0%		b

3.6. Protection, inheritance and dissemination of Yugur intangible cultural heritage

3.6.1. Local protection of intangible cultural heritage

When asked "Has the local government done anything to protect Yugur intangible cultural heritage?", as shown in Figure 12, 29% of respondents said that local exhibitions are held regularly, 32% said that local media is used to publicize intangible cultural heritage, 33% said that local activities related to intangible cultural heritage are held, and 4% said that local protection of intangible cultural heritage has not been done.

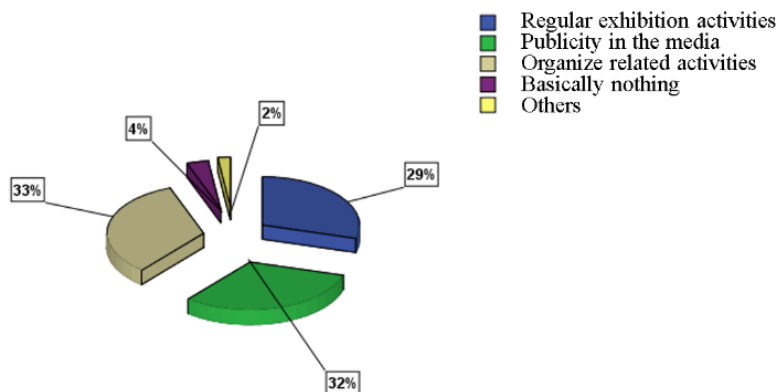


Figure 12: What has been done locally to protect intangible cultural heritage.

3.6.2. Measures to protect intangible cultural heritage

Table 7: Measures to protect intangible cultural heritage.

Case Summary							
Case							
Valid		Missing Data		Total			
N	Percent	N	Percent	N		Percent	
207	100.0%	0	0.0%	207		100.0%	
					Response		% of cases
					N	Percent	
Measures	Media intensify propaganda				170	16.1%	82.1%
	Government strengthens support				167	15.8%	80.7%
	Establish a scientific management mechanism				100	9.5%	48.3%
	Improve laws and regulations and incentive mechanism				88	8.3%	42.5%
	Attach importance to expert guidance and the construction of talent team				148	14.0%	71.5%
	Introduce advanced and scientific protection mode				107	10.2%	51.7%
	Improve the system of training inheritors				161	15.3%	77.8%
	Reasonable commercial operation of intangible cultural heritage				108	10.2%	52.2%
	others				5	0.5%	2.4%
Total					1054	100.0%	509.2%

3.6.3. Government measures to protect intangible cultural heritage

Table 8: Government measures to protect intangible cultural heritage.

Case Summary							
Case							
Valid		Missing Data		Total			
N	Percent	N	Percent	N	Percent		
207	100.0%	0	0.0%	207	100.0%		
					Response		% of cases
					N	Percent	
Measures	Encourage and reward active participation in conservation efforts				186	27.1%	89.9%
	Encourage local governments and civil teams to hold intangible cultural heritage activities and increase publicity				186	27.1%	89.9%
	The government should increase policy support for the cultivation of non-genetic inheritors				183	26.6%	88.4%
	The government set up a special agency to raise funds				124	18.0%	59.9%
	others				8	1.2%	3.9%
Total					687	100.0%	331.9%

It is hard to imagine life without the Internet, especially for today's young people, the Internet has become an integral part of their lives. As shown in Figure 13, 43% of people use the Internet daily, 25% of people use the Internet regularly and 23% of people use the Internet occasionally. Only 9% of people do not use the Internet, and most of these people are illiterate older people.

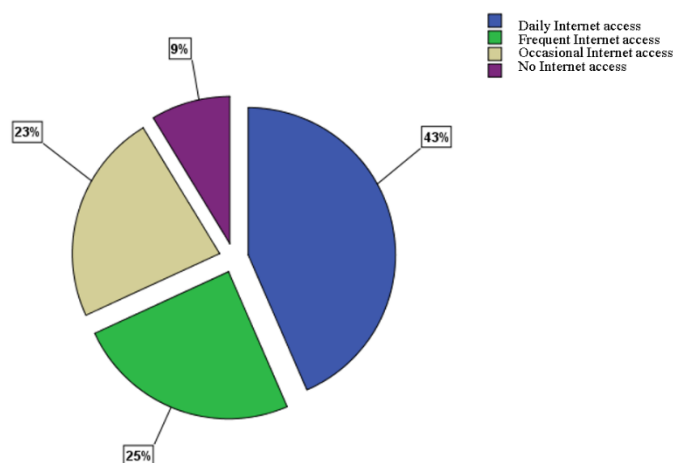


Figure 13: Frequency of mobile internet access.

3.6.5. Dissemination of Yugur intangible cultural heritage

In response to the question "How will you spread the intangible cultural heritage of the Yugur ethnic group?", as shown in Figure 14, 90% of respondents choose to use wechat, followed by Kuaishou and Douyin, accounting for 50% and 48% respectively, while QQ, Weibo and blog are significantly less popular. Both young and old people tend to use wechat as a medium, while Douyin and Kuaishou are more popular among young people.

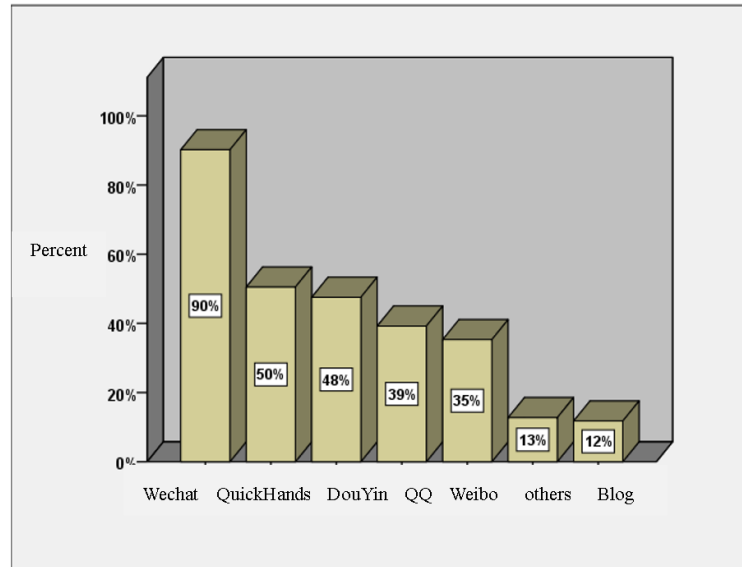


Figure 14: The dissemination channel of Yugur intangible cultural heritage.

4. Research findings and thinking

Firstly, the government policy is relatively perfect, the support is large. In terms of economy, the government will provide certain financial support for intangible cultural heritage activities and timely distribute subsidies to non-inheritors at all levels. Use "Internet +" to develop e-commerce economy and promote the development and dissemination of Yugur cultural and creative products. In terms of cultural communication, Sunan Broadcasting and broadcasting programs related to Yugur folk customs are still orderly under the circumstances of tight staff. Sunan Publishing, the wechat public account operated by Sunan County Financial Media Center, will publish relevant intangible cultural heritage activities and will not charge any advertising fees; The establishment of Yugur bilingual schools, employing bilingual teachers, realize the bilingual teaching of Yugur and Mandarin, and promote the oral dissemination of Yugur. In terms of infrastructure construction, the government organized and established "one museum and three centers", including the Yugur Museum and the non-heritage Center. The government has effectively promoted the development of Yugur intangible cultural heritage activities or folk customs activities, providing a solid and powerful backing for the living inheritance and effective dissemination of Yugur intangible cultural heritage.

Secondly, the development and progress of media technology provides technical support for the diversification of transmission forms under new media for the inheritance and dissemination of Yugur intangible cultural heritage. Under the circumstances of digital existence, people's media dependence is becoming stronger and stronger. At the same time, the new means of media communication in recent years have provided a new development path for the inheritance and dissemination of Yugur intangible cultural heritage. With the help of new media, Yugur intangible cultural heritage has been retained, developed and disseminated through wechat, Weibo, Douyin and other media in the form of pictures, texts and videos. During the investigation, the author learned that some CCTV teams planned to shoot Yugur documentaries in Sunan, and some local inheritors kept their own skills in digital ways. For example, Xiaoqin, a municipal embroidery inheritor, intends to preserve and inherit Yugur traditional embroidery patterns with the help of videos and real objects. In the Internet of things space, people can timely receive information about Yugur intangible cultural heritage or directly participate in the live broadcast of related activities through mobile phones. Face-to-face interaction is more immersive and can better reflect the national atmosphere.

Thirdly, people's awareness of protection and willingness to participate in Yugur intangible cultural heritage activities have increased. Under the impact of foreign culture and contemporary popular culture, Yugur intangible cultural heritage means that adhering to tradition is easy to lose the love of young people. As an important force in the inheritance and transmission of Yugur intangible cultural heritage, the majority of Yugur people hold an attitude of "inheritance and development" towards their own culture and folk customs. Therefore, for non-inheritors, they hope that Yugur intangible cultural heritage can be integrated with the trend of The Times and modern people's aesthetic taste in the process of inheritance and development. This point in the Fidelity clothing company clothing production and Yao Ao Er cultural creation on the embodiment is more obvious. [4]The organizers of relevant Yugur intangible cultural heritage activities also realized that under the impact of new media, people are more willing to receive fragmented information in a short period of time, so as to form a common meaning space with long-term impact on local Yugur young people or others.

Fourthly, the lack of new media professionals has affected the communication effect of intangible cultural heritage. Most people of Yugur ethnic group in Sunan County use new media by self-exploration, and then use new media to spontaneously spread the intangible cultural heritage of Yugur ethnic group. However, there is a lack of professional talents to carry out efficient dissemination of Yugur intangible cultural heritage. Professional new media talents will be better able to grasp the information demand and utilization of the Internet users what kind of ways to achieve the best communication effect, in the transmission process of yugur non-material cultural heritage of yugur's intangible cultural heritage to the propagated in the form of a popular Internet users happy, thus improve the influence.[5]In the interview, Yang Haiyan, the provincial inheritor of Yugur costume, mentioned that they have considered using wechat official account to spread Yugur costume, but due to lack of professional talents and management time, it has been put on hold for a long time. The deputy director of Sunan County Radio and Television Station also mentioned the influence of talent shortage on the dissemination of intangible cultural heritage in the interview.

Fifthly, fragmented communication leads to the lack of integrity in the dissemination of intangible cultural heritage. New media is characterized by fragmentation. Yugur people using new media to spread on intangible cultural heritage, is only part of spread of non-material cultural heritage, and only spread the external form of the intangible cultural heritage and a handful of people in the use of new media of yugur's intangible cultural heritage will be presented in the form of a finished appearance, and less involved in the spread of the spiritual connotation of intangible cultural heritage. This will cause people who are not particularly familiar with Yugur intangible cultural heritage to see some segments and still do not understand Yugur intangible cultural heritage.

5. Conclusion

As a unique ethnic minority in Gansu Province, the Yugur people have formed their own profound and splendid traditional national culture covering many fields, such as folk song culture, dress culture and living customs, during their long-term historical evolution and production and life. Through the understanding degree and attitude of local people on Yugur intangible cultural heritage and in-depth understanding of local folk culture through interviews, we have a basic grasp of the current status of protection and inheritance of Yugur intangible cultural heritage and difficulties. If the intangible cultural heritage wants to develop, the inheritance and protection of intangible cultural heritage must be properly carried out. The cultural heritage of a country is the memory of a country. People should not forget their roots, and the country should not abandon the cultural heritage, which is of great significance to the development of a country. The study of intangible cultural heritage in a region is not only based on archival documents, but also should pay attention to the combination of regional cultural characteristics, the status quo of intangible cultural heritage and its inheritors and the protection mechanism to realize the active inheritance and effective dissemination of intangible cultural heritage.

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