

**Protection & Development of
the Intangible Heritage of
the Ethnic Minorities with the
Background of Chinese Culture**

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I. Hard Situation of the Traditional Culture of the Ethnic Minorities

Over one hundred years, the number of people has been increasing sharply. The natural resources have suffered destructive exploitation and human cultural conditions, ethnic distribution and residential environment have been damaged. At the same time, the modern economy's booming promotes the acceleration of human cultural assimilation and destroys the traditional cultures to various extents. The destiny of ethnic minorities' cultures has become a worrying issue.

China is a country with 1.3 billion people of many ethnics. Ethnic minorities take up 8.4% of the total population, which is about 110 million. There are about 1.1 billion people of Han nationality, the biggest one, and four thousand of Hezhe nationality, the smallest one.

Although small in number, the ethnic minorities contribute their diversified and rich cultures to our national culture. Their cultures are precious heritage in the Chinese culture and the human culture of the world. As is limited by various conditions during the development of history, the ethnic minorities' cultures more reserve cultural marks of human existence. These marks can build up a history of human development as well as an evolution of our life culture. More importantly, as part of carriers of history and culture, they carry many unknown elements of life information, which is still a mysterious key for us to understand and explore ourselves.

At present, there are many mistakes in our discussing protection of the cultures of the ethnic minorities. On the one hand, we are more attracted by there rich folk customs and habits, and on the other hand, we divided their cultures into many pieces to study and use from various angles as we require. In this way the cultures of the ethnic minorities cannot be understood on the basis of integrity of matter and wholeness of culture and cannot get effectively protected. When the social development accelerates, they face an even faster loss.

The ethnic minorities in China mainly concentrate in border areas and areas without developed transport, most of which are poverty-stricken. At present the problem not only in culture salvage but more urgently in adequate food and clothing and self-supported economic development. To have adequate food is the most primary issue. The problem of human rights and autonomy, which the Western countries are focusing on, is too far away. To protect their cultures cannot be seriously considered at present also. To get rid of poverty and become rich is the emphasis in the development of minority ethnic area and development

and protection of cultures become unimportant and have no complete set of safeguarding measures. The ethnic minorities themselves and the government do not stress, and the cultural institutions understand but have no capability for that.

New economy comes, problem of food and clothing is solved, but the original ethnic cultures quickly disappear. The new culture brought by the new economy shocks the old economic and cultural systems. The young people walk along the new highways out of the close community into town and become new urban people (even the humblest ones). The first thing to be done after getting rich is to build new houses with modern materials and forms. Folk residence and mountain villages, which can generate cultural differences in the concept of original culture, are being changed quickly. For instance, when I investigated the unique nationalities of Dongxiang, Bonan, Salar and Tu in Gansu and Qinghai, the only house with 300 years of history belonged to two senior citizens who had no offspring and productive capacity and lived only on government alms. In this way the traditional yard and residential culture of their nationality were reserved. Contrastively, all the other folk residence and living environment was totally changed. And the saddest of all is that the only bit of such cultural relic would be lost with the two senior citizens' passing away.

There is an even greater impact speaking of traditional fineries of ethnic minorities. All the young people in the mountains have changed from traditional clothing to "leisure clothes" prevailing in the world. The "improved" ethnic fineries which have survived for tourism have basically lost the historical and cultural information of the original ones. The traditional textile culture is replaced by modern cloth. The traditional textile tools and methods, as carriers of the textile culture, have no longer practical value. Today, who would take several months or years to weave a rough cloth or make an article of clothing? Who would not like to choose convenient methods to replace the ones in the old cultures?

Therefore, it becomes essential to observe the laws of social development and to reliably protect the human culture heritage.

To protect space for human existence attaches importance to protection of ecological environment and maintenance of human original environment, in order to maintain a long-term complete ecological environment system.

II. Integrity of Ecological Environment

To protect the ecological environment also requires protecting both the tangible and intangible cultural heritage. During the process of taking measures to protect

the ecological environment, it has to be intentionally emphasized to protect the ethnic cultural heritage. Only when this is done can the ecological environment can be wholly protected.

As humans themselves are a part of the natural ecological environment, their living style and cultural behavior in various ecological environments should belong to one complete ecological environment system. To value the human carrier culture in the ecological environment system is to maintain the intactness of the circulation system of the biological chain. If one part is broken or the part of humans themselves is neglected, the whole ecological system will lose carrier for subject prevalence.

Humans' living environment has become very severe after thousands of years of exploitation. People have to flee away to avoid disasters. Following is the complete extinction of the regional culture attached to the natural ecology there. These characteristics of regional culture are just those separating standards compared with those of other regional cultures. Such as the Miao people living on top of mountains in Ziyun area of Guizhou Province, because of lack of water, they have all moved to the foot of the mountains where there is water. In this way, their traditional living style, behaviors and culture have been changed radically. They used to carry water from the foot of the mountain to the top but now they do not. And their body characters correspondingly change as well.

Another example is the nomads on the grassland, who used to proudly call themselves a nationality on horseback and their culture "horseback culture". But with desertification of grassland and excessive pasturing in recent decades of years, the grassland has been divided into fields and the Mongolian tents have become warehouses. Horses become a transport for visiting relatives and many nomads choose to live in houses. When the Mongolian tents disappear, the horseback culture and corresponding life style will also cease to exist.

On the one hand, people move from unsatisfactory areas to areas adequate for living, or, although the meadow is small, it can satisfy the living requirements of people and sheep. When changing these living conditions is an ultimate solution to help solve the problem of sufficient food, to get rid of poverty is a yearning for new life for everyone in property. Additionally, to get rich is very alluring for people's living desire. And the responsibility for protection of the original history and culture is not a compulsory obligation for everyone. Seen from another angle, for those nationalities that have to change their living environment and productive conditions, the new life symbolizes entry of new culture and a change of their own cultures.

The essence of the issue we are discussing today is, diversified cultures are production of human historical culture as well as heritage of modern humans. When we are facing modern economic integration, the modern cultural integration crisis brought along has aroused attention of cultural institutions and staff and they are actively adopting effective protective measures. However, although many nationalities emphasize again and again to preserve their cultures and characteristics, changes in the nature gives no alternatives to people. In order to survive, the nationalities have to take the nature's choice and to adapt their original life styles and cultural forms to the requirements of the "New Nature". This is a tragedy for humans. Over thousands of years of civilization and struggle against the nature, people have been longing to control and change the nature. But now, the nature has valiantly punished humans instead of being controlled. People have to obey the nature's laws of development to change their living conditions and culture forms. Therefore, in order to well protect human heritage to a large coverage in a short time, all people have to be mobilized for their awareness of participation and to be asked to value and preserve themselves. To learn to protect diversified cultures, people have to better treat their environment and living conditions.

At present, most of the 56 ethnic minorities mainly live in certain natural environments, which have bred many unique living and productive methods and thus various cultural backgrounds. Although the same nationality may live in a common large area and believe in the same religion, many cultural differences are generated because of various living environments and conditions, such as the many obviously cultural differences between Tibetans living in Lhasa of Tibet, Gannan of Gansu Province, and Kangba area of Sichuan Province. These cultural differences are the characteristics of various branches. And these cultural characteristics are marked with their living environment. These are the regional cultural characteristics bestowed upon them by the nature.

Now people have seen the crisis of natural deterioration and realized that to protect the nature is to protect their own living environment. However, people's attention and policies rest more upon protection of natural environment, forests and animals instead of that of human tangible and intangible cultures, because people see forests being chopped but they cannot see the intangible culture attached to them disappear. People think that it is trees that are suffering the crisis of existence, not human races. People concentrate protection of ecological environment on the pure "ecological environment" and include protection of cultural heritage to pure cultural administration, cutting the relation of

co-existence between the two, delaying and weakening overall ecological environment protection.

To comprehensively protect ecological environment is to comprehensively protect human cultural heritage.

Only people living in the ecological environment system collectively protect such “environment” with awareness, target and measures can this “ecological environment” be effectively protected and develop sustainably.

Man’s destruction surpasses that of any animal. Therefore, when promoting measures to protect the ecological environment, awareness of people living in this environment has to be taken into consideration. Protection of this ecological environment can only be fully achieved when they have realized that to protect the ecological environment is to protect their garden and their culture, and to guarantee their employment conditions and income.

It is unpractical to prevent people from developing or accepting new cultures who desire of introducing economy and culture from outside with an excuse of salvaging their cultural heritage when we are yet not ready to adopt measures to comprehensively protect their cultural heritage. They long to live an urban life, which is a normal basic requirement and progress in human development, let alone their real life is far from modern. These cultures from outside are fruits of development of civilization and can shorten the development of those nationalities in a primitive status. These nationalities need the new cultures and eagerly hope to keep up with other ethnic groups to lead a “good life”.

When the 21st century has come, no matter how remote areas we cover, as long as there is some modern information acquisition, the new generation people will show that they have known the outside world. Especially, television quickens the invasion of cultures from outside, plus large immigration of rural people to urban areas in recent two years, causing uncontrollable cultural assimilation and loss.

In order to protect the regional cultures of the ethnic minorities from overall changes, it has to be maintained that the ethnic minority group will not scatter. Only when the group stability of most ethnics is maintained can the integral culture and the original environment for such culture survive. Especially for protection of intangible heritage, if there are no certain groups to spread and inherit it, protection of the special “cultural groups” can only last a certain period of time. Once this kind of cultural groups have no integral life productivity, the cultural development of the whole will cease. An unsustainable culture cannot contain existing intangible cultural heritage and the cultural group will become a

tangible object which cannot carry on a cultural system as a life. This is the procedure of cultural extinction. Once people using this culture disappear, the cultural system attached to the group will correspondingly cease.

A unique cultural closure is necessary for cultural uniqueness and purity. Human behavior and culture in a certain period of time can be preserved thanks to such cultural closure. The cultural information and characteristics preserved in this way are the ideal living human cultures.

We are facing a challenge to salvage and help existence of the group before taking protective measures. We have to consider the importance of cultural heritage as well to help them live “very well”. We have to assist the government in making effective protective measures and plans for regional economic development. After the government and the mass have got some benefit from making use of their unique cultures, people’s awareness of cultural protection will be promoted. Only when the basic economic conditions for protecting these cultures are mature can we talk about effectively protecting the intangible cultural heritage.

Complete ecological environment guarantees the local economic sustainable development and is a condition for local cultural sustainable development.

III. Developing Economy While Protecting Culture

To develop ecological tourism and regional economy, it has to be well guided to protect the human cultural heritage.

The 21st century means a new society for competition and innovation. There is no space for survival if there are no unique innovations. The space for unique innovations is the space for unique cultures, which is necessary for struggle against other cultures for survival. The Chinese national cultural characteristics make China unique. The only thing that cannot be compared in the world is national culture, which is also independent and unique. And the unique culture of any nationality in China makes it unique among others. Therefore, to preserve the ethnic cultural characteristics of one’s own is to preserve the space for survival of one’s own and to be able to develop economy with characteristics of one’s own.

At present, ecological tourism has become a magic weapon for the areas “delayed” in development. It is taken for granted that “ecological tourism” promises benefit and future development. Certainly, the ethnic minorities in China have their own complete original and well-kept environment and unique natural resources and human cultures thanks to the natural conditions of their

residence. As people living in chaotic and polluted places long for this kind of place, the beautiful sceneries and natural customs are a source of economy development, a project which can generate obvious benefit itself. Because of poor industry, ecological tourism becomes the best resources to develop for these nationalities. Their choice is understandable by the government and people.

A lesson is that ecological tourism, as a pure economic source, wastes much of natural resources and greatly destroys the natural ecological environment. The original folk customs are driven away by new “bad culture” so that the sights are similar all over the country. Successful examples are quite few.

At present, many local ordinary people and governments have somewhat benefited from the “ecological tourism”. Therefore, driven by interest, counterfeit and poor-quality products are competing with the regional cultural products. The unique intangible heritage resource is used up ahead of time and false unique cultures are replacing genuine traditional unique cultures. The “new cultures” will evolve to new traditional cultures, throwing away the original ones.

The historical and cultural articles are sold, exchanged, remove or burned, with building of new houses and change in agricultural structure. Ordinary people are not the major force to count on. It is the government’s responsibility and function to understand the co-existence of economic development and cultural protection and to develop a route suitable for the survival of the nationality.

To protect tourist resources and to develop tourist economy are what we, as professionals in protection, have to cooperate with the government for. Only to help the local economic development with target, plans, conditions and organization can we achieve long-term effective use of “ecological resources” and protection of “human ecology” and “ecological environment”.

It is when the local government and ordinary people have been aware of protecting their own “ecological environment” that the conditions for sustainable protection of ethnic minorities’ cultural heritage can be guaranteed. With awareness of unique brand, they will cherish their cultural heritage unique among others.

IV. Primary Responsibilities to Be Assumed by the Government

The government has to develop cultures and economy with characteristic with clear aims, plans and organization. To maintain the sustainability of economic development means to effectively protect regional ecological resources local culture heritage and to make efficient planning, implementation and protection

for regional ecological resources.

The local governments are required to make plans for regional sustainable development, which should take protection of “ecological resources” as primary and to develop regional economy on the basis of effective protection as the second step. At the same time, in the initial stage of planning, significance of protecting cultures with local characteristics has to be fully realized and awareness of cultural brands with local characteristics has to be establishment. Therefore, during the process of implementation, it has to be reviewed from time to time whether the government has weakened protection of cultures with local characteristics and regional ecological environment while implementing the plan for sustainable development.

The “ecological resources” refer to human ecological environment with favorable natural ecological environment and residential ethnic groups. These two ecological environments are the “life environment” for the earth summarized by people after thousands of years.

Therefore, the local government shall take the responsibility for sustainable development as significant instead of seeking short-term interest, understand that protection of regional cultural resources is as important as that of regional natural resources and consciously include measures to protect cultural heritage into the plans for local economic development.

The unique culture and economy in the administrative regions do not have adequate conditions for sustainable development, which seriously wastes resources, hurts people’s activity and makes the local unique economy unvalued. It is a pity that while local unique economy is sacrificed, the unique culture in the area that should be sustainable becomes broken owing to people. Therefore, in the second economic revolution, the ethnic minority areas have to well select their way out and make their own plans for development.

We have some successful examples in the world such as Mexico, where protection of cultural heritage and local long-term economic development is combined. The Mexican government initiated “three combinations”, namely combination of relic protection and economic assistance, of relic protection and rational utilization, and of the country as the major force and the public as participants, which helped adjust Mexico’s economic development and made tourism the backbone industry of the country with good returns. While development was carried on rationally, poverty in many regions got controlled, regional economy boomed, the contradiction between culture and economy as

well as between protection and development got solved, and provided jobs to a large number of unemployed people.

We have successful examples as well. In May this year, the area between Yunnan, Tibet and Sichuan changed its name to Shangri-La. As the central government approved this, it means that both the central government and the local government have realized the value of such cultural brand, which represents a paradise on earth for people. To create such a paradisaic Tibetan cultural area and make people in this area rich is a new attempt in the tourist development of China's western areas.

With endeavor from various levels, 30% more tourists have visited Shangri-La this summer, resulting in obvious economic benefit. Both the local government and people there have realized that this is a precious commodity and they have to cherish and protect it well. People now actively participate in protection of ecological environment and the local ethnic culture, the "Tibetan culture" is preserved and perfected. They have only maintained the existing ethnic culture but also have explored much more. People have begun to wear the traditional Tibetan clothes again. All the beautiful sceneries contribute to your feeling that it is just your dream paradise on earth, the pleasure you have been pursuing.

To seek ways of protection and development of intangible heritage under the background of Chinese culture is the only way out for rational and successful protection. Establishment of "ecological museums" is an effective way to protect ethnic cultural heritage and to help economic development in the ethnic minority areas. Soga Ecological Museum in Guizhou Province is a successful representative, where the cultural environment, cultural status, living and productive methods of "Qing Miao" (a branch of the Miao nationality) have been successfully kept, contributing to local economic development.

Soga Ecological Museum encloses 12 natural ecological village systems into a whole cultural heritage protection range and protects the natural ecology of the whole region as a regional cultural environment. Its success will benefit developing countries and regions in the world.

To set up new culture view and value is the radical measure to solve the problem of human cultural heritage protection. The provincial government of Guizhou has benefited much from 7 years' experiment of ecological tourism and cultural uniqueness. In order to get advantageous, Guizhou Province has set up three ecological museums this year and included development of ecological museums with ethnic cultural characteristics in the plans for provincial development. The

example of Soga demonstrates the government's initiatives and activity in cultural ecological protection projects, a successful achievement in developing new measures to protect human cultural heritage considering China's situation.

Therefore, governmental action is the best force for salvaging cultural heritage and protecting ecological environment. This force has to be mobilized to protect and salvage tangible and intangible human cultural heritage in China.

V. Including Rescue of Intangible Heritage in World Heritage Protection

At present in China, identification and nomination of world heritage have been attached importance to by governments at various levels. But in some areas it is taken for granted that successful nomination of world heritage means extra money and whether the essence of world heritage lies in comprehensive protection of culture is quite another thing.

In the western area of China, the number of ethnic minorities is approximately 84% of the total 55 in China. It is where people of 46 nationalities dwell and where many original cultural types are kept. Some western areas are still close or semi-close and are less affected by cultures from outside. There are rich aboriginal cultures and customs as well as a complete cultural uniqueness. The people there are not only ones to count on for protection of human cultural heritage as they lack education and information. Not even ordinary people but also the local government may not know the importance of cultural heritage protection. More seriously, if protection is implemented with half-understanding, destruction will be promoted by such "protection". Conditional establishment of world heritage protection just refers to protection against this kind of situation. Scientific protective measures and methods have to be confirmed to follow the principles of protection.

Cultural heritage includes both tangible heritage and intangible heritage. For tangible heritage, as there are some regulations enacted by the government, destruction is not so serious. However, intangible heritage has never been emphasized. Plus some activities such as the Cultural Revolution and Throwing Away Feudal Superstition, a large amount of intangible cultural heritage has been wiped out and cut off from new generations. "Being cutting off from new generations" means the younger generations living in these areas will not know history and recognize the cultural behavior that used to exist there.

Establishment of world heritage protection is quite a substantial protective measure. However, for China, in the recent decade of years the successfully nominated heritages are mainly cultural relics and relic sites and human heritages

such as ghettos, life styles and production modes are not well protected with a situation of “many are responsible but none substantially is”. As so far China has not set up a special state organ such as a management committee for cultural heritage of ethnic minorities or regulations on protection of China’s cultural heritage of ethnic minorities. Planning, content and organization of nominations for heritage protection are fully depended on the local government. Their awareness and recognition decide the fate of the heritages as well as time for rescue. This is the embarrassing situation China is facing.

At present, as the academic and cultural institutions in China are never profit-making or powerful, it is not practical and secure to ask them to be responsible for organization of systematically salvaging regional cultural heritage in a large area. On the basis of establishment of world heritage protection, national professional protective institutions should be established to adopt effective measures to make various governmental departments and organizations realize the importance of protecting cultural heritage and intangible heritage of ethnic minorities in order to include China’s cultural heritage in danger in world heritage protection by world heritage organization, especially those small group cultures of ethnic minorities and their original cultural environment currently in danger. And the nationalities have to be educated and helped to value themselves and promote their awareness of cultural heritage protection. While we nominate world heritage, we should take the awareness for salvaging intangible heritage as primary. The relatively compact ethnic minorities’ areas with very small population and unique residence should be included in the “salvage”. In this way, during the process of nomination, overall protection and effective measures can be more systematically considered for heritage.

VI. Protection of Intangible Heritage Concerning Protection of Wizards, Folk Artistes and Oldsters

In the traditional ceremonies and fetes, the most important masters are the wizards, presbyters, artistes, and oldsters. They are the soul persons of the whole activity and their behavior represents communication between the gods and the earthlings. They are the genuine carriers and living fossils of intangible cultural heritage.

Most of the ethnic minorities in China have only speech to carry their cultures. History and technologies are passed down orally from one generation to the next, which are the knowledge fruit of their nationalities and can help them remember the source of their cultural behavior and help us record human spiritual activities. The carriers of such are the wizards, presbyters, folk artistes and oldsters. They

themselves are living history books of their nationalities. To connect the past and the future are their mission of life.

“Wizards” are intermediates between gods and earthlings. They are responsible for the connection between primitive people and the nature, between them and gods and ghosts, and between them and environment and animals. They represent gods on earth, so they are not only responsible for spiritual guidance but also for the development of civilized society. They have encyclopedic knowledge. In a word, they are the heads and souls of their race.

Wizards and presbyters carry down culture and civilization like in a relay race. After generations, the history, culture and development will become cultural epic legends and prevail in the nationality as their spiritual support and moral standards. They are “living” media in the culture carrier, interpreting historical and static cultural information, telling younger generations about history and culture, and keeping the race living on. These are their functions as genuine cultural messengers.

More cultural messengers are required to participate in orally carrying over history and culture. Thus folk artistes take the mission. As they do not represent gods, they may interpret culture and tell history in a popular way, making every ordinary person understand. For the development and history of a family, of course it is the oldsters’ obligation to pass them down. The Chinese saying “A father is to blame for his unfilial son” just tells about the responsibility for passing down traditional moral culture.

An oldster is a book, a carrier of some piece of history, life and culture. The oldsters keep his life in the time, repeating their stories and lessons to younger generations over and over until they finally pass away. This instinctive action is how human culture is passed down and continued. The younger generation will keep the old ones’ thoughts and behavioral ways into their own and express unconsciously in their cultural behaviors. Therefore, in the traditional Chinese moral education, family precepts have been very important. And that is why many people, great or common, will unhesitatingly praise their mother, father or who have changed their life principle when speaking of the one that has influenced him/her most.

Those people who guide, educate and change others’ behaviors, are just those with the most human cultural information and the most fine human qualities. They pass down tangible and intangible human cultural information as standard cultural carriers. That is also a capability and method of inheritance.

We rely more on writing when we keep certain history. Information recorded with writing may not be complete. When we study history, we usually add some of our subjective factors, let alone the history of those ethnic minorities without written records. To study the remote antiquity is similar. At that time the living wizards, presbyters, folk artistes and oldsters are very precious human culture heritage. They are living fossils.

Today's information society can help us fully record ourselves and our vanishing history. This is formation of new "relic" system, new cultural spirits and new cultural concepts.

We should organize an integral plan entitled "Record History, Culture and Ourselves". With funds, personnel and equipment from the world, government, enterprises and the public, wizards, presbyters, folk artistes and oldsters over 80 from various minorities and ethnic branches can be gathered in appropriate regions and some representatives may be chosen and we should adopt any possible technical measures to make them "survive" and "live".

To "survive" requires recording their body language, behaviors, emotions, etc., intentionally helping them recall certain scenes, processes and activities that ever existed and making them fully express their tangible and intangible conditions and culture in them.

To "live" requires permanently keeping the records. Once they are recorded with modern technologies, they are living in the form of information. Such information can be accessed, studied or reset. They will continue existing.

Here we shall record not only their life in the recent century, but also the intangible cultural heritage that has been passed down to them. In this way a "new relic form" can be preserved.

Saving them is saving our history in the past century and our cultural heritage. With this action plan, we shall change our cultural and historical ideas and make better use of our inventions and creations.

VII. Restoration of Traditional Ceremonies and Fetes Is Also Protection of Intangible Heritage

Restoration of traditional ceremonies and fetes is the best measure to preserve intangible cultural heritage of the ethnic minorities as well as a large-scale and large-area protective measure adoptable in the current situation of China.

China is a country with ancient civilization. In China there are rich traditional

ceremonies and fetes, which are very representative for its diversification and historicity compared with those of other countries. However, for political reasons in recent decades of years, the cultural resource in this aspect has been all waste and is facing a crisis of disappearance. Therefore, this issue can be exploited and arranged as an important measure in protection of intangible cultural heritage, and can contribute to local economic development.

Traditional ceremonies and fetes, as a cultural carrier, have very obvious local and mass characteristics, as well as large demands in the market and from ordinary people. In important fetes, anyone, whatever nationality, will naturally drop his work down and to participate. This proves that the cultural background generated in a large area has certain demands for spirits and existence. This cultural carrier contains many mysterious and unknowable factors and the cultural information elements generated by it are definitely recognized by these nationalities. This is just the universality and particularity of culture.

There are various fete and ceremonial cultures for various areas, seasons, time, and nationalities. Media generated as fete and ceremonial cultures are more a form of intangible culture. Therefore, to restore regional fetes and ceremonies is a very simple beneficial measure for those areas where traditional houses, fineries, crafts and production have disappeared today. On the one hand, favorable economic benefit can be achieved without considering the large amount of investment in the initial stage. And on the other hand, because of good mass market and participation, regional brands and image representation can be promoted. At the same time, as the expression form of these cultures has obvious regional characteristics, local cultural value can be promoted. Therefore, this kind of multiple-win activity will receive favorable result in “poverty-stricken” areas and can be viewed as a symbol of cooperation between local government and the public.

At present, the areas where regional traditional ceremonies and fetes have been restored have benefited from economic development and cultural tourism. Of course, this is a good thing speaking of cultural salvage. However, speaking of protection of the purity of the original culture, that is, full protection of every piece of cultural information in the aspect of protecting human intangible cultural heritage, warning has to be given. As there is no guidance by experts or a regulations for sustainable protection of traditional original ecological culture and the influence of modern culture is so strong that merits and shortcomings of modern people are absorbed into non-modern traditional activities. There are some obvious mistakes as follows:

1. Randomness. Forms of other regional characteristics obtained from TV, etc. are hurriedly absorbed into activities.
2. Blindness. In the first stage of traditional cultural activity, the primary aim and target are not to protect the cultural heritage. Therefore all interest interaction generated will weaken the culture and cause cultural chaos.
3. There is no sustainability. The initial implement of activity has not undergone profound consideration and planning and has not been considered in the aspect of regional long-term economic development. Forms of activities may change randomly as requirements from governments vary.
4. There is no sufficient awareness for establishment of representative brands. In some area there are several nationalities with similar cultures. If the forms of activities choose the same theme, they will be weakened and affected mutually.

Therefore, the scale of the fete is not important. What is important is to seek appropriate forms to express the characteristics of the nationalities.

The Chinese are rather a practical people without any unified belief or religion so far. The god and ghost ideas in ordinary people's minds are closer to right and wrong. Folk fetes are close to life as a process of wish for a good life. It is very meaningful in protection to add some "religious" contents into this kind of cultural activities.

These "religious" fete activities have more profound academic and cultural values for studies of human thoughts. Their cultural integrity and genuineness have to be noted in protective salvage. They should not be deliberately damaged or changed just because they are "religions" or for other reasons. These are radical mistakes.

In traditional ceremonies and fetes, local governments, cultural institutions and non-governmental organizations have to cooperate organically to maintain the major forms as well as the integrity and originality. Japan is a good example for us in this aspect. All the public are expected to be effectively mobilized to consciously participate in the protection and promote their awareness of protection.

In these activities, "tangible" ones are easy to recognize and "intangible" ones are easily confusing. "Tangible" ones easily promise achievements while "intangible" ones usually return nothing. Here, for cultural behaviors, whether tangible or intangible, it is good measures and ideas to understand the expression

forms and to achieve effective protection. In fete and ceremonial culture, many tangible and intangible heritages are the same important, as expression is made by combination of many tangible and intangible methods while what we seek is the cultural integrity. Therefore, to utilize all possible modern methods to record what will happen in the next minute, including unknown sides and special sides, is just the systematical protection.