A REVIEW OF RESEARCH ON THE DEVELOPMENT OF CULTURAL AND CREATIVE PRODUCTS FROM THE PERSPECTIVE OF “INTANGIBLE CULTURAL HERITAGE” INHERITANCE

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ABSTRACT

Purpose: The development of cultural and inventive foodstuffs from the perspective of “ambiguous cultural heritage” has become the object of much study in recent years.

Theoretical Framework: Elusive cultural heritage refers to the non-material aspects of culture, for example oral traditions, performing arts, societal exercises, rituals and festivals, that are passed down from generation to generation.

Method: One of the main research focuses on this area is the role of cultural and inventive foodstuffs in promoting the preservation and transmission of elusive cultural heritage. Many scholars have argued that the marketing of cultural and inventive foodstuffs can serve as a way to increase public consciousness and interest in elusive cultural heritage and create economic opportunities for communities traditionally associated with such live out.

Results: Elusive Cultural Heritage, also known as Elusive Cultural Heritage, is a distinct form of the most important cultural and historical resources in the world. Its importance to the world's history, culture, arts, fine arts, and cultural aesthetics is very important and unique. It is also an invaluable capital of culture and art of human society.

Conclusions: In many cases, traditional knowledge found in a particular culture supports the self-identity of ethnic groups and allows members of these groups to embrace the distinctive characteristics of their culture. In this research review, we will discuss the development of cultural and inventive foodstuffs from the perspective of “ambiguous cultural heritage” inherited from previous research studies.

Keywords: Elusive Cultural Heritage (ICH), cultural art, inheritance, cultural and inventive.

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RESUMO

Propósito: O desenvolvimento de alimentos culturais e inventivos a partir da perspectiva do “patrimônio cultural ambíguo” tornou-se o objeto de muito estudo nos últimos anos.

Quadro Teórico: O patrimônio cultural alusivo refere-se aos aspectos não materiais da cultura, por exemplo, tradições orais, artes cênicas, exercícios sociais, rituais e festivais, que são transmitidos de geração em geração.

Método: Uma das principais pesquisas enfoca essa área o papel dos alimentos culturais e inventivos na promoção da preservação e transmissão do patrimônio cultural evasivo. Muitos estudiosos têm argumentado que a comercialização de alimentos culturais e inventivos pode servir como uma maneira de aumentar a consciência pública e o interesse no patrimônio cultural evasivo e criar oportunidades econômicas para as comunidades tradicionalmente associadas com tal viver para fora.

Resultados: O Patrimônio Cultural Ilusivo, também conhecido como Patrimônio Cultural Ilusivo, é uma forma distinta dos recursos culturais e históricos mais importantes do mundo. Sua importância para a história do mundo, cultura, artes, belas artes e estética cultural é muito importante e única. É também uma capital inestimável da cultura e da arte da sociedade humana.

Conclusões: Em muitos casos, o conhecimento tradicional encontrado em uma cultura particular apoia a autoidentidade de grupos étnicos e permite que os membros desses grupos adotem as características distintivas de sua cultura. Nesta revisão de pesquisa, discutiremos o desenvolvimento de alimentos culturais e inventivos a partir da perspectiva do “patrimônio cultural ambíguo” herdado de estudos anteriores de pesquisa.

Palavras-chave: Patrimônio Cultural Elusivo (ICH), arte cultural, herança, cultural e inventiva.

1 INTRODUCTION

The first worldwide convention to conserve elusive cultural heritage (ICH) was founded by UNESCO’s Convention for the Safeguarding of Elusive Cultural Heritage (2003), proving that ICH is an essential part of long-term cultural growth. According to article 14 of the Convention, each of these can be improved through special education and training initiatives (Scovazzi, 2019). Given how crucial it is to protect ICH, UNESCO works to do so in both formal and informal settings. The Declaration on Elusive Cultural Heritage Education, It was launched in 2015 as a seminar on the process of teaching and learning ICH in Chinese colleges and universities, focusing on the context and progress trends of Chinese cultural heritage in education. The Declaration seeks to transform the university into a repository for the cultural heritage of people, with the objectives of fostering (Mei & Ahmad, 2023).
The public's elusive cultural heritage, also known as elusive cultural heritage, is a distinctive form of the world's most important cultural and historical assets. Its significance to world times gone by, culture, art, plastic arts, along with cultural aesthetics is extremely important and distinctive. It is also a priceless capital of human society's culture and arts. It represents both the profound imprint of the country and the persistence of the spiritual essence of "being" throughout the history of human civilization on the planet. It serves as a symbol of both the national flag and national character (Zhang et al., 2022). Additionally, it represents the national flag and national identity. Despite elusive cultural legacy, which is passed down orally from one generation to the next, the detailed maintenance of tangible cultural material is dependent upon the original media generated by individuals (Fan and Wang, 2022).

In fact, the idea of elusive cultural heritage was initially put forth in Japan, where research on the topic primarily concentrated on the growth of the tourism industry (Zhang et al., 2021). Since then, however, protection, development, and utilization systems as well as the concept's connotation and typology have all undergone gradual revision (Hu et al., 2021). Despite the late start of the research of elusive cultural heritage in China, it has been elevated to the level of the national policy for cultural development and has produced positive outcomes (Li et al., 2022). Elusive cultural heritage is a collection of forms created by the adaptation of different historical cultures to their natural geographic environments, a "living fossil" of national cultural characteristics, and a typical regional symbol. It is also the culmination of the wisdom of our working people (Myers, 2016). In this research review, we will discuss the development of cultural and inventive foodstuffs from the perspective of inheriting "intangible cultural heritage" from previous research studies. The development of cultural and inventive foodstuffs from the perspective of "ambiguous cultural heritage" has become the object of much research in recent years. Intangible cultural heritage refers to non-material aspects of culture, such as oral traditions, performing arts, social live out, rituals and festivals, which are passed down from generation to generation.

One of the main research focuses on this area is the role of cultural and inventive foodstuffs in promoting the preservation and transmission of intangible cultural heritage. Many scholars have argued that the marketing of cultural and inventive foodstuffs can serve as a way to increase public consciousness and interest in intangible cultural heritage.
and create economic opportunities for communities traditionally associated with such live out.

Several case studies have been conducted on the progress of social and inventive foodstuffs in the context of elusive cultural heritage. These studies have examined a wide range of foodstuffs, from traditional handicrafts to modern media productions, and have analyzed the factors that contribute to their success or failure. Some of the key factors identified include the availability of resources and expertise, the quality and authenticity of the product, and the marketing and distribution strategies used.

2 METHODOLOGY

2.1 THE FUNCTION OF NEW MEDIA IN THE TRANSMISSION OF ELUSIVE CULTURAL HERITAGE

Effectively safeguard the inheritance of the varied elusive cultural heritage. The "centralization" of the communication mode in conventional media causes the cultural content to lean toward homogeneity and categorisation. The elusive cultural heritage alongside obvious local and national features consistently finds itself at a disadvantage when communicating with the mainstream culture. As a result, it is rarely seen by the general public or in the mainstream media. The limitations of the dominant discourse of the mainstream press are beyond the scope of the new media communication model. Every person is able to use the practical method for passing on information creation and communication via new media, for example the internet, mobile phones, as well as so on, in order to make the various elusive cultural treasures comprehend the spread and growth across time and distance. Additionally, a lot of cultural memories have been kept and endured thanks to the widespread use of digital technology in heritage protection. (Zhang, 2008).

2.2 IMPLEMENT A SUBJECT'S COMMERCIAL SIGNIFICANCE AND INVENTIVE COMPONENTS AS CULTURAL CONTENT

In a time without shelf space restrictions as well as other supply bottlenecks, niche items and services are just as economically appealing as mainstream goods and services. Due of the cheap cost advantages of storage, search, and communication, along with the individualized market demand, new media encourages sales of cultural foodstuffs that
were previously unpopular but now have sporadic demand, resulting in important business benefits.

Consequently, the industry value of culturally inventive resources has been recognized as elusive cultural heritage.

2.3 INFLUENCING FACTORS OF ELUSIVE CULTURAL HERITAGE'S SPATIAL DIFFERENTIATION

According to the study of Cai (Cai, 2022), the elusive Cultural heritage spatial differentiation are follows:

2.3.1 Climate variables

The regional climatic environment plays a key role in the production of elusive cultural assets. It is easier to create and share elusive cultural heritage in areas with favorable climatic conditions, plenty of water, fertile soil, a comfortable climate, a large populace, and regular actions (Cai, 2022).

2.3.2 Socioeconomic variables

The degree of provincial economic development, population size, and dispersion all have an impact on the formation and preservation of elusive cultural assets.

2.3.3 Cultural Aspects

The preservation and broadcast of elusive cultural heritage are influenced to a considerable extent by racial and ethnic dispersion, historical and cultural hubs, museums, and policy assistance. The diffusion and growth of culture are the foundation for the progress of elusive cultural heritage, and to some extent, the advancement of the declaration and acquisition of elusive cultural heritage is due to the cultural development of human civilization. The diffusion and growth of culture are fundamental to the creation of elusive cultural heritage, and to some extent, the advancement of elusive cultural heritage declaration and acquisition is due to the cultural growth of human society.
2.4 THE IMPORTANCE OF PROTECTING GEOGRAPHICAL INDICATIONS THROUGH RESEARCH

In many instances, the traditional knowledge found in a particular culture aids in ethnic group self-identification and enables the members of these groups to embrace the distinctiveness of their culture. This has a geographical effect as well. The demise of traditions (Xiao, 2021), the loss of culture, with the halting of national growth would ultimately result from the loss of an understanding of national identity and their own culture. Furthermore, geographical indications have a rich regional cultural spirit compared to the content of other intellectual property protection systems (Ji and Gao, 2021). It's common for specific ethnic cultures which coexist with a geographical indicator to perish along with it. The goal of protecting geographical indicators, according to Mr. Hanyun Fan, is to preserve a certain type of resource as well as a certain type of natural and cultural heritage (Wang, 2022).

In order to support a strong sense of collective cultural identity, nations draw on the historical, social, cultural, and economic significance (Gao, 2020) of ICH. A significant issue in ICH inheritance and protection is the perception of some social members' weakness in defending ICH and cultural identity, especially among the younger generations.

3 RESULTS AND DISCUSSION
3.1 CIVIC CULTURAL PARTICIPATION AND ELUSIVE CULTURAL HERITAGE

The conservation and protection of intangible cultural heritage (hereinafter referred to as "ICH") is rapidly becoming a global cultural and social movement with far-reaching implications. Depending on their unique circumstances, different nations, tribes and peoples have different needs and employ different protection practices. ICH protection has evolved from a single industry concept that requires the interaction of all sectors of society to foster greater involvement and participation. It can be used in a variety of contexts, from protecting grants for sustainable development to various means of empowerment (Figure 1). Currently, ICH protection efforts in China mainly focus on health care programs with a government-led administrative management paradigm. It fails to perform its positive incentive function well (Song, 2020).
According to Robert D. Putnam (Putnam, 2015), social capital acts as a glue for citizen engagement in a reciprocal social network and is deeply ingrained in a number of elements that influence citizen participation. The idea of participation, however, differs depending on the situation. Participation must be ingrained in the broader political outlook in the context of post modernization, where the word's essential element is tied to politics and the media (Dahlgren, 2013). Daily practice is what gives political engagement its new experience. Understanding to describe citizenship has grown crucial to citizen involvement for participating subjects (Benmayor, 2002). One of the fundamental components of cultural citizenship is participation in cultural endeavours or organisations. Cultural citizenship is concerned with how individuals engage in cultural activities and how structures and initiatives are developed to encourage cultural engagement in local communities (Andrew, 2005). Cultural citizenship, according to Flores (Flores, 1997), is a mechanism for people to organize their own values, rights, and beliefs.

Since that time, the importance of protecting ICH has been acknowledged on a global scale, and a sizable body of worthwhile research accomplishments has emerged in this area (Akagawa and Smith, 2018), particularly in nations like the United States, the United Kingdom, Spain, France, Italy, and China. These studies include a large section on the potential impact of ICH on the community's economy and society. Festivals and handicrafts are two examples of ICH-related tourism that are typically acknowledged as a traditional and widespread strategy that can promote particular economic and social profits (Grobar, 2019). Over tourism, nevertheless, has the potential to disrupt daily routines, diminish the authenticity of ICH, and harm the ecosystem (Seraphin, 2020).
3.2 CULTURAL EVOLUTION IS PROMOTED BY HERITAGE EDUCATION

In the realm of education, in which serves as an inspiration of creativity and innovation, elusive cultural legacy is a crucial indicator of cultural heritage. Ma and Chang (Ma and Chang, 2020), offer a reflection on their experiences doing ICH research and providing training at colleges and universities, and they also suggest an approach of choosing the subject and assembly repair to boost the research's originality and the impact of ICH as a living legacy. Huang (Huang, 2021) uses the Putian-area rapper Banggu Dong as a demonstration. Huang creates a comprehensive curriculum on the basis of "work process systemization," combines it with the self-controls of higher education, basic study, and continuing study, and creates a hierarchical inheritance system with school inheritance at its core by embracing the perspective of the inheritor. Through the development of local talent, ICH inheritance is to be promoted. Deep understanding of the real-world importance of cultural heritage study, incorporating curriculum resources, along with understanding construction in an open and interactive process are the teaching complications that Zheng and Lu (Zheng and Lu, 2021), propose to be solved. They summarize the models which are currently being established for cultural heritage research, inheritance, and innovative talent cultivation.

To create an actual framework for merging research, progress, diffusion, alongside experimental innovation about cultural heritage, having the aim of uniting "production, education, and research," it is required to address these issues. He and Ma [12] examine how Japanese cultural enhancement has changed from undergraduate to high-level talent education therefore come to the conclusion that there is an increasing social need for an ICH education curriculum featuring high values throughout many fields.

3.3 THE METHOD AND ROUTE OF PROTECTING ELUSIVE CULTURAL HERITAGE

The ICH inheritance mechanism's diffusion, activation, and utilization are still major concerns in this area. According to Xiao and Wang (Xiao and Wang, 2019), the road of ICH integration into modern life can be pursued either through the separate or through populace life. On one side, ICH can be incorporated into the entire educational procedure as well as popular aesthetic life. The relationship among the local elite authority structure plus the ethical life of the populace could be reconstructed using ICH,
on the contrary, and it can be adapted to the modern social production pattern. One key objective of the creation of cultural ecological space, which at first is crucial to the continuing legacy of ICH, is the strengthening of regional cultural identity. Ji and Gao (Ki and Gao, 2019) talk about how cultural consciousness, demands of culture, and cultural memory all play a role in the construction of cultural identity. To put it another way, the regional ICH, which was created by the local population, might be a useful tool for creating regional cultural identity. In addition, local ICH ought to be aware of and avoid the exclusivity of local consciousness, that would result in "cultural autism."

3.4 CULTURE EDUCATION' ENCOURAGES RECOGNITION OF 'HERITAGE OF LOCAL VALUE'

Cultural values, aesthetic qualities, and historical spirit all fall under the category of elusive cultural assets. These are inextricably linked to the distinct historical periods, ethnic communities, and local settings that fostered and developed these heritages. Local heritage is valued, as stated in the 1994 Nara Document on Authenticity: "With consideration of all cultures, the possessions of heritage have to be regarded and judged in the cultural context in which they relate." "The context of culture within whom they belong" is one of them, and it alludes to the appreciation of the significance of regional heritage along with the connection between heritage and regional social life. Residents' focus on knowing and identifying their heritage ought to acknowledge the subjectivity of individuals in some 'heritage birthplace'. The subjective nature of people in particular heritages' birthplaces should be highlighted by residents' concentration on studying and identifying their heritage. Respecting this subjectivity is a synthesis and incorporation of various cultural values, as is the cultural diversity founded on the appreciation of local cultural values. The process of going back to the historical original goal for heritage conservation has now begun (Lin, 2022).
Figure 2. Relationship between civic cultural participation and cultural heritage education (Yan and Chiou, 2020)

Source: Prepared by the author (2023)

An effective as well as scientific protection system will be established, citizens’ enthusiastic engagement will be encouraged, and a noncultural and ecological balance will be formed as a result of reaffirming the significance of crafts like ICH. Figure 8 depicts the interdependence of cultural life among residents and the use of heritage education. (Liman & Rifai, 2023).

According to the research of Yen and Li (Yen and Li, 2023), college students engage in innovative cultural and product designs through "heritage education" and reinterpret the cultural meaning of clothing after "recognizing" regional cultural elements of nationality. LAN Q-C, a domestic non-genetic inhibitor, has transformed its operations from initial "stylization" to "diversity" materials and implementations in response to industrial market demand and the design commitments of university professors and students. This change indicates a rediscovery of the importance of their own cultural history (Figure 2). The data in Table 1 show the relationship between marketization (also known as “integration of culture and tourism”) and “local heritage value.” Because culture and tourism are intertwined, intangible cultural heritage must compete in the market.

Table 1. The correlation between ICT and HE.

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<th>Estimate</th>
<th>Lower</th>
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<tr>
<td>ICT ←→ HE</td>
<td>0.299</td>
<td>0.193</td>
<td>0.404</td>
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Source: Prepared by the author (2023)
3.5 CULTURAL REFLECTION: MEMORY AND HANDICRAFT

Tradition is carried down by purposeful collection of folk cultural information in rural living and learning handicrafts from ancestors. This establishes a dual knowledge system for transmitting both memories and human craftsmanship. On cultural heritage and development, modern cultural developments have a greater impact. Learning a single "skill" signifies that the integrity of inheritance is still lacking because inheritors' mastery of "memory" has declined. It is simple to lose sight of culture's underlying significance and how it influences us when we engage in consumer behavior. A common inventive topic and linguistic style can be found in works of elusive cultural heritage. It can be difficult to distinguish between regions and pictures in certain works, and there is a definite trend towards greater similarity (Sun, 2021).

3.6 EDUCATION ABOUT THE SUSTAINABILITY OF ELUSIVE CULTURAL HERITAGE

The Chinese government has issued policies and regulations to "revive traditional arts and crafts", where intangible cultural heritage is practiced on campuses, in communities and through cultural exhibitions and performances to support the sustainable growth of ICH. Paper cutting, embroidery, color binding (lanterns), shadow puppetry, weaving and shaping, wood carving and mass sculpture are some of the ancient crafts and activities that allow visitors to experience China's intangible cultural heritage. Making vibrant lanterns on campus and learning traditional embroidery techniques on campus have been chosen as assessment criteria for this research work (Hang, 2022).

4 CONCLUSION

In conclusion, study on the growth of cultural and inventive foodstuffs from the perspective of "elusive cultural heritage" inheritance has yielded valuable insights into the role of such foodstuffs in promoting the preservation and broadcast of traditional cultural live out, as well as their impact on local communities and economies. While there are certainly challenges and risks connected with commercializing elusive cultural heritage, the potential benefits are significant and warrant further exploration and analysis.
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