Main   Abstracts

Community-driven ICH Exploitation and Rural Revitalization: An Urbanized Village in the Suburbs

of Beijing and Its Journey to Development   YANG Lihui

Since modern times, the countryside has often been regarded as "the other" of modernity in political and cultural discourses. It is depicted as a place which is not only economically "undeveloped" but also relatively "backward" in culture and spirit, and full of passive peasants needing to be saved from top-down efforts. The villagers' own agency and their cultural traditions, including intangible cultural heritage (briefly "ICH"), are frequently ignored or underestimated. Aiming at correcting the above shortcomings and based on the author's long-term fieldwork, this paper attempts to use Gaobeidian Village in the suburbs of Beijing as a case and depicts its active journey to the exploitation ICH for the development and self-revitalization after losing its land during the industrialization and urbanization in the recent 30 years. Exploring the motives, approaches and agents involved in this process, the author argues that the "Community-driven ICH Exploitation and Rural Revitalization" model is important because it emphasizes the agency of the village. This model lays stress on four rules: 1. Community-driven motivation for the exploitation and development; 2. Respect for the community's own cultural tradition; 3. The community's participation in the process; 4. Community being the beneficiaries. This model sheds light on current implementation of the strategy of rural revitalization: only by fully respecting and giving play to the agency and cultural tradition of the rural area, can rural revitalization and sustainable development of rural areas be realized.

Key words: community-driven; agency; ICH; rural revitalization; Gaobeidian

Practice Dilemma, International Experience and the Action Philosophy of the New Cultural Conservatism:

Thinking about Rural Revitalization and Safeguarding of Intangible Cultural Heritage   KANG Li

With the promulgation of the UNESCO *Convention for the Safeguarding of the Intangible Cultural Heritage* in 2003 and the implementation in the following decade, the intangible cultural heritage and its safeguarding work have obtained worldwide concern. This concern is reflected not only in the increased number of States parties to the Convention, but also in the implementation of relevant practices in countries, as well as in the gradual internalization of such ideas as multilateral dialogue, mutual respect and community-centeredness. However, conflicts frequently occurred between the operation of the above-mentioned concepts or principles advocated by UNESCO at the international level and the diverse cultural contexts at the national or even local levels. Therefore, this paper intends to discuss the action philosophy of the new cultural conservatism which is contained in the dilemma and experience in the protection of intangible cultural heritage. In the process of dialogue, we are seeking more possibilities for building a Chinese model, so that the above ideas will be a driving force to promote the sustainable development of China's intangible cultural heritage instead of being constraints.

Key words: rural revitalization; Intangible Cultural Heritage safeguarding; new cultural conservatism; cultural multilateralism

Chinese Concept, Practice and Experience of Intangible Cultural Heritage Safeguarding in

the First Twenty Years of the 21st Century   AN Xuebin

The emergence of the safeguarding campaign of intangible cultural heritage in modern times is a precious cultural consciousness and an important choice of human beings. The safeguarding of intangible cultural heritage in China in the past twenty years has not only followed the idea and spirit of the UNESCO's *Convention for the*

Safeguarding of Intangible Cultural Heritage，but also engaged in the unique creative practices. The results of such safeguarding construct concepts such as cultural diversity，cultural wholeness，cultural authenticity，cultural reproduction，scientific culture and humanistic culture，carry out practices and explorations which involve a large number of people，cover a vast territory，have a significant impact and get outstanding results，and form a comprehensive and dynamic measure system and unique and valuable experience，which can not only mirror China's achievements in the safeguarding of intangible cultural heritage，but also shed much light on the safeguarding of intangible cultural heritage all over the world.

Key words：intangible cultural heritage safeguarding；China；idea；practice；experience

Folk "Orthodox"：The Space-Time Structure of Local Scenery Legend of Jiang Taigong during the Ming and Qing Dynasties　　　　　　　　　　　　　　REN Yaxuan

There are two types of Jiang Taigong legends：One being the "dominator of gods" (*Yishen*) legend and the other being the local scenery legend. The two types come from different traditions and took on important changes in the Ming and Qing period. First of all，the historical geography of the legend in the Ming Dynasty shows that there is almost no plot of "dominater of gods" (*Yishen*) in the local scenery legend. In the imagination of common people，especially in that of fishermen，Jiang Taigong was also a fisherman. The "tax-free" legend relied on the image of Jiang Taigong，which was circulated among the fishermen in Jiangnan area in the Ming Dynasty. In contrast，along with the ritual reformation in the early Ming Dynasty，the "dominater of gods" (*Yishen*) legend became to "folk"，and gradually developed into the "investiture of the gods" (*Fengshen*) legend. In the Qing Dynasty，the two types merged and then formed a new local scenery legend and the "household god" belief. This new legend became a new folk "orthodox" surrounding text，images and homes.

Key words：folk；the Ming and Qing Dynasties；local scenery legend of Jiang Taigong；space-time structure

The Game of Cultural Power between Local Society and the State：Research on the God of Emperor Hanjing Temple of Tengchong，Yunnan since the Ming Dynasty　　　ZHANG Baihui

The God of Emperor Hanjing was one of the most important gods in Tengchong area，Yunnan Province. It symbolized the existence of the Yunnan indigenous regimes before the central regime officially began to govern Yunnan. Since the Ming Dynasty，the God of Emperor Hanjing had been identified multiple identities. In the Qing Dynasty，there was an argument between local people and local government. The local scholar-officials established the connection between the God of Emperor Hanjing and central regime，making it a means of controlling local resources and power. Besides，the argument also occurred in other parts of western Yunnan and even in the whole southwest of China. It showed that local people used their wisdom to interact with the state in the process of local society development. In addition，it was a game between regional historical conception and the state historical conception. The temple of Niangniang associated with the God of Emperor Hanjing showed the acceptance of the "different sources" culture and the continuation of the "local historical tradition" during the long history.

Key words：The God of Emperor Hanjing temple；since the Ming Dynasty；Tengchong area；cultural power；historical conception

Ding Jingtang and Chinese Folk Song Society　　　　　　　　　　　　　　DAI Jianguo

Ding Jingtang and the Chinese Folk Song Society are related to an important section of academic history of folk literature in Shanghai in the 1940s. Through a comprehensive literature review，the name，the establishment，the announcement，and the status of the Chinese Folk Song Society are explored，and the academic history of "Ding Jingtang and the Chinese Folk Song Society" can be restored to a certain extent.

The Double Construction of Text and Theory in Folklore（1949—1966）：

An Investigation Centering on *The Reference Materials of Folklore* MAO Qiaohui

From 1949 to 1966，folklore has been incorporated into the process of modern nation-state construction and has become an important field for the connection and practice of national discourse in the field of literature. After 1949，the new Folklore were gradually integrated in theory under the guidance and norms of the Chinese Folk Literature and Art Research Association. From 1962 to 1964，the Research Department of the Chinese Folk Literature and Art Research Association has compiled nine series of *The Reference Materials of Folklore*. In addition to showing the practice of Folklore in China，they also focused on the assumption for the folklore development plan，organization and the new system of Chinese Folklore on *Modification of Outline of the 1956-1967 Philosophy and Social Sciences Program*. On the one hand，they present the research purpose of folklore in the early period of new China，that is，to practice the "Sixteen-Word Policy" and construct a new "Text" (Literature). The collection and collation of Chinese folklore in that period not only provided "Original Data" for folklore research，but also paid attention to the popularization of "Popular Reading Materials". All efforts were intended to provide people with vivid "Reading Matter" based on "Initial Data" that are in line with the socialist aesthetics. On the other hand，*The Reference Materials of Folklore* has discussed the concept，category，value and basic characteristics of folklore，such as oral characteristics and the people characteristics. It also had the concentrated introduction of Soviet folk literature theories，especially the Soviet epic theory and the method of comparative study. At the same time，the books translated the current situation of European and American folklore theories and formed a dialogue situation with the Soviet Union，Japan and other "new China's folklore research".

Terminology Translation：On Folk song Movement and Chinese Translation of Ballad CUI Ruonan

From the perspective of "reciprocal translatability"，there are many terms that are worth reorganizing in the study of modern academic history of folk song. Ballad is one of them. It is a term that was introduced to China by earlier westerners in China and caused quite a lot of discussions among Chinese intellectuals. Seen from the introduction of westerners in China，although ballad had problems such as unclear connotation in the process of Chinese translation，its basic orientation is consistent with the "short narrative song" in the European context. When Chinese intellectuals introduced ballad，there was a confusion. Because of the neglect of musicality，the favor of lyricism and the pursuit of the foundation of people in the folk song movement，the term folk song finally replaced ballad and became synonymous with the term *Geyao*.

The Chinese "Ballad Campaign" in the Western World ZHANG Zhijuan

The collecting of Chinese folklore launched by *The China Review* is kind of Chinese "Ballad Campaign" in the western world：It began with the gathering of folklore materials，caused wide public concern through the press and involved all sections of society，the result of which was that "ballad" played a significant role and related studies got the most remarkable achievements. More importantly，it has actually started the modern Chinese folkloristics in the western world by examining Chinese folklore from a specific standpoint of folklore as a discipline for the first time. Facing ballads and other folklore genres，the discrepancy in the mindset of Chinese and western researchers can be represented by words like "folk" and "street". "Folk" assumes a dual structure

of high and low, which means there is "folk" and "court", and there are also "folk people" and "we" who are "going to the people". However, "street" demonstrates a different scene: everyone is in the same street and there are neither high nor low levels especially internal levels. That's because "we" are the others outside the whole group all the time. As for these Chinese folklore studies which originated from the street by westerners, their value may be placed more on material collecting than rational analyzing, or in challenging the established practice instead of founding new paradigms. Despite that they are of limited value nowadays, the history itself should never be forgotten.

Key words: *The China Review*; ballad campaign; modern Chinese folkloristics in the western world

Funeral Reform: Discussion on Land, Timber Resources, and Money Waste　　　　　　　CHEN Huawen

Funeral reform is a cultural and social reform launched by the government, concerning every citizen of the People's Republic of China. Some people believe that traditional culture and customs, especially traditional funeral culture and customs, are feudal superstitions. Therefore, reform is needed, and its starting point is good. However, the reform primarily focuses on changing burial to cremation, and mainly tries to solve the problems of land, timber resources and money waste. Through in-depth research and analysis, especially some quantitative research, some of the conventional thoughts are proved to be based on incomprehensive, unscientific, rather radical and one-sided perceptions, which need further discussion and clarification in the academic circle. Traditional funeral is not entirely unsustainable or unacceptable for the occupation of land, the waste of timber resources, and the waste of money. It is important for us to use different approaches in urban and rural areas on the basis of cultural identity when implementing funeral reform.

Key words: funeral reform; land; timber resources; money waste; diversification

Delegated Negotiation: The Governance Logic of Traditional Rural Social Conflicts and Disputes and Its Contemporary Value: Taking the Case of "*Shuo-Gong*" in Yujiaqiao Village in Western Hubei Province as an Example　　　　　　　LI Huayin

In the existing theories, negotiation is often understood in the value paradigm and highly correlated with democracy. This definition tends to fall into the context of western discourse, while ignoring the fact of negotiation which is different in China. In China's rural society, negotiation is a governance tool, and it is problem-oriented. The consultation and governance under this tool paradigm are closely related and have deep social soil in Chinese villages. Taking "*Shuo-Gong* (mediation)" in Yujiaqiao Village as the research object, it is found that in the traditional period when "national law did not go to the countryside", conflicts and disputes could be mediated through self-governance through consultation. Negotiation was embodied in the logic of "authorization", which is embodied in the logic of "authorization negotiation". Farmers who lacked equal consultation and dialogue abilities should be empowered to negotiate on their behalf by competent and authoritative subjects, so as to form consensus through open and public discussions, effectively solve problems and maintain orders. China's rural society has a deep soil of consultation and gives birth to a variety of forms of consultation mechanism. This negotiation gene does not disappear with historical changes but takes root in the soil of rural society. Exploring and activating the negotiation gene of rural society is of certain enlightenment for the realization of effective rural governance in the new era.

Key words: delegated negotiation; conflicts and disputes; governance logic; *Shuo-Gong*