

Study on Inheritance Mechanism and Path of Funan Willow Braids from the Perspective of Rural Revitalization

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Abstract

Funan willow weaving is an important part of the intangible cultural heritage and an important carrier of Chinese culture. At present, Funan willow heritage is facing problems such as the aging of inheritors, the pressure of domestic and foreign market competition, the weak brand awareness, and the lack of product innovation. Based on the research of relevant theories, this project puts forward relevant strategies for Funan willow weaving inheritance. (1). Ecological symbiosis mechanism: 1) Symbiosis between wicker raw material processing and the environment. 2) Symbiosis between inheritors and designers. 3) Symbiosis between rural workshop and enterprise. (2) Productive protection approaches include: 1) Adhere to government-led and social participation. Improve the security mechanism and establish a security system. 2) Adhere to willow weaving technology innovation, keep pace with The Times and seek development. 3) Handle the relationship between protection, inheritance and development and utilization. Through the results and conclusions obtained in this study, we hope to make Funan willow weaving shine again and provide reference for other intangible cultural heritage crafts.

Keywords

Rural Revitalization; Intangible Cultural Heritage; Funan Willow; Design Innovation.

1. Introduction

The 19th National Congress of the Communist Party of China clearly pointed out that the basic contradiction in China has been transformed into the contradiction between the people's ever-growing needs for a better life and unbalanced and inadequate development, and this contradiction is reflected in rural areas, which is that rural development, represented by the dual structure of urban and rural development, gradually lags behind urban development. In recent years, the characteristics of "hollowing out" in rural areas have obviously intensified, and the lack of support from industries and talents has put the inheritance and protection of rural culture at risk. Therefore, the Party and the state timely put forward the rural revitalization strategy, through industrial revitalization, talent revitalization, cultural revitalization and other measures to promote the comprehensive upgrading of agriculture, rural progress, and all-round development of farmers. As the carrier of rural culture and the original accumulation of rural industry, rural traditional handicraft can play a unique resource value advantage in the integrated development of new industries and rural revitalization, and the protection of rural traditional handicraft can provide more ideas for the vigorous development of rural revitalization.

Intangible cultural heritage (hereinafter referred to as "intangible cultural heritage") embodies the historical and cultural development of a country and a nation, and its regional and national emotional cohesion has become the unique cultural value of intangible cultural heritage research. The protection of intangible cultural heritage has not only become an important

means of cultural inheritance and dissemination in China, but also an important embodiment of respect for national cultural diversity. In 2006, Wang Wenwen first proposed the initial idea of productive protection of intangible cultural heritage. Through continuous practice and exploration in recent years, productive protection has become one of the basic ways of intangible cultural heritage protection. However, as a protection method for intangible cultural heritage oriented to market development, there are still many disputes in the academic circles about the difference between production and industrial development involved, and whether market development will cause damage to the authenticity of intangible cultural heritage. In the continuous disputes and explorations, the concept and implementation of productive protection of intangible cultural heritage are constantly improving.

Symbiosis is an expression of a broader system, Symbiosis theory contains rich ecological implications and the value pursuit of ecological harmony. It is a world view that requires people and nature, and people and society to coexist and prosper together. It is a methodology for people and nature and between people to achieve sustainable development, and it is also the unity of the purpose and regularity of sustainable development that human society follows the laws of nature and social development.

2. Development and Current Situation

In the five thousand years of historical development of China, willow has undergone countless social evolution and is enduring. According to archaeological findings, willow weaving is one of the earliest human handicrafts, and its development history can be traced back to the Paleolithic Age. A reed woven mat dating back more than 7,000 years was unearthed at Hemudu Site, which is the earliest archaeological discovery of woven fabric so far [1]. In 2008, the willow weaving technique was selected into the second batch of national intangible cultural heritage list, and the "intangible cultural heritage" policy was adopted to strengthen the protection and inheritance of the willow weaving technique, and actively encourage experts and craftsmen across the country to collect and organize the willow weaving technique. Huaihe wicker weaving in Anhui Funan and Huoqiu two most famous, Huaihe wicker weaving raw materials are mainly "willow" based. Funan spread the "frame basket, support the family" folk song, in the social life and production at that time, the main tools of willow products, can meet People's Daily dressers, sowing, drying and other needs, such as baskets, baskets, baskets, dustpan, etc. [2], considering the most economical materials for the greatest use of function, do not pay attention to formal beauty. With the continuous development of society, willow products began to circulate in the market as handicrafts, and gradually began the pursuit of plastic arts. In the traditional farming period, the product paid more attention to practical functions, and after entering the industrial age, it began to have artistic heritage. After the 1880s, there were nearly a hundred wicker enterprises in the Huaihe River basin, and there were countless categories of wicker products. Products have gone abroad and entered the international market, driving local economic development, and many farmers have taken off their hats to get rid of poverty. Although the wicker market has been developed, but the traditional development model has been unable to meet the growing personalized needs of today, in the tide of globalization, compared with the competitiveness of similar industries is obviously insufficient, therefore, how to design the traditional wicker process innovation, it is very important.

With the rapid advance of modernization and urbanization, the protection and inheritance of Funan wicker weaving traditional skills are faced with many problems. The existing wicker products have single material, monotonous form and lack of modern design concept, which is difficult to meet the needs of modern people's life.

The variety of products is single, can not meet the needs of diversified society. In our country, FUNAN WILLOW weaving compared with other similar products such as bamboo weaving

market accounted for less. On the other hand, wicker products are not targeted to create products, such as children's wicker products, elderly wicker products, outdoor landscape products, mixed material products, etc., Funan wicker product types are single, greatly limiting its own development.

Domestic and foreign market competition pressure, marketing channel construction is insufficient. In the domestic market, due to the high price of the product and the relatively simple function and other reasons, the visibility in the country is not enough. Domestic market development and publicity are insufficient, and competition within and between industries has intensified. In the international market, at present, more than 90% of wicker products rely on self-export, and are strongly dependent on the international market. At present, the global spread of the new coronavirus pneumonia epidemic and the Sino-US trade war have led to the export of products and weakened international competitiveness.

Cultural excavation and public cognition are insufficient, and the protection mechanism needs to be improved. At present, our country suffers from the impact of multiple cultures because of the lack of cultural atmosphere for the development of willow weaving. The craftsman spirit is weak. At the same time, the media do not pay enough attention to the culture of Liu Bian, and there is a single way to explore and publicize the culture and art of Liu Bian.

Product competition, brand awareness and publicity are weak. The cultural accomplishment and creation level of handicraft creators in the industry are uneven, the varieties of wicker products are relatively single, the phenomenon of similarity is serious, and the added value of product culture is not high; Most of the existing willow weaving enterprises lack brand awareness, and the added value of products is not high. If there is a history of more than 1400 years in Shandong Linyi willow weaving, local specifications of different sizes of grass willow weaving enterprises, more than 95% of them are OEM sales, failed to form a unique grass willow weaving brand; For other areas of the same industry willow weaving art and straw weaving, palm weaving, bamboo weaving and other similar materials development situation is not enough to exchange and learn, and has not built an effective platform for sharing and co-construction, the field of foreign willow weaving art is blank, resulting in the failure to give full play to their own advantages.

3. Innovative Content

3.1. The Symbiotic Mechanism of Funan Willow Weaving Inheritance and Development

3.1.1. Symbiosis between Wicker Raw Material Processing and Environment

Although wicker is a natural material, we also need to consider its sustainability and recycling. In 1969, the United States proposed the concept of "Life Cycle Assessment" (LCA life cycle assessment) for the first time, which means that the life of the product and all the links should be taken into account in the design stage. That is, the overall cycle of the product "design decision - design research and development - production and manufacturing - use and maintenance - recycling" is a reasonable design. In the decision-making stage, putting the environment first, willow itself is the product of nature, this specific attribute is also the advantage of willow materials, it is this advantage, in order to better establish the relationship between people - products - environment, so as to achieve the concept of sustainability. Second, it is necessary to comply with the corresponding national policies and local policies, and is extremely opposed to causing serious damage to the ecological environment in order to achieve production increase, and establish a good corporate image and corporate values; In the research and development stage, it is necessary to pay attention to the personalized needs of users and the unique feelings of "things" [3]. First of all, through a large number of data surveys, starting from the needs of people, to create a wicker product adapted to different groups of

people, and through practice to verify the producibility of the product. And can be different materials to replace the original material, to achieve a breakthrough in material; In the manufacturing stage, we should adhere to the concept of "green design" and consider the treatment of waste, wastewater and other pollutants in the production process. The production of willow products, due to the use of modular processing methods, modularity is conducive to improving the efficiency of production, reducing unnecessary assembly time, reducing the overall consumption of products, thereby reducing the consumption of human and financial resources; In the use and maintenance stage, it is necessary to establish a good maintenance and maintenance system, build a good system, but also build a good bridge between users and enterprises, achieve a good docking between enterprises and users, and achieve the quality of enterprise services; In the waste recovery stage, this stage means the end of the life of the product, but its value can still be reflected in other ways. The first four stages of wicker products are themselves a scientific and green process, through which the recycling path can be simplified and the method of innovation in utilization can be innovated. From the perspective of the whole life cycle, it constantly explores its social value, historical and cultural value, and realizes the organic unity of external and internal.

3.1.2. Symbiosis between Inheritors and Designers

The mode of "inheritor + designer + company" is conducive to the inheritance and development of Funan willow weaving. Designers are almost at the forefront of the trend of The Times, and can contact and obtain the latest aesthetic orientation at the first time. The inheritors can only skillfully operate and make the techniques and traditional product styles inherited by their predecessors, and these form and function products are often backward and cannot meet the trend of The Times. This model combines the inheritors' understanding of traditional skills with the designers' design ideas to create new wicker products. At the same time, we will create exclusive design workshops offline to solve the problem of inheritance employment. Taking design as a platform, it attracts more young people to pay attention to the wicker knitting industry, promotes the development of the wicker knitting industry, and enables Funan wicker knitting to be inherited and developed in the process of development [4].

3.1.3. Symbiosis between Rural Workshop and Enterprise

In the local area, there are still a large number of wicker products workshop, which is characterized by small scale, not concentrated. This leads to the fragmentation of willow resources, uneven product quality, and easy to cause collective concept, public consciousness dilution, if the mutual relationship is not well organized, it is easy to cause group contradictions. In the face of this phenomenon, it is necessary to actively promote the symbiosis between the handicraft workshop and the enterprise, promote the sharing of interests, give full play to the characteristics of the handicraft workshop, such as the distance from the raw material origin and the manpower, so as to help the development of the enterprise and bring security to the economy of the farmers.

3.2. Productive Protection Path of Funan Willow Weaving Inheritance and Development

3.2.1. Adhere to Government-led and Social Participation

Let the government play a leading role. Effective implementation of the national work guidelines, principles and strategic arrangements for the protection of intangible cultural heritage, so that the protection of the region in a solid and orderly move forward. To establish a perfect guarantee mechanism, mainly refers to the establishment of relevant policies, regulations and management systems. Funan Willow weaving can adopt "project + inheritor + willow weaving base", "inheritor + association", "company + farmer" and other models to carry

out productive protection in combination with the development of cultural tourism and folk festival activities, so as to promote its healthy development.

3.2.2. Adhere to Willow Weaving Technology Innovation, Keep Pace with the Times and Seek Development

Intangible cultural heritage can not stay at the original level, but on the basis of inheritance and continuous innovation, in order to make its tree of life evergreen, so that traditional cultural resources into real cultural productivity. At present, Funan willow weaving handicraft types are mainly indoor household items, you can use its weaving skills to make changes in form and function, give play to the unique charm of Funan willow weaving, such as the 2010 Shanghai World Expo Spain Pavilion, is a clear example of the use of willow weaving in the public domain.

3.2.3. Properly Handle the Relationship between Protection, Inheritance and Development and Utilization

Production protection must always adhere to the principle of "protection first", with no harm or destruction of intangible cultural heritage as the premise, development must obey the needs of protection work, can not blindly seek big, new and complete; The development must respect the history and care for the tradition, that is, respect the traditional production mode that has been formed in history, adhere to the integrity of the traditional process and the authenticity of the core technology, and cannot rush for quick success and instant benefits at the expense of the authenticity of the project to obtain economic benefits.

4. Conclusion

As an indispensable part of the national intangible cultural heritage, willow weaving is bound to bear the imprint of the Chinese nation and The Times, and is an indispensable part of traditional Chinese culture. The "ecological symbiosis" mechanism is the methodology of surrounding economy, culture, nature and other related fields with Funan willow weaving as the core, and provides theoretical support for building a sustainable ecological chain of Funan willow weaving. From the unique cultural perspective of the protection of Funan willow woven intangible cultural heritage, this paper discusses the cultural inheritance and protection, the creation of economic value and the problems in the process of product development in the production process of its skills from the perspective of intangible cultural heritage production, further enriching the exploration of intangible cultural heritage protection theory and practice, and promoting the promotion and inheritance of the value of rural traditional handicrafts. And then provide theoretical guidance for rural revitalization strategy.

It is believed that in the future, willow weaving crafts will achieve great development through design innovation, and at the same time, it will also better inherit and carry forward the excellent traditional Chinese culture, so that willow weaving craft will stand in the forest of world art.

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