Research on Inheritance and Innovation of Local Intangible Cultural Heritage in the Context of “Chinese Path to Modernization”

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Abstract

From a Western perspective, the core proposition of modernization is industrialization. However, the industrial production model represents human behavior that utilizes standardized technological methods, leading to the erosion of cultural diversity. Originally a colorful world culture, it is now increasingly converging. The Chinese path to modernization emphasizes the "huge population", "common prosperity of all people", "coordination of material civilization and spiritual civilization", "harmonious coexistence of man and nature", and "peaceful development". These "five meanings" enable the Chinese path to modernization to effectively avoid the shortcomings of Western-style modernization and create a context distinct from that of Western modernization. Intangible cultural heritage, as an important component of cultural heritage, has a complex relationship with modernization and cultural diversity. Inheriting, protecting, and innovating the development of intangible cultural heritage are essential aspects of embodying "Chinese style" and "Chinese characteristics" within the framework of modernization. Based on the "five senses" of the Chinese path to modernization, this paper uses Qingyuan, Guangdong Province, as a case study to investigate the path of inheritance and innovation of "intangible cultural heritage".

Keywords

Chinese path to modernization, Western modernization, Intangible cultural heritage, Inheritance, Innovate

"Chinese path to modernization is a modernization with a huge population, a modernization with common prosperity for all people, a modernization with coordinated material civilization and spiritual civilization, a modernization with harmonious coexistence between man and nature, and a modernization with peaceful development." The report of the Twentieth National Congress of the Communist Party of China (CPC), outlines and defines the Chinese path to modernization in a broad way. As an important component of excellent traditional culture, "intangible cultural heritage" also applies to the work of "intangible cultural heritage" in terms of the "five meanings" and related requirements. The inheritance and protection of "intangible cultural heritage" is the essence of "Chinese style" and "Chinese characteristics" (Han, 2022). Based on the five senses of the Chinese path to modernization, this paper discusses the inheritance, protection, and innovation of "intangible cultural heritage". It explores the new directions, ideas, and spaces provided by the context of Chinese modernization for the inheritance and innovation of "intangible cultural heritage". Additionally,
it studies the specific application path of the five senses in combination with the development status of local intangible cultural heritage (Qingyuan City).

1. Main features of the Chinese path to modernization

When discussing the Chinese path to modernization and highlighting its main characteristics, we need to take the Western style modernization model as a reference. The report of the Twentieth National Congress emphasized that the "Chinese path to modernization is a socialist modernization led by the CPC, which has both the common characteristics of modernization in all countries and the Chinese characteristics based on their own national conditions" (Xi, 2022). This important conclusion demarcated the fundamental nature of the Chinese path to modernization and showed the comparative advantages of the Chinese path to modernization. (Chen, 2023). Some scholars believe that based on the different international environments, leadership bodies, and development methods faced by each country's modernization, the existing modernized countries in the world can be divided into two types: early endogenous modernization and late exogenous modernization (Liu & Fang, 2023). Among them, early emerging endogenous modernized countries undoubtedly refer to the group of countries gradually formed during the early capitalist rise period. The basic characteristics of this type are: "having typical barbaric and anti-civilized characteristics of internal oppression and exploitation, external aggression and expansion, often prioritizing individual interests and indifferent to national and ethnic interests." (Liu & Fang, 2023). Late-emerging exogenous modernized countries lag behind early-emerging endogenous countries in terms of time. Therefore, it is often a modernization that arises under external circumstances. Generally speaking, it can be divided into three forms. The first one is to completely imitate and replicate the path of Western modernization development; Second, we should not only learn from the Western modernization development model but also focus on our own development; Third, we should seek a modernization path suitable for our own development according to the national characteristics. Chinese path to modernization is a typical representative of the third form of late exogenous modernization (Liu & Fang, 2023). Chinese path to modernization is not a copy of the Western model, but an exploration model of "more Chinese characteristics based on their own national conditions". "We adhere to and develop socialism with Chinese characteristics, promote the coordinated development of material civilization, political civilization, spiritual civilization, social civilization, and ecological civilization, create a new path of Chinese path to modernization, and create a new form of human civilization" (Xi, 2021). The modernization of vicious competition and the modernization towards decline. Chinese path to modernization is the modernization of knowledge and practice, mutual benefit and win-win, and prosperity (Ding & Xiong, 2023). The "new" way of the Chinese path to modernization is based on the strong reflective consciousness and critical nature of Western modernization, which lies in its sublation of the old way of western modernization, and its transcendence of western modernization at the levels of value subject, achievement distribution, operation mode, and realization mode. It is a systematic clarification of the myth that "modernization is westernization" (Chen, 2023).

2. Intangible Cultural Heritage in the Context of Modernization

Modernization has spread to every corner of the world and is an inevitable trend in the development of human society. However, the old modernization model, especially the early modernization process of endogenous country groups, has had a strong impact on the continuation of cultural traditions of various ethnic groups around the world, and even endangered intangible cultural heritage. In order to better protect ethnic cultural traditions and maintain world cultural diversity, Chengdu, Sichuan Province held the 5th "China Chengdu 2015 International Forum on Intangible Cultural Heritage" from September 11 to 12, 2015. The forum focused on exploring issues related to the protection of intangible cultural heritage in the process of modernization, nearly a hundred international scholars and cultural officials jointly discussed concepts or practices related to modernization, cultural diversity, cultural change, heritage education, and the cultivation of inheritors (Ma & Meng, 2015). Ma Shengde, Deputy Director of the Department of Intangible Cultural Heritage of the Ministry of Culture, Brigitte Lasamorina, Minister of Culture and Handicrafts of Madagascar, and Zheng Xiaoqing, Director of the Department of Culture of Sichuan Province, all stated at the opening ceremony that "modernization is the common direction of world development, and the maintenance of cultural diversity is an important foundation for the sustainable development of human civilization" (Ma & Meng, 2015). Therefore, in the context of modernization, the aim is to investigate the interplay between global economic integration and human cultural diversity at a macro level. This involves studying the patterns of development of intangible cultural heritage, establishing protection objectives that align with contemporary needs, and the modernization process within the framework of a "people-
"global discourse. Ultimately, this endeavor aims to offer cultural support for the sustainable advancement of human society (Ma & Meng, 2015). The core mode of early endogenous modernization is industrialization, but standardized technological means in industrial production models often come at the cost of eroding human cultural diversity. The world culture was originally colorful, but now it is increasingly converging. In the face of this global dilemma, seven scholars from the Chinese Mainland, Taiwan, Cameroon, and Australia, based on long-term investigation, thinking, and research, explained their own views on the complex relationship between "modernization", "cultural diversity" and "intangible cultural heritage". As proposed by researcher Lv Pintian from the Chinese Academy of Art, "the protection of intangible cultural heritage requires examining all unfavorable factors that hinder cultural diversity, in order to break the" superstition "of economism (industrialization) and achieve modernization towards goodness" (Ma & Meng, 2015). Researcher Hu Xiaohui from the Chinese Academy of Social Sciences emphasized that "the cultural equality reflected by cultural diversity is not simply 'cultural relativism', but a code of conduct with shared human values" (Ma & Meng, 2015). Nadir Diana Rekpa Jumeisi (Coordinator of the Ministry of Culture and Arts of Cameroon) expressed her views on the relationship between cultural development and economic protection, she believes that "cultural protection and economic development are two complementary human behaviors. Therefore, while protecting intangible cultural heritage, industrial development is not only an important way to improve the living standards of the country's people, but also a means to maintain cultural diversity and enhance national cohesion and confidence" (Ma & Meng, 2015). Professor Lu Ruifang from the University of Sydney and Professor Jiang Shaoying from Taipei University of the Arts expressed the view that cultural diversity has a promoting effect on national modernization (Ma & Meng, 2015).

The significant value of maintaining world cultural diversity in human cultural inheritance makes modernization and the construction of intangible cultural heritage a complex context. Although experts and scholars from various countries are committed to cultural development strategies under the trend of modernization and strongly express that the threat of modernization to world cultural diversity is not immutable, existing research on how to reverse the trend of standardization in modern industrial production is still relatively vague. Therefore, truly solving the core issues of "modernization" and "intangible cultural heritage" requires returning to the context of "modernization" itself. Researcher Lv Pintian's discourse on breaking away from economic superstitions and achieving modernization towards goodness can be seen as an important entry point for breaking through the current confusion. The proposal of the word "goodness" not only reflects on the uniqueness of the Western modernization model but also questions the value orientation upheld by the West in achieving modernization goals. The new road of the Chinese path to modernization adheres to the people as the center, adheres to and develops socialism with Chinese characteristics, stands on the common interests of human destiny, and tries to promote the sustained and coordinated development of the five civilizations of mankind (material civilization, political civilization, spiritual civilization, social civilization, and ecological civilization), so as to create a new form of human civilization different from the old model. The core and foundation of the Chinese path to modernization is people-oriented, emphasizing people's will and focusing on people's wisdom. The concept of the Chinese path to modernization undoubtedly has the characteristics of "being good". In the past, modernization in some countries often had the drawbacks of excessive materialism. Only pursuing material enjoyment, lacking the pursuit of a healthy spirit and a rich spiritual life, Chinese path to modernization pursues the all-round development of human beings and strives to achieve the coordination of material civilization and spiritual civilization (Liu & Fang, 2023).

The key to solving the contradiction between modernization and cultural diversity lies in the issue of modernization models. Old modernization models make it difficult to completely reconcile existing contradictions. In the 2015 Chengdu Forum, although everyone strongly expressed that modernization poses a threat to world cultural diversity, it is not an unchangeable fact. However, the expression of how to reverse the trend of standardization in industrial production is relatively vague (Ma & Meng, 2015). In the context of the Chinese path to modernization, "intangible cultural heritage" can avoid the conflict between the old modernization and the development of cultural diversity, which is determined by the specific content of the Chinese path to modernization. Wang Chenyang (Director of the Department of Intangible Cultural Heritage of the Ministry of Culture and Tourism) believes that the protection of intangible cultural heritage, as a microcosm of an area in the context of the Chinese path to modernization, has diverse categories of intangible cultural heritage projects, numerous community groups, and complex demands. There are great differences in the survival status and inheritance of different categories and projects, and there will also be great differences between individuals of the same project. First of all, the Chinese path to modernization emphasizes "a huge population" and "common prosperity for all people", which requires the Chinese path to modernization to "pay attention to vulnerable groups in the field of intangible cultural heritage, narrow the gap between categories, projects, and individuals, and enhance balance and accessibility" (Wang, 2023). Secondly, the Chinese path to modernization emphasizes "the
coordination of material civilization and spiritual civilization”. Socialist modernization requires the simultaneous improvement of people’s material and spiritual lives. The intangible cultural heritage of China contains rich and excellent traditional Chinese cultural connotations, carrying the common values that the Chinese people use unconsciously. It is a symbol of the identity and spiritual wealth of the Chinese nation, as well as the crystallization of human civilization and wisdom. The systematic protection of intangible cultural heritage is not only a livelihood project, but also a popular project. It is necessary to strengthen the exploration, organization, and promotion of the connotation of intangible cultural heritage, fully utilize these precious resources of Chinese excellent traditional culture, and open up more innovative space (Wang, 2023). Thirdly, the Chinese path to modernization emphasizes "harmonious coexistence between man and nature" and "peaceful development". The types and volumes of intangible cultural heritage in China are very diverse, and the underlying knowledge structure, cultural system, social functional significance, and contemporary value are all very complex. It is crucial to handle the relationship between the development and protection of intangible cultural heritage and other related issues, which determines whether it can better serve the major strategic needs of the country. Intangible cultural heritage belongs to strategic resources and can be used as a driving force for sustainable development; We need to fully integrate the protection of intangible cultural heritage into sustainable development plans, policies, and projects from the four aspects of economy, society, environment, and peace and security (Wang, 2023). The research on the development, inheritance, protection, and innovation of intangible cultural heritage is a process of continuous recognition of intangible cultural heritage. Its value has gone beyond the "intangible cultural heritage" itself. It can be seen as a great project to promote cultural value, a kinetic energy pool in the process of the Chinese path to modernization, and an indispensable part of the overall process of the Chinese path to modernization.

3. Inheritance and Innovation Strategies of Intangible Cultural Heritage in the Context of Chinese path to modernization

The report of the 20th National Congress of the Communist Party of China clearly pointed out: "From now on, the central task of the CPC is to unite and lead the people of all ethnic groups in China to comprehensively build a strong socialist modernization country, achieve the second-century goal, and comprehensively promote the great rejuvenation of the Chinese nation with Chinese path to modernization” (Xi, 2015). Chinese path to modernization is closely related to intangible cultural heritage work. On the one hand, inheritance Promoting the intangible cultural heritage of excellent traditional culture is the essence of the Chinese path to modernization and achieving cultural self-confidence and self-improvement. On the other hand, "modernization is not only a process of changing the way of technology, production, and lifestyle, but also a process of changing the way of thinking, behavior and communication" (Liu, 2022). Chinese path to modernization also provides an important guarantee, broad space, correct strategies, and paths for the development, inheritance, protection, and innovation of intangible cultural heritage. We must protect intangible cultural heritage from the perspective of China's modernization, especially its cultural modernization strategy; rather than just treating the protection of intangible cultural heritage as a cultural matter or as a temporary movement (Zhou, 2023).

3.1 "Intangible Cultural Heritage" under the semantic of "huge population size"

When the report of the 20th National Congress of the Communist Party of China described the characteristics of the Chinese path to modernization, “huge population” came first. The “huge population” here is not only a description of the current situation of China's population but also the deep connotation behind it is that the Chinese path to modernization is a modernization that emphasizes "people first" and is the common modernization of all Chinese people, which makes Chinese modernization have shown a downward trend, with a large number of excellent intangible
cultural heritage developing in a chaotic direction, no successors, inheritance gaps, and destruction" (Liu & Wu, 2021). This is the fundamental reason why Qingyuan area is known as the "cultural desert". As a microcosm of the specific field of Chinese path to modernization, China's intangible cultural heritage adheres to the principle of "paying attention to vulnerable groups in the field of intangible cultural heritage" and "narrowing the gap between categories, projects and individuals" in its protection, development, and innovation. The current situation of "huge differences between individuals in the same project", adopting the strategy of "seeking truth from facts, overall planning, seeking progress while maintaining stability, and persevering" and "maintaining historical patience, progressing step by step, not abandoning small details, and achieving long-term success" (Wang, 2023) will be extremely conducive to solving the problem of the dissemination and impact capacity of intangible cultural heritage in remote areas similar to Qingyuan City.

3.2 "Intangible Cultural Heritage" under the Semantic of "Common Prosperity for All People"

Western countries generally promote private ownership, with capital controlled by a few people and the pursuit of maximizing profits throughout society. This has gradually led to some Western countries losing basic humanistic care for the general public, lacking a redistribution system for vulnerable groups and the lower middle class. The dividends of modernization are mainly controlled by minority interest groups, making wealth inequality a systemic problem that the Western world cannot solve (Zheng & Fan, 2023). The Chinese path to modernization is the modernization of common prosperity for all people. It not only reaffirms the fundamental purpose of the Chinese path to modernization to focus on the people but also reflects that one of the fundamental goals of Chinese modernization is to fully meet the material needs of the people by vigorously creating material wealth. The measure of material civilization should first be centered around benefiting people, for the sake of people, rather than just for things. Leaving this point means deviating from the fundamental purpose of development (Li & Chen, 2023). At the same time, the Chinese path to modernization tries to solve the material needs of all people. It means that all people share material wealth, not some people or some privileged classes. "The smell of wine and meat in Zhumen, and frozen bones on the road" is not a state that material civilization modernization should have (Li & Chen, 2023). Therefore, the Chinese-style modern model with the goal of "common prosperity for all people" is not exclusive and will not lead to significant wealth disparity among populations. From the perspective of intangible cultural heritage, "common prosperity for all people" and "huge population size" have semantic consistency, aiming to pay attention to vulnerable groups in intangible cultural heritage, reduce regional differences, and enhance the balance and accessibility of intangible cultural heritage policy guidance. Qingyuan is located in the upper and middle reaches of the Beijiang River in the southern province of Guangdong. It belongs to the ecological barrier area of northern Guangdong and is the highland where the Central Plains culture is transmitted to Lingnan. It is also the intersection of the Maritime Silk Road and the Land Silk Road, with a long history and culture. After thousands of years of inheritance, the Qingyuan region has accumulated numerous intangible cultural heritage. The Opinions of the CPC Central Committee and the State Council on Comprehensively Promoting Rural Revitalization and Accelerating Agricultural and Rural Modernization were officially released on February 21, 2021, in the form of the No. 1 central document, which undoubtedly provides an important opportunity for rural areas to give play to the advantages of non-heritage cultural tourism and cultural innovation, and achieve rural revitalization. For example, the Liantang Longshi Base in Taibao Town, Lianshan Zhuang, and Yao Autonomous County, Qingyuan has established a workshop for "rural revitalization", by adopting the business model of "rural revitalization workshop+company+cooperative+farmer", combining "intangible cultural heritage" with the development of village collective economy, providing employment opportunities and technical training for villagers, and achieving "employment at home". For example, on November 13, 2021, the Qiannian Yao Village in Qingyuan held the "Prayer for the Yao King Pan Festival-Cross Year National Unity" event. The event was held in an important ethnic minority scenic area in Qingyuan City, fully mobilizing the participation of tourists and the role of the scenic area. At the same time, the event fully utilized the advantages of modern media, invited internet celebrities to the scene, and assisted the Pan King Festival celebration through live streaming, sharing the folk culture and long history of the Yao ethnic group with the whole country through popular display platforms. This is an important way to utilize innovative means of intangible cultural heritage, enhance the influence of ethnic tourism brands, and ultimately promote rural revitalization and rural tourism development.

3.3 "Intangible Cultural Heritage" under the semantic of "coordination between material civilization and spiritual civilization"

The essence of Western-style modernization belongs to material modernization, as the development of Western society
focuses on material and market needs. Western society relies more on "pure entertainment" forms that lack cultural connotations when realizing human spiritual needs, belonging to a "carnival style" spiritual product supply. The development of cultural industries enables Western people to have rich cultural consumption to meet their spiritual needs in the process of personal development. However, the spiritual products manufactured by the Western cultural industry are essentially a kind of "spiritual opium" rooted in the pan-entertainment attribute. They not only cannot become a means of free and comprehensive development for people but may also comprehensively deconstruct the spiritual world of people and weaken their labor ability (Zheng & Fan, 2023). The Chinese path to modernization emphasizes the all-round development of people and the pursuit of mutual coordination and common promotion of material civilization and spiritual civilization. Intangible cultural heritage, as a common heritage of human culture, includes various forms of cultural expression, cultural objects, and cultural venues, all of which need to be passed down through specific ethnic groups and generations of people. It already contains rich traditional cultural connotations. Based on the deep cultural genes of the Chinese nation, the Qingyuan region of Guangdong Province has nurtured unique ethnic and cultural achievements based on its unique geographical location. Through thousands of years of creation and development, its spiritual pursuit, value concepts, thinking patterns, and cultural consciousness have formed its own ideal paradigm. The craftsmanship of Qingyuan Yingde Aici was included in the list of representative intangible cultural heritage projects at the municipal level in Qingyuan City in 2019. The made Aici is highly traditional and has a unique taste. "Ai Ci" is not only food but also a symbol of spirit and culture. Eating Ai Ci during the Qingming Festival is a traditional cultural custom formed by the local Hakka people for a long time. "Bao Ai Ci" and "Shi Ai Ci" are both activities that reflect the harmony and human care of Hakka families. Qingxin District Huangdong Chicken Biscuits is the fourth batch of "Intangible Cultural Heritage" representative list of Qingxin District. Its production process has been passed down through four generations and has a history of over a hundred years. The local area mainly focuses on rice cultivation and fishing, which has given rise to corresponding traditional food production techniques. Huangdong Chicken Biscuits has been widely praised for its beautiful taste, becoming a famous hand-letter brand in Qingyuan, carrying the childhood memories and homesickness of the Shantang people. The firing technique of Longtang pottery jars is different from modern industrial pottery. Its firing process is complex, although the surface is rough, it has not decayed for thousands of years and is extremely durable. The hundred-year-old dragon kiln and pottery jar firing technique has become the pride of generations of Longtang people. Behind these intangible cultural heritages, there is a common characteristic that they not only satisfy material practicality but also contain spiritual sustenance. Not only does it create material wealth through folk skills, but it is also a cultural inheritance and persistence.

3.4 "Intangible Cultural Heritage" under the semantic of "harmonious coexistence between humans and nature"

The report of the 20th National Congress of the Communist Party of China clearly stated that the "Chinese path to modernization is a modernization in which man and nature coexist in harmony". Western modernization is unsustainable because it severs the relationship between humans and nature, causing irreversible damage to the ecological environment. Starting from the Industrial Revolution, the West began to be involved in the wave of modernization, unrestrained in demanding natural resources and fossil energy from nature, replacing manual labor with machines. Although it accelerated the industrialization process, it also caused serious damage to the ecological environment (Jiang & Fang, 2023). From the perspective of the Chinese path to modernization, the idea of harmonious coexistence between man and nature marks the transformation of the ecological concept of China's modernization, that is, the construction of China's ecological civilization has gone from following the trend, building an ecological discourse system in accordance with the ideology of the Western Cold War victors, to combining Marxism with China's specific reality and excellent traditional culture to independently explore the construction of an ecological discourse system (Dai, 2023). Intangible cultural heritage also has the characteristic of "harmonious coexistence between humans and nature". The Convention for the Protection of Intangible Cultural Heritage clearly states in defining "intangible cultural heritage": "Only consider intangible cultural heritage that meets the needs of existing international human rights documents, mutual respect between communities, groups, and individuals, and conforms to sustainable development" (Convention for the Protection of Intangible Cultural Heritage, 2020). The Yingde Tea Area in Qingyuan, Guangdong has undulating mountains and rivers, surrounded by a superior natural environment. The production technique of Yingde black tea conforms to the local natural landscape characteristics, leverages geographical characteristics, inherits craftsmanship, and focuses on high-quality production. It is precisely a concept that upholds the harmonious coexistence between people and tea, and people and nature. At the same time, Yingde Black Tea continuously explores and innovates, builds advanced modern
production plants, and develops new black tea products and tea-making processes. Keep up with the times, respond to the national intangible cultural heritage "double creation" strategy, attach importance to the high-tech of production equipment, and the efficient and rigorous management system. As a result, the influence of the Yingde black tea brand has significantly increased, and it has ultimately been recognized by the International Tea Committee as a "world high aroma black tea", becoming one of the three major black teas on par with Qimen black tea and Yunnan black tea.

3.5 "Intangible Cultural Heritage" under the Semantic Meaning of "Peaceful Development Path"

Chinese path to modernization is a late exogenous modernization, which is based on "kindness" and reflects the "benevolence" and "harmony" modernization model. It is different from the early endogenous modernization in terms of external expansion and aggression, advocating peaceful coexistence and opposing hegemonism (Liu & Fang, 2023). The world today is facing great changes that have not happened in a century. Chinese path to modernization has taken the path of peaceful development and win-win cooperation, providing stability for a turbulent world. Culture is a long bridge for civilizations of different countries to learn from each other. Peace is hard won, and peace is precious. Peaceful development is the strong voice of the Chinese path to modernization, and also an important aspect of tapping the value concept of intangible cultural heritage (Han, 2022). As a part of traditional culture, Chinese intangible cultural heritage must be nurtured by excellent traditional culture. In the process of its formation and development, various categories of intangible cultural heritage carry the wisdom of Chinese thought in different aspects. The excellent traditional Chinese culture has been internalized as an important part of the socialist path with Chinese characteristics, emphasizing people-oriented, keeping pace with the times, reform and innovation, pursuing peaceful development, and cultivating and practicing the core socialist values. It is the deep cultural gene of the current socialist system with Chinese characteristics; On the other hand, Chinese intangible cultural heritage focuses on gaining inspiration from the accumulation of folk wisdom. Whether in performing arts or handicrafts, it expresses specific, accurate, and intuitive folk wisdom through skills. The Chinese nation has grown from these unique cultural traditions, and the accumulated Chinese wisdom has a long history. Every stop has amazed the world (Wang, 2017). Taking Guanglong Qingyuan Shahe Bird Cage as an example, Guanglong, as one of the four famous cages in China (North Cage, South Cage, Guanglong, and Sichuan Cage), has become a representative of Chinese cages due to its exquisite craftsmanship, exquisite materials, good quality, and large sales, and is highly sought after by cage enthusiasts from all over the world. In May 2018, the Qingyuan Shahe Bird Cage was included in the expansion project list of the Guangdong Provincial Representative List of Intangible Cultural Heritage. With the development of society, the Shahe Bird Cage is no longer just a traditional handicraft but has also been endowed with higher cultural and artistic value, becoming a unique cultural business card of Qingyuan. A "Bird Cage Corridor" has been built in the Taihe Ancient Cave Scenic Area, and the Shahe Bird Cage has been transformed into exquisite lighting, showcasing unique cultural charm. Since 2016, Shahe Bird Cage has begun to represent Qingyuan City in the China (Shenzhen) International Cultural Industry Expo. Qingyuan Intangible Cultural Heritage, based on respecting the cultural characteristics of all ethnic groups in the world, has continuously strengthened cultural exchanges with all countries in the world, strengthened cultural mutual learning with all ethnic groups in the world, implemented the Chinese path to modernization based on the road of world peace and development, and realized the inheritance and innovation strategy of "intangible cultural heritage".

4. Conclusion

With the specific meaning of "a large population, common prosperity of all people, coordination of material and spiritual civilization, harmonious coexistence of man and nature, and peaceful development", the Chinese path to modernization interprets the uniqueness different from Western modernization, highlights the advantages that western modern models do not have, and brings excellent opportunities for the inheritance, protection, and innovation of intangible cultural heritage. The process of Chinese path to modernization carries the rise of culture and cultural self-confidence, advocates the integration of cultural consumption and cultural exchanges, and in addition to the rise of modern advanced scientific and technological means and digital new media, further providing a good opportunity for the protection, inheritance, and innovation of intangible cultural heritage. However, as a global proposition, modernization has always been unable to avoid the global trend and context of modernization. Although the Chinese path to modernization is more based on its own national conditions, it is a socialist modernization and has incomparable advantages over major capital modernization, it still has common characteristics worldwide. For example, modernization needs to be based on a highly developed material civilization. Chinese path to modernization also needs to create a lot of material wealth to meet people's
growing material needs. While the Chinese approach to modernization prioritizes the harmonized advancement of material and spiritual civilizations, steering clear of the Western model dominated by capital and the unidirectional "material cage," challenges persist in the realms of urbanization, the encroachment of Western culture, the assimilation of traditional practices by modern commerce, and the preservation, innovation, and development of local intangible cultural heritage. The modernization process is the basic realistic context for the generation, protection, and innovative development of intangible cultural heritage. Under this situation, we must deeply grasp the essence of the Chinese path to modernization, closely follow the five important meanings of the Chinese path to modernization, and constantly promote the creative inheritance and innovative development of intangible cultural heritage.

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