Research on the Inheritance and Development Strategy of “Hua'er” Based on the influence of Network Technology

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Abstract. Due to the significant changes in the communication environment, the lack of communication subjects (communicators and audiences), the lagging of contemporary style in the communication content, the singularity of the communication channel, and the evolution of communication functions, etc., the “Hua'er” folk song produced in the soil of farming culture is caught in a dilemma of being dissolved in the process of modernization. In this paper, given the survival innovation and development of “Hua'er” folk song in the society today, some strategies are proposed from the aspects of the advance with the times in the communication contents, the return of communication subjects (communicators and audiences), the diversity of communication channels, and the development of cultural industries.

Keywords: Hua'er Folk Song, Inheritance and Development, Cultural Space, Cultural Products

1. Introduction

“Hua'er”, also known as “Juvenile”, refers to a class of folk song created by eight ethnic groups including Han, Hui, Tu, Tibetan, Sara, Dongxiang, Baoan, and Yugu in some areas of Gansu, Qinghai, Ningxia, and Xinjiang. It is mainly composed of love songs and sung in Chinese. From the system perspective, it can be divided into “Hezhou Hua'er folk song” and “Taomin Hua'er folk song”. The former is centered on Guzhou (now Linxia), and the latter is based on Gutaozhou (now Lintan) as the center [1-2]. According to scholars’ research, it was born in the early Ming Dynasty (around 1370 AD) and has a history of more than 600 years [3-4]. Although the spread of “Hua'er” is so broad with so many participating ethnic groups for such a long time, it is undoubted that this farming culture is in the context of globalization and in China's vigorous modernization process. Fall into the dilemma of being gradually marginalized and resolved [5-6]. Based on network technology, this paper analyzes why
“Hua'er” was marginalized and dispelled from the perspective of communication. On this basis, the strategies for its inheritance and development are proposed.

2. Protection, inheritance and development of “hua'ers”
In the context of globalization at present, after multiculturalism (especially popular culture) breaks through the closed regional space of “Hua'er folk song” transmission, the cultural ecosystem of the local “Hua'er folk song” has been dissipated, and we are passive Waiting for it to be edited or show its subjectivity? The answer should undoubtedly be the latter. Because although, as Victor Havel put it, “cultural conflicts are increasing and are more dangerous today than at any time in history.” “Localization will be the winner of this battle, and people should Note a neglected force: the importance of cultural factors, which always favor local contestants. “The key to the solution is that when we have realized that “Hua'ers” are in a dilemma of being dissolved, and it is necessary to make it right. Material cultural heritage, what should we do? What can we do? The author believes that the protection and salvation of “Hua'ers” is the prerequisite and basis for development, and innovation and development are beyond the protection and salvation.

2.1. Improvement of the propagation environment
1. Government support and expert guidance
“Hua'er” has not only been supported by the Party and the state but local governments have also paid attention to, supported, coordinated and guided the inheritance and development of the “Hua'er folk song” to varying degrees. Also, expert technical guidance is essential. One is that they can give scientific guidance on methodology; the other is that they can analyze “Hua'er” theoretically and tap the cultural value of “Hua'er”. They are both scouts and mentors of extraordinary talents.

2. Path to protection and salvation
Protection and salvation are mainly static and dynamic. The so-called static protection and salvation refers to recording, recording, video recording, organizing, producing, and publishing the lyrics, tunes, and singing methods of “Hua'er”, so that they are saved in a material form for future research. At present, work in this area is being carried out in an orderly manner, and dynamic protection and salvation are inadequate in terms of singers and inheritors. As a non-renewable cultural resource, it is necessary to protect the aged “Hua'er folk song” singers and salvation them from their mouths (including tunes). It is a race against time and requires our best efforts to practice. Of course, “the purpose of salvation and protection is not just to keep, not just to collect in museums, but to” use rationally, spread and develop, “as stated in the State Council document, i.e., integrate the cultural heritage with modern life, making the cultural life of modern people filled with the charm and characteristics of traditional culture.”

The media equation for propagation is shown in equation (1):

\[ \text{Probability of media selection (P)} = \frac{\text{efficacy (V)}}{\text{cost (C)}} \]  \hspace{1cm} (1)

The dissemination of Hua'er folk song culture among the public is shown in equation (2):

\[ R = i^a * u \]  \hspace{1cm} (2)

Where R represents the amount of cultural circulation, i represents the degree of correlation, a
represents uncertainty, and $u$ represents other influencing factors.

2.2. Return of the communication subjects (communicators and audiences)

Where the solution of all problems depends on people, the ultimate basis for the protection, inheritance and development of “Hua'er folk song” is undoubtedly the people themselves! Due to the narrow living space, there will still be a large number of farmers going out to make a living and development, which is impossible Changing facts. However, actively guiding some farmers to the tertiary industry may not be a feasible and ideal method. That is to say, “Hua'er” is used as an economic growth point. On the one hand, it increases employment opportunities and reduces the contradiction between human and land; on the other hand, it promotes folk culture and protects cultural diversity. Specifically, regarding how “Hua'er” is industrialized in detail in the fourth point, the following mainly discusses the issue of communicators.

Communicators can be divided into folk and professional singers. Folk singers in more than 400,000 square kilometers of land are the base and breeding ground for professional singers. Since it’s origin lies in the folk, it is necessary to grasp the entertainment activities of folk “Hua'ers”, such as “Hua'ers”, temple fairs, etc., as shown in Figure 1. During the agricultural leisure, the government or the “Hua'er” Research Association and other organizations organized their singing competitions, which gave both spiritual encouragement and certain material rewards. It has not only enriched the cultural life of the people but also helped build a new socialist countryside and a harmonious society. It is not only conducive to the survival and development of “Hua'ers” but has also provided a stage for research by experts and scholars. As far as professional singers are concerned, they can first be selected from singers with better folk conditions, or from players who have received professional music training and love “Hua'ers”. For example, the Queen of Hua'ers, Su Ping, received such good achievements after having received good professional training.

![Figure 1. Hua'er folk song culture concert](image)

From this perspective, “Hua'er” entered the classroom of elementary and middle schools in all aspects. From the current situation, there are many barriers.
2.3. Innovation of communication contents

When sticking to tradition is like foolish dreaming, because the arrow of time can penetrate the curtain of dreams; when static protection is difficult for the development of “Hua'ers”. Because in the context of cultural globalization, as a result of human behavior, it is a hybrid culture, a global culture, and a networked culture with many differences. Thus, how to innovate?

1. Language Change: Premise of Communication and Diffusion

If “language is produced (or differentiated) is reproduced and transformed by the practice of people in social organizations”, because “Hua'ers” are all sung in dialect and dialect, then interpretation will inevitably be caused during the dissemination process Obstacles, “the helplessness of communication.”

2. Integration with Modern Music Elements: Inevitable Change

The pace of the development of the times has never stopped, and the Hua'ers cannot stay put. Many conservative culturalists emphasize the so-called “original ecology” but ignore the existence of “native”. It can be proven by example as follows: Only by combining modern music elements can we better interpret the special charm of Hua'ers.

3. Standards and Principles: Nationality and Timeliness of Content

As the saying goes, “content is king”. So as far as the content of “Hua'er” is concerned, the first is nationality. “Hua'er”, known as the “Wonder of the Northwest”, is a type of folk song mainly composed of love songs and mostly sung in Chinese. There are so many nationalities who write and sing, which is rare in my national songs. And China is a unified multi-ethnic country, so “Hua'er folk song” naturally holds a political high point, because “Hua'er folk song” has the effect of building national identity and strengthening national cohesion in culture. People in the hometown of “Hua'er folk song” need to shape the cultural brand of “Hua'er folk song” and expand the cultural space for “Hua'er folk song” spreading—domestic and even abroad. Based on this, Mr. Lu Xun said that “the more national, the more worldly”.

Secondly, the era. “The social nature of culture lies in its timeliness and nationality.” Because culture is always created by a specific group of people in a specific era background, Raymond Williams defines culture as “representing a special life Way (about a nation, a period, a group, or all human beings), “The epochal manifestation of culture is innovation, and it is the inevitable reflection of social politics, economy, and culture. Hence, art comes from real life. Only when it keeps pace with the times, the works created have artistic vitality. But unfortunately, there are not many works like this, so in terms of contemporary creation, there is still a lot of work to be done by literary and art workers and the “Hua'er” inheritors.

2.4. Diversification of communication channels

As far as the current situation of “Hua'er” communication is concerned, the communication channel is too single, and it mainly relies on oral communication. In today's highly developed mass media, how to make better use of modern media, such as print media, radio, television, and even the Internet, to preserve, spread, and even develop this ancient folk culture as much as possible is an urgent task.

In an era when “communication is required”, communication and dissemination are the glue that blend into the whole society without being “marginalized.” Hence, to promote the development of “Hua'ers”, they have to get out of the lotus mountain and Linxia and dance to the pace of the times!
The mass media with robust communication power is the platform in pursuit of dreams!

3. Conclusions
“Hua'er” has disappeared in the context of modernization. As long as there is no fundamental change in the farming lifestyle, there is soil available for its growth. In the long history of “Exhaling the old and inhaling the new”, as long as “Hua'er” and its cultural space for survival and development, it will shine more or less. For the “Hua'ers” that keep changing, our attitude and concept should not be sticking to the tradition, but sublating and developing other traditions. On the one hand, “the tradition liberated from tradition is also a precious achievement of our civilization.” On the other hand, “tradition should not be regarded as merely an obstacle or something inevitable. Sublating tradition should be accepted as a price for new undertaking; while keeping tradition should be regarded as a gain from new business. Tradition should be taken as a necessary part of a life with different values. If retention and innovation are the inevitable choice for things to growth, “Hua'er” folk song lyrics, singing approach and other changes, content innovation, and taking the path of industrialization based on modern media technology are the inevitable solutions to the cultural awareness of “Hua'er folk song” in the current context.

Acknowledgement
Gansu Social Science Planning Project: Research on influencing factors and promoting strategies of "Hua'er" living inheritance (Project No.: 19YB037);The project of scientific research ability improvement of young teachers in Northwest Normal University:Research on influencing factors and promoting strategies of "Hua'er" living inheritance (Project No.: 2018SKYB07).

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