

Original Paper

Intangible Cultural Heritage Awareness Survey among Residents in Zhangzhou City: A Perspective on Cultural Heritage Security

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Abstract

This study, taking the perspective of cultural heritage security, conducted a survey among residents of Zhangzhou on their awareness of intangible cultural heritage (ICH) using questionnaires. The findings reveal that residents of Zhangzhou exhibit relatively high awareness of ICH in folk customs, fine arts, and drama, while awareness is comparatively lower in music and folk performing arts. The primary channels of awareness include new media (66.6%), traditional media (53.3%), and family and friends (51.5%). Traditional drama (60.6%) and traditional craftsmanship (57.3%) emerge as the most prominent areas of interest among ICH projects. The majority supports heritage protection through live demonstrations and multimedia materials, emphasizing challenges such as insufficient government support, inadequate media coverage, and a shortage of heritage inheritors. The government is perceived as the primary responsible entity (32.9%), while heritage inheritors are considered the main custodians (36.2%). Regarding consumption related to ICH, most respondents adopt a cautious stance, with 59.8% indicating an annual spending of less than 500 yuan. In conclusion, the survey calls for collective efforts within society to address key issues in heritage protection, ensuring its sustainable inheritance and development.

Keywords

Intangible Cultural Heritage, Cultural Heritage Security, Protection, Inheritance, Zhangzhou

1. Introduction

The genesis of intangible cultural heritage (ICH) stems from the gradual accumulation in the daily life and production practices of individuals, representing the natural expression of emotions, experiences, and events. It goes beyond mere material entities, serving as symbols carrying identity and historical value. Through the unadorned aesthetic expressions of social communities and the artistic refinement by scholars and artisans, ICH has evolved into a cultural treasure for nations and a distinctive feature

for localities. In 2004, China became a signatory to the UNESCO Convention for the Safeguarding of the ICH, and in 2005, it promulgated the "Opinions on Strengthening the Protection of China's ICH." Subsequently, the "Law of the People's Republic of China on the ICH" enacted in 2011 provided legal support for ICH protection (Li, 2009). The government's protection ideology has gradually shifted from singular management to modern governance and collaborative governance, aiming to promote the sharing and prosperity of local culture.

ICH, as a valuable asset of human history and civilization, not only encapsulates the unique memories of a country or region but also serves as a crucial carrier for national spirit and cultural inheritance. With the acceleration of globalization and the deepening of modernization, issues related to cultural heritage security have become increasingly prominent. Effectively safeguarding and inheriting ICH has become a focal point of international concern.

Over the past two decades, China has made significant achievements in the protection and inheritance of ICH, going through stages such as survey, excavation, rescue, documentation, and declaration. These efforts have not only positioned China's ICH at a leading level globally but also injected new vitality into it. Presently, researching the protection and inheritance of ICH requires greater consideration of its humanistic environment. Various stakeholders, including government departments, market capital, social organizations, and ICH inheritors, should participate collaboratively in assessing, planning, and implementing the protection and inheritance of ICH.

Zhangzhou City in Fujian Province has a long history, dating back to the Tang Dynasty, and is now one of China's national historical and cultural cities. With profound local culture and simple folk customs, the city boasts rich resources of ICH, including traditional drama, handicrafts, acrobatics, traditional medicine, folk festivals, folk literature, fine arts, music, dance, and traditional storytelling, among others. These ICH projects showcase the unique socio-cultural landscape and regional characteristics of Zhangzhou, highlighting its ingenuity and aesthetic pursuit. As of 2019, there were 135 representative ICH projects at the municipal level or above, with 16 included in the national ICH list and 66 in the provincial list. Nanjing Tulou and Zhangpu paper cutting were included in UNESCO's "Representative List of the ICH of Humanity." In 2013, the "Fujian Puppetry Inheritance Plan" (including Zhangzhou Hand Puppetry) was included in UNESCO's "Register of Good Safeguarding Practices for ICH" (Liu, 2019).

These ICH resources are not only important sources of identity and cultural confidence for Zhangzhou residents but also key elements driving the development of the local cultural industry and enhancing the city's cultural soft power. However, in the rapid development of modern society, it is worth exploring and researching the extent of Zhangzhou residents' awareness of ICH, their attitudes toward protection, and their behaviors in inheritance.

Therefore, this paper aims to take a perspective on cultural heritage security, conducting a survey of ICH awareness among Zhangzhou residents. It analyzes the current cognitive status, identifies existing issues, and explores the reasons behind them. Additionally, the paper proposes corresponding

suggestions for protection and inheritance. This study not only contributes to raising Zhangzhou residents' awareness and protection consciousness regarding ICH but also provides decision-making references for local governments to formulate more scientifically effective policies for ICH protection. The research results also hold valuable implications for other regions rich in ICH.

2. Literature Review

2.1 Intangible Cultural Heritage and Cultural Heritage Security

The definition of "intangible cultural heritage" by UNESCO originates from the "Convention for the Safeguarding of the ICH." This convention was adopted on October 17, 2003, in Paris and officially came into effect on April 20, 2006. Article 2 of the convention provides a clear definition of "ICH": "ICH means the practices, representations, expressions, knowledge, skills—as well as the instruments, objects, artifacts, and cultural spaces associated therewith—that communities, groups, and, in some cases, individuals recognize as part of their cultural heritage. This ICH, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature, and their history, providing them with a sense of identity and continuity, thus promoting cultural diversity and human creativity" (Liu & Mou, 2008). This definition emphasizes the diversity, intergenerational transmission, recreativity, and the importance of a sense of identity and continuity for communities and groups in ICH. Simultaneously, it explicitly includes various practices, performances, expressions, knowledge, skills, as well as associated instruments, objects, artifacts, and cultural spaces (Li, 2009). This definition provides a crucial theoretical foundation for understanding and protecting ICH.

Regarding the security of ICH, Wang and Hu (2012) emphasize its status involving survival and development, including the continuity of practices, the integrity of cultural spaces, the ability of subjects to reasonably use heritage, and their rights on multiple security levels. Zheng (2022) proposes that the basic conditions for cultural heritage security include the unity of the nation and ethnicity, the national identity of diverse ethnicities, and the reciprocal exchange movement between them. It highlights that cultural heritage security is a state in the process of development and change, with a focus on the utilization rather than acquisition of culture.

2.2 Research on ICH and the Threats to Its Security

Against the backdrop of global economic integration and the drastic changes in the national cultural security situation, China's cultural heritage security is facing unprecedented challenges. These challenges primarily arise from urbanization, the process of modernization, climate change, regional conflicts, and activities related to terrorism, posing severe threats to cultural heritage and making it an indispensable component of the national cultural security agenda.

Addressing issues of cultural heritage security, Hu (2017) emphasizes that it goes beyond the shared cultural achievements of humanity. The crucial aspect lies in how to interpret the content of these cultural achievements. He particularly mentions the "Global Open" cultural resource strategy proposed

by the United States. While this strategy provides a solution for the development of the U.S. cultural industry, it has also led to the exploitation of cultural heritage resources worldwide by international cultural industry giants. This economic dominance not only gives rise to cultural imperialism but also strips developing countries of their right to interpret their own culture, even leading to a distortion of the fundamental meaning of cultural heritage. This not only causes a nation to lose its basic cultural identity but also shakes the foundation of its existence at the core of culture, contributing to the issue of intangible cultural security within cultural heritage security.

Furthermore, Hu (2017) elaborates on various sources threatening cultural heritage, including globalization, urbanization, the expansion of the tourism industry, smuggling of cultural relics, air pollution, population growth, wars, and natural disasters. Among these, wars and natural disasters, rapid urbanization and tourism development, smuggling and looting of cultural relics, threats from public and private projects, and destruction caused by changes in land use or ownership are universally recognized as the five major sources.

In the context of globalization, Zong (2012) further points out that with the acceleration of modernization, China's cultural ecology has undergone significant changes against the backdrop of globalization. This change not only affects China's traditional culture and way of life but also leads to crises and challenges in the cultural heritage field to some extent. He particularly emphasizes the artificial destruction of cultural heritage by real estate development and the willingness of certain local governments to allow the destruction of historical and cultural heritage for economic gain. Such short-sighted behavior not only damages the integrity of cultural heritage but also threatens China's cultural security.

Additionally, Zong (2012) highlights the improper development of tourism resources. Some local governments view cultural heritage as commercial tourism resources, leading to excessive development that results in the destruction and assimilation of cultural heritage. This development approach not only harms the intrinsic cultural essence of cultural heritage but also causes it to lose its original historical and cultural value.

At present, ICH faces two core issues: conceptual and financial. Zong (2012) argues that the concept of cultural heritage protection has not risen to the level of cultural security, with inadequate understanding of the importance and necessity of cultural heritage protection. This conceptual gap has led to the lagging progress and insufficient investment in cultural heritage protection. Simultaneously, he points out that funding for the protection of ICH is limited, primarily relying on government finances and lacking private funding (Zong, 2012). This financial constraint results in the inability to implement many cultural heritage protection measures promptly, exacerbating the security issues of cultural heritage.

In summary, China's cultural heritage security is confronted with severe challenges from various aspects, including globalization, urbanization, the development of the tourism industry, and natural disasters. To address these challenges, there is a need to strengthen the concept of cultural heritage protection, raise awareness of the importance of cultural heritage, and simultaneously broaden the

sources of funding, increasing investment in the protection of cultural heritage. Only in this way can we effectively safeguard China's cultural heritage and maintain the country's cultural security.

3. Methodology

The core of this study lies in the design of the questionnaire, directly impacting the accuracy and reliability of the research outcomes. We drew inspiration from the research by Peng (2017) and crafted the survey questionnaire. To ensure the quality of the questionnaire, we meticulously planned the selection and arrangement of questions, aiming to comprehensively and profoundly understand the cognitive and emotional tendencies of Zhangzhou residents towards ICH. The questionnaire covers a wide range of content, encompassing various dimensions of heritage protection and inheritance, including but not limited to historical origins, traditional craftsmanship, and cultural activities, striving for an in-depth understanding of Zhangzhou residents' overall perception of intangible heritage.

Considering that the research involves human participants, we emphasize ethical principles in the study. All participants volunteered, and the research purpose and confidentiality policy were explicitly communicated in the questionnaire. Throughout the study, we respected and protected the privacy and rights of the respondents, ensuring the legality and ethics of the data. Regarding the use, storage, and processing of data, we strictly adhered to relevant ethical requirements.

The survey was conducted from March to August 2023, utilizing online answering methods to enhance convenience and efficiency. The survey targeted a diverse group of participants, including government officials, members of the community, healthcare professionals, students, and others, covering the three main administrative districts of Zhangzhou to ensure sample diversity and representativeness. A total of 398 questionnaires were distributed, all of which were valid, ensuring the integrity and effectiveness of the data. The questionnaire consisted of 19 questions, with those not specifically labeled being single-choice questions to ensure consistency and standardization in responses.

In the data collection phase, various measures were implemented to ensure the completeness and accuracy of the questionnaire. The collected data will undergo rigorous organization and analysis to reveal the accurate awareness of Zhangzhou residents regarding ICH. We conducted descriptive statistical analysis on the data using the statistical software SPSS 21. The extracted key research findings will offer substantial support for the preservation and inheritance of ICH.

Table 1 presents the basic characteristics of the valid survey samples. In terms of gender distribution, female respondents accounted for 70.6%, while male respondents were 29.4%, indicating a significantly higher participation rate of females in the survey. In terms of age distribution, the majority of the sample is concentrated in the 19 to 60 age range, representing the overwhelming majority of the surveyed population. Regarding educational attainment, individuals with a bachelor's degree constitute the largest group, accounting for 39.9% of the respondents, followed closely by those with a college degree at 21.9%. These statistics provide essential insights into the basic characteristics of the surveyed sample, facilitating a more in-depth understanding and analysis of the survey results.

Table 1. Demographic Information of Participants (Number/Percentage)

Gender	Age		Education Level		
Male	117/29.4	16-18	25/6.3	Primary School and below	5/1.3
Female	281/70.6	19-30	123/30.9	Junior High School	51/12.8
		31-44	123/30.9	High School	35/8.8
		45-59	105/26.4	College	87/21.9
		60 and above	22/5.5	Bachelor	159/39.9
			Master and above	61/15.3	

4. Results and Analysis

We conducted a survey on participants' awareness of five categories of ICH:

(a) Fine Arts Category: Woodcut New Year Prints, Wooden Puppet Head Carving, Paper Cutting.

(b) Drama Category: Puppetry, Gezaixi/Xiangju Opera, Chao Opera, Zhao'an Iron Branch Opera, Nanjing Bamboo Horse Opera.

(c) Music and Quyi Category: Jingge, Songbooks, Fujian Hakka Mountain Songs, Nanjing Siping Drum Music.

(d) Skills Category: Ethnic Musical Instrument Crafting, Seal Ink Crafting, Hakka Tulou Construction Techniques, Hua'an Jade Carving, Traditional Chinese Medicine Preparation Methods.

(e) Folk Customs Category: Folk Beliefs, Sanping Ancestor Worship Customs, Dongshan Guandi Worship Customs, Yunxiao Kaizhang Shengwang Pilgrimage Folk Customs.

Table 2 presents the survey results. It can be observed that in the Fine Arts category of ICH, 40.9% of respondents claim to have a complete understanding, while 26.9% express uncertainty. This suggests a relatively high level of awareness among respondents regarding Fine Arts ICH in Zhangzhou, but some still harbor doubts about their understanding. In the Drama category of ICH, 40.4% of respondents claim knowledge, while 33.7% express uncertainty. Compared to other categories, Drama ICH exhibits a relatively higher level of recognition, though some respondents still harbor uncertainty about their understanding. For the Music and Quyi category of ICH, 23.9% of respondents claim knowledge, while 8.0% claim complete lack of understanding. Relatively speaking, this category of ICH exhibits a lower level of awareness, indicating a potential need for more promotion and outreach to enhance public awareness. In the Skills category of ICH, 29.4% of respondents claim knowledge, while 30.6% express uncertainty. The awareness of Skills ICH is relatively balanced, but there remains a degree of uncertainty among respondents about their understanding. For the Folk Customs category of ICH, 41.4% of respondents claim knowledge, which is relatively high. However, 20.1% claim lack of understanding, indicating a certain proportion of people in Zhangzhou lack awareness of Folk Customs ICH. Through these data, it can be observed that although a significant portion of respondents have some knowledge of various types of ICH in Zhangzhou, there is still a proportion of uncertainty,

suggesting a need for more promotion, education, and outreach to enhance public awareness of ICH.

Table 2. Participants' Awareness of Various Types of ICH in Zhangzhou City (%)

	Completely Unaware	Unaware	Unsure	Aware	Fully Aware
Fine Arts	4.8	24.9	26.9	40.9	2.5
Drama	3.0	20.9	33.7	40.4	2.0
Music and Quyi	8.0	35.2	31.4	23.9	1.5
Skills	6.3	32.2	30.6	29.4	1.5
Folk Customs	4.0	20.1	31.2	41.4	3.3

Table 3 presents the survey results on the avenues of understanding and the level of interest in ICH. A significant 66.6% of participants rely on new media platforms to gain insights into ICH, highlighting the crucial role of emerging media in disseminating cultural heritage. This trend may be associated with the widespread use of the internet and the popularity of social media, providing a broader channel for the transmission of ICH. Despite the dominance of new media, 53.3% of respondents still acquire information about ICH through traditional media, indicating that traditional channels continue to hold appeal, possibly reflecting a certain level of trust and preference for traditional cultural mediums. Family and friends constitute the third major avenue for ICH understanding, accounting for 51.5%. This underscores the significance of ICH transmission within social relationships, as the conveyance of cultural information through close interpersonal ties may be particularly impactful. Although museums represent only 42.4% in the realm of ICH understanding, they remain a relatively important avenue. This may be attributed to the unique characteristics of museums as cultural heritage spaces, offering tangible exhibits and educational activities. Additionally, 28.6% opted to gain insights into ICH through various events and activities.

Over sixty percent (60.6%) of respondents express a strong interest in traditional drama, indicating its high visibility and appeal within local ICH projects. This may be attributed to its rich local characteristics and cultural significance, making it a focal point of attention for the people of Zhangzhou. Following closely in terms of ICH project interest are traditional skills (57.3%) and folk customs (54.8%), forming a diverse pattern of attention. This suggests that public interest in ICH projects is varied, emphasizing the need for comprehensive protection and promotion of cultural heritage. Traditional fine arts (47.5%), traditional quyi (42.2%), traditional music and dance (39.2%), and other cultural and artistic projects also garner significant attention. This highlights the broad appeal of ICH projects in the local cultural and artistic domain. Although folk literature shows a relatively lower level of interest (36.2%), there is still a considerable audience. This may necessitate further promotion and dissemination to increase its visibility, facilitating a more extensive inheritance and development.

Table 3. Main Ways to Understanding ICH Projects & Projects of Greatest Interest (%)

Ways	Percentage	Projects	Percentage
New media	66.6	Traditional Drama	60.6
Traditional media	53.3	Traditional Techniques	57.3
Family and friends	51.5	Folk Customs	54.8
Museums	42.4	Traditional Fine Arts	47.5
Events and performances	28.6	Traditional Quyi	42.2
Others	0.8	Traditional Music and Dance	39.2
		Folk Literature	36.2

Table 4 presents the survey results on preferred methods for the preservation and inheritance of ICH. The findings indicate that over three-quarters of respondents (74.4%) lean towards safeguarding and passing down ICH through the direct observation of live demonstrations, on-site performances, and stage dramas showcasing intangible cultural skills. This suggests a preference for firsthand engagement and sensory experiences to explore the authentic charm of ICH and the distinctiveness of traditional skills. For 64.3% of respondents, the protection and inheritance of ICH involve watching multimedia materials such as videos, documentaries, and promotional clips. This reflects the prevalence and convenience of using visual media in the digital age for disseminating and preserving ICH information. Visiting museum exhibitions and exploring static displays to understand ICH is a popular preservation approach for 56.8% of respondents. Museums, as custodians of cultural heritage, provide rich tangible exhibits and historical-cultural explanations, offering an intuitive learning avenue. Approximately 46.7% of respondents believe that protecting and inheriting ICH through public participation and interactive experiences is effective, emphasizing the importance of societal engagement and interactivity in the continuity and development of ICH. About 33.2% of respondents consider incorporating ICH into school education and providing training for inheritors as effective preservation methods. This reflects the critical role of the education system in preserving ICH culture, offering a more in-depth learning experience for the younger generation.

Table 4. Preferred Methods of Protecting and Inheriting ICH (%)

Methods	Percentage
View ICH Skills Demo, Live Performances, Stage Plays	74.4
Watch Videos, Documentaries, Promos	64.3
Museum Exhibits, Static Displays	56.8
Public Engagement & Interactive Experiences	46.7
ICH in Schools, Training for Inheritors	33.2
Productive Protection, Cultural & Derivative Purchases	16.6

Books, Seminars, Academic Conferences, Salons	13.3
Watch Domestic & International Events	9.1

Table 5 presents the survey results on the primary values associated with the protection of ICH. The findings reveal that over three-quarters of respondents (77.6%) emphasize the preservation of the cultural essence and spiritual value of traditional ICH. This indicates a heightened focus on the profound cultural meanings carried by traditional heritage and its pursuit and nourishment of spiritual aspects during the conservation process. 71.6% of respondents believe that safeguarding ICH contributes to maintaining the diversity of human culture. This reflects the desire to preserve and pass down regional and ethnic cultures to maintain global cultural diversity. 65.8% of respondents believe that protecting and inheriting ICH can enhance the cultural taste of the city. This suggests that ICH plays a vital role in urban development, injecting a unique cultural atmosphere into cities and elevating residents' cultural literacy. 23.4% of respondents see value in integrating ICH with modern popular culture to drive the development of the cultural industry. This reflects the perspective that ICH can contribute to the cultural and creative industry through commercialization and modernization, making a meaningful contribution to socio-economic development. 21.1% of respondents emphasize the practical value of traditional skills. This suggests that some individuals view ICH as a set of practical techniques and skills, highlighting the importance of traditional skills in daily life and production.

Table 5. Main Values of Protecting ICH (%)

Values	Percentage
Cultural Connotations and Spiritual Pursuits of Traditional ICH	77.6
Maintaining the Diversity of Human Culture	71.6
Enhancing Urban Cultural Taste through the Protection and Inheritance of ICH	65.8
Combining ICH with Modern Mass Culture for Cultural Industry Output	23.4
Practical Value of Traditional Skills	21.1

Table 6 illustrates the main challenges in the protection of ICH. 64.6% of respondents believe that the most significant challenge is the lack of inheritors for ICH. This suggests a relative scarcity of talents dedicated to preserving intangible cultural skills in contemporary society, posing a severe issue for the continuity and development of ICH. 58.3% of respondents think that the government's guidance and support in ICH protection and inheritance are insufficient. This indicates the need for more proactive government involvement in policies, regulations, and economic support to promote the inheritance of ICH. 53.3% of respondents perceive a deficiency in media coverage and promotion of ICH. This indicates that the role of media in promoting ICH has not been fully realized, requiring more publicity and reporting to enhance public awareness of ICH. 46.7% of respondents feel that the public lacks

sufficient awareness of the value of ICH. This may reflect that some individuals have a superficial understanding of ICH, necessitating more education and promotion to raise awareness of its significance. 28.1% of respondents highlight a low level of commercialization as one of the challenges in ICH protection and inheritance. This suggests that ICH still faces issues in business operations and market development, requiring better integration of ICH resources and market demands. Additionally, 8% of respondents mention other factors, which may include social and cultural changes, economic pressures, among other challenges.

In summary, the survey results reveal that ICH faces various challenges in its protection and inheritance, including a shortage of talent, insufficient government support, limited media coverage, inadequate public awareness, and low levels of commercialization. Addressing these challenges requires collective efforts from all sectors of society, including active participation from the government, media, social organizations, and the public.

Table 6. Major Challenges in the Protection and Inheritance of ICH (%)

Challenges	Percentage
Lack of ICH Inheritors	64.6
Insufficient Government Guidance and Support	58.3
Insufficient Media Promotion	53.3
Lack of Public Value Recognition	46.7
Low Level of Marketization	28.1
Other Factors	8

Table 7 presents the survey results regarding the owners of ICH, the primary entities responsible for its protection, and the annual willingness to invest in ICH-related projects. Results show that 36.2% of respondents consider ICH inheritors as the primary owners of ICH. This emphasizes the crucial role of ICH inheritors in protecting and inheriting ICH, as they are the actual practitioners and transmitters of ICH skills. 24.6% of respondents believe that local elderly residents are the owners of ICH. This reflects the significant role played by local community elderly residents in inheriting traditional culture and skills, possibly as mentors or individuals with essential inheritance experience for ICH inheritors. 17.4% of respondents have some uncertainty about who the owners of ICH are. 12.3% of respondents think that permanent residents are the owners of ICH, attributing a deeper emotional connection and ownership to the local ICH. 7.5% of respondents believe that the government is the owner of ICH. This reflects the acknowledgment of the government's role in ICH protection and inheritance, which may include policy-making and economic support. Only 2% of respondents consider the market as the owner of ICH. This indicates that, in public perception, the market has a relatively minor role in ICH inheritance, with ICH being seen more as cultural heritage rather than a commercial product.

32.9% of respondents believe that the government is the main entity responsible for protecting ICH. This suggests that, in the public's view, the government plays a central role in ICH protection, potentially involving responsibilities such as policy-making, economic support, and regulatory implementation. 20.1% of respondents think that local elderly residents are essential entities responsible for protecting ICH. This reflects a sense of responsibility among community residents for protecting and inheriting ICH, especially recognizing the importance of older individuals in cultural and skills inheritance. 17.6% of respondents feel that permanent residents have a responsibility for protecting ICH. They are considered to have a certain responsibility for protecting local ICH. 16.3% of respondents believe that ICH inheritors are the main entities responsible for protecting ICH. This underscores the crucial role of ICH inheritors in practical inheritance work, being the transmitters and practitioners of ICH skills. 11.3% of respondents are uncertain about the main entities responsible for protecting ICH. Only 1.8% of respondents consider the market as the main entity responsible for protecting ICH.

59.8% of respondents express a willingness to spend less than 500 yuan annually on ICH-related consumption. This indicates that the majority of respondents adopt a relatively restrained attitude towards ICH-related consumption, likely influenced by economic factors. 21.4% of respondents state a willingness to spend between 501-2000 yuan annually on ICH-related consumption, showing that some respondents are willing to make a certain level of investment in more diversified ICH experiences. 14.6% of respondents declare that they are not willing to spend any amount on ICH-related consumption. This may reflect a lack of interest among some respondents in ICH-related activities or products. Only 2.2% of respondents indicate a willingness to spend between 2001-5000 yuan annually on ICH-related consumption. Only 2% of respondents express a willingness to spend over 5000 yuan annually on ICH-related consumption. This suggests that for high levels of ICH investment, only a minority of respondents are willing to make such expenditures. Therefore, the majority of respondents hold a cautious attitude, willing to engage in ICH consumption at relatively lower amounts and adopting a conservative approach to higher expenditures.

Table 7. Owners of ICH, Responsible Entities for Protecting ICH, and Willingness to Spend on ICH-Related Consumption per Year (%)

Owners of ICH	Responsible Entities		Willingness to Spend		
Inheritors of ICH	36.2	Government	32.9	Under 500 Yuan	59.8
Indigenous Elderly Residents	24.6	Indigenous Elderly Residents	20.1	501-2000 Yuan	21.4
Uncertain	17.4	Permanent Residents	17.6	Unwilling to Spend Any	14.6
Permanent Residents	12.3	Inheritors of ICH	16.3	2001-5000 Yuan	2.2
Government	7.5	Uncertain	11.3	Over 5000 Yuan	2
Market	2	Market	1.8		

5. Conclusion and Suggestions

Based on the comprehensive analysis of the survey results, the following summaries emerge:

Awareness of ICH: Fine arts, traditional drama, and folk customs enjoy relatively higher levels of awareness, while craftsmanship and musical performances exhibit comparatively lower recognition. Despite a general understanding of ICH among the majority, there remains uncertainty among some respondents regarding various ICH categories, emphasizing the need for enhanced promotion and education.

Channels of ICH Understanding: Respondents primarily acquire knowledge about local ICH in Zhangzhou through new media (66.6%), traditional media (53.3%), and family and friends (51.5%). The dominance of new media highlights its crucial role in disseminating ICH culture, while the continued significance of traditional channels suggests the influential role of family and social connections in ICH inheritance.

Preferred ICH Projects of Interest: Traditional drama (60.6%), traditional craftsmanship (57.3%), and folk customs (54.8%) emerge as the most captivating ICH projects for the public in Zhangzhou. These preferences underscore the local community's focus on traditional cultural elements and emphasize the need for diverse approaches in ICH conservation and promotion.

Methods of Protection and Inheritance: The majority of respondents favor protection through live demonstrations, on-site performances, and stage plays (74.4%), as well as multimedia materials (64.3%). Additionally, public participation and interactive experiences (46.7%) and integrating ICH into school education (33.2%) are recognized as effective conservation methods.

Perception of the Core Values of ICH: The majority of respondents emphasize the protection of the cultural essence and spiritual value (77.6%) of traditional ICH. Furthermore, maintaining the diversity of human culture (71.6%) through ICH conservation is considered a crucial objective.

Major Challenges: The primary challenges identified include a lack of ICH inheritors (64.6%), insufficient government support (58.3%), inadequate media coverage (53.3%), and limited public awareness of the value of ICH (46.7%). Addressing these challenges necessitates collaborative efforts from the government, media, social organizations, and the public.

Owners and Responsible Entities for ICH: The majority of respondents view ICH inheritors as the main owners of ICH (36.2%), while the government is perceived as the principal entity responsible for ICH protection (32.9%). This underscores the crucial role of ICH inheritors in practical conservation work and emphasizes the government's key role in policy formulation and support.

Willingness to Consume ICH: A cautious approach toward ICH-related consumption is evident, with 59.8% of respondents expressing a willingness to spend below 500 RMB annually. Limited willingness for higher expenditures may be influenced by economic factors and individual interests, reflecting a conservative attitude toward higher-level investments in ICH-related activities or products.

Through the investigation of Zhangzhou residents' awareness of ICH, we have gained profound insights into the current state of awareness and highlighted several pressing issues. From the perspective of

cultural heritage security, and with the aim of promoting the protection and inheritance of ICH, we propose the following recommendations:

(a) Strengthening the Legal System and Policy Framework for Cultural Heritage Security

Local governments and the public should deepen their understanding of the principles of the Venice Charter and the Nairobi Charter.

Enhance and refine the local legal system for cultural heritage security, emphasizing relevant regulations such as the Cultural Relics Protection Law and the ICH Protection Law.

(b) Enhancing Integrated Security Protection of Cultural and Natural Heritage

Referencing the principles of the World Heritage Convention, promote cooperation and development in the integrated security protection of cultural and natural heritage in Zhangzhou.

Ensure the organic unity of humans and nature in the preservation of heritage.

(c) Strengthening the Security Management System for ICH

Promote the establishment of a comprehensive security management system for ICH.

Include all-encompassing protection, preservation, and warning management for both tangible and intangible heritage.

Emphasize the improvement of value orientation, institutional design, and specific measures.

(d) Enhancing the Management System for the ICH Inventory

In line with the recommendations of Zhang (2017), gradually establish a sound inventory system for ICH.

Strengthen effective management to ensure its completeness and authority.

(e) Promoting Cultural Heritage Census Plans and Digital Projects

Implement the viewpoints of Su (2006) by actively promoting cultural heritage census plans and digital projects.

Systematically study and manage ICH, ensuring the comprehensiveness and accuracy of information.

(f) Conducting ICH Education

Incorporate content related to ICH into local textbooks.

Strengthen public and student education on ICH to raise awareness of its value.

Foster interest and awareness of protection for ICH.

These recommendations aim to construct a more comprehensive and in-depth cultural heritage security system, reinforcing the holistic management and protection of Zhangzhou's ICH and achieving sustainable development in cultural inheritance.

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