Influence of Digital Media on Guangxi Dong Ethnic Cultural Heritage

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Abstract: This article studies the current situation of digital technology dissemination of the Dong's intangible cultural heritage in Guangxi Province, China. The Dong ethnic has a history of more than two thousand years and is very rich in traditional culture. The Dong's intangible cultural heritage is an important part of Chinese traditional culture and the epitome of the material culture and spiritual civilization of the Dong people. The basic goal of Dong's intangible cultural heritage is to continue and spread. With the development of digital technology, the use of digital technology to narrow the communication gap with the audience of intangible cultural heritage has become a crucial method. Digital technology of text, images, audio and other multimedia displays have improved the level of digital protection and dissemination of intangible cultural heritage. Through literature investigation and in-depth interview research, this paper draws out the current status and deficiencies of the digital technology and cultural dissemination of the Dong's intangible cultural heritage, so as to explore and propose a new framework for the digital technology dissemination of the Dong's culture in the future. The results of this study will help the government to promote the development of the Dong cultural communication industry, and enable the Dong people to benefit from the protection and inheritance of national culture.

Keywords: Dong Ethnic; Minority Culture; Intangible Cultural Heritage; Digital Technology; Cultural Communication

1. Background of study

The Dong ethnic is an ancient nation in China. The Dong ethnic has a history and culture of more than two thousand years, but the Dong ethnic has no written language and culture is passed down orally (Wu, 2012). The Dong people have created a variety of national cultures. Among them, the Dong cultural resources such as the Dong opera, the DuoYe song, the river song, and the flute art are included in the non-heritage list at all levels. However, with the rapid development of economy and technology, these unique resources of the Dong ethnic have been impacted in the protection and inheritance. They are facing severe challenges, and they need to find appropriate methods to protect them (Tang et al., 2019).

The purpose of this article is to change the current traditional dissemination of Dong nationality intangible cultural heritage in Guangxi Province, improve the process of displaying traditional treasures, and combine digital communication technology to help the dissemination and protection of intangible cultural heritage.

2. Digital technology protection of intangible cultural heritage in countries around the world

Concerning the promotion and dissemination aspects of Cultural Heritage, New Media are playing an important role. Their suitable usage allows to enhance the understanding of Cultural Heritage making them more accessible by visitors. Through these solutions, users can interact, participate and view cultural collections in novel and experiential ways (Sullivan, 2015). In this regard, VR (Virtual Reality) Technologies represent the best solution to create Simulation and Serious Games (SSG) where the user can interact with the virtual world in immersive way (Ruffino et al., 2019). Quan (2017) advocated that the digital protection, development, utilization, and transmission of intangible cultural heritage is an emerging road of intangible cultural heritage being given by the

information age. Digitized text, images, audio and other multimedia display enhanced the level of protection of this intangible cultural heritage digitization. In the process of urbanization, rural labor migration, young generation to become the primary object of the impact of Dong culture. Dong national culture basic goal is to continue and spread. Digital media can really help in the comprehensive dissemination of intangible cultural heritage. It can continue the cultural heritage of historical information and the full value (Xanthaki, 2019).

2.1 Digital technologies in cultural communication

UNESCO adopted the "Convention for the Protection of Intangible Cultural Heritage" and promulgated the "Charter for the Preservation of Digital Heritage", which greatly promoted the filing and digital protection of intangible cultural heritage protection in various countries around the world. The cultural digitization project of "Gallica", the "Digital Michelangelo" and other digital projects in cooperation between the University of Washington and Cyberwar. At the same time, there are more and more articles on the digital protection and inheritance of traditional handicrafts, including F. Cameron and other "Theory of Cultural Heritage Digitalization" (2007), and M. Ioannides. The "Cultural Heritage Digitization Progress Report (2017) is an important representative. The well-known journal *Annual Review of Cultural Heritage Informatics* also frequently publishes papers on the digital protection of traditional culture and craftsmanship .Countries around the world have started digitalization projects of intangible cultural heritage, such as "American Memory" in the United States, and "European Cultural Heritage Online" in the European Union (Liu et al., 2019).

Through the investigation report of Yang et al. (2020), the Guangxi Provincial Government relied on digital information technology to carry out the industrialization of intangible cultural heritage. Visualization technology establishes various ethnic dynamic digital museums, organizes Guangxi International Ethnography Film Festival, and conducts digital training for relevant personnel; on the other hand, it vigorously combines characteristic tourism to promote the commercial development of intangible cultural heritage and has achieved remarkable results.

2.2 Study area

There are many foundations for the protection of Guangxi Dong intangible cultural heritage. According to the survey as of January 2018, a total of 50 ethnic customs and cultures of the Dong ethnic in Guangxi were included in the list of intangible cultural heritage at all levels. Among them, there are 3 national-level intangible cultural heritage, 21 autonomous-level intangible cultural heritage, 6 municipal-level intangible cultural heritage, and 20 county-level intangible cultural heritage. At the same time, Guangxi Dong intangible cultural heritage projects also include a variety of categories, including 19 traditional skills, 14 ethnic customs, nine traditional music, two traditional dances, two traditional dramas, 1traditional arts, one traditional medicine, one item of folk literature and one item of traditional entertainment. Dong Cultural and Ecological Protection Area was established in 2012. Currently, more than 670 items of non-legacy resources have been surveyed and collected in the protected area, and more than 470 immovable cultural relics have been identified. The Dong Cultural and Ecological Protection Area protects the Dong's traditional culture that is centrally distributed in the area, with ethnic characteristics, forms and connotations intact, including Dong's system, architecture, clothing, food, music, art and other cultures.

3. Media richness theory

Sevinc and D'Ambra (2004) investigated Daft and Lengel (1984) once proposed theory called Media Richness Theory, which assumed the information carrying capacity of the media. The representative theory of communication media selection in the context of inter-organizational communication is Media Richness Theory. The theory points that the complexity of the communication task and the characteristics of the medium determine the communication medium. Inter-organizational information systems and social media such as WeChat, QQ and DingTalk have become indispensable communication tools in daily production activities (Dong & Zhuang, 2019).

Kaplan and Haenlein (2010) divided social media into six categories based on the theory of media research. Media Richness Theory (MRT) believes that social media has a difference in the richness of its meaning, such as the amount of information that can be

transmitted in a given time interval. These six types of social media are Collaborative projects, Blogs, Content communities, social networking sites, Virtual game worlds, and Virtual social worlds.

Carlson and Zmud (1999) extended the theory of media richness by increasing the importance of social influence and personal experience in perceiving media richness. Their channel expansion theory also discusses subjective views on media richness, because an individual's perception of media richness is affected by social information and personal experience. They further divided the experience types into four categories: (a) experience with a specific channel, (b) experience with a specific theme, (c) experience with a specific communicator, and (d) experience with a specific organizational environment. When examining these four types of experience, empirical research partially supports this theory (for example, Timmerman & Madhavapeddi, 2008). The theory allows more people to know about intangible cultural heritage through various means of communication. It also highlight the characteristics of the progressive development of modern media and the enhancement of interpersonal communication, and the communication themes and effects obtained after different media are used different (Yang, 2019).

4. Study method

Faced with different message content and communication purposes, people have different media choices. They will base their choice on whether the amount of information carried by the media matches the characteristics of the task to be processed. For clear and analyzable tasks, you should choose a more streamlined medium, and for tasks involving more personal thinking, creation, and uncontrollable, you should consider a richer medium. The issues here are the questions of how do young Dong people choose social media as a tool to spread Dong culture, and whether the media can overcome different knowledge backgrounds or explain unclear issues clearly so that both parties can reach a consensus. Groups dominated by Dong people or individuals in interpersonal communication networks are the most common in the dissemination of Dong culture. This study studied how Dong young people spread Dong culture through social media. The conceptual framework is based on a literature review and transformed into a practical operational framework based on the interviews collected through field investigations in the Dong area of Guangxi.

Qualitative research methods can obtain knowledge about human experience and information about the impact of the environment on human development and behavior. Qualitative questions are designed to adapt to specific situations, and the data.According to the research of Creswell (2005) and Glaser & Strauss (2017), qualitative methods provide researchers with insights into phenomena and give them importance. In this research, the researcher studied the views and life experiences of specific participants in the protection of Dong cultural heritage and social media communication culture, and conducted research on data collection and analysis of the main characteristics.For Seidman (2013), interviews are a basic way of inquiry. As Kvale (1996) said, "Interviews are a dialogue with structure and purpose", and "qualitative research interviews are the construction of knowledge". The purpose of the interviews in this research is to achieve key goals and objectives, which can only be obtained through a detailed understanding of the thoughts and processes of the individual intangible cultural heritage.

This research uses semi-structured interviews to collect opinions, experiences and suggestions from Dong young people, Dong village heads, inheritors of Dong intangible culture, and government officials. The results of the interview will provide answers to four research questions. An interview is a dialogue between a researcher and at least one interviewee, aiming to explore a topic in depth (Scanlon, & Whitehead, 2015). According to Glasser et al. (1968, 2017), researchers should choose interviewees with broad subject knowledge because they are most capable of providing relevant information. Kaplan and Haenlein (2005) also emphasized "purposeful selection", which requires a person to be carefully selected as a key informant because he or she can provide information that other sources cannot provide.

From April 2021 to July 2021, in-depth interviews were conducted in the Dong ethnic area in Sanjiang County, Guangxi Province. A total of nine informants were interviewed, including one government official, one museum director, two scholars, and five inheritors of Dong's intangible cultural heritage as shown in Table 1.

Table 1: Respondent's Profile

Respondent (Interviewee)	Gender	Role/Occupation

1	Female	Guangxi Dong Cultural Propaganda Officer
2	Male	Director of Guangxi Dong Museum
3	Female	Professor of Dong Culture Studies, Guangxi City University
4	Female	Doctoral Professor of Guangxi Normal University
5	Male	Inheritor of Dong Embroidery Intangible Cultural Heritage
6	Male	Inheritor of Dong painting intangible cultural heritage
7	Female	Inheritor of Dong Nationality Silver Jewelry Intangible Cultural Heritage
8	Female	Inheritor of Dong costume intangible cultural heritage
9	Male	Inheritor of Dong architectural intangible cultural heritage

Interviews with government officials, scholars, and inheritors of intangible cultural heritage began with "What are the characteristics of Dong nationality festivals?" "How much do you know about Dong's intangible cultural heritage?;" Do you often participate in Dong cultural activities ?". Later, they were asked about cultural communication, such as "What difficulties did you encounter in the process of spreading Dong culture?" "Have you ever used social media to spread Dong culture?"

Regarding the emphasis on social media, the interview emphasized the use of social media, such as "What social media have you used?" "Have you ever used social media to spread Dong culture?" I think to supplement other aspects of influence, such as "What are the effects of commercial transactions on the spread of Dong culture?" "To what extent does the tourism industry promote national culture through social media?" Asked some questions to officials, such as "What special policies does the government have for the protection of Dong culture?" "Does the government use social media to spread Dong culture?" "What plans does the government have for the dissemination of Dong culture? in the future?"

Through in-depth interviews, information on the propagation of Dong culture was obtained. Regarding the promotion of Dong culture, government officials answered that the Guangxi Provincial Government has been very active in the promotion and protection of Dong culture in the past 10 years, and has established Dong museums and Dong research bases. And a lot of publicity has been done on TV, online media, and social media. The Dong folklore activities are held many times a year to attract tourists and develop tourism through publicity. In terms of education, the government requires elementary schools and middle schools in the Dong area to offer courses on Dong culture. In in-depth interviews, the two scholars pointed out that the inheritance and protection of Dong culture requires the participation of local people, especially young people. At present, the age of the inheritors of the Dong culture is relatively high, and young people need to learn the traditional culture and skills of the Dong people. In many universities in Guangxi Province, some courses on the inheritance of intangible cultural heritage have been built to attract young people to invest more energy and research in the dissemination of culture. In Guangxi, many scholars have written a lot of papers and books on the study of Dong culture, but there are still relatively few in the digital technology dissemination of Dong culture. Because it is restricted by region, space, and personnel, there is less support in terms of funding.

The five inheritors of Dong's intangible cultural heritage interviewed said that the Dong's culture is extensive and profound, and the Dong's skills need people's attention and dissemination. At present, the Dong culture has encountered great problems in the process of inheritance, and the attention of society is far from enough. Although the government has carried out many media propaganda about the dissemination of Dong culture, the propaganda effect is not very good. Among them, four of the Dong inheritors have Tik Tok webcast accounts, and live broadcasts to promote Dong culture at least three times a week, but they said that there are not many fans watching the live broadcast. The inheritors of the Dong nationality are also facing the need for problems in the spread of digital technology, but there is no professional person to guide them. The five inheritors of the Dong nationality all have personal blogs. In their daily lives, they often publish Weibo information and pictures to spread the culture and skills of the Dong nationality.

On the overall, the research results show that media enrichment theories and explanations are relevant to help the dissemination of the Dong's intangible cultural heritage, and the use of various social media to disseminate the Dong's intangible cultural heritage has obvious effects.

Conclusion

This article studies the current situation of Dong culture in digital technology and social media through literature analysis and in-depth interviews. With the rapid development of digital media technology, how to use digital media to spread culture. In the literature research, the characteristics of cultural heritage digital media communication in various countries in the world have been discovered. These communication methods are worthy of reference for the future communication of Dong culture. In the in-depth interviews conducted in the Dong area of Guangxi Province, problems in the current digital media dissemination of Dong culture were discovered, and common problems among the government, scholars, and inheritors were identified.

The results of this study have a certain reference significance for the direction of the non-material cultural digital media of the Dong ethnic. First of all, the way of cultural dissemination can give the government and non-governmental organizations a guideline, and it has a more direct reference to the way of dissemination of Dong culture in the future. Secondly, in view of the characteristics of Dong culture, the influence and interaction of tourism, education, economics and trade on Dong culture, so that the communicators of Dong culture know what they can do to influence the effect of communication. In addition, this research also shows the importance of digital media for the communication of Dong culture.

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