The Comparative Study of Chinese and Western Cultural Heritage Management Based on Cultural Perspective

Luan Yi and Chaiyot Vanitwatthananuwat
Bangkok Thonburi University, Thailand
Corresponding Author, E-mail: 1364053673@qq.com

****

Abstract

From the perspective of culture, this paper compares the similarities and differences between Chinese and western cultural heritage management, and sorts out the cultural heritage management under the influence of Chinese and Western culture.

The main objectives of this study are as follows:

First, compare the similarities and differences of Chinese and Western heritage management, starting from the concept, compare the essential differences in order to better understand themselves and explore the experience that can be used for reference;

Second, how are the management mechanisms of cultural heritage different between China and the west? Cultural theory and cross-cultural theory are applied to all levels of cultural heritage management, trying to analyze the cultural value embodied by heritage and the profound impact of cultural heritage on heritage management. The comparison between Chinese and Western cultural heritage management can be divided into two aspects: horizontal and vertical. Horizontal comparison can be divided into static comparison and dynamic comparison, that is, static comparison between Chinese and western management systems and cross-cultural communication in heritage management. The longitudinal comparison is to compare the development stages of Chinese and Western heritage management. The horizontal proportion of heritage management is divided into three parts: main body, client cultural heritage and intermediary management system.

Thirdly, the management of Chinese and Western cultural heritage should take its essence and discard its dross.

Keywords: Chinese; Western; Cultural Heritage; Management; Cultural Perspective

Introduction

At first, it is a relatively new entry point to study heritage management from the perspective of culture. Cultural heritage is not a tree without roots, its existence itself represents the cultural inheritance, so we should also use the continuous eye light to look at the heritage, the cultural heritage placed in the traditional cultural background to understand and manage. Secondly, in terms of research ideas and contents, it compares the two Spaces of China and the West, combs the two directions horizontally and vertically, and analyzes the subject, object and medium of the three components of heritage management. In the case part, three types of cultural heritage which are representative and advanced in the field of heritage management are discussed.

Thirdly, in terms of research methods, it adopts a cross-disciplinary research method, integrating the related theories and methods of history, cultural comparison, international management and tourism. Management is both a science and a science

Using the theory of culture and cross-culture, this paper discusses the differences between China and the West and borrows from experience, and also explores the way of the internationalization of our cultural heritage. Cultural heritage is chosen to be preserved by generation after generation, and the value of cultural heritage depends not only on history, but also on the current generation and the future. With the rapid development of cultural heritage in our country, more and more people begin to pay attention to the social value and cultural value of heritage in addition to economic value. Through the development path and experience of understanding the Western heritage, we can help us better recognize ourselves, learn the Western precepts, and draw strength from the traditional culture of our country. The cause of cultural heritage can promote the positive development of social culture, and then make China's cultural heritage "go out", and promote China's excellent traditional culture.

The "Silk Road" radiates the entire Eastern region, connects the three Eastern cultural circles, and is the common cultural heritage of all ethnic groups in the East. For the Eastern world, with its vast territory, diverse cultures and numerous nation states, the "Silk Road" embodies the Oriental cultural spirit of peace, inclusiveness, cooperation and win-win cooperation, which plays an important role in cultural identification. Cultural identity is the foundation of regional cooperation, and the construction of the Belt and Road is based on the Oriental cultural identity marked by the spirit of the Silk Road. The "Belt and Road" not only responds to the resonance of the Pacific Ocean and the Indian Ocean, but also reflects the interaction between Marine civilization and continental civilization, and its background and direction are the rejuvenation of Oriental culture.（Hou Chuanwen.(2016). "One Belt, One Road" and Oriental Culture. Inner Mongolia academy of social sciences (Chinese version) (3), 183-187. The doi: 10.14137 / j.carol carroll nki issn1003-5281.2016.03.030.）

As a typical representative of Chinese cultural heritage, it is the common responsibility of the cities along the route to protect and manage the Grand Canal heritage in accordance with the linear cultural heritage. The reality of segmented protection requires all localities to establish feasible protection and management models under the principles of "authenticity" and "integrity". Suzhou is a representative canal heritage city in the Grand Canal basin. It is a local practice of Grand Canal heritage protection to study conservation strategies, attach importance to the characteristics of Suzhou Grand Canal, and establish a management cycle mechanism according to local conditions under the background of constantly enriched and improved "authenticity" of the heritage. It integrates various modules of planning, implementation, supervision, evaluation and feedback to form a closed loop. (Yuan Qionglan.(2024). The operational mechanism of World Cultural Heritage management in the context of authenticity: A case study of the local practice of Suzhou Grand Canal Heritage Protection. National Expo of China (17),96-98. doi:CNKI:SUN:MZBL.0.2024-17-032.)

Italy has many years of experience in practical exploration and policy and regulation system construction in the field of cultural heritage activation, but the introduction of relevant systems is rare. The management system reflected in the latest version of the Italian Code of Cultural and Landscape Heritage and several representative laws and regulations has the cultural nature of full coverage and the whole process, insists on the subjectivity of national ownership, and has the contractual characteristics of instrumentalization, refinement and win-win cooperation. In contrast, China's cultural relics protection laws and regulations lack the construction of a conceptual system for the utilization of cultural relics, and the fundamental reason is that the management scope and legal functions of the cultural relics authorities in the

utilization management have not been clearly defined, which is not conducive to the cultural relics industry playing a main role in the full implementation of the new era cultural relics work policy. Therefore, China should incorporate the opening of monuments and sites into the public cultural service system, strengthen the overall management of state-owned assets for the activated utilization of state-owned cultural relics, and enrich the management tools for the activated utilization of cultural relics.(Yu Bing.(2024). Analysis and reference of framework for the activation management of Italian cultural heritage. Southeast Culture (04),181-189. doi:CNKI:SUN:DNWH.0.2024-04-021.)

Cultural heritage has always been a fascinating and weighty topic. The concept of "cultural heritage", as expressed in the 1972 UN Convention on the Protection of the World Natural and Cultural Heritage, is not universally applicable. In fact, people in different countries have different attitudes and ways to understand and protect "cultural heritage". This paper attempts to analyze the difference of human understanding of cultural heritage by exploring the source of Eastern and Western philosophical thoughts.（Wu Junyu.(2011). Discussion on the difference of architectural cultural heritage concept from Eastern and Western philosophical thoughts. Huazhong architecture (05), 34 to 37. Doi: 10.13942 / j.carol carroll nki HZJZ. 2011.05.013.）

Core elements of cultural heritage management

The most active part of cultural heritage management is the communication between people. China is a vast country.People's culture is colorful and colorful, and the heritage tourism activity provides a way for cultural exchange. Heritage residents are visitors

At the same time, providing services also spreads the local culture, and tourists also bring income and freshness to the local people. heritage.Tourism is an effective way to increase cultural self-confidence and the best way to spread Chinese culture to the outside world. This paper will.This paper discusses the differences and similarities between Chinese and Western heritage management by using the methods of comparative study.

As the treasure of Chinese traditional folk embroidery art, tidal embroidery contains cultural elements and skills with strong regional characteristics and unique aesthetic characteristics. Based on the extensive combing of the core cultural elements of traditional Chaozhou embroidery, this study systematically constructed an innovative design framework, explored the specific direction and strategy of how to effectively combine traditional Chaozhou embroidery elements with modern design, provided theoretical support for promoting the modern transformation of intangible cultural heritage, and verified the feasible practice path in the field of intangible cultural heritage protection and creative design.(Yang Qiuhua, An Gang & Yuan Tala.(2024). Research on Systematic innovative design of Core cultural elements of Chaozhou Embroidery under Intangible cultural heritage. Jiangsu Silk (03),42-46+22. doi:CNKI:SUN:JSSZ.0.2024-03-009.)

Cultural heritage management and Chinese and Western cultural heritage

There are many types of cultural heritage, and they have different ways of presenting and managing cultural heritage. matter cultural heritage and non-material cultural heritage in They are, to a certain extent, interdependent and indivisible. There are also people who believe that the heritage is non-material in nature. Through the combing of the dedication, the core and the preceding questions of the research on the management of the legacy are clearly confirmed. In order to reflect these questions in a comprehensive way, this paper selects the material and cultural heritage as the research object, and takes the immovable objects as the main object. According to the classification method of my country, it is not possible to move objects to encompass the world Cultural heritage, cultural protection at all levels, historical cultural name city, historical cultural district village town, etc. This paper selects three kinds of representative cultural heritage as research objects, which are divided into museums, historical towns and cultural heritage lines. The concept of cultural heritage management also expands with the expansion of the concept of cultural heritage, which makes the types of buildings and sites considered as heritage expand greatly. The World Heritage Convention describes heritage as "ancient relics, buildings and sites".

In the practice, it has added historical towns, archaeological sites, cultural landscapes, line relics and other types. This makes it possible for the estate manager to manage the field and the type of scope to expand step by step, the management methods and means need to be constantly updated, and the coordination of multiple interests related. It is also necessary to address the various types of negative impacts that can pose a threat to cultural heritage. For this reason, the study of cultural heritage management should not only include the management of heritage itself.

The concept of Western countries is relatively broad, and the broad sense of Western countries includes countries in the European Union, North America, Australia and other regions, which are also culturally similar. According to the literature review, research in the field of cultural heritage management is abundant and highly centered (that is, the literature citation rate is high) in countries such as Britain, Spain and Italy, among which Spain.

As a country with the third largest number of world heritage sites, Dental cultural heritage has many similarities with China in terms of types, characteristics, development stages, management system, etc., so it is a more suitable analogy object.

Study on the relationship between cultural heritage and tourism

In this respect, literary contribution mainly includes economic influence, social influence and cultural influence. I mo t i's goal is to build an epistemological bridge between heritage and tourism, that is, to establish a link between what should be preserved and what should be utilized. By focusing on the socio-cultural dimension of heritage, this paper studies three World heritage sites representing different stages of development. The article finds that the cross-industry characteristics of environment, people, economy and tourism exist in the symbiotic relationship, unless not all the participants can cooperate and integrate, or it can not be realized

Sustainable development, which leads to the conceptual framework of "local spirit" to study the sustainable management of tourism. In their article Economic Value of Cultural Heritage, Beedat et al. used the method of tourism cost analysis to calculate the consumer surplus value of cultural heritage scenic spots. Brunt et al. investigated the social and cultural impacts of tourism on heritage sites and tested the extent to which previous scholars' classification of these impacts was consistent through case studies.

Perez et al. (P6r ez) analyzed different groups' understanding of the concept of heritage from an interdisciplinary perspective, and studied the teaching methods of heritage and the dissemination of heritage in Spain.

Rui zB al l e s t e ro s and others believe that the development factors of heritage tourism not only include market demand and state intervention, but also must consider the endogenous factors of the host society. There is no doubt about the development of specific patterns of local identification and specific community discourses

It determines the possibility and success of tourism. (Chan) et al. studied three forms of tourism gentrification by taking Honghe Hani Terrace in Yunnan Province, a World heritage site, as a case study. The article puts forward the concept of "gentrification from oneself", that is, the local people seek development from themselves and the community, and puts forward some suggestions on the protection of the landscape of heritage and the way of local life

Comparison of domestic and foreign cultural heritage management research

It can not be seen from the above research review that the research field of English and Chinese literature is relatively scattered, especially in recent years, cross-disciplinary and multi-perspective features have gradually emerged. The focus of the research is mainly the objective ownership and interaction between the subject and object in the estate management, such as the question of the truth of the estate, the community participation in the estate management and the rights and interests of the local residents. The movement, demand and experience of tourists, the relationship between cultural heritage and urban development, etc. Cultural heritage is rarely viewed from the Angle of promoting economic development. The research field of Chinese culture dedication is relatively comprehensive. At the beginning, the research on cultural heritage is based on the development of local economy, that is, "culture builds the platform and economy sings the drama". Cultural heritage should be regarded as a potential source of resources that can bring about local development. When heritage tourism has become too hot and reporting the world heritage has become an important means to develop the economy and enhance the reputation of the place, some deficiencies in protection and management have gradually revealed. Even to the heritage itself caused damage, that is, "creative damage". The scientific community also began to reflect on these occurrences and began to pay more attention

The protection of heritage, the value of the heritage itself, the benefits of the community of the heritage site, and how to balance the relationship between protection and development.

Generally speaking, due to the differences between China and the West in the characteristics of heritage itself, the different development stages of heritage theory and heritage management, There are some differences in the research fields, thinking ways and methods of Chinese and English literature offerings. The Western scholars have redefined the quantitative analysis and analyzed the question with a method different from the general deductive formula. Chinese scholars, on the other hand, pay more attention to intuitive thinking and speculative rationality, reemphasize qualitative analysis, conduct research from the overall perspective, and adopt deductive methods from general to individual. This distinction may come from the difference between Chinese and Western traditions. However, with the development of globalization and the increasing exchange and contact between domestic and foreign research, these differences are gradually shrinking. Domestic scholars have more grasp and use quantitative research methods, grasp international trends, and occupy a place in international academic research; At the same time, due to the cultural nature of the heritage itself, the qualitative research is more able to enrich the research detail and meaning, because the qualitative research based on observation, interview, text analysis and other methods is also widely used by Chinese and foreign scholars. The active application of research methods will better promote the development of estate management research.

Comparative study of cultural heritage management

The research on heritage management in China has developed with the practice of heritage protection and benefit, while the theory and practice of heritage management in Western China have developed earlier, so many scholars in China have applied comparative research or cross-cultural comparative methods

Law to study estate administration. When comparing the domestic literature with the foreign heritage management, it mainly starts from the aspect of system, which reflects that the heritage management system of our country is an urgent problem to be solved. Zhang Zhaozhi and Bao Jigang compared and analyzed the management cases of World Heritage sites in the United States and Japan from three perspectives: the main property rights of World heritage sites, the setting of resource disposal rights and the legal supervision mechanism. The conclusion is that the management of World heritage sites in China should improve the legal supervision, straighten out the right of resource disposal and establish clear property rights. Zhang Guochao and Liu Shuang believe that there are differences between Chinese and foreign cultural heritage management modes in terms of heritage management, organizational system and guarantee mechanism, and foreign management modes can be used for reference, but they are not universally applicable to China's national conditions. Our country is also searching for a cultural heritage management model that fits its own characteristics Style. Through the analysis of the international mode of natural and cultural heritage management, Wang Xingbin put forward the management mode of separating and balancing the ownership, management, management and guardianship of heritage resources.

A comparison of the characteristics and management ideas of architectural heritage in China and the West

In the four dimensions of traditional culture, the difference between China and the West lies in the following: In the understanding of human nature, China is dominated by the theory of good nature and advocates convincing people with virtue, while the West is dominated by the theory of evil nature and has the characteristics of defensive management. In terms of the relationship between man and nature, nature and man are united in China

Picture 1: Terracotta Warriors in Shaanxi Archaeological Museum
Source: Luan yi 2024

Picture 2: Shaanxi Archaeological Museum Tang Dynasty pottery figurines
Source: Luan yi 2024

It is contrary to the Western dualistic concept of subject-object. The view of nature in Chinese culture makes our agricultural civilization highly developed, and the western view of nature promotes the emergence and development of science, but at the same time, it also causes the unrestrained demand for nature, and plants evil causes for future generations. In terms of the relationship between people, the characteristics of agricultural civilization enabled China to develop a close-knit social ethical order.

Picture 3: Chateau de Carcassonne, France
Source: Luan yi 2024

The Confucian culture is geographically dependent and weak in flow. It is different from the Western religions such as Christian religion, which mainly spread in the form of heart and spirit conversion. The carrier of Confucian ethics is a structure of inter-human relations that expresses the meaning of ethics. Europe, on the other hand, is characterized by geographical fragmentation and strong mobility, forming a loose social network centered on individuals. In terms of time orientation, Chinese culture pays more attention to the past and present, while Western culture pays more attention to the present and future. These traditional cultural elements in different historical stages are reflected in the cultural heritage The carrier should be in.

Cultural heritage activation practice

The center of management convenience has changed to the center of visitor convenience. First of all, in order to facilitate tourists, the whole display square, optimize the flow of ticket buying and entering the park, set up a number of signs in the area to guide tourists, and open the toilet revolution; Secondly, in order to allow the visitors to have a dignified visit, the environment has been reformed, and the visiting areas and exhibits have been gradually increased.

Picture 4: Museum toilet sign
Source: Luan yi 2024

Picture 5: Museum site function identification
Source: Luan yi 2024

Third, the restoration of cultural relics to preserve historical information to the maximum extent, without changing the original condition of the objects,

"Protecting today for the future". The documentary film was well received, especially by the younger generation.

In recent years, cultural creation has become a brand, which is welcomed by young people, and buying cultural creation has become a fashion. In a light way, the emperor's image of the original ancient plate becomes lively and interesting, as if it made ancient people

"Passing through" to modern times has narrowed the distance with modern people, and has spread the culture of tradition and culture. Culture and creation at the same time suddenly broke the "tourism souvenir.

This set of limits, in order to "bring culture back home", not only tourists can buy at the scene, but the public can also buy on the e-commerce platform, and the increase in sales at the same time has expanded the impact of the group. This successful experience has been copied by major museums in China.

Heritage tourists in the West are accustomed to buying cultural and creative products in museums or souvenir shops in heritage areas (Gift S ho p) to take back as a souvenir. Most of them are works of art or articles, ornaments and so on.

Digital practice of cultural heritage

The development of new technologies and the Internet has brought unprecedented opportunities for the development of heritage conservation and management. For example, digital heritage projects such as digital Palace and Digital Dun Huang will digitally preserve traditional culture, which can not only retain the detailed information of the heritage completely, achieve sustainable use, but also greatly increase the audience of the heritage. The general public can understand and enjoy cultural heritage without leaving their homes.

Immersive experience technology

Picture 6: Shaanxi Archaeological Museum immersive digital display
Source: Luan yi 2024

Immersive experiences allow participants to create a sense of being in an imaginary world. There are many types of immersive experience technology, the most common is virtual reality technology (VR).

Picture 7: Shaanxi Archaeological Museum sinking VR display
Source: Luan yi 2024

Virtual reality technology integrates electronic information, computer, simulation technology and so on, and brings environmental immersion through computer simulation of virtual environment. VR goggles can be used to create a basic visual virtual effect, and the head-helmet display device can seal the visual and auditory experience, and the virtual effect is more real. In addition, devices such as data gloves can be used to add a richer sensory experience. In general, the more advanced the equipment, the more real the experience. Mixed reality (MR) and augmented reality (AR) technologies are also widely used.

Picture 8: Changsha Mawangdui immersive digital art display
Source: Luan yi 2024

Comparison of sustainable development of cities and towns in history

Historical towns and historic streets are all places where people live, which are closely connected with modern life and are called "living heritage". People should be the first in the protection. They are still in the process of the formation of heritage values, and the continuing cultural heritage is continuously increasing and enriching its values. The recognition and understanding of historical towns as cultural heritage is later than that of architectural heritage, and it was not until the second half of the 20th century that Western countries began to protect historic towns as a district.

Famous historical and cultural cities, towns and villages are also important components of China's cultural relics protection system, but there are not many successful cases in the protection practice. One of the main problems is that the relationship between the preservation of physical heritage and the preservation of cultural heritage has not been properly dealt with. The "active state" characteristic of them increases the difficulty of conservation work. The revised version of the Guidelines for the Protection of Cultural Relics and Monuments in China states: "Protection of famous historical and cultural cities, towns and villages: In addition to the protection of the basic elements of the structure of cultural relics, it is also necessary to consider the urban texture and the factors such as the volume, density, height, color and material of the building, and at the same time, it is also necessary to protect and extend the cultural heritage that still maintains its vitality.

The approach to the protection and development of cultural heritage is based on cultural solutions . Traditional heritage protection focuses on the material quality and structure of the heritage, while modern methods pay more attention to the emergent universal value and cultural symbol of the heritage. Paying more attention to the geography of the site.

That is, the comprehensive characteristics of a way of life in a place formed over a long period of time. Modern heritage management should not only pay attention to the heritage itself, but also pay attention to the historical and historical background of the place where the heritage is located. Like many World Heritage sites in China, Qufu needs to find a balance between urban development and heritage preservation.

Management mode	chinese	The west
museum	Archaeological Museum of China	Louvre
Open-air display	The Great Wall	The Colosseum

Picture 9: Chinese and Western heritage display
Source: Luan yi 2024

Conclusion

1.Concept difference and commonness

At the concept level, there are significant differences between Chinese and Western cultural heritage management. The management of cultural heritage in China emphasizes the principle of "protection first, rescue first, rational utilization and strengthening management", and pays attention to the historical value of cultural heritage and the inheritance of national spirit. The West, on the other hand, pays more attention to the "authenticity" and "integrity" of cultural heritage, emphasizing the importance of cultural heritage as the common heritage of mankind and its role in promoting cultural diversity and social inclusion.

However, there are some commonalities between Chinese and Western cultural heritage management.

2.Management methods and mechanisms

In terms of management methods, Chinese and Western cultural heritage management has its own characteristics. China adopts a government-led management model with social participation, and strengthens the protection and management of cultural heritage by formulating relevant laws, regulations, policies and measures.

The West pays more attention to the role of market mechanism in the management of cultural heritage. Through the introduction of market competition and private investment, the West has achieved diversified protection and utilization of cultural heritage.

3.Practical case and enlightenment

A number of successful cases have emerged in the practice of cultural heritage management in China and the West.For example, the Palace Museum in China has achieved extensive dissemination and in-depth research of cultural heritage through digital means; In the process of restoration, the western Notre Dame de Paris pays attention to maintaining its historical features and architectural style, and realizes the "authenticity" protection of cultural heritage.

First of all, cultural heritage management needs the participation and support of the whole society.The government, enterprises, social organizations and individuals should assume the responsibility and obligation to protect cultural heritage.   Secondly, cultural heritage management needs to focus on innovation and development. Through the introduction of new technologies, new methods and new ideas, the efficiency and level of cultural heritage protection and management can be continuously improved.Finally, cultural heritage management needs to focus on sustainable development.While protecting cultural heritage, it is necessary to take into account the coordinated development of its society, economy and environment, so as to achieve long-term protection and sustainable development of cultural heritage.

References

Nishanbaev Ikrom,Champion Erik & McMeekin David A.. (2019). A Survey of Geospatial Semantic Web for Cultural Heritage. Heritage[J]

Pan Guping & He Miao. (2023). The construction logic and practical path of urban cultural influence. [J]Nanjing Social Sciences. (11), 155-164.

Qi Rongqing 2022-05 Research on ancient tomb construction technology in Inner Mongolia[J]

Su Junjie. 2023, 33 (02) "Changes in Cultural Heritage Management Concepts under the Background of Cultural and Tourism Integration" [J]China Cultural Industry Review

Sun Hua(2021).Introduction to Cultural Heritage . "Research on Natural and Cultural Heritage"[J] Issue 1, 2021

Tian Dexin ，Gu Zhengqing 2023, 37 (09) "North American experience of public participation in the protection and management of China's Grand Canal cultural heritage"[J] Famous Cities in China.

Tian Tao (2015) Ancient city revitalization: Research on the cultural genes of Xi'an city and its spatial planning model.[D] Doctoral thesis of Xi'an University of Architecture and Technology

Yang Qiuhua, An Gang & Yuan Tala. (2024). Research on Systematic innovative design of Core cultural elements of Chaozhou Embroidery under Intangible cultural heritage. Jiangsu Silk (03),42-46+22. doi:CNKI:SUN:JSSZ.0.2024-03-009.