

## Construction of Traditional Culture in Hubei Media\*

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*Abstract: In order to study the construction of traditional culture image of Hubei province under the media dissemination, taking Hubei Enshi autonomous region as an example, the basic situation of its folk culture media publicity platform was studied. The construction method of the new media communication system of local folklore culture was perfected. Finally, the specific content of the traditional culture construction was analyzed. The results showed that the number of new media platforms in Enshi of Hubei was relatively small, the propaganda was too simple, and the local folk culture and traditional channels were single. Therefore, by improving the local information network infrastructure construction, perfecting the internal operation mechanism of the media, and actively using various forms of media, the folk culture is spread. The construction of the daily cultural habits, the national image and the tradition of the traditional culture is realized.*

*Keywords: Hubei Enshi autonomous region, Media, Image construction, Traditional culture.*

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### 1. INTRODUCTION

With the development of economic and cultural globalization, cultural differences are disappearing in the collision and integration of various cultures (Binding, Görschen, & Jörgensen, 2015). At present, the folk culture of some parts of Hubei has also been greatly impacted. Folk culture is the source of power for the inheritance of national culture in the local area. Therefore, under the new media environment, it is of great social research value to protect folk culture and promote its better inheritance and development. In recent years, with the continuous prosperity of new media, its influence on the folk culture of Tujia people in Enshi, Hubei, is the research goal of this subject (Bjørnholt, 2015). Through the study, the influence of new media on the folk culture of Tujia people in Enshi is discovered, in order to make better use of the new media to promote the innovative development and protection of the Tujia folk culture in Enshi autonomous prefecture. It provides useful suggestions for the development and protection of folk culture in other areas of China.

### 2. THE BASIC SITUATION OF THE CONSTRUCTION OF THE FOLK CULTURE MEDIA PUBLICITY PLATFORM IN ENSHI, HUBEI

With the continuous development of information technology and the improvement of China's communication infrastructure, the new media represented by mobile media is showing strong momentum of development (Brown, Hondow, & Brydson, 2015). It has a wide range of coverage and

audiences than the traditional media. The new media has benefited from its effective way of communication and its indiscriminate use of people with the characteristics of propinquity (Cooper, 2015). A series of changes have taken place in the cultural development, cultural evolution, cultural inheritance and channel of cultural communication in Enshi Tujia folk culture. This also brings unprecedented cultural impact and opportunity for the protection and inheritance of the traditional folk culture of Tujia people in Enshi (Horrex, 2015).

**2.1 Fewer New Media Platforms**

In order to fully grasp the current situation of the new media in Enshi Tujia people, the author randomly surveyed people in different levels and age groups in Enshi. In order to make the results of the survey pertinent and purposeful, local other types of new media platforms are excluded. The micro-blog of the Enshi Tujia folk culture was investigated. Sina micro-blog is the main target of investigation. Using the advanced search model, the main key words of Enshi, folk custom and culture are searched (Jensen, 2015). The results of the search are analyzed. The four official micro-blogs, the most influential and most popular, were selected. The four aspects of their publicity focus, the number of fans, the degree of activity (micro-blog release), and the nature of public numbers (civil or official) are studied. The statistics are as follows: the number of fans in the daughter city of Tujia in Enshi is 490 thousand, and the number of micro-blog is 11341. The number of fans in the city of Enshi is 30 thousand, and the number of micro-blog is 12142. The number of fans in Enshi news network is 40 thousand, and the number of micro-blog is 6333. The number of fans in Enshi City Tourism Bureau is 80 thousand, and the number of micro-blog is 957 (Lugmayr, 2017). The data is as of December 15, 2014. It is found that they have the following characteristics:

First of all, the regional propaganda system is mainly based on local websites, and the form is relatively simple. Most of the new media of local folk culture in Tujia minority areas in Enshi are dependent on local government network, news network, tourism network and portal website. For example, the most influential public network media: Enshi Tujia daughter city (Enshi local culture tourism company), Enshi News Network (News Network), Enshi Tourism Bureau (government website) belong to this category. The most prominent feature of the new media era is interaction, communication and exchange (Nawrot, Kowalska-Krochmal, & Sulik-Tyszka, 2015). Although the traditional website has strong communication ability, there is less interaction and feedback, and the source of communication is fixed. Compared with the new media, the effect of communication still has a big gap. The main micro-blog client of the Tujia nationality in Enshi is shown in Table 1.

Table 1. The main micro-blog client of the Tujia nationality in Enshi

Micro-blog name	The number of fans (ten thousand)	The number of micro-blog
Enshi Tujia girls' town	49	11341
Enshi one city club	3	12142
Enshi News Net	4	6333
Enshi Tourism Bureau	8	957

Second, the existing new media camp is based on the official operation of the new media platform. There are not many new media forces in the folk. The strong new media platform has little cooperation with other forms of media. They are independent of each other. Most of the new media platforms are

stragglers and disbanded soldiers. The content is very simple and the influence is small. The biggest advantage of the new media is that it has the reputation of "the national media". In this era of self-media, it is necessary to mobilize the power of the people. Personal strength is weak. The strength of the group is strong. In order to build a new platform for the new media of Tujia folk culture, it is necessary to launch a new media publicity force. In this way, the content of the local new media can be enriched as much as possible. Status of Tencent government micro-blog in Hubei province is shown in Figure 1.

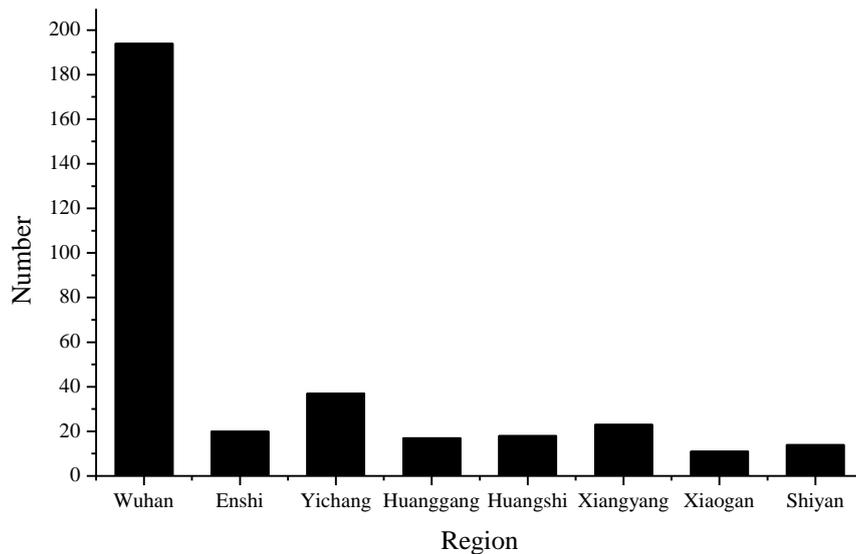


Figure 1. Status of Tencent government micro-blog in Hubei province

## 2.2 The Simple Propaganda of the Folklore Culture

At present, the content of folklore culture is mainly linked to tourism, and the main purpose is commercial promotion. The interests are in the first place. The new media sector, which focuses on the long-term development goals, aims to promote the heritage and protection of local folklore culture. Under the current social trend, the protection and development of folk culture should take economic development as a material basis. However, if the commercial purpose is overemphasized in this process, the propaganda of folk culture will lose the essential meaning of cultural communication. It is not good for its dissemination and development. On the contrary, it may cause the audience to have an antagonistic mentality, and repel the folk culture image of Enshi Tujia minority, which is even more harmful to the development and protection of the local folk culture.

## 2.3 The Single Channel of Local Folklore Culture

The new media channel of Enshi Tujia ethnic minority areas is still relatively simple, which is mainly based on network communication (Rocha, Pinto, & Melão, 2015). The new media of mobile phones is also starting to build, but its development is still in its infancy. The official micro-blog and WeChat public did not play its role, and the influence was not enough. According to the statistics of the author, the network media is the main force in Enshi's construction of folk culture propaganda camp,

including portals, news websites and government websites. There are not many other ways of publicity. There are only 5 micro-blogs with influential and more than 10 thousand of the Enshi Tujia folk culture, while WeChat has only 7. The communication of the new media cannot be limited to the network. It should be combined with other forms of new media. From the results of the previous data analysis, it can be seen that the popularity rate of smart phones in the Enshi Tujia community is very high. The smart phone has the characteristics of low threshold and low cost, which has been welcomed by the netizens in the countryside. It is one of the media in Enshi, which is not well developed, with the best grounding, the strongest body and the most remarkable transmission effect (Sills, Pickens, & Beach, 2016). In the future, with the continuous improvement of the network infrastructure and the decline of the cost of mobile communication, the mobile phone media will be more and more popular in this area. Therefore, in the construction of the new media publicity system in Enshi, the new media of mobile phones is the most important part of the system.

### **3. CONSTRUCTION OF NEW MEDIA COMMUNICATION SYSTEM FOR LOCAL FOLK CULTURE**

#### **3.1 The Improvement of the Local Information Network Infrastructure Construction**

The development of the new local media in Enshi is subject to the overall underdeveloped network environment. The local economy is backward. The construction of the new media platform in the Tujia area of Enshi has not yet formed a system system. To vigorously develop the economy of the Tujia area in Enshi, the local new media environment should be optimized first. First, the local government should pay attention to the economic development of Tujia minority areas, and give these areas policy and financial support to promote the economic development of local Tujia people. These have created a good economic material basis for the new media. Second, the use of new media, the value of local folk culture is excavated to promote the development of local folk culture and tourism. The cultural and economic benefits of the new media are combined. Third, the local government needs to further increase its investment in the network infrastructure in the region, which pave the way for local Tujia people to contact the new media. These must rely on the power of the government to be able to achieve it. Fourth, in order to make the new media play a positive role in the local economic construction and the protection of folk culture, the government functional departments should train the local Tujia people to use new media appropriately so as to make the local Tujia people better contact with the new media.

#### **3.2 The Perfection of the Internal Operating Mechanism of the Media**

First, a set of effective internal operating mechanisms should be formulated for all the new media publicity platforms in the Tujia area of Enshi. Specifications and processes are unified. The operational efficiency has been improved to avoid the confusion of their respective array. The content of the communication of folk culture is perfected as far as possible to improve the comprehensive ability of information processing. The government should keep pace with the times to construct and launch the new folk culture image of Enshi Tujia, meet new social needs, and update it immediately so that it can be accepted by more people. Second, all new media platforms in the Enshi Tujia region should not be closed to themselves. They should proceed from reality and be guided by market

demand. Third, the local new media publicity platform should strengthen cooperation and communication between different media. Through cooperation, a comprehensive, multi-dimensional and efficient new media publicity system has been established. The last point is to carry out creative communication, innovate the way of transmission and content of communication, develop the content of communication to the "UGC" mode, and discard the traditional way of communication. Of course, the construction of communication content needs to be guided, so as to form a good media ecosystem and avoid the occurrence of good content being replaced by inferior content. For example, on the basis of the existing folk culture website, a folk culture special website is set up to introduce a typical folk culture (Thomas, 2015). The special topic can deepen the audience's understanding of this folk culture, thus forming the interest and attention to the whole Enshi Tujia nationality. At the same time, the new media has the advantage of being broad in audience and spreading in a wide range of fields. Using these advantages, creative network folk culture activities have been carried out to promote the spread of the folk culture of the Tujia people in Enshi.

### **3.3 The Realization of the Spread of Folk Culture**

With the progress of social science and technology, new media technology is also expanding its own field. The new media's personal character, ease of use and convenience make it become more and more important in the process of the spread and inheritance of folk culture. At present, the means of spreading folk culture in the Tujia area of Enshi is still relatively simple. It is mainly through local portals and news websites to spread the network. A set of efficient new media media has not yet been formed. The use of other new media forms needs to be strengthened. The government departments should strengthen the attention and application of other new media forms, build a systematic new media publicity platform, and broaden the ways of spreading folk culture. For example, the hard communication of folk culture can be carried out through free text message, free color letter, WeChat and so on. The official media should increase cooperation with the forces of the new media. For example, the Enshi Tujia folk culture can be propagated in a gentle way with the WeChat public, a gourmet food with a wide range of influence. On the one hand, it promotes the development of local folk culture; on the other hand, it is also conducive to the development of the local economy. At the same time, outdoor media is also a form of new media, which has a powerful communication function in certain specific occasions. If the application of outdoor media is reasonable, it can produce very effective communication effects, such as LED exhibition card, large scenic spots advertising, city bus advertising and so on. Outdoor advertising has a strong directional communication ability.

### **3.4 The Spread of Folklore Culture Based on Media**

There is a natural hindrance to the spread of folk culture between different cultures. Different nations and different countries are different in language. The difference in language and language between cultures will cause the "heterogeneity" in understanding, which is also the main reason for the "cultural gap" between different races. The emergence of new media has greatly reduced the "cultural gap" formed by individuals, groups or organizations with different cultural backgrounds in intercultural communication due to the lack of communication. Generally speaking, there are two ways to realize the cultural communication between different nationalities and countries. The first is

the communication between different cultures through the translation of words, such as the overseas edition of the newspaper, the network media. However, the efficiency of this mode of communication is relatively low. On the other hand, the Tujia nationality has only national language but no national characters, so it is not very realistic to carry out cross cultural communication through this way. The other is to communicate through visual cultural symbols. Photos, video and so on are the main contents of their communication. The realization of the cross-cultural transmission of folk culture is now mainly achieved through the nonverbal visual transmission. The "hypertextuality" of new media has resulted in a marked improvement in the efficiency of this mode of transmission. The new media has the characteristics of digital and instant, which makes the communication content have the effect of image, sound and so on. The content of communication is easier to be accepted and understood. There are a large number of non - written symbols in the folk culture of Tujia nationality in Enshi: dance, folk songs, embroidery and so on. There is no doubt that the non - text of the new media is the best choice.

#### 4. ANALYSIS OF THE CONTENT OF TRADITIONAL CULTURE CONSTRUCTION BY MEDIA

##### 4.1 The Construction of Daily Cultural Habits

WeChat is used to send a message or picture to a parent or friend. Through the WeChat client, the state of a friend is understood. The phone will receive a message about a discount in a local store. Using mobile phones, users surf the Internet, browse interesting content, or take a Tujia traditional wedding to Youku. Mobile phone new media is really changing the folk culture of Tujia nationality in Enshi daily habits.

Table 2. The construction of traditional cultural customs under the media communication

Folk customs	Traditional expression	The way of expression under the construction of media
Folk song	Singing in daily life	Being recognized by the outside world, a large number of folk song networks are popular and a large number of new folk songs emerge
Traditional dress	Daily wear	The style becomes rich and diverse as a tourist attraction
Traditional diet	Daily diet	Becoming a hot spot of tourism, grafted e-commerce and becoming a popular commodity
Traditional festival	Daily festivals (Girl's Day, etc.)	Becoming the local business card and focus on the packaging of cultural tourism

The study found that under the new media environment, the media usage habits of the audience changed significantly, and it showed stronger individual differences. In the traditional media era, the audiences read the printed newspaper. In essence, they are reading a combination of selected messages. Television content draws the attention of the audience until the audience accepts it. In the new media age, Dan Gilmer put forward the "3 media" concept. The relationship between the audience and the media has experienced from 1.0 to 3.0. In the 1.0 era, the interaction is weak, the form of communication is single, the media is the center, and it determines the information of the audience. In the 2.0 era, the concept of media center began to desalination, the audience and the media began to interact, and the voice of the audience became more and more in the media. The media also began to attach importance to the sound and adjust the information at any time according to the audience's opinion. In the 3.0 era, the boundaries between the disseminator and the audience are blurred. The media is only a platform to aggregate the attention and needs of the audience, and the release of information is no longer limited to the original privileged class. Everyone can publish

information, participate in any news event, and affect the process of the event. The audience's initiative and interaction are the distinctive features of the new media environment.

#### **4.2 Reconstruction of National Image**

Nowadays, the output of the content on the network is mainly by the user, and each user can generate its own content. All the content on the Internet is created by the user, not just a certain number of people in the past. Therefore, the content on the Internet will grow rapidly, forming a more extensive and specialized situation, which has played a very important role in the accumulation and dissemination of human knowledge. It breaks the system of content construction under the previous authoritative discourse system so that everyone can become a source. What is the Tujia nationality? What is the folk culture of Tujia nationality? These two questions actually explain the main contribution of the new media to the image construction of the Tujia nationality in Enshi. The new media is a channel for local Tujia people to understand the outside world. At the same time, it is also a window for the outside world to understand the Tujia people in Enshi. The construction of the national image is accomplished through the two sides of the biography and the recipient. On the one hand, the local Tujia completed the external communication of local folk culture through new media; on the other hand, local Tujia residents constructed their subjective reality through the use of new media.

It is not complicated to understand the role of the new media in the construction of the image of the Tujia ethnic group in Enshi. It is similar to what is needed in a business activity and makes a profit together. First, in the construction of the communication content, the local folklore culture will be screened by the external audience in the process of foreign communication. The folklore culture that the external audience is interested in will be fed back to the communicator through the network. After receiving feedback from the audience, the disseminator will reflect the audience's preference on the construction of the next communication content. On the one hand, the audience understands the folk culture of the Tujia nationality in Enshi through the disseminators; on the other hand, the disseminators improve the overall image of the folk culture according to the feedback.

#### **4.3 The Construction Of Traditional Culture Inheritance Mode**

Another important influence of media communication is to change the way of inheritance of the folk culture of the Tujia people in Enshi for a long time. Although the Tujia people have their own national language, they have not formed their own system of national characters. This also led to many Enshi Tujia folk culture inheritance are the words and deeds of the people by the older generation of Tujia inheritance form. There is no systematic written record to inherit the preservation. Once a folkloric cultural form cannot find the right successor, it is in danger of disappearing. There is no suitable storage carrier to preserve folk culture, which has led to the gradual burying of many excellent folk cultures in history. The emergence of new media provides a new type of memory for the heritage of ethnic minority cultures. The new media provides another way of storage for the preservation of folk culture by its unique way of information dissemination. The Internet belongs to a vast virtual digital space. All data exist in the form of a number, which means that it has a huge storage space. It can be preserved in a variety of forms: pictures, words, music, video and so on. Everyone can use their

mobile phones for filming and recording and uploading. The inadvertent photo will be a valuable material for future generations to study this folk culture. The information you store on the network can be spread quickly and easily through the network. Anyone can easily access the information on the Internet. The user can modify, delete and add to the incomplete data (for example, Baidu library, Wikipedia). The folklore culture can achieve the purpose of cultural communication, communication and perfection through the Internet. Folk culture has gained another kind of life in the virtual space. This is of great importance to the protection of folk culture and the promotion of the inheritance and development of national culture.

The emergence of new media, in addition to providing a new way of preservation for Enshi folk culture, also changes the heritage of local folklore culture. In the past, many folklore cultures, including festival ceremonies and national craft, were spread in the next generation. A generation of folk culture successor will impart to the surrounding people, such as the construction process on stilts is father to son. The craft of Xilankapu is also taught by parents to their children. With the development of the society and economy, many Tujia young generation went to work in the city. This makes a lot of Tujia folk culture inheritance leave no successor. With the popularity of the network, more and more people come to visit and study in Enshi. Enshi also encourages folk culture not to stick to the closed way of inheritance in the past. The local government even takes the initiative to assume the responsibility of "finding apprentices." This objectively promotes the inheritance of local folk culture. Its influence has been promoted.

## **5. CONCLUSION**

In recent years, the new media has brought great influence on the folk traditional culture of Hubei. Under this influence, the construction of the traditional cultural image of Hubei is an urgent problem to be solved. Taking the Enshi autonomous region of Hubei as an example, the basic situation of the construction of its folk culture media publicity platform is studied. In Enshi, Hubei, the number of new media platforms is relatively small, the publicity is too simple, and the local folk culture and traditional channels are single. In view of these problems, the construction method of improving the new media communication system of local folklore culture is put forward. It includes the construction of the local information network infrastructure, the improvement of the internal operation mechanism of the media and the application of various media forms. Finally, the concrete content of the traditional culture construction is analyzed. The construction of the daily cultural habits, the national image and the tradition of the traditional culture is realized.

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