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Research on the Realization Path of Intangible Cultural Heritage Inheritance from the Perspective of Public Cultural Services: A Case Study of Yao Long-Drum Dance in S Town

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Abstract

Against the backdrop of constructing a modern public cultural service system, the intangible cultural heritage (ICH) inheritance faces multiple challenges, including the aging of inheritors, superficial application of technology, and weakening of cultural identity. Taking the Yao ethnic group's Long Drum Dance in S Town, G Province, as a typical case, this study systematically analyzes the internal mechanism and practical paths of ICH inheritance based on the Technology-Organization-Environment (TOE) framework. The research reveals that: the technology dimension breaks through the temporal and spatial barriers of inheritance through media innovation and spatial reconstruction, promoting the transformation of ICH from "closed skills" to "open resources"; the organization dimension relies on multi-stakeholder collaboration and institutional embedding to form a closed-loop link of "skill inheritance - knowledge dissemination - value transformation", breaking the dilemma of resource fragmentation; the environment dimension reconstructs the social legitimacy of ICH through cultural meaning re-production and dynamic adaptation to needs, promoting its upgrading from "static protection" to "dynamic evolution." On this basis, the study further proposes a "technology empowerment - organization collaboration - environment activation" holistic improvement path, emphasizing the need to achieve a systematic breakthrough in the living heritage of ICH through in-depth application of digitalization, optimization of the stakeholder network, and cultivation of the cultural ecosystem.

Keywords: public cultural service, intangible cultural heritage, TOE framework

1. Introduction

The State Council's "Opinions on Further Strengthening the Protection of Intangible Cultural Heritage" explicitly proposes the goal of building a "scientific, standardized, systematic, and complete system for the protection and inheritance of intangible cultural heritage," integrating ICH protection into the core agenda of public cultural service system construction.As of March 2025, the national-level ICH inheritor pool has reached 3,998 individuals, with 942 new inheritors added in the sixth batch, demonstrating the national strategic deployment to strengthen cultural inheritance through the construction of talent echelons.Intangible cultural heritage is the core carrier of Chinese culture, and its protection and inheritance have become an important component of the national cultural security strategy. Moreover, ICH serves as a core carrier for constructing a modern public cultural service system. Through living heritage, it maintains cultural genes, fosters national consensus, and provides irreplaceable strategic support for strengthening the sense of community of the Chinese nation, promoting rural revitalization, and safeguarding national cultural security.However, current ICH inheritance still faces practical challenges, such as the prominent aging of inheritors, necessitating measures like "rescue protection for inheritors over 65 years old" to maintain the continuation of skills. The connection mechanism between ICH protection and public cultural services needs further improvement.Therefore, how to rely on more means to enhance dissemination effectiveness and stimulate the participation of younger generations has become an urgent issue to be addressed.

Current research on intangible cultural heritage (hereinafter referred to as "ICH") in China mainly focuses on the following aspects: First, studies on inheritance mechanisms. It has been suggested that in the "post-inscription

era," a multi-faceted protection network of "government-led, scholar-supported, and community-participated" should be constructed to avoid the "administratization" tendency in policy implementation (Duan & Zheng, 2015). Through historical stage research, it was pointed out that China's ICH protection has shifted from "rescue protection" to focusing on living heritage, emphasizing that the concept of "seeing people, seeing objects, and seeing life" should run through policy design, advocating for the activation of cultural vitality through the improvement of inheritors' abilities and community participation (Ma et al., 2019). Using new media practices as an example, it was found that live streaming platforms and contextualized narratives can break through traditional inheritance boundaries (Liu, 2021). Based on the theory of "glocalization," it has been emphasized that in the Internet era, the "local globalization" of ICH should be realized through multi-party empowerment and cross-border integration to enhance public cultural awareness (Guo, 2023). Second, studies on protection models. Through the analysis of laws and regulations, it was found that public cultural institutions (such as museums and libraries) undertake the functions of preservation, research, and dissemination in ICH protection, but regional differences lead to the diversity of protection objects (Chen, 2019). It has been proposed that during the "14th Five-Year Plan" period, systematic protection policies should be strengthened, and the coordinated development of ICH with rural revitalization and cultural tourism integration should be promoted through classified management and financial support (Ding, 2020). Third, studies on development paths. Cultural tourism integration models such as "ICH + study tours" and "ICH + homestays" emphasize the need to establish archives of traditional material cultural heritage to ensure cultural roots (Zhao, 2021). Based on scene theory, it has been proposed that public cultural venues should enhance the sense of experience through a four-dimensional framework of "environment-culture-education-combination," combined with virtual reality technology (Liu, 2021). It has been further pointed out that digital technology can break through the limitations of time and space, providing a technical path for the development of ICH (Guo, 2023).

In summary, existing research mostly focuses on macro policies, with insufficient discussion on grassroots practice mechanisms from a micro perspective. In research, more emphasis is placed on the application of tools, while the practical exploration of the ICH inheritance process is relatively lacking. Moreover, existing case studies are mostly concentrated in developed regions, and the analysis of the characteristic ICH inheritance mechanisms in ethnic regions is not deep enough, lacking in-depth analysis combined with theoretical frameworks.

L Autonomous County relies on the "Regulations on the Protection of National Cultural Heritage" to construct a "three-in-one" protection framework. Its national-level ICH project, the "Yao Long Drum Dance," has become a model for the supply of public cultural services in ethnic minority areas through innovative practices such as digital archiving and cultural tourism integration. This study takes the Yao Long Drum Dance in S Town as a starting point, and constructs an analysis framework of ICH inheritance paths through the TOE (Technology-Organization-Environment) model, exploring its internal influence mechanism, and providing reference ideas for promoting the development and inheritance of ICH culture.
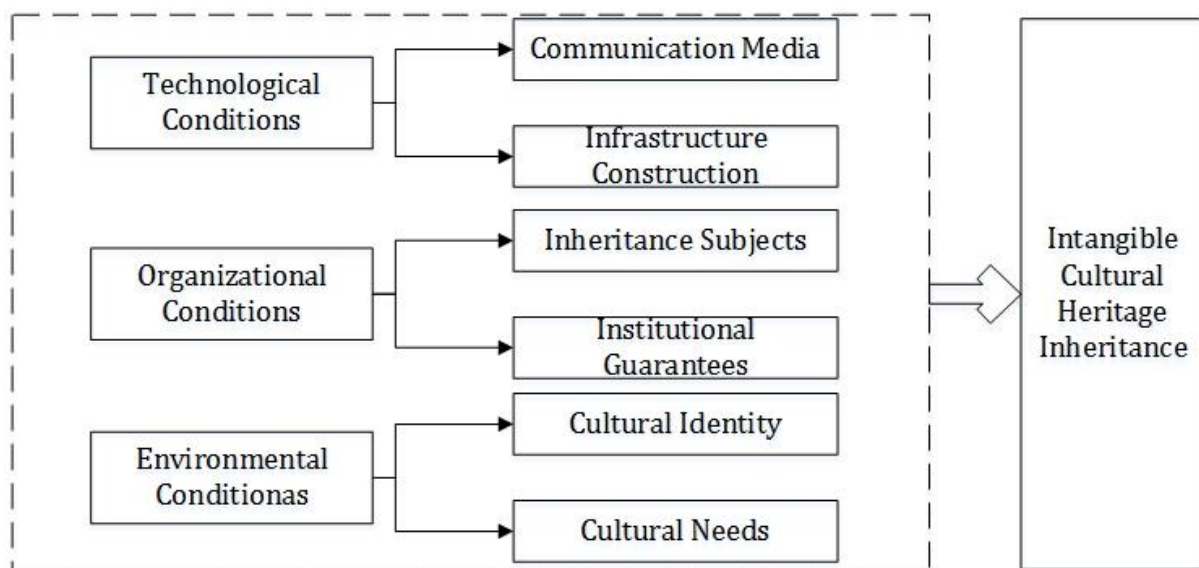

Figure 1. Framework for the practical mechanisms of ICH inheritance

2. TOE (Technology-Organization-Environment) Framework Construction

The TOE (technology-organization-environment) framework, proposed by Tornatzky and Fleischer, was initially used to analyze factors influencing corporate innovation. Subsequently, it has been expanded and applied to various research areas such as open innovation in the public sector and government data disclosure (Ding et al., 2020). In practical applications, the TOE framework demonstrates good applicability and explanatory power. By categorizing influencing factors into three types—technology, organization, and environment—it allows for a comprehensive analysis of the conditions under which each dimension operates and can be flexibly adjusted based on the specific research object. Therefore, this paper employs the TOE framework to summarize and categorize the factors influencing ICH inheritance into three aspects: technological context, organizational context, and environmental context. This forms an analytical framework for the practical mechanisms of ICH inheritance, as shown in Figure 1.

2.1 Technological Context

In ICH inheritance, the technological context refers to communication media (including traditional media and digital dissemination platforms) and infrastructure construction (including the construction of public cultural service stations). On the one hand, with the continuous development of digitization, communication media are no longer limited to traditional media such as news, newspapers, and bulletin boards. The continuous development of digital cultural cloud platforms and short video platforms has made ICH inheritance more convenient and complete in terms of technological context. For example, digital cultural cloud platforms can better promote ICH by uploading activity videos and traditional ICH courses, increasing its exposure and enhancing the accessibility of ICH culture, breaking through the temporal and spatial barriers of ICH inheritance. On the other hand, infrastructure construction provides venues for ICH dissemination. For example, cultural stations can help ICH inheritance by providing rehearsal venues, organizing ICH courses, and carrying out ICH activities, thereby providing more people with channels to access ICH culture, sparking their interest in ICH culture, forming an "online-offline" integrated communication network, and promoting ICH from static preservation to living heritage.

2.2 Organizational Context

The organizational context mainly includes inheritance subjects and institutional guarantees. The inheritance subjects mainly include ICH inheritors, cultural stations, and schools, while the institutional guarantees are mainly ICH funding. Inheritance subjects are a crucial part of the ICH inheritance process, both because ICH inheritors are the practical carriers of traditional skills and because cultural stations, schools, and other subjects play an undeniable role in cultural dissemination. The general public can learn about ICH by participating in courses and activities organized by cultural stations, while students, as the successors of the times, can better continue ICH culture. From the perspective of the inheritance chain, ICH inheritors, as cultural carriers, need to form a collaborative network with organizations such as schools and cultural stations to achieve intergenerational transmission through curriculum development and activity planning. At the same time, institutional guarantees, mainly in the form of ICH funding, are also an indispensable organizational context. For ICH inheritance, county-level, city-level, and provincial-level ICH funding is an important source of funds for maintaining ICH inheritance, which is even more important for remote areas or ICH that is relatively unknown to the public. This funding not only provides a good material foundation for ICH inheritance but also provides economic support for its further continuation and promotion, alleviating the structural contradiction between inheritors' "lack of internal motivation" and "lack of external resources."

2.3 Environmental Context

The environmental context in ICH inheritance mainly refers to cultural identity and cultural needs. Cultural identity refers to the degree of psychological acceptance of the value of ICH culture by social groups, specifically including the emotional preferences of the new generation for ICH culture, the recognition of the values carried by ICH, and the subjective willingness to participate in ICH inheritance. Cultural needs reflect the adaptation relationship between ICH and social functions, including both original cultural needs (such as the Yao Long Drum Dance initially serving as a medium for clan migration records and ancestral inheritance) and modern derivative needs (such as the extension of the Long Drum Dance to popular cultural scenes such as hunting, sericulture, and marriage). A good ICH inheritance environment helps to stimulate the public's motivation for ICH dissemination, transforming their attitude towards ICH culture from passive acceptance to active inheritance and development.

3. Exploring the Intrinsic Mechanism of Intangible Cultural Heritage Inheritance: A Case Study of the Yao Ethnic Group's Long-Drum Dance in S Town

3.1 Case Study Introduction

3.1.1 Case Selection and Source of Materials

This study employs the case study method, selecting S Town in L Autonomous County, G Province, as the research case. Materials were gathered through field investigations and semi-structured interviews in the case area. The main research subjects were the heads of the S Town Cultural Station. The current state of inheritance of the Yao ethnic group's long-drum dance (an intangible cultural heritage item) in the town was ascertained through actual field visits and research.

L Autonomous County is located in the N mountainous area of northern G Province, known as the "Hundred-Li Yao Mountains." It is one of the main settlements of the Yao ethnic group in G Province. S Town is the most populous Yao ethnic group settlement town in L Autonomous County and the largest Yao town in G Province, with a Yao registered population of approximately 28,000, administering 10 administrative villages. S Town is the only Yao settlement in the country, possessing well-preserved traditional villages such as the N Millennium Yao Village and Y Ancient Village, both designated as "Famous Historical and Cultural Villages of China." It gathers three national-level intangible cultural heritage items, including the Yao ethnic group's long-drum dance, "Shuagetang," and Yao embroidery, as well as eight provincial-level intangible cultural heritage projects. S Town has a complete intangible cultural heritage inheritor system, with three national-level and two provincial-level inheritors, accounting for more than 60% of the total number of intangible cultural heritage inheritors in the county.

The selection of S Town, L Autonomous County, as a research case is mainly based on the following reasons: First, case representativeness. As the core inheritance area of the national-level intangible cultural heritage "Yao Ethnic Group's Long-Drum Dance," S Town preserves the "East Sanpai" and "West Wupai" schools of the long-drum dance relatively completely. Moreover, as a key area for ethnic intangible cultural heritage policies, S Town has accumulated more than 10 million yuan in funding for ancient village restoration, intangible cultural heritage workshop construction, and cultural tourism integration projects. Second, theoretical relevance. The three conditions of technology, organization, and environment are well-aligned with the factors required by S Town in the inheritance of the long-drum dance intangible cultural heritage. This allows for a better matching of the theoretical framework with the actual situation, providing replicable experiences for ethnic minority areas through local innovation.

3.1.2 Current Status of Long-Drum Dance Inheritance in S Town

S Town, as the core protection area of L Yao culture, is an important inheritance area for the Yao ethnic group's long-drum dance. Currently, areas such as Youling Pai and Nangang Pai in S Town retain the original form of the long-drum dance, with its performance style typically represented by the lively and bold "East Sanpai." Youling Village, as a national-level intangible cultural heritage inheritance base, has representative inheritors such as the "Drum King" and has established a long-drum dance training system covering 10 administrative villages and 11 primary and secondary schools, having trained more than 500 young inheritors. However, due to the impact of population outflow, the participation in the village's long-drum training classes is low, and the inheritance of skills faces the risk of discontinuity, with only a few villages such as Youling and Nangang still retaining complete skills.

"The long-drum dance has been lost in other villages, only Y, N, and C, and other Yao cultures are also better preserved in these three villages."

"Now young people go out to work and earn money, and no one wants to participate in the long-drum and other training classes held in the village."

"We want to organize traditional culture training but there is no funding, and we want to organize others to learn but no one comes to learn."

The local area promotes long-drum dance teaching through the "Intangible Cultural Heritage Enters the Campus" activity, but there is a problem of emphasizing action imitation and neglecting the transmission of cultural connotations. Systematic education in historical background and cultural values needs to be improved.

"Although the long-drum dance is now included in primary and secondary school classrooms, in reality, only the movements are taught, lacking spirit and form, only to complete the classroom task. The real class should popularize the culture, history, and internal meaning of the drum while teaching the movements, so as to grasp the inner soul of the drum."

"Intangible cultural heritage entering the campus needs to bring the significance, cultural content, and value of intangible cultural heritage into the campus, so that the younger generation can share, inherit, and develop it."

In recent years, the government has expanded inheritance paths through digital recording, cultural tourism integration, and other methods, such as creating the "Yao Dance Music" live performance project, promoting the transformation of the long-drum dance from a traditional sacrificial dance to a cultural tourism product. In terms of institutional guarantees, it can also maintain the expenses required for the inheritance of the long-drum dance intangible cultural heritage by applying for county-level, city-level, and provincial-level intangible cultural heritage funds. The Cultural Station, as an important position for the inheritance of intangible cultural heritage in S Town, not only provides venues for daily rehearsals and mass activities of the long-drum dance but can also be used to hold long-drum dance training classes. In addition, the Cultural Station also actively uses digital platforms for public cultural services such as the Digital Culture Cloud for the public to browse and learn, but the platform's operating efficiency and content updates need to be improved.

"There are many county-level regular intangible cultural heritage funds, and the money can be allocated to villages and towns for training and various performances."

"There is a cultural room in the Cultural Station, and relevant activities are usually held in the cultural room."

"We know about this (Digital Culture Cloud) platform but have not uploaded relevant materials, mainly because it is difficult to upload, and there is also little promotion of this platform. If more activity videos and traditional intangible cultural heritage courses can be uploaded, it will be more beneficial to cultural promotion."

3.2 Discussion on the Intrinsic Mechanism of Intangible Cultural Heritage Inheritance Based on the TOE Framework

Based on the TOE framework in the previous text, this study analyzes the case of the Yao ethnic group's long-drum dance in S Town to explore the intrinsic mechanism of how technological conditions, organizational conditions, and environmental conditions affect the inheritance process of intangible cultural heritage.

3.2.1 Technological Conditions: The Dual Drive of Diversification of Communication Media and Optimization of Infrastructure for Intangible Cultural Heritage Inheritance

Technological conditions promote the diversification of intangible cultural heritage inheritance methods by diversifying communication media and optimizing infrastructure, increasing the opportunities for the public to understand and approach intangible cultural heritage, and making more people interested in participating in intangible cultural heritage culture. On the one hand, S Town relies on new media technologies such as the Digital Culture Cloud platform and short video platforms to digitally record and disseminate the long-drum dance performances, historical stories, and other content, breaking the geographical restrictions of traditional inheritance. For example, by publishing long-drum dance teaching videos through Douyin's "Intangible Cultural Heritage Partner Program," combined with modern editing techniques and interactive gameplay, the content's attractiveness has been significantly improved. On the other hand, the S Town Cultural Station is a secondary cultural station and can receive subsidies from higher authorities every year. The various functional rooms in the Cultural Station are open regularly every day, such as the library, electronic reading room, and multi-functional rehearsal room. Similarly, the Cultural Square, as the main venue for long-drum dance competitions and long-drum dance performance activities, provides more opportunities for the inheritance of the intangible cultural heritage long-drum dance.However, although the Cultural Station is equipped with digital equipment, the platform's content updates are lagging due to the lack of professional operators, and the utilization rate still needs to be improved. In addition, the participation in daily activities in some remote ancient villages' cultural stations and cultural squares is limited due to inconvenient transportation, and the role of most village-level cultural stations still needs to be further explored.

Technological conditions reshape the logical foundation of ICH inheritance through the dual pathways of media innovation and spatial restructuring. In S Town, short video platforms decompose Long-Drum Dance movements into standardized teaching units, while virtual reality technology simulates performance scenarios, enabling individuals interested in the ICH Long-Drum Dance to access channels for understanding and learning in a more convenient manner. Spatially, cultural stations and digital cloud platforms construct an ICH inheritance network. The physical spaces of cultural stations serve as venues for skill practice and cultural interaction, while digital cloud platforms build cross-regional 'cultural communities' through online social groups, promoting the integration of inheritance with information technology.

3.2.2 Organizational Conditions: Multi-Subject Collaboration and Institutional Guarantees Maintain the Living Inheritance of Intangible Cultural Heritage

Organizational conditions maintain the living inheritance of intangible cultural heritage through the construction of inheritance networks and the integration of institutional resources. S Town has formed a multi-subject network of "inheritors + cultural stations + schools + enterprises," in which inheritors are responsible for technical guidance, cultural stations organize daily training and exhibitions, primary and secondary schools incorporate the long-drum dance into the inter-class exercises, and cultural tourism enterprises develop long-drum dance-themed tourism projects. For example, Nangang Primary School cooperates with intangible cultural heritage workshops to offer "Long-Drum Culture Classes" with fixed class hours every week, and the student participation rate is high, but the teaching content is still mainly action imitation, and further interpretation of the Yao culture it contains is needed. In terms of institutional guarantees, the county-level intangible cultural heritage funding has a large average annual investment, mainly used for inheritor subsidies, event organization, and facility maintenance. Most of the funding is used for large-scale festive events, and only a small part is invested in inheritor training and digital construction, and the funding investment structure needs to be optimized. In addition, as the core organizational carrier, the town's Cultural Station has limited staffing and finds it difficult to balance administrative affairs and intangible cultural heritage inheritance, resulting in the execution efficiency of training plans needing to be improved, and the main role needs to be further developed.

Inheriting ICH is fundamentally a collective endeavor. S Town maintains the vitality of ICH inheritance through targeted investment of dedicated ICH funds, the establishment of an inheritor recognition system, and policies promoting cultural tourism integration to stimulate the economic value transformation of ICH. Cultural stations integrate dispersed resources, enterprises expand the boundaries of dissemination through market channels, and schools undertake the function of cultivating intergenerational cultural identity. This symbiotic relationship among multiple stakeholders shifts ICH inheritance from a 'singular supply' to a 'systematic supply,' forming a dynamic structure where institutional guidance and stakeholder self-organization coexist.

3.2.3 Environmental Conditions: Dynamic Balance Between Cultural Identity and Demand Orientation

Environmental conditions activate the sustainability of intangible cultural heritage inheritance through intergenerational cultural identity and market demand. The younger generation's cultural identity with the Yao ethnic group's long-drum dance is lower than that of the older generation, mainly because the young Yao people who are impacted by modern culture ignore ethnic beliefs, and the unique culture of the ethnic group is gradually diluted. Similarly, the younger generation is more inclined to establish emotional connections through cultural and creative products and immersive experience activities (such as long-drum dance experiences and long-drum dance interactive performances) rather than systematically learning skills. On the other hand, the transformation of cultural needs forces inheritance innovation. The traditional sacrificial dance has been adapted into the "Yao Dance Music" live performance, integrating modern lighting and plot design, with a large annual audience scale, realizing the transformation of intangible cultural heritage from "static display" to "dynamic consumption." However, excessive commercialization also has some drawbacks to the inheritance of the long-drum dance, such as shortening the performance time and simplifying the action routines to cater to tourists, which weakens the cultural core of the long-drum dance to a certain extent.

The perpetuation of ICH depends not only on the continuation of techniques but also on the reconstruction of value at the level of meaning. The diminished cultural identity of younger generations in S Town with the Yao ethnic group's Long-Drum Dance reflects a disconnect between traditional Yao culture and the new generation. Therefore, expanding the Long-Drum Dance from its traditional role in sacrificial rituals to encompass study tours and cultural and creative consumption scenarios can re-endow ICH with new significance, thereby revitalizing it. This approach satisfies both the intrinsic need of the Yao community to maintain their cultural roots and the extrinsic demands of modern society for cultural diversity and experiential economics. This transition promotes ICH inheritance from 'cultural preservation' to 'cultural evolution,' fostering a healthier and more dynamically balanced inheritance ecosystem.

3.2.4 Three-Dimensional Interaction: Synergistic Effect of Technology-Organization-Environment

The practice in S Town shows that technological, organizational, and environmental conditions jointly affect the effectiveness of intangible cultural heritage inheritance through complementarity and constraints. Digital platforms provide organizational subjects with efficient communication tools, but they need to be equipped with professional operation teams to play a role; the upgrading of cultural needs promotes organizational subjects to innovate inheritance forms, such as developing characteristic intangible cultural heritage tourism products, but they need technological empowerment, such as developing AR interactive products, to enhance attractiveness. However,

technological investment focuses on hardware construction and ignores content production and talent training; institutional guarantees rely on administrative dominance and fail to fully mobilize market and social forces; intergenerational differences in cultural identity lead to the "superficialization" of inheritance, making it difficult to form endogenous motivation. Therefore, in the future, it is necessary to strengthen the depth of technology application, optimize organizational coordination mechanisms, and activate environmental vitality to promote the continuous deepening of intangible cultural heritage inheritance.

As such, digital technologies provide instrumental support for organizational collaboration, with cloud platforms facilitating information sharing among multiple stakeholders. Meanwhile, institutional design guides the direction of technological investment through funding allocation, preventing 'technological hollowing-out.' Cultural identity, in turn, drives technological innovation and organizational reform through demand feedback mechanisms. However, technology can also present barriers to inheritors, particularly as older practitioners may face challenges in effectively utilizing advanced digital tools for ICH transmission and promotion. Furthermore, the expansion of market demand can lead to cultural alienation, where ICH inheritance becomes superficial, focusing on outward forms while neglecting the intrinsic and significant ethnic culture it embodies. The experiences in S Town demonstrate that effective inheritance necessitates the establishment of robust mechanisms, including the application and promotion of digital platforms, the improvement of cultural infrastructure construction, the leveraging of diverse stakeholders in the inheritance process, the mitigation of risks associated with over-commercialization, and the enhancement of demand for ICH culture.

4. Analysis of Practical Improvement Mechanisms for Intangible Cultural Heritage Inheritance

Based on the analysis of the inheritance mechanism of the Yao ethnic group's long-drum dance in S Town in the above content, this study proposes the following improvement mechanisms. By constructing a "technology empowerment - organizational collaboration - environment activation" three-in-one improvement path, it aims to solve the core problems such as the superficial application of technology, the fragmentation of organizational collaboration, and the lack of environmental vitality.

4.1 Technological Dimension: Building a "Smart Inheritance" Ecosystem

4.1.1 Construction of a Digital Content Production System

Give full play to the role of the Digital Culture Cloud platform. Use technologies such as 3D modeling and motion capture to record the skills of the long-drum dance and the production process of the long drum in a holographic way. Form an interactive digital resource library and upload it to the Digital Culture Cloud platform, so that more people can obtain channels to understand and learn the intangible cultural heritage long-drum dance. At the same time, modularly classify the existing activity videos and course resources of the Cultural Station and update them regularly to the Digital Culture Cloud platform to enhance content attractiveness. In addition, AR long-drum teaching modules can be jointly developed with long-drum dance inheritors to enhance the sense of immersion in learning through dynamic action demonstrations of virtual inheritors and explanations of historical scenes.

4.1.2 Optimization of Infrastructure Grid Layout

Implement the "1+N" Cultural Station program. Taking the town's Cultural Station as the center, establish 5 village-level cultural stations in ancient villages with cultural tourism characteristics such as Youling and Nangang, and appropriately equip them with terminals such as VR experience equipment and smart teaching screens to form a "15-minute intangible cultural heritage service circle." To address the problem of inconvenient transportation in remote villages, develop a "mobile intangible cultural heritage service vehicle" equipped with portable exhibition equipment and a digital resource library. Regularly carry out "sending culture to the countryside" activities to cover the vast majority of natural villages in the town and meet the needs of different regions for intangible cultural heritage culture.

4.2 Organizational Dimension: Improving the "Multi-Governance" Collaborative Network

4.2.1 Establish an Intangible Cultural Heritage Collaboration Mechanism

Give full play to the role of multiple subjects. Establish an intangible cultural heritage inheritance network composed of the Bureau of Culture and Tourism, the Bureau of Education, the Inheritors Association, universities, and enterprises. Formulate an annual inheritance plan to coordinate and promote teaching, exhibitions, research and development, and other work. For example, jointly build a "Yao Culture Innovation Laboratory" with universities to jointly develop long-drum dance IP derivatives; cooperate with cultural tourism enterprises to develop characteristic intangible cultural heritage tourism projects to attract more people to participate and achieve online and offline integrated communication.

4.2.2 Optimize the Institutional Guarantee and Talent Cultivation System

Optimize the expenditure structure of intangible cultural heritage funds, appropriately increase the proportion of intangible cultural heritage funds used for the training of inheritors, and focus on supporting young inheritors' entrepreneurship subsidies and technical improvement in intangible cultural heritage. Add professional technical positions to the Cultural Station, and selectively recruit professional talents with skills in digital communication, cultural management, and other fields to improve the utilization level and effectiveness of the organization's digital platform.

4.3 Environmental Dimension: Cultivating an "Intergenerational Integration" Cultural Ecology

4.3.1 Deepen the "Intangible Cultural Heritage + Education" Integration Project

Incorporate the history of the long-drum dance, Yao silver totems, and other content into local primary and secondary school ethnic characteristic textbooks, so that primary and secondary school students can more deeply understand the origin and development of the Yao ethnic group's long-drum dance, enhance the cultural identity of primary and secondary school students, and then promote the inheritance of the intangible cultural heritage long-drum dance. In addition, through the development of "long-drum making + dance choreography" interdisciplinary project-based learning, encourage students to carry out practical activities to put the inheritance of intangible cultural heritage into practice.

4.3.2 Promote the Transformation of "Sustainable Cultural Tourism" Model

While promoting the combination of intangible cultural heritage long-drum dance and characteristic cultural tourism, clarify the requirements for long-drum dance performance duration, action specifications, etc., and establish a "cultural core evaluation" mechanism to implement a one-vote veto for overly commercialized projects. At the same time, create an "intangible cultural heritage experience complex" to integrate ancient village sightseeing, long-drum dance workshops, Yao silver customization, and other formats, and design a "deep intangible cultural heritage research route" to attract tourists and enhance their tour stay practice. In addition, it is also possible to form a "old artists + new farmers" inheritance community by cultivating and supporting young people returning to their hometowns to open long-drum dance studios, Yao silver live broadcast rooms, etc., to promote the sustainable development of "cultural tourism + intangible cultural heritage."

4.4 Three-Dimensional Collaboration: Building an "Ecological" Inheritance System

Integrate data resources from cultural stations, schools, and enterprises to realize the digitization of the entire process of training registration, event reservation, and funding supervision. Through the platform, intelligently match the needs of inheritors, venues, and students, dynamically adjust teaching plans, and improve resource utilization efficiency. Organize villagers to participate in field investigations such as long-drum dance historical textual research and silver ornament pattern restoration to enhance cultural subjectivity. Establish an "intangible cultural heritage points system" to link participation in inheritance activities with homestead application and evaluation and selection, and stimulate community endogenous motivation. Use big data to analyze the cultural preferences of young people, develop targeted intangible cultural heritage products, and achieve cross-circle communication through Douyin challenges, Bilibili documentaries, and other forms.

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