

Legal Protection of Intangible Cultural Heritage and Heilongjiang Local Development

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Abstract: Korean citizens in Heilongjiang Province have very rich intangible cultural heritage resources. However, with the acceleration of economic globalization and the development of modernization, many valuable non-material resources of the Korean cultural heritage in Heilongjiang Province have been affected. Even the danger disappeared. Purpose of this article: Constructive legal suggestions for the protection of Heilongjiang's intangible cultural heritage, and at the same time, it can also promote local economic development. The research method of this article: statistically record the data through the Internet survey method, literature research method, questionnaire survey method and field survey method. The final research data showed that the tertiary industry accounted for an important proportion of the local economic development in Heilongjiang Province. The tertiary industry grew by 6.4%, the growth of the first and second industries were 3.7% and 2.1%, and the three major industrial structures were 18.3: 24.6: 57.1. The development of the tertiary industry economy has also promoted employment in this industry and increased the employment rate of the local people. The number of local tertiary industry employment has increased from 4.791 million in 2009 to 6.312 million in 2019. in conclusion: we can increase the investment in the tertiary industry and integrate the local non-legacy culture well with the local tourism industry. While protecting the non-legacy culture, it can also promote the economic development of Heilongjiang.

Keywords: Intangible Cultural Heritage, Legal Protection, Heilongjiang Development, Inheritance Protection

1. Introduction

The intangible cultural heritage is inherited from China's five thousand years of history and records the economic, cultural and social witness of ancient Chinese civilization. It incorporates the broad spirit of the Chinese national culture, as well as the unique spiritual values, ways of thinking and cultural consciousness it contains, and is the link that connects national emotions. However, with the development of science and technology and economic progress, China's intangible culture is suffering from various losses, and the inherited ethnic customs are also on the verge of extinction. Therefore, our country needs to perfect relevant legislation to protect our intangible culture, and to preserve our cultural intangible cultural heritage through records.

This article analyzes the existence status and protection difficulty of intangible cultural heritage, and discusses how to strengthen its protection from a legal perspective. To save a lot of rich and fresh intangible cultural heritage resources for the country and has great significance for the local development of Heilongjiang.

Noor studied the geographical distribution of China's intangible cultural heritage and its influencing factors, which is of great significance for improving the level of heritage protection and management. Based on the geographic information system, the data of 2376 national intangible cultural heritage projects were analyzed. Studies have shown that the structural types of China's intangible cultural heritage can be divided into three categories. The first category includes traditional crafts and traditional operas. This category is considered to be the most advantageous category in China's intangible cultural heritage. The second category is traditional music, customs, dance, art and literature, which occupy a secondary position. The third category includes traditional sports, medicine, and drama, and is the least dominant in the class. There are many types of intangible cultural heritage in China, which are affected by nationality and population rationality. Most of these types of heritage exist in China's rich history, popular culture, and ethnic minority areas. The hierarchy of the heritage structure

is imbalanced, with bands and blocks. China's intangible cultural heritage is mainly distributed in the eastern and central regions, while the western region is only a few [1]. Based on field investigations and legal analysis, DM Zhu believes that the inheritors and groups constitute the dual subject of intangible cultural heritage rights, and combined with the actual situation of Qiandong South Africa's tangible cultural heritage, put forward some intangible cultural heritage inheritors and group legislation Recommendations for protection [2].

This paper explores the legal protection methods of Heilongjiang's intangible cultural heritage through literature research, questionnaire surveys, and field surveys. It also studies the economic development of Heilongjiang. Its primary, secondary, and tertiary industries account for 18.3% and 24.6% respectively, 57.1%, it is concluded that the tertiary industry in Heilongjiang accounts for a large proportion, which can be effectively combined with Heilongjiang non-heritage culture to further promote local development in Heilongjiang.

2. Proposed Method

2.1 Introduction to Intangible Cultural Heritage

Intangible cultural heritage refers to various traditional cultural expressions (such as folk activities, art, traditional knowledge and skills, related utensils, natural objects and handmade products, etc.) that are handed down from generation to generation and are closely related to people's lives. Cultural activities or collection of time and space for traditional cultural expressions). In the identification process of China's intangible cultural heritage, evaluating the value of the heritage (especially without using money) is an important part of determining the intangible cultural heritage, and is also a content that researchers generally pay attention to. , Cultural value, social value and scientific value [3]. As an intangible component of the intangible cultural heritage, the intangible cultural heritage of ethnic minorities is an important part of showing the world's cultural diversity, it symbolizes the source of national development and progress, and is the "life stone" expression of national culture. The value of the intangible cultural heritage of ethnic minorities also has important non-utilization value, and plays an important role in strengthening national cohesion, promoting social harmony and strengthening exchanges between different nationalities.

Understanding of intangible cultural heritage can be understood from the following legal nature:

(1) Immaterial

From the "Convention on the Protection of Intangible Cultural Heritage", we know that the intangible concept of intangible cultural heritage has nothing to do with the material production that meets the basic needs of human material life. It refers to the purpose of meeting people's spiritual needs. In this regard, spiritual production is necessary. The so-called "intangible" does not mean that it is isolated from the material, but refers to the crystallization of the spiritual body of creative activities and intangible forms of value [4]. In this way, the intangible cultural heritage is based on the rendering of clothing, drama props, sacrificial utensils, musical instruments, wood, porcelain, umbrellas, fans, paper, fabrics, bamboo and other materials, as the inheritance of national cultural interests [5].

(2) Nationality and regionality

The meaning of a nation is that "a stable community of people with a common language, common area, common economic life and common folk culture in history is reflected in the common culture." Each ethnic group has its own characteristics that are different from other ethnic groups. These characteristics are expressed through the way of thinking and behavior of people of this ethnic group. An important feature of the intangible cultural heritage is its national characteristics, which is the result of non-individual, sustained and slow creative activities carried out by a nation's constant imitation [6]. This popular literature and art comes from a specific country or region, and then with the frequent exchange of regional economies and the exchange of national culture, people like to hear some popular literature and art that are gradually heard in other nationalities or regions.

(3) Heritage

Due to historical reasons, most intangible cultural heritage cannot be fully expressed in language to convey its tone and expansion. In most cases, it is designed through oral language. Today, it manifests itself in many situations. Speakers, narrators, performers, etiquette personnel, and craftsmen continue to reflect and deal with and absorb the views and interests of many listeners and listeners, thereby

constantly enriching their cultural qualities. As revealed in the Convention on the Protection of Intangible Cultural Heritage, in the process of inheritance, "all groups are passed on from generation to generation through changes in the environment, mutual relations with the natural world and changes in historical conditions. Intangible cultural heritage has been innovated At the same time, it has a sense of identity and history, which promotes cultural diversity and human creativity. "This art is valuable and extremely fragile, it is easy to mutate and gradually lose popularity. They are dying. In the process of disseminating intangible cultural heritage, folk artists and other heirs play an important role in disseminating popular literature and literature. "And must pay attention to the role of heirs [7].

(4) Benefits and value

The issue of interest is the main category of historical materialism and one of the most common, sensitive and basic issues in society. Its rich knowledge and extensive development are crucial for studying humans and society and revealing the nature of social phenomena. Marx believes: "People struggle for it is related to their interests." In legal research, the discussion of interests is an eternal problem[8]. As an important social phenomenon, the law must judge various needs and proposals fairly and regulate various conflicts of interest. The famous American lawyer Roscoe Pound described the benefits as follows: "People, through individuals or groups, associations or relationships, try to satisfy needs, desires or expectations; interests also use political power to force people to oppose adjustment in society Things to consider when associating and organizing people's actions. "The Convention on the Protection of Intangible Cultural Heritage" conveys the same values as the World Heritage Convention. Intangible cultural heritage, thereby enriching human cultural diversity and creativity [9]. The value of intangible cultural heritage is multifaceted, including history, culture, knowledge, science, aesthetics, economy and human rights. For intangible cultural heritage, the interest of protection is a spiritual interest. This interest is not unique to any individual or even any country, nation or race, but is the common interest of all people-human creativity [10]. Therefore, it is very important to use economic value as a starting point and to protect and transfer these intangible cultural heritage with private rights. 2. The purpose of establishing the current intellectual property legal system and the intellectual property system for the protection of intangible cultural heritage may be reflected in Jefferson's philosophy, which is the "creativity" of the US Patent and Patent Act of 1793, "intangible cultural heritage Features such as creativity and must be protected by copyright "[11].

2.2 Protection of Intangible Cultural Heritage in Heilongjiang

(1) Construction of project directory

At present, Heilongjiang Province has a total of 27 national-level lists, 236 provincial-level lists, 505 municipal-level lists, and a large number of county-level non-heritage lists are all included in the scope of protection. The four-level national, provincial, city, and county-level directory system has basically been formed. [12]. In November 2011, UNESCO included China's national-level project "Hezhe Imakan" in the "Intangible Cultural Heritage List in Urgent Need of Protection", in addition to "Wangkui Shadow Play" and other 10 provinces. The jointly declared Chinese shadow play was included in UNESCO's "List of Representative Works of Human Intangible Cultural Heritage". So far, Heilongjiang Province has two UN intangible cultural heritages, and a major breakthrough has been made in the protection of intangible heritage [13].

(2) Protection methods

On the basis of following the laws of inheritance and development of intangible cultural heritage, we have explored and implemented a variety of protection methods such as record protection, live protection, research protection, dissemination protection, productive protection and overall protection. And methods have been continuously developed and improved in practice, and have achieved significant protection results [14].

(3) Social influence is expanding

Make full use of "Cultural Heritage Day", traditional festivals, cultural festivals, do powerful advertising and exhibition activities, such as intangible cultural heritage exhibitions, performances, lectures, etc., strengthen Internet cooperation, and cooperate with newspapers and magazines TV and media to promote non-material The protection of material cultural heritage creates a good atmosphere in which the whole society actively participates in the protection of intangible cultural heritage, and deepens the concept and awareness of the protection of cultural heritage. All communities actively cooperate with educational institutions to promote intangible cultural heritage in school classrooms,

books and campuses, making intangible cultural heritage an important carrier of traditional cultural education and patriotism education for young people [15].

(4) Formulate policies to support protection

In 2006, the Heilongjiang Provincial Government released the "Recommendations of Heilongjiang Provincial People's Government on Strengthening the Protection of Cultural Heritage". In this proposal, the urgency of intangible cultural heritage protection has been recognized, the objectives and guidelines for protection, and measures for the protection of intangible cultural heritage have been clarified [16]. In 2007, some national and provincial catalogue projects in Heilongjiang Province have successively invested protection funds, and introduced a "project task" management system to rationally use and effectively play the role of protecting heritage. In 2010, the "Interim Provisions on the Protection and Management of the Intangible Cultural Heritage List of Heilongjiang Province" was released, in which the provisional basic, normative policies and guiding provisions were included, with a total of five chapters and thirty-four articles [17]. The protection of cultural heritage is very important, which marks the transformation of the intangible cultural heritage in Heilongjiang Province from the declaration of equal emphasis on protection and protection, and also marks the gradual standardization of the protection of intangible cultural heritage. The introduction of these policies provides a powerful guarantee for the development of the protection of intangible cultural heritage in Heilongjiang Province [18].

2.3 Problems in China's Intangible Cultural Heritage Protection

The level of legislation is very low, the construction of laws and regulations lags behind, and there is a lack of basic laws to protect intangible cultural heritage. Although the State Council has issued a large number of administrative regulations to protect traditional national and popular culture, which have both complete legal provisions and provisions on certain cultural issues, there is no national law protecting intangible cultural heritage. Although local regulations are earlier than national certification laws, they can compensate for the backwardness of national regulations to some extent, but due to the low level of the regulations [19]. It does not help the coordination and unification of China's intangible cultural heritage protection, nor does it help to establish a national intangible cultural heritage protection system. This is the main reason why China's intangible cultural heritage protection is far behind [20].

Legal protection still focuses on static protection, and despise dynamic inheritance. At present, the protection of China's intangible cultural heritage must be achieved through a naming system, a hierarchical cataloging system, a representative declaration system, a financing guarantee system and a grant system [21]. Although these measures are beneficial to the protection of static aspects to a certain extent, such as research, confirmation, submission and collection of intangible cultural heritage, they cannot meet the protection needs of intangible cultural heritage, such as the development of heritage. "The protection of intangible cultural heritage must follow the protection principles of ancient and ancient cultural heritage, and more achieve the purpose of heritage development" [22]. Therefore, in order to establish the legal protection of intangible cultural heritage in China, it is necessary to gradually change the previous legislative guidelines, that is, to emphasize static protection, dynamic protection and development of protection of heritage, and strive to provide more methods and protection methods. Maintain more vitality [23].

No effective protection mechanism has been established. Intangible cultural heritage is not only diverse, but also has a huge system, including many government departments, such as cultural heritage, culture, religion, architecture, ethnic affairs, public safety, tourism, industry and trade. It seems that everyone can be responsible, but there is no real competent department in the actual operation. On the one hand, this leads to overlapping management, increased management costs and reduced cooperation efficiency. On the other hand, this also raises the issue of conflicting responsibilities between different management departments. This multi-level and multi-level situation is mainly due to the lack of basic laws for the protection of intangible cultural heritage, as well as direct and corresponding regulations for administrative authorities [24].

2.4 Types of Improper Use of Intangible Cultural Heritage

Although the traditional intellectual property protection system can fully mobilize political forces, it will also lead to the decentralization of protection, making it difficult to achieve the goal of in-depth protection. In the process of protecting intangible cultural heritage, attention should be paid to

protecting its authenticity, integrity and inheritance. We must not only protect the expressions of non-legacy, but also protect the source of non-legacy life. Therefore, on the basis of the traditional intellectual property system framework, some prohibition rights should be added around the improper use of intangible cultural heritage. Specifically, there are the following categories:

(1) Plagiarism of Intangible Cultural Heritage

Theft of intangible cultural heritage refers to the act of a third party intentionally or unintentionally using knowledge or technology that has been spread by residents of other countries or communities for a long time, and then possessing the knowledge or technology and applying for patents, trademarks, etc. The copyright belongs to the individual. Many developing countries have established consensus and distribution systems to regulate the theft of cultural heritage. For example: Article 7 of the Law on the Protection of Tunisian Literature and Art states: "Any popular literature and artistic works for speculative use shall be approved by the Ministry of Culture." Cameroon's copyright law and the neighboring rights law also have similar provisions. In rural tourism, there are usually for-profit organizations that record folk songs, legends, folk performances and traditional handicrafts in minority areas and delete them in the name of sightseeing materials. After processing and final processing, they will be published as their own research results. Or he applied for a patent, but did not pay any compensation to the ethnic group. As for Jiejinkou, because the Hezhen ethnic group is small, Jiejinkou is only one of its settlements, and the heritage of the inheritors in the area is very limited. If this kind of "agree + share information distribution" system is strictly adopted, it will be detrimental to the protection and inheritance of popular literature and art.

(2) Insulting, derogatory and mentally offensive use

Intangible cultural heritage is culturally identifiable and is closely related to specific traditional communities. If a particular heritage is distorted and ugly, making the cultural heritage lose its authenticity, it will seriously violate the cultural dignity of the community. The Hezhe Shaman culture has a long history: Shaman dance and Wenjini (that is, other gods) are important manifestations of shaman culture and are known as the intangible cultural heritage of Heilongjiang Province. However, for a long time, due to the lack of protection and the incorrect use of shaman culture, some people used the "jumping god" to cure disease to deceive wealth and deception, leading many people to think that the shaman is pretending to be a god and feudal superstition. This inappropriate propaganda and the use of popular culture caused great spiritual damage to the people of the Hezhen ethnic group. It is gratifying that with the strengthening of the protection measures of the Hezhen intangible cultural heritage, more and more people have the proper knowledge of this folk art form and have shown it to the world in many important domestic and foreign exhibitions At this point, this is a mysterious culture of faith[25].

(3) The source statement is false or concealed

The misstatement of data sources, misleading statements and concealment of data sources are the main manifestations of infringement on the rights of intangible cultural heritage of traditional communities. Fantasy or concealment of the source artificially destroys the relationship between the popular literary expression and its source. This is a violation and blasphemy of the traditional community's contribution to the heritage and the cultural development passed on from generation to generation, and it has caused mental harm. Therefore, when developing tourism products and recording movies and TV series, please make sure to specify the source accurately[26].

3. Experiments

3.1 Research Methods

(1) Internet survey. Collect the types of intangible cultural heritage of ethnic minorities in Heilongjiang Province through Internet surveys and confirm them from various sources.

(2) Literature research method. By studying domestic and foreign legislative literature on intangible cultural heritage, a comprehensive and correct understanding of the issues to be studied is obtained.

(3) Questionnaire survey method. Investigate the status of inheritance of intangible cultural heritage in Heilongjiang Province through online and offline field questionnaires. This questionnaire sent out 5,000 copies online and interviewed 100 local people offline.

(4) Field investigation method. Experience and record the development form and status of

Heilongjiang's intangible cultural heritage. Before carrying out the field survey, I also made some sufficient preliminary information preparations and collected relevant information. Literature retrieval uses the library's existing data retrieval and computer online retrieval system. It avoids the passive knowledge of Heilongjiang region in specific operations, which results in wasted time. Having a better information reserve for the area, interviewees will feel that they have an invisible respect for them, which will easily resonate with the topic and facilitate the further development of the problem[27].

(5) Statistical analysis. Statistical analysis of data by EXCEL.

3.2 Research Object

Study Location: Heilongjiang Province

Survey population: 100 random interviews were conducted in Heilongjiang Province. The 100 surveyed populations were all non-hereditary inheritors in Heilongjiang. They were randomly selected for age and sex, without discrimination[28].

4. Test Results and Analysis

4.1 Investigation on the Types of Intangible Cultural Heritage of Minority Civil Travel in Heilongjiang Province.

Through the Internet survey, the types of intangible cultural heritage in Heilongjiang were classified and sorted. The results are as follows:

Table 1: Some representative intangible cultural heritage in Heilongjiang Province

Big class	Subclass	Basic category	Typical representative
Literature and Language	National language	National languages and dialects, etc.	Korean, Kirgiz, etc.
	Folk literature	Myths, legends, songs, stories, proverbs and epics	Manas (Kirkizi), Shaman Myth (Manchu), etc.
Arts and Crafts	Craftsmanship	Weaving and dyeing, processing of agricultural and livestock products, and weaving, etc.	Embroidery (Dahaner), Shaman costume (Oroqen), etc.
	Folk art	Painting, crafts, architecture and sculpture, etc.	Fish-skin engraved and pasted paintings (Hezhen tribe), Oblique kernel column (Olunchun tribe), etc.
Knowledge Folklore	Knowledge	Medicine, etc.	Horqin orthopedics (Mongolia), etc.
	Folklore	Ethnic festivals, etc.	Kyuto Festival (Korean), Xiqian Festival (Xibo), etc.

As can be seen from Table 1, the number of national minority intangible cultural heritage projects in Heilongjiang Province is quite large, but most of them are on the verge of being lost. Taking the Hezhe ethnic group as an example, the inheritance of national skills at the national level includes many items such as the folk songs of Imakkan, the making of fish costumes for national costumes, and the production of birch crafts. However, since these projects are difficult to market, they cannot bring clear economic benefits, and it is difficult to promote them among young people. Hezhe's harmonica skills and Hezhe language also face similar problems. How to make the intangible cultural heritage into a living heritage, instead of relying only on a handful of inheritors to inherit it, is the problem we have to think about, and the key lies in the value determination. In the promotion of the intangible cultural heritage of these ethnic minorities, what kind of value will it produce, and how will these values be reflected in economic value, is what we need to think about[29].

4.2 Research on Heilongjiang Intangible Cultural Heritage Protection and Its Local Development

The intangible cultural heritage counted in Table 1 further investigated the economic development of the tertiary industry in Heilongjiang Province from 2010 to 2019 in order to explore the development trend of the tertiary industry. The statistical results are shown in Table 2 below:

Table 2: 2011-2019 China's Heilongjiang Province's tertiary industry added value and its proportion in GDP, real growth index statistics

Time	Tertiary industry added value (100 million yuan)	Proportion of GDP	Real growth index
2011	3861.59	37.2	111.8
2012	4549.97	36.2	113.2
2013	5540.31	40.47	110.77
2014	5947.92	41.4	110.4
2015	6883.61	45.77	108.9
2016	7652.09	50.73	110.43
2017	8314.94	54.04	108.5
2018	8876.83	55.82	108.81
2019	9329.7	57.1	106.4

As can be seen from Table 2, the value-added of the tertiary industry and its share of GDP in Heilongjiang Province, China from 2011 to 37.2% in 2011 to 57.1 in 2019. It also performed smoothly, maintaining around 110.

An analysis of the development trend of Heilongjiang's local economy in the past years was conducted through the literature data method. Figure 1 below shows the analysis of industrial added value and growth data:

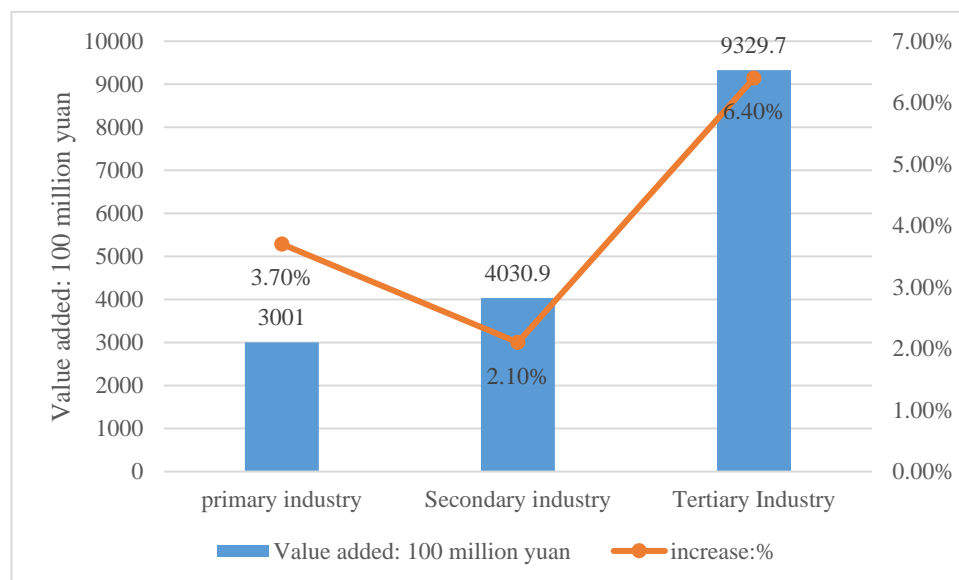


Figure 1: Industrial added value and growth of Heilongjiang Province in 2019

As can be seen from Figure 1, in 2019, Heilongjiang Province achieved a GDP of 16.36 trillion yuan, of which the added value of the primary industry was 300.10 billion yuan, an increase of 3.7%; the added value of the secondary industry was 403.09 billion yuan, an increase of 2.1%; The added value of the three industries was 932.97 billion yuan, an increase of 6.4%. The three industrial structures are 18.3: 24.6: 57.1. Among them, the growth of the tertiary industry is particularly prominent.

Figure 2 shows the respective proportions of the three major economic industries. The primary, secondary, and tertiary industries account for 18.3%, 24.6%, and 57.1%, respectively. It can be seen very intuitively that the tertiary industry accounts for more than half of the overall proportion.

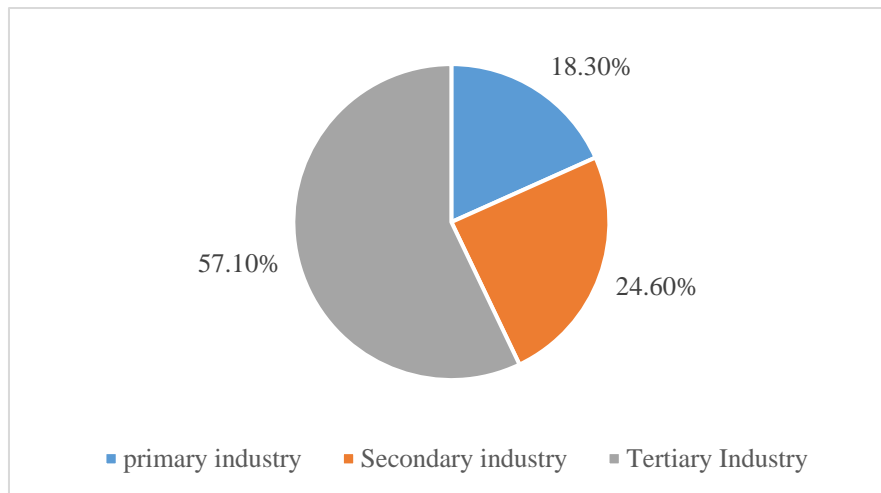


Figure 2: The three industrial structures of Heilongjiang Province in 2019

The development of the local economy is inseparable from the cooperation of manpower. Next, the number of employed persons in the three industry in Heilongjiang Province is statistically analyzed from the perspective of employed persons.

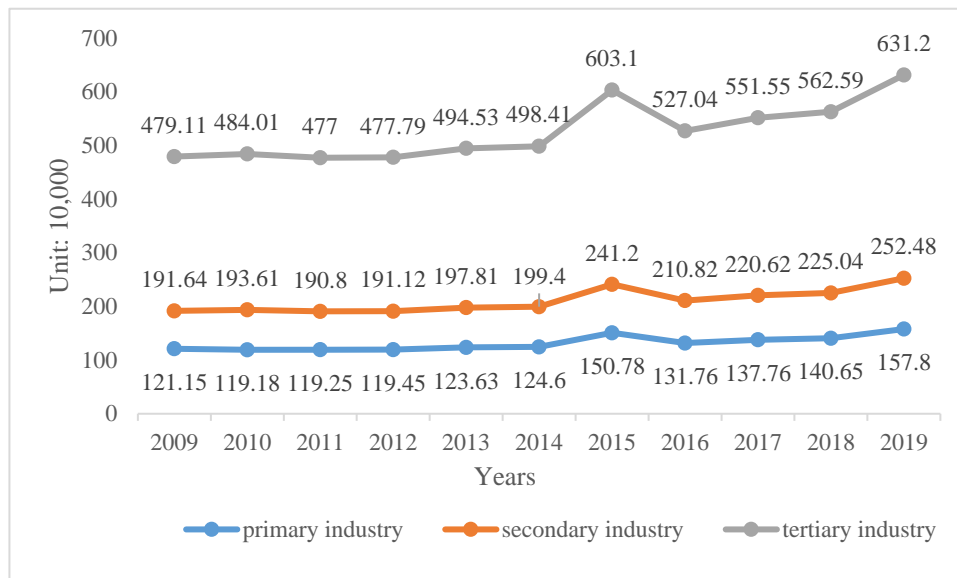


Figure 3: Heilongjiang Province: Number of employees in the three major industries

As can be seen from Figure 3, the number of local tertiary industry employment has increased from 4.791 million in 2009 to 6.312 million in 2019. With the development of the tertiary industry in recent years, employment in this industry has also been promoted and local people have been improved Employment rate.

Figure 4 below shows the GDP of the tertiary industry. As can be seen from Figure 4, the GDP of the tertiary industry is increasing year by year, showing an upward trend, and the tertiary industry deserves better development.

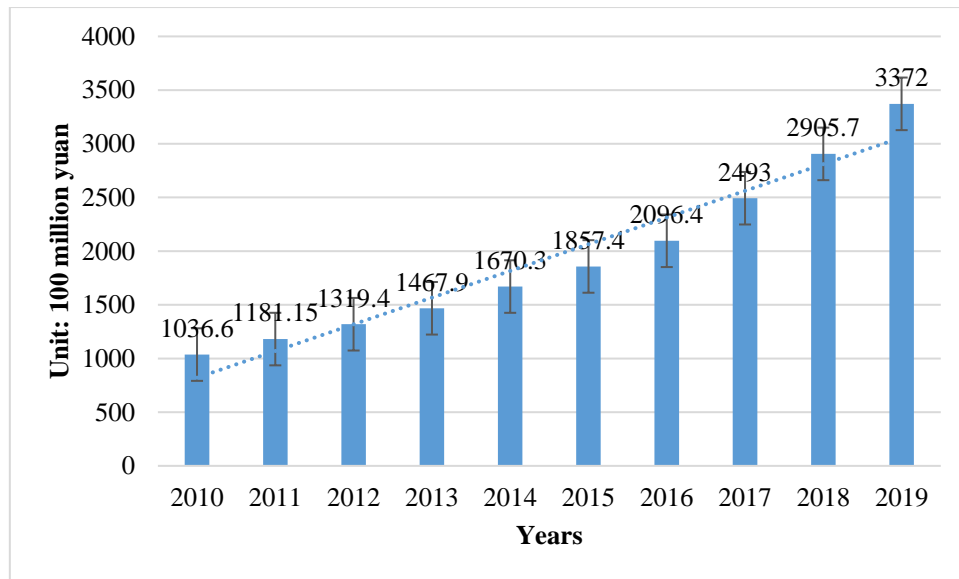


Figure 4: Heilongjiang GDP: Tertiary Industry

Through the data in Figure 1, Figure 2, Figure 3, and Figure 4 above, we understand that the tertiary industry economy accounts for a very important position in Heilongjiang's overall economy. Combined with field visits to experience the local non-heritage culture in Heilongjiang, we found that the local intangible cultural heritage can be compatible Tourism is well integrated, which in turn will stimulate local economic development. Therefore, constructive suggestions for local development in Heilongjiang are set by setting the following three models:

(1) Tourism Commodity Model

The products of the material cultural heritage of Heilongjiang Province did not do well in the development of local tourism. Many tourists complain that there is only a rough souvenir in the picturesque place. Seriously violated the reputation of Heilongjiang Province as a large province of intangible cultural heritage. It should be pointed out here that when protecting and developing intangible cultural heritage products, we must pay attention to the integration of the economic advantages of modern technology and concepts with the intangible cultural heritage of local characteristics to develop unique tourism products.

(2) Casual performing arts mode

Rehearsal performances are very enjoyable brand shows or national folk exhibitions. The local cultural department organizes resource integration, takes the protection and utilization of intangible cultural heritage as a project, organizes powerful directors and a series of performances, and carefully designs the entire plan to decompose the original and decentralized content. Organizing performances in accordance with the laws of art, thus achieving the perfect unity of thought and art. The tourism department should work closely with the cultural department to prearrange various forms of performances or exhibitions in the itinerary of each tour group to formulate a plan to understand the popular customs of our province. The format of the exhibition is guided by knowledge related to intangible cultural heritage, giving visitors interest and attraction[30]

(3) Unique idea model

The future development will fully reflect the unique geographical features of Eastern China, and will use the concepts of "earliest sunrise" and "latest sunrise" to create simple cultural tourism products with rich cultural characteristics and spirit. The "Chaoyang Culture" tourism team has rich experience and rich categories, and the ecological environment of Heixiazi Island is well preserved. Coupled with the uniqueness of the two countries of the island, it enjoys a high reputation in the country and is very attractive to domestic tourists. Heixiazi Island will be developed around the "Mysterious Island Charm East Pole", focusing on the construction of a comprehensive tourist service base, eastern peace park, seaside leisure area, wetland ecological park, and island corridor. According to the ethnic characteristics of the Mongolian Durbat Autonomous Region, Daqing City recently adopted four intangible cultural heritages, such as the Mongolian wedding project, Mongolian Boke, Mongolian Choir Anda and Mongolian Satla. Yichun City also created the "Xing'anling Forest Number" through a

music program, and participated in the 8th People's Republic of China Art Festival, and won the highest "Stars Award" awarded by the national social and cultural government. Lanxi County still maintains the most complete "Yellow Cliff" Manchu rural style in the countryside. These heritages with strong ethnic customs are attractive to the entire country.

5. Conclusions

Based on the results of the above survey and the local development of Heilongjiang, the following three suggestions are made for the protection of Heilongjiang's intangible cultural heritage from a legal perspective.

One is to strengthen copyright protection. While strengthening the copyright protection of intangible cultural heritage, it is recommended to pay attention to the protection of trademark rights. Because intangible cultural heritage, such as traditional art, social customs, festivals, ceremonies, etc., has the characteristics of unlimited protection, which can break the protection period prescribed by the copyright law. The benefits of trademark law are: On the one hand, collective and system authentication signals can effectively solve the problem of rights sharing among rights subject groups. On the other hand, some artificial elements brand cultural products are also conducive to the development, protection and use of cultural products. Second, in terms of property protection. The objects of property rights and intangible cultural heritage are natural objects and information elements, respectively. If there is no intellectual property system, it is more similar to public goods, and there will be a "free rider" phenomenon in finance. The solution is state intervention and private law protection. However, regarding the protection of private law, although the phenomenon of "socialization of ownership" also exists in the property law, the protection of the property law may be greater than the right to "impede" intellectual property rights. Finally, from the level of legislation against unfair competition. The key to exercising the rights of intangible cultural heritage is to coordinate the balance between private rights and public interests, and it is necessary to limit the abuse of rights. There are two ways to regulate abuse of rights. The first is that a provision to strengthen national rights has been enacted, such as the Constitution, and the Civil Law provides for the abuse of rights rather than principles; other measures must be taken to strengthen restrictions on infringements, especially in competition Abuse the general principles of copyright to solve the defects in the company's articles of association. This is reflected in special policy formulation: it is to strengthen the protection of cultural products with the support of cultural education, industrial economy, science and technology, environmental protection, urban planning and other related public policies; the second is to provide conditions. Implement tools and support mechanisms such as arbitration, management and social services.

Intangible cultural heritage is inherited in time, space, environment and social activities, and it is easy to disappear and be destroyed. To this end, governments at all levels formulate relevant measures and programs, attach importance to the research and protection of the material form of intangible cultural heritage, use it reasonably under the conditions of effective protection, and recognize, scientifically recognize, respect and respect on the basis of the whole society inherited.

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