

The Application and Value of Marxist Historical Methodology in the Study of Intangible Cultural Heritage—Taking Chibi Green Brick Tea as an Example

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ABSTRACT

[Research Significance] The Marxist view of social and historical development believes that the world is not a static collection, but is composed of countless processes, and each thing has its own process of production, development and death.[1] Looking at intangible cultural heritage from the perspective of history, it can make our country's intangible cultural heritage integrate with modern life while maintaining historical traditions, and realize the development and extension of cultural essence, which has scientific guiding significance.[Research purposes] In the era of ever-changing history, many traditional cultures are facing the risk of disappearing and being lost, and also facing the challenges of living inheritance and innovative development. Therefore, using the Marxist historical methodology to protect and inherit intangible cultural heritage is a good entry point between ideological and political education and intangible cultural heritage culture.[Research methods] The article uses research methods such as literature research method, social practice investigation method and interdisciplinary research method to explore the application of Marxist historical methodology in intangible cultural heritage research.[Analysis conclusion] Guiding the protection and inheritance of intangible cultural heritage with scientific theory can promote the in-depth study of Marxist historical methodology and deepen the comprehensive understanding of the development of intangible cultural heritage protection, which makes this research have the dual value of combining theory and practice.

THE INTANGIBLE CULTURAL HERITAGE OF CHIBI GREEN BRICK TEA

The History and Culture of Chibi Green Brick Tea

The origin of green brick tea was in the Yangloudong area in the western part of Hubei Province, China in the Qing Dynasty, that is, near the ancient city of Yangloudong in today's Chiba City. Since the emperor's decree of popular planting camellia in the Taihe period of

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the Tang Dynasty, a large number of tea trees have been cultivated and produced locally. In the Song Dynasty, brick tea was used as currency, and there was a tea-horse trade with Inner Mongolia. [2] At the peak of history, there were more than 200 tea houses with nearly 40,000 people. Great Tea Market", known as "Little Hankou". Three hundred years ago, all countries along the Wanli Tea Road regarded Yanglou Cave as an important object of understanding of my country's tea drinking culture. According to records, as early as the 19th century to the early 20th century, Yangloudong was an important starting point for the international tea trade between China and Russia. Brick tea from my country passed the Wanli Tea Ceremony and entered Russia's Kyaktu, Siberia, Moscow and St. Petersburg. The ancient village of Yangloudong plays a crucial role in the history of tea in my country. In 2012, Yanglou Cave was recognized by the State Administration of Cultural Heritage of China as one of the origins of the Wanli Tea Ceremony; after the Wanli Tea Ceremony was declared a World Heritage Site, it was announced by the State Administration of Cultural Heritage to be included in the "World Cultural Heritage Reserve List of the People's Republic of China" in 2019. In 2013, President Xi Jinping pointed out in his speech at the Moscow Institute of International Relations that the Wanli Tea Ceremony is the "artery of the century" connecting China and Russia. The Yanglou Cave has become the main origin of the Chinese-Russian Wanli Tea Ceremony. It not only carries the profound historical precipitation and rich humanistic connotation of our country for several generations, but also shoulders the important role of carrying forward the past, innovating the old and bringing forth the new, spreading the spirit of Chinese tea culture and realizing the great rejuvenation of the Chinese nation. Responsibility of the times.

Contemporary Value of Chibi Green Brick Tea

Chibi green brick tea is a brick-shaped pressed tea made from old green tea as raw material, which is then fermented, aged, and autoclaved at high temperature. After drinking green brick tea, in addition to producing body fluid and quenching thirst, the special effects of reducing fat and stomach, reducing fat and weight loss, keeping warm and refreshing, sterilization technology and anti-diarrhea are not found in other teas. Mainly sold to Inner Mongolia, Xinjiang, Tibet, Qinghai and other northwestern regions and Mongolia, Georgia, Russia, the United Kingdom and other countries. [3] In the Mongolian grassland, noodles, mutton, and brick tea are the three kinds of food that Mongolians cannot live without. In the northern alpine regions, processed meat is mostly used. "The food with its fishy meat is not consumed by tea, and the heat of highland barley is not solved by tea." The brick tea from Yangloudong is of high quality and its nutritional value far exceeds the national standard. It can not only effectively improve the decomposition of animal fats, but also make up for the lack of nutrients in fruits and vegetables among nomads. With its unique and irreplaceable health care functions and functions, it is a basic daily necessities for people of all ethnic groups in the grasslands of northern China, and can be called the tea of life.

THE HISTORICAL DEVELOPMENT PROCESS OF CHIBI GREEN BRICK TEA

The Historical Development Process of Chibi Green Brick Tea

Chibi Green Brick Tea, its current brick-like shape was developed from the cake tea in the Tang and Song Dynasties, but its predecessor came from the "hat box tea" in the Ming Dynasty. During the Yongle period of the Ming Dynasty (1403-1424), in order to reduce shipping costs, reduce losses, and facilitate long-distance transportation, Yangloudong Tea Area changed the way of making tea in the Song Dynasty, which used rice milk to bond tea leaves into cakes. The tea leaves are first screened by tea farmers, heated by steam, put into the woven bamboo baskets, and pounded with a mallet to form a cylindrical shape. This tea is called "hat box tea" because it is made like an old hat box.

Later, due to the lack of air pressure, the loose structure of the tea leaves, and the heavy weight, it is not only easy to wear out during long journeys, but also very unfavorable for carrying and carrying, so the "hat box tea" was gradually improved into the current brick tea. The traditional practice of brick tea is "Place the tea on a steamer, steam it on a pot, put it into a bucket mold after steaming, put it in a press, use the force of a lever, press it into a brick shape, and then demold it and place it inside, let it go. It can be packed and shipped after a few days." Later, the brick tea pressing device was changed from a lever extractor to a screw press, and the brick tea made was stronger and stronger. [4]

At that time, a large number of people invested in the tea industry. In order to gain an advantage in the border trade market, tea merchants once again improved the production process of green brick tea according to the dietary characteristics of nomads. In terms of raw materials, small-leaf tea made locally is selected, and after a series of processes of frying and killing, repeated rolling, and natural drying, the old green tea hair tea is initially made. Finally, it is fermented in piles to form the unique aroma of old green tea fermentation, which is also the secret of the unique flavor and taste of green brick tea.

In the 1870s, a tea factory was set up in Hankou, where rice bricks were pressed by machines, and then shipped to Russia for export. The manufacture and production of rice brick tea refers to the fact that during the Daoguang period of the Qing Dynasty in China, Russian merchants opened a port in Hankou, and established a tea house in Yangloudong to produce rice brick tea according to the tea drinking practice of Westerners at that time. Rice bricks are made of high-quality black tea as the main raw material. After careful selection, they are favored by European and American consumers and Xinjiang people. Russian businessmen also introduced the most advanced steam engine devices and technologies in the West at that time for the production and processing of brick tea. The graphics of "archway" and "locomotive" are imprinted on the rice brick tea, which adds a literary color to the rice brick tea. These two graphics are still in use today, and it is also the legal registered trademark of Zhaoliqiao Tea Factory's rice brick tea.

The Progress and Tortuousness of The Historical Development Process of Chibi Green Brick Tea

The general trend of the historical development of human society is forward and upward, and its route is also curved and circuitous, which is the unity of forwardness and tortuousness. The old and new things go through the process of one and the other, and they dialectically negate each other, so that the new things will move forward in the twists and turns and develop in a detour. The same is true for the development process of Chibi Green Brick Tea.

Chibi green brick tea has gone through the change process of "hat box tea" - "green brick tea" - "improved green brick tea", which is exactly a cycle of "affirmation - negation - negation of negation", which is in line with the times. The progressive performance of progress also reflects the historical dialectics of Marxism. Marx once said, "All development, regardless of its content, can be seen as a series of different stages of development, which are related to each other in such a way that one negates the other." [5] The dialectical negation of any kind of thing marks that things have entered another stage of development from one stage of development. This reflects that Green Brick Tea adheres to the historical view of the unity of progress and tortuousness, firmly grasps the basic trend of China's historical development, and constantly sums up historical experience in production practice to move forward with twists and turns.

The Objective Regularity and Subject Selectivity of The Historical Development Process of Chibi Green Brick Tea

Marxism points out that the laws of development and change in human history are all objective and do not change according to people's wishes—although human historical activities are conscious and purposeful activities of human beings. That is, human beings cannot freely choose their own productive forces, which depends on the current conditions of people; at the same time, history is a resultant force, the product of countless intertwined forces. In social development, human subject selectivity also has a significant impact on accelerating or delaying the development of history. [6] In the history of human beings, changes in production equipment are often a combination of subjective selectivity and objective rationality, that is, the consistency of law and purpose.

After understanding the development process of green brick tea, we can clearly see the philosophical wisdom of historical materialism of Yangloudong tea merchants. Tea merchants respect the objective laws of history and give full play to their subjective initiative on this basis. For example, we should seek truth from facts on issues such as the transportation, cost, and portability of tea bricks, strive to understand and grasp the real situation and development and change laws of social affairs, actively respond to them, and pioneer and innovate. When Russian businessmen entered the Chinese tea trade period, they introduced advanced steam engine equipment and technology from the West. Although the production efficiency was greatly improved, the quality was greatly reduced. While upholding the original intention of adhering to the craftsmanship and maintaining the reputation, the tea merchants in Yangloudong actively invested in improving the

production equipment of Sichuan-style green brick tea. After improving the equipment, the production efficiency and quality of green brick tea have been greatly improved. From this, it can be seen that by making efforts to make the production of green brick tea more reasonable and the process more perfect, it can be more conducive to the protection of the intangible cultural heritage of green brick tea. In this way, Chibi Green Brick Tea can really get out of the predicament, get rid of the crisis, and go to the bright.

PROTECTION AND INHERITANCE OF CHIBI GREEN BRICK TEA UNDER THE HISTORICAL METHODOLOGY

The Value Reflection of Intangible Cultural Heritage Protection and Inheritance

More than 100 years ago, although Marx and Engels had not yet directly evaluated the value of "intangible cultural heritage", they were very interested in folk literature and folk songs, and their strong ideological expression of folk culture had a great impact on our "intangible cultural heritage" today. The protection of intangible cultural heritage has great practical significance. [7] Lenin and Mao Zedong and other Marxists have The understanding is from the perspective of historical materialism. Lenin also believed that "the social and cultural development of a country or an ethnic group should be based on the critical inheritance of the traditional culture of its own ethnic group, as well as the traditional culture of other or ethnic minorities" [8]. Mao Zedong said more specifically, "Another task we have to learn is to draw lessons from our historical tradition and use Marxist methods to make critical summaries.

Basic Principles of Intangible Cultural Heritage Protection and Inheritance

Critical inheritance is the correct attitude of Marxism to traditional culture on the basis of adhering to historical materialism. This is also a main principle when people deal with intangible cultural heritage. Marxism points out that people's cultural development has certain stages and stages, and it will also change with the development of human social productive forces. Just as green brick tea was produced by people at a certain social stage, and was even used as a currency by Mongolian nomads for a time, its production process was closely related to the productive forces at that time. With the improvement of social productivity, the corresponding mode of production and social relations will change, and the culture of people's ideology will also change. Criticize the principle of inheritance, which refers to the selective absorption and use of intangible cultural heritage without violating modern social norms. Just as General Secretary Xi Jinping said, "It is necessary to emphasize that the past belongs to the present, that the past can be used to learn from the present, and that it must be viewed with discrimination and inheritance that must be discarded." Let Chinese traditional culture "live" and achieve "creative and innovative vigorous development" is the inherent demand of cultural development.

The spread of intangible cultural heritage is inseparable from the principle of effective protection and utilization. Only by continuous improvement and updating in long-term

practice to meet people's living needs can it be carried forward in line with the development of the times. As an important achievement of the practical activities of human society, the preservation and publicity of intangible cultural heritage should implement people-oriented, comprehensive coordination with economy, society and environment, and sustainable development. In addition, different from the material historical and cultural heritage, the intangible historical and cultural heritage needs to depend on the individual's will and practice to be preserved, and it is also a living traditional culture. Therefore, protecting inheritors is also one of the important ways to protect intangible cultural heritage.

Practical Paths of Intangible Cultural Heritage Protection and Inheritance

At present, relying on cultural production and developing public culture are two important ways to solve the problem of intangible cultural heritage protection and inheritance. At the same time, the construction of public culture also needs to excavate, inherit, innovate, and develop national cultural traditions such as national culture, which fully reflects the necessity and feasibility of incorporating cultural heritage into the public cultural system. [9]

In recent years, in order to better preserve the traditional Chibi green brick tea, the establishment of the Chibi enterprise platform has driven the development of brick tea trade, tea culture tourism, and traditional tea culture industry. Zhaoliqiao Tea Enterprise is the most famous brick tea manufacturer in Yangloudong tea area in China. While redesigning the new factory area, Zhaoliqiao Brick Tea Industrial Park and China Yangloudong Ecological Tea Garden have also been established. In the park, the production of brick tea is the main focus, and a series of products such as brick tea are developed. The functions of the Tea Expo Garden mainly include technological transformation, raw material development and cultural tourism. Based on the history and culture of Chibi during the Three Kingdoms period and the ancient tea-horse road in Yangloudong, the Tea Expo Garden organically combines the traditional tea culture education area, the product sightseeing area, the trade and leisure area, and the Chinese traditional culture tourist resort area. Popularize traditional tea culture education in product trade, and promote the development of traditional tea culture education trade in leisure tourism. [10]

The government is the main body of my country's public cultural construction, and plays an important role in policies, funds, talents, information, and platform construction. The support and attention of the state and government departments have also brought a strong guarantee for the development of the green brick tea trade. In 2013, the "Hubei Province Modern Tea Drinking Industry Development Plan" proposed two revitalization products, "Chibi" and "Brick Tea", and "Yangloudong Brick Tea" was identified as one of the "Two Historical and Cultural Brands". In addition, CCTV and Hubei TV have also visited Yangloudong many times to collect materials, and created "Two Lakes Tea Affair on the Road to Drinking Tea", "Fortune Smashed by Green Brick Tea", "The Legend of Tea Road - The Source of Yangloudong", etc. A series of documentary programs about Yangloudong brick tea system, this measure not only brought political guarantee for the

development of brick tea trade, but also increased the publicity and promotion of Yangloudong brick tea culture, and promoted the development of brick tea industry. [11]

SUMMARY

Intangible cultural heritage is the crystallization of human civilization and the wisdom of life. Although it is the product of a specific social and historical stage, it still plays a pivotal role in today's production and life. In the interlacing of history and reality, it is not only the cohesion of the national spirit, but also the driving force of national innovation. Practice needs the guidance of theory to protect and inherit intangible cultural heritage. In the context of the transition of contemporary society, combining Marxism with the protection and inheritance of tradition, analyzes its formation, development, value, and characteristics, and analyzes its current problems to explore its development path.

Through in-depth analysis and systematic inspection of the line of practical materialism in the Marxist view of history, we can see that the Marxist view of history has a reasonable and correct theoretical orientation for the formation and development of intangible cultural heritage, so It proves the scientific nature and richness of the Marxist view of history.

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