

# Research on the design strategy of Dong cultural resources transformation based on social innovation

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**Abstract.** The cultural resources in the Dong ethnic areas are very rich, but it is difficult to convert them into commercial capital, which makes some areas of the Dong ethnic group still impoverished. Through the method of social innovation design, this research explores the current situation and existing problems of resource development in the Dong nationality area, uses the unique culture of the Dong nationality to improve local social capital, allows more ordinary Dong nationality compatriots to participate in the process of cultural resource transformation, and joins the entire social innovation activities at the same time middle. This design strategy utilizes the cultural resources of the Dong nationality, strengthens social capital from the three dimensions of trust, organization, and network, improves the conversion rate of cultural resources of the Dong nationality with the help of social capital, and finally realizes the mutual transformation of the three major capitals of society, culture and economy. This transformation can increase the endogenous motivation of the Dong people to create wealth, improve their ability to resist risks, and help rural revitalization in the Dong areas.

**Keywords:** social capital theory; Dong culture; social innovation design; resource transformations

## 1. Introduction

General Secretary Xi Jinping pointed out: "The Chinese nation is a big family. It is necessary to speed up the development of ethnic minorities and ethnic areas, so that the results of reform and development will benefit the people of all ethnic groups more fairly." Promoting rural revitalization in ethnic areas is an important part of implementing the rural revitalization strategy. The Dong nationality has a population of about 3.5 million, mainly distributed in the towns and villages at the junction of Guangxi, Hunan and Guizhou. The areas inhabited by the Dong people are generally remote, with inconvenient transportation and lack of information. They are the key targets for the revitalization of ethnic villages. The Dong area contains rich and diverse Dong culture, but it has encountered a crisis under the impact of modern civilization, and faced problems such as the assimilation of the traditional foundation, the loss of the main body of inheritance, and the reduction of the carrier of inheritance[1]. At the same time, the local social capital in the Dong area also faces many challenges, such as the imbalance and narrowness of social trust, the closure and limitation of the relationship network, the lack and weakness of social organizations, etc. According to Bourdieu's capital theory, cultural capital and social capital can be transformed into each other. And extensive research has proven that it is effective to achieve economic benefits through improved social capital. In addition, social innovation design can effectively integrate various resources to achieve the purpose of improving social capital and increasing the conversion rate of Dong cultural resources.

## 2. The Development Status of Dong Cultural Resources

### 2.1 The way to transform the cultural resources of the Dong nationality

The Dong nationality has formed a culture with distinctive national characteristics and high connotation in its long history. These cultures are important resources and support for the development of the Dong nationality[i]. Their morphological classification as shown in Tab.1.

Table 1. Cultural resources of Dong Nationality

| Morphological category      | Contents   |
|-----------------------------|--|
| Physical cultural resources | drum tower, stilt house, wind and rain bridge, weaving, sculpture, Dong brocade, Dong embroidery, etc. |
| Symbolic cultural resources | myths and legends, poetry, music, dance, drama, rules and regulations, etiquette and customs, etc.     |
| Concept cultural resources  | "Sa Sui" worship, ethics, village gate order, village rules and regulations, etc.                      |

In the continuous development process of the Dong nationality area, the government and people have made many efforts on how to transform cultural resources into economic foundations. The main approaches adopted are as follows: integrated development of culture and tourism, building cultural industry brands, digitalizing the cultural industry, etc. .

#### 2.1.1 Integrated development of culture and tourism

In recent years, Dong nationality areas have integrated song and dance culture, architectural culture, farming culture and food culture into folk tourism and eco-tourism, attracting many tourists. Representative cultural and tourism projects include the live performance "Ziting Girl", the urban building "Dong Township Bird's Nest", the ethnic festival and banquet "Dong Nationality Doye Festival", the "Dong Family Tea Garden" with a thousand-year history of camellia oleifera, and the sale of Dong nationality handicrafts[2].

#### 2.1.2 Building a cultural industry brands

Building a cultural industry brand will help shape a good national cultural image, improve cultural awareness, and expand regional influence. Representative Dong cultural industry brands and projects include China Dong Cultural Industrial Park in Congjiang County, Three Provinces Po Da Wuliang Song Festival, Xinhuan Yelang Shili Long Street Qianhu Dong Village Project, Tongdao County Baili Dong Cultural Corridor, the Po Dong Cultural Ecological Protection Experimental Zone, the Huangdu Dong Cultural Village, the Huaihua China Dong Cultural City, the Xinhuan Dong Cultural Village and the Zhaoxing Cultural Industry Entrepreneurship, etc.

#### 2.1.3 Digitalizing the cultural industry

Using advanced technologies such as informatization, network technology and virtual reality technology to create a digital platform for the Dong cultural industry is conducive to the protection and development of cultural resources[3]. For example, the three-dimensional virtual display design research of the Sanjiang Dong Nationality Eco-Museum builds a three-dimensional dynamic model to comprehensively display the location pattern, as well as local ethnic and folk culture, so as to make the cultural resources of the Eco-museum break away from regional restrictions. In addition, many scholars have devoted themselves to the digital protection of the intangible cultural heritage of the Dong nationality, and have made outstanding contributions to the protection and development of traditional handicrafts, architectural skills, and festival culture of the Dong nationality.

### 2.2 The dilemma of the transformation of dong cultural resources

The Dong area has made gratifying achievements in cultural heritage protection and ethnic tourism, but there are still many problems, such as lack of cultural self-confidence, hollowing out villages, and imperfect cultural heritage protection methods, etc. Due to the low level of economic development, residents' participation in cultural heritage development is low. These predicaments are closely related to the limited development of social capital in Dong areas. The theory of social capital is a very commonly used theory in academia. Social capital refers to the interconnectedness of individuals in a society that can improve the efficiency of society through cooperative behavior[5]. It includes a network of social relationships and the resulting norms of mutual benefit and mutual trust. The social capital in the Dong nationality area is built on the basis of the unique ethical order, moral norms, values, customs and habits of the Dong nationality. It is the basic driving

force to promote social members to achieve development goals, and it is also an important social resource to enhance the endogenous driving force in the Dong area.

#### 2.2.1 Talents lack trust in the development prospects of Dong ethnic areas

Due to the lag in economic development in some Dong-several areas, most of the farmers go out to work, and there are many outflows of local talents. In addition, due to the imperfect training and incentive mechanism for talents, the Dong areas lack the leaders and management talents needed to develop the cultural industry[6].

#### 2.2.2 No reciprocal norm for the development and protection of advantageous resources

.At present, the protection and development of cultural resources of the Dong nationality mostly rely on the policy support of the state and the government. There are few spontaneous private organizations, and there is no reciprocal norm that can attract the majority and participation. There are still many Dong cultures in the Dong area that have not been thoroughly researched and rationally packaged[7].The attractiveness and adaptability of the existing cultural products to the market are still relatively simple, and at the same time, the protection of some original cultural ecology is not enough.

#### 2.2.3 There is no social network for the development of the cultural industry of the Dong nationality

Due to the limitation of geographical conditions and historical reasons, the Dong area has not formed a relationship network that can support the development of the cultural industry[8].Secondly, some people have not kept up with the pace of the times in the development and opening up of Dong culture, and have not been able to deeply and comprehensively understand the role of Dong culture. Many people even think that culture belongs to ideology and should not be engaged in industry.As a result, many cultural resources cannot be fully transformed into cultural wealth and market resources.

### 3. Social Innovation Design Based on Social Capital

To sum up, although the development of cultural and social capital in the Dong area has been impacted by the development of modern society, it still has the unique advantages of traditional ethnic minorities. The connotation of social capital is closely related to social innovation methods, and both are inseparable from communities, civic participation, and community organizations[9]. The relationship network (ie social capital) formed based on the Chinese acquaintance society is the internal driving force for the development of the community. Using social innovation design methods to transform and enhance traditional social capital can give full play to the positive role of trust, norms and networks, transform Dong nationality resources, and create a harmonious social environment for rural revitalization. The concept of social innovation design was first introduced into the design field by American designer Victor Papanek. It is a process of carrying out social practice with innovative ideas, using the means of design to provide innovative solutions.And through co-production and implementation with stakeholders, it can solve social problems and create shared value.

Based on the social innovation design method as shown in Fig.1, the three major elements of social capital of the Dong nationality: trust, organization, and network are explored, and their deep constituent elements are excavated. Through service design, transformation design, product design and other means, the final resource transformation design plan is formed.The whole program can provide endogenous power by transforming the cultural resources of the Dong nationality area and increasing commercial capital.

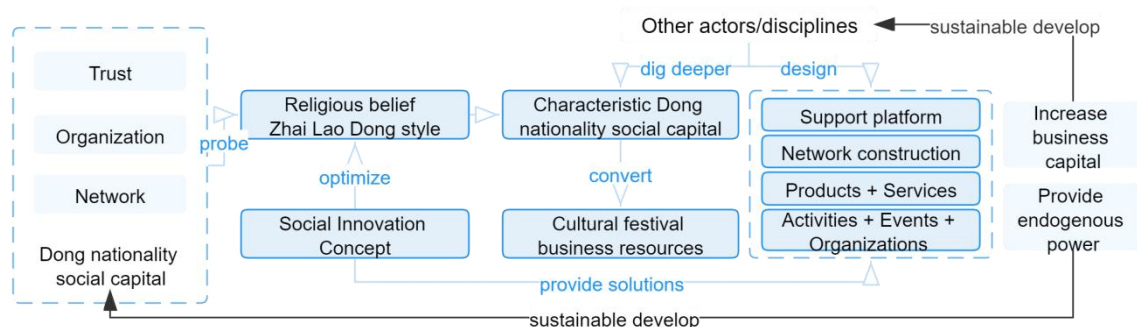


Fig. 1 Social innovation design method

### 3.1 Exploring the social capital of the Dong nationality

Through on-the-spot investigations, it is found that the social capital of most villages is still in a solid state, but with the modernization process, many challenges have also emerged. At present, the factors restricting the social network capital in the Dong area are mainly reflected in the self-enclosure of the traditional rural relationship network formed based on common clan and geography, and the obstruction of resources and information flow due to spatial barriers[10]. A large number of rural laborers are migrating to cities, the social network nodes in the Dong areas are falling out of order, the direct communication and interdependence between neighbors is reduced, and the non-mandatory social norms dominated by the Dong customary laws tend to weaken to a certain extent. The specific elements of Dong social capital are shown in Fig. 2.

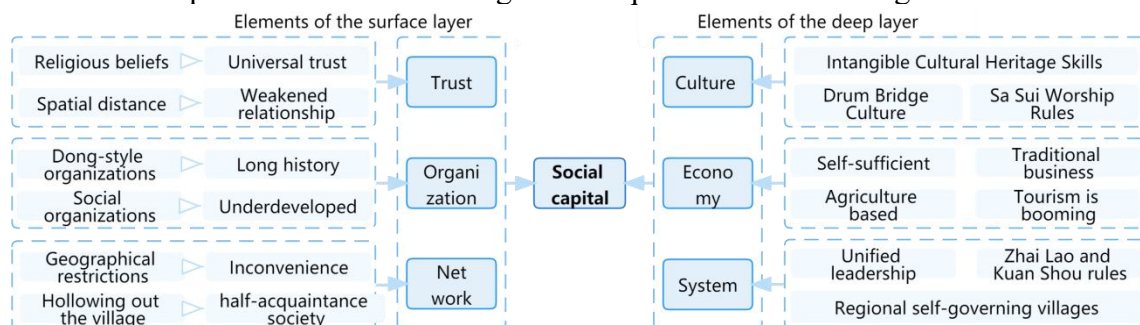


Fig. 2 Dong social capital

### 3.2 Ways to improve the social capital of the Dong nationality

#### 3.2.1 Design to strengthen national trust and promote social capital to help poverty alleviation

Recreating the long-standing religious belief culture of the Dong people through modern design means is conducive to strengthening national trust.

(1) The sacrificial elements in various villages of the Dong ethnic group are redesigned to form a unique belief totem of the Dong ethnic group, which is integrated into the products used in daily life.

(2) Recording the sacrificial scenes in the form of peasant paintings is more conducive to inheritance and dissemination.

(3) Design a calendar dedicated to the Dong people, mark the date of each sacrifice to the god, remind and display the activities carried out during the traditional sacrifice on that day.

(4) Record each sacrificial activity in the form of short video and upload it to major platforms, so that the compatriots of the Dong nationality who are not able to participate in other places can chat.

#### 3.2.2 The design encourages the establishment of social organizations and consolidates the strength of social capital for poverty alleviation

In the era of open communication, it is not only necessary to strengthen the internal relations of

the Dong people, but also to establish social organizations that can broaden the connection between the Dong people and the outside world.

(1) Build a Dong nationality poverty alleviation information exchange network, and update information on infrastructure, resource development, characteristic industries, education and training, medical and health care and ecological construction in poverty-stricken areas in a timely manner.

(2) Combined with the e-commerce network and corporate promotion, by shooting the scenery of the Dong nationality and showing the cultural content of the Dong nationality.

(3) Successful poverty alleviation experiences and models in other places are introduced to grass-roots leaders and leading people in ethnic areas through various channels, so as to broaden their poverty alleviation vision.

(4) Design characteristic industrial activities, and create a unique brand that integrates the enterprises participating in the assistance and the cultural characteristics of the Dong nationality.

### 3.2.3 Design and expand the national relationship network and expand the scale of social capital

In the long history of the Dong nationality's development, the existence of "kuan organization" and "zhailao" played an important role in expanding and strengthening ethnic relations. connections between people, thereby expanding the scale of social capital.

(1) The responsibility of Kuan Shou and the village elders is no longer to maintain order, but to make the people in the village more closely connected, to mobilize local and non-local ethnic groups to participate in traditional festivals and sacrificial activities, to evoke the memory of belonging to the same ethnic group, and to deepen the feelings of compatriots.

(2) Using popular chat tools such as WeChat and QQ, a chat group was formed by Kuan Shou and Zhai Lao, starting from the residents who stayed in the village, tracing the Zhai residents who have emigrated or went out to work and study, and hold video conferences on important festivals to communicate and exchange , deepen feelings.

(3) Set up correspondents and install multimedia equipment in the Drum Tower to help the elderly, left-behind children and relatives who go out at any time.

(4) Set up a fellowship group for ethnic groups who go out, help ethnic groups in the same place to get in touch, take care of each other outside, and shorten the distance between each other.

### 3.3 The transformation design scheme of Dong cultural resources

After expanding the social capital advantage of the Dong nationality through the above means, the Dong nationality can establish a more stable cooperative relationship, and at the same time, with the help of an extensive relationship network, it can obtain more external support, such as funds, platforms, enterprises, governments, social organizations, etc. Using these social capitals to transform Dong culture, festivals, and commodity resources can obtain rich commercial capital, help the development of Dong areas, provide endogenous power for the Dong people.

(1) Create a Dong nationality characteristic brand, carry out unified design of product packaging, logos, and production standards, improve product quality, carry out cross-industry cooperation, expand business resources, and use various forces to sell Dong nationality characteristic products.

(2) Designing commercial activities, such as product promotion, cultural and creative advertising, intangible cultural heritage IP products, and raising awareness.

(3) Use existing digital resources to establish an e-commerce platform integrating cultural dissemination, production collaboration, product sales, logistics, and services, such as WeChat mini-programs, Douyin live streaming, rural rookie station, rural Taobao, etc. Industrial integration provides multi-angle development prospects for traditional business models.

(4) Cooperate with large enterprises, domestic and foreign universities, international design institutions, etc., organize international competitions, hold international exhibitions, and participate in industry exhibitions, so as to develop overseas markets.

#### 4. Summary

Social capital is an important tool for promoting inclusive social development and is of great significance for promoting social development. It can improve the ability of the poor to participate in the economy and integrate into society. By using the traditional Dong culture to design the elements of social capital: trust, network, and organization, this paper can promote the role of social capital, expand the scale of social capital, consolidate the strength of social capital, and cultivate the environment of social capital. When designing for the elements of social capital of the Dong nationality, highlight the role of the unique religious beliefs, organizations, cultural customs, etc. of the Dong nationality, and combine these traditional cultures with modern technology to adapt to social development, keep pace with the times, and play a role in A bigger role is to help the Dong people to strengthen ethnic trust, expand ethnic relationship networks, establish social organizations, strengthen traditional business models, and achieve the purpose of using social capital to transform Dong cultural resources. In the end, the cultural resources, festival resources and commodity resources of the Dong nationality will be transformed into commercial capital, and the endogenous driving force of the Dong nationality to participate in the cultivation of cultural resources and the development of cultural industries will be increased, and the foundation will be laid for cultural revitalization and rural revitalization.

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