



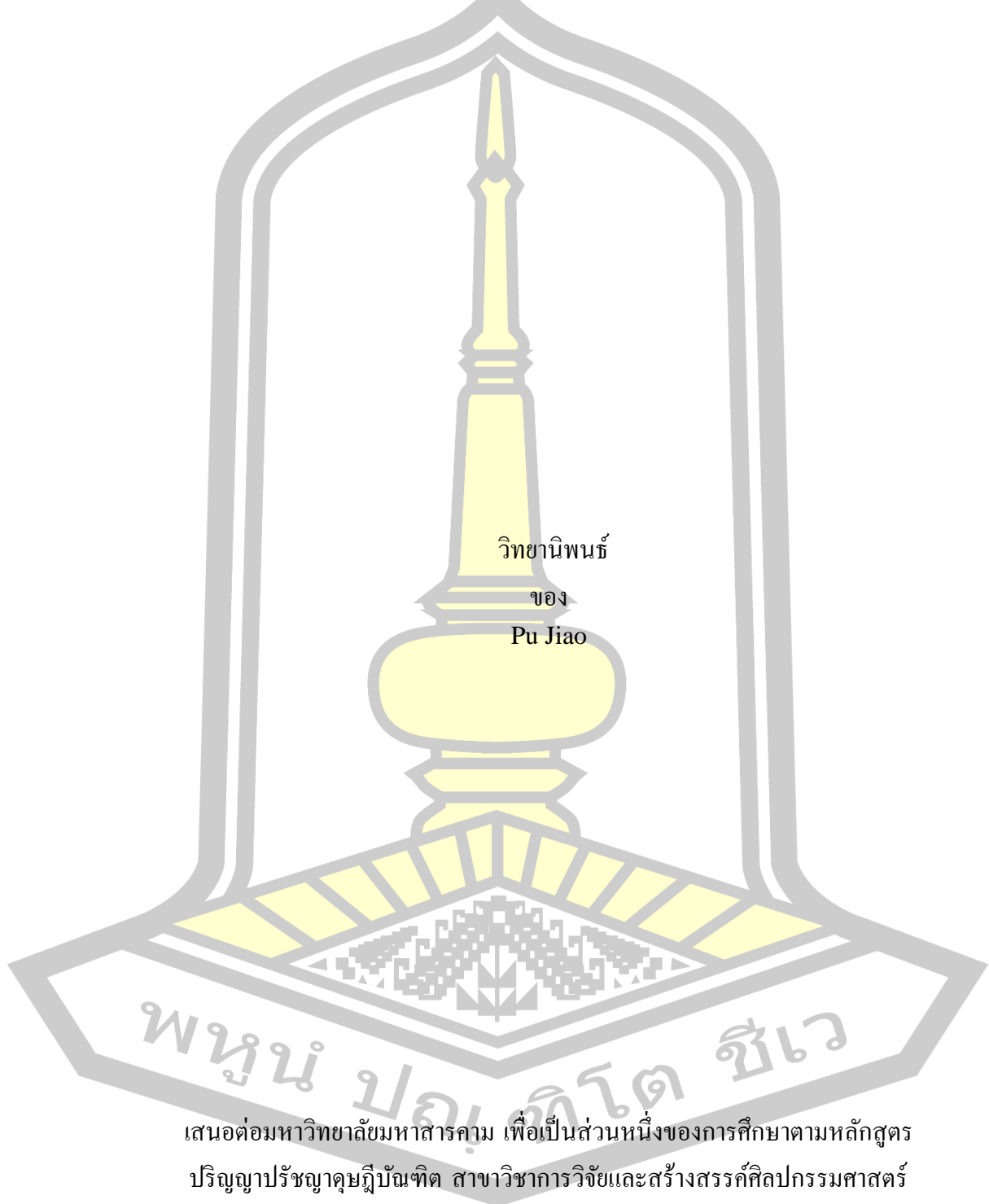
OracleBone Inscriptions in Anyang City China: The Construction of Self-Identity and
Utilizing Inherited Values From The Past

Pu Jiao

A Thesis Submitted in Partial Fulfillment of Requirements for
degree of Doctor of Philosophy in Fine and Applied Arts Research and Creation
July 2024

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อักษรกระดองเต่าที่เมืองอันหยางประเทศจีน:การประกอบสร้างอัตลักษณ์ตัวตนและใช้ประโยชน์
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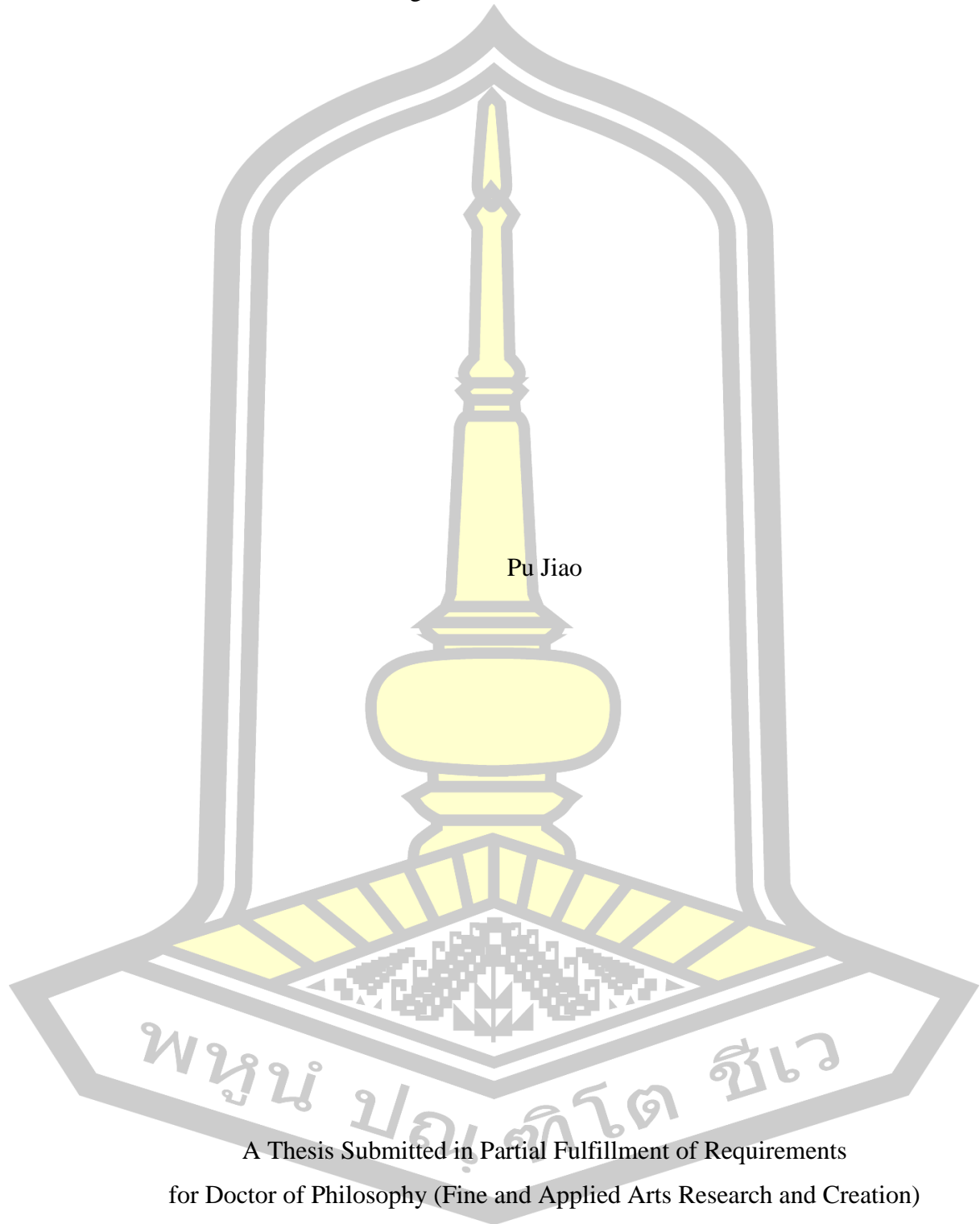


เสนอต่อมหาวิทยาลัยมหาสารคาม เพื่อเป็นส่วนหนึ่งของการศึกษาตามหลักสูตร
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The examining committee has unanimously approved this Thesis, submitted by Ms. Pu Jiao , as a partial fulfillment of the requirements for the Doctor of Philosophy Fine and Applied Arts Research and Creation at Mahasarakham University

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TITLE	OracleBone Inscriptions in Anyang City China: The Construction of Self-Identity and Utilizing Inherited Values From The Past		
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ABSTRACT

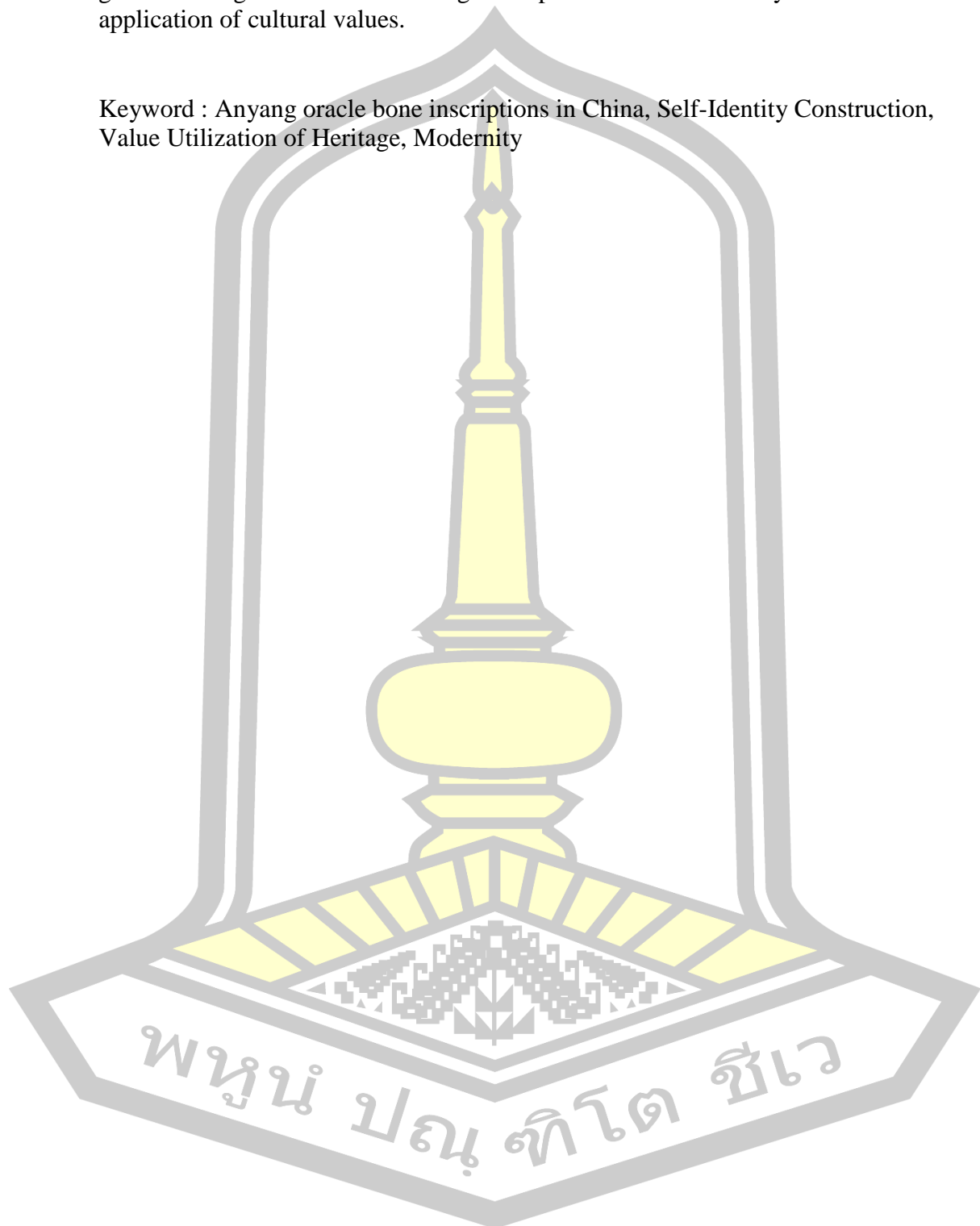
This study is basic research and uses qualitative research methods. Starting with the phenomenon of "China's Anyang Oracle Bone Inscriptions," it examines the issue of self-identity formation and the utilization of heritage values in the context of China's modernity.

China's oldest written oracle bone inscription It was discovered in Xiaotun Village, Anyang, Henan, where the capital of the Shang Dynasty was located. Most of the oracle bone inscriptions record divinations by the Yin and Shang dynasties. Weather content farm harvest Questions about illness, childbirth, hunting, battle, sacrifice, and other important events. from these things We can understand the living conditions of the people of the Shang Dynasty and the historical development of the Shang Dynasty. At present, Anyang has been built as an oracle bone inscription site. and the former capital of the Shang Dynasty and the regional center city This community therefore has diverse cultural wisdom. Especially the protection and use of the oracle bones in the Anyang area. in modern Chinese society China has a history of humiliation in the late Qing Dynasty for its social strength. political stability economic prosperity, however, Chinese leaders, local governments And the present Anyang people support the inheritance and use of the value of the oracle bones. through political policies and activities as well as successfully presenting the Yin Ruins as world cultural heritage. and the oracle bone inscriptions were successfully selected for the World Memory Register. In this context, it is a process from identification to self-identity through historical objects from the local past. As a result, both cultures UNESCO Worldwide has thus brought development to Anyang. As the legal heirs of the Oracle, Anyang people inherit and use the Oracle to create value. by bringing development to Anyang, the hometown of Oracle. This is a process that starts with identity to creating one's own identity to the inheritance of cultural values.

The key finding of this study is that modernization promotes the self-identity formation process of Chinese leaders and local people toward the exploitation of cultural values. Modernization has also encouraged the Anyang people of the Oracle Bone Inscription Area to use the Oracle Bone Inscription to inherit and develop their values, becoming a world heritage and world-class culture. Therefore,

the oracle bone inscription was not only unique to Anyang. But it also becomes a global heritage and culture through the process of self-identity formation and the application of cultural values.

Keyword : Anyang oracle bone inscriptions in China, Self-Identity Construction, Value Utilization of Heritage, Modernity



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contribute to the academic cause.

I would like to express my gratitude to all those who have helped me. Finally, thank you from the bottom of my heart to everyone who has offered advice, information, a listening ear, or just a word of encouragement on this journey. While my name may appear on the cover, this paper is a testament to collective dedication, love, and perseverance.

Pu Jiao

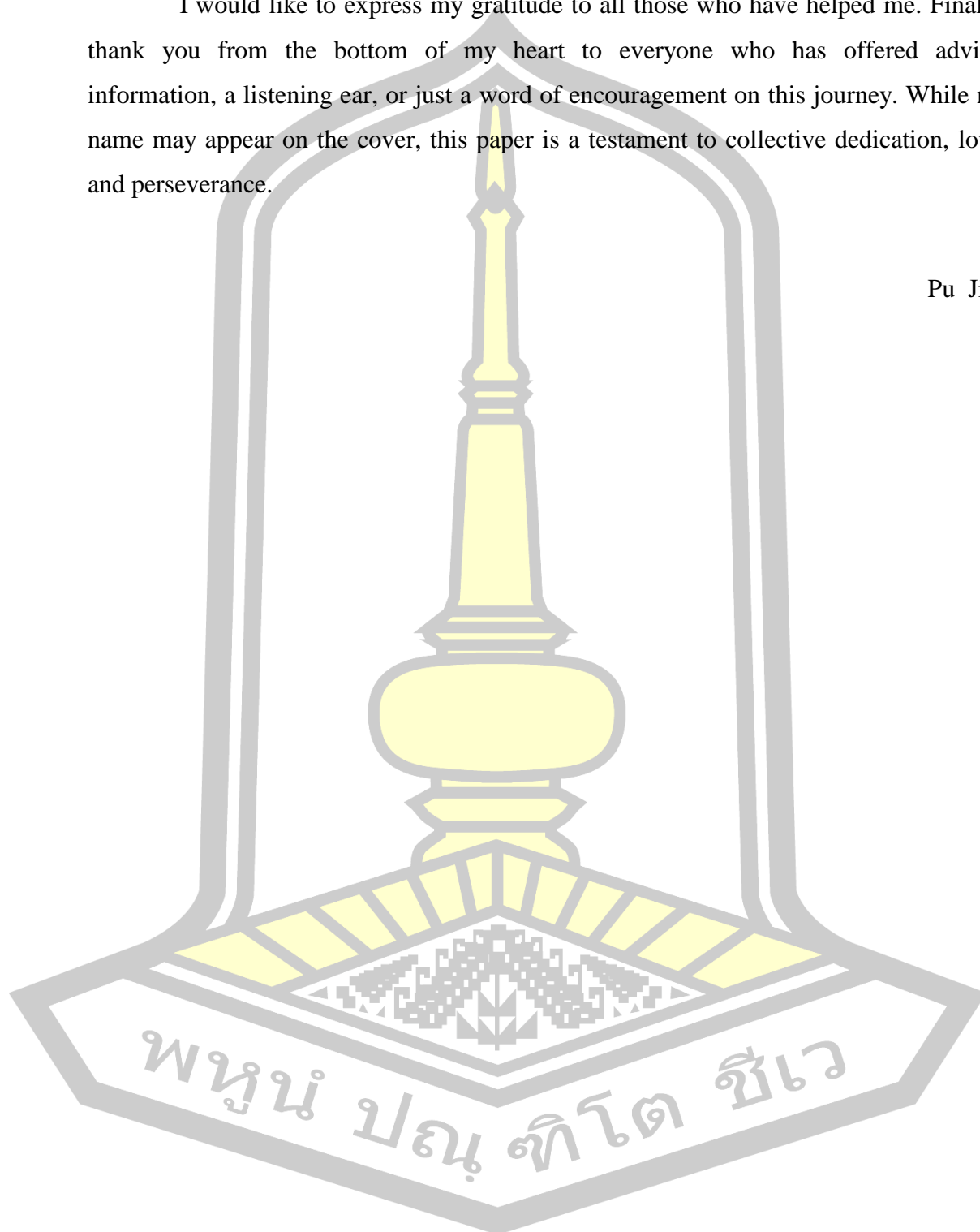


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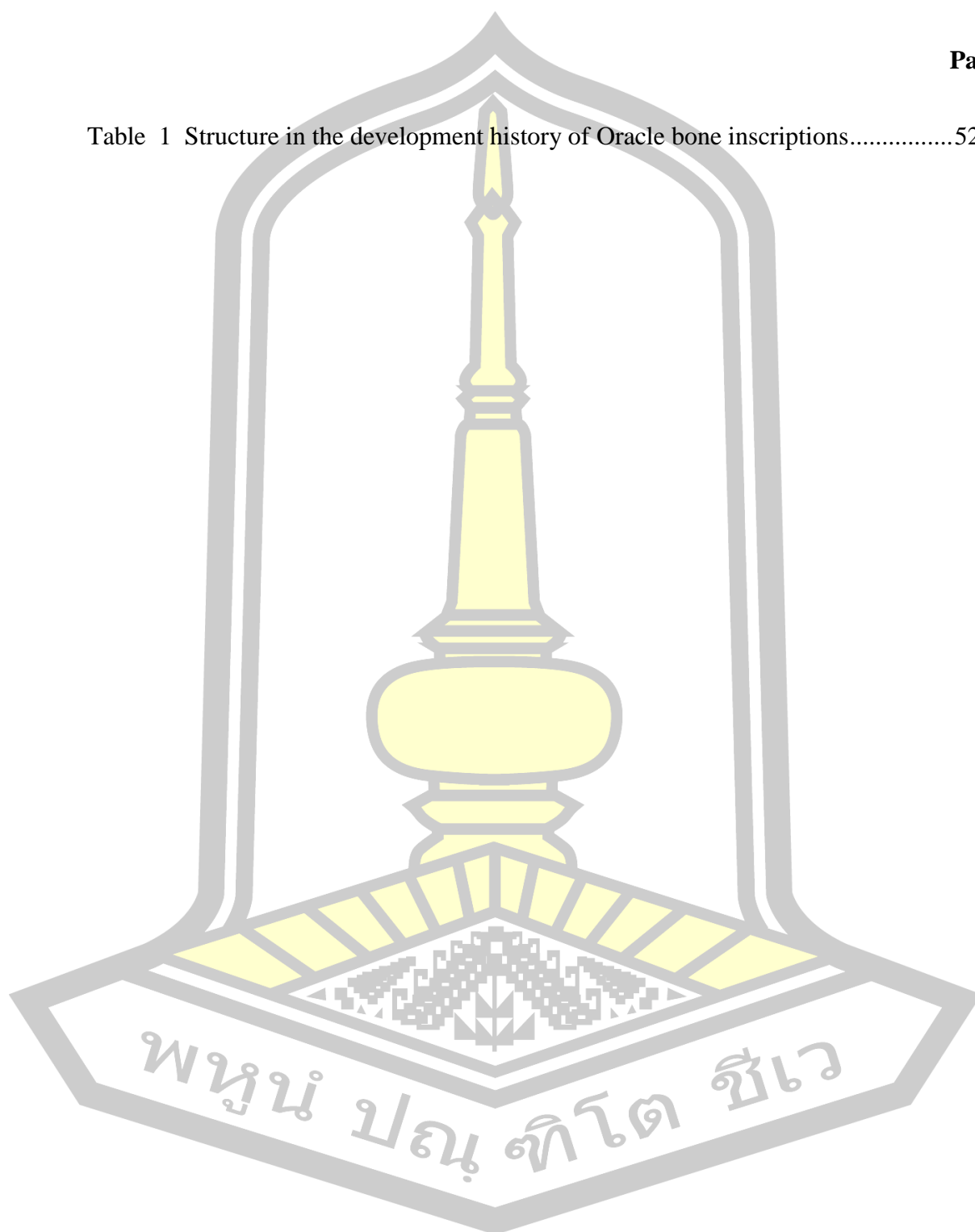
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CHAPTER I

Introduction

1. Research Problem

Henan Province abbreviated as "Henan", is a provincial administrative region of the People's Republic of China. Zhengzhou, the provincial capital, is located in central China. Henan Province is bounded by $31^{\circ} 23' - 36^{\circ} 22'$ north latitude and $110^{\circ} 21' - 116^{\circ} 39'$ east longitude. It borders Anhui and Shandong in the east, Hebei and Shanxi in the north, Shaanxi in the west, and Hubei in the south, with a total area of 167000 square kilometers. Henan, known as the "hinterland of Jiuzhou and thoroughfare of ten provinces", is an important comprehensive transportation hub and information flow center of people and logistics in China. Henan is located in the "world" and is the core area of Xia, Shang and Zhou Dynasties' civilizations.

The terrain of Henan Province is from north to south, connecting the east and opening the west. The terrain is high in the west and low in the east. It is composed of plains, basins, mountains, hills, and water surfaces; it straddles the Haihe River, the Yellow River, the Huaihe River, and the Yangtze River. Most of them are located in the warm temperate zone, and the southern part crosses the subtropical zone, belonging to the continental monsoon climate of transition from the northern subtropical zone to the warm temperate zone; Henan is located at the junction of the coastal open areas and the central and western regions. It is the middle zone of China's economic development from east to west. Henan Province has 17 prefecture level cities, 1 county-level city directly under the central government, 21 county-level cities, 82 counties and 54 municipal districts. By the end of 2021, Henan Province had had 98.83 million permanent residents.

Most of Henan Province is located in the warm temperate zone, and the southern part crosses the subtropical zone. It belongs to the continental monsoon climate of transition from the northern subtropical zone to the warm temperate zone. At the same time, it has the characteristics of climate transitioning from the east to the west from the plain to the hilly mountain, with four distinct seasons, simultaneous rainfall and heat, complex and diverse weather disasters. The average annual temperature of the province from south to north $10.5\sim 16.7^{\circ}\text{C}$, the average annual precipitation $407.7\sim 1295.8$ mm, the most rainfall from June to August, the average annual sunshine $1285.7\sim 2292.9$ hours, and the annual frost free period $201\sim 285$ days, which is suitable for the growth of various crops.

Henan Province is named Henan because most of it is located in the south of the Yellow River in history. In ancient times, the middle and lower reaches of the Yellow River were crisscrossed with rivers, dense forests and numerous wild elephants. Henan was described as a place where people hold images, which is the source of the pictographic character "Yu" and the origin of Henan's abbreviation "Yu".

Henan, located in the middle and lower reaches of the Yellow River, is one of the cradles of ancient Chinese civilization. At least 500000 years ago, human beings lived and multiplied here. During the Peiligang culture seven or eight thousand years ago, handicrafts such as agriculture, animal husbandry and pottery making were

born here; in the middle and late period of Longshan culture more than 4000 years ago, the Central Plains entered the era of combining stone and bronze, and the seeds of private ownership and class emerged.

The Xia Dynasty was established in the Central Plains. During the Shang Dynasty, the capital was successively set in Bo, Xibo (now Luoyang), Xiao, Xiang, Xing, Yin and Chaoge.

Anyang is a prefecture level city under the jurisdiction of Henan Province, formerly known as Yin, Yecheng, Yejun, Xiangzhou, Zhangde, etc. Located in the northernmost part of Henan Province, at the junction of Henan, Shanxi, and Hebei. It is a regional central city at the junction of Henan, Shanxi, and Hebei provinces, it is a city in the coordinated development zone around Beijing, Tianjin, and Hebei, bordering Puyang in the east, Changzhi in the west, Hebi, Xinxiang in the south, and Handan in the north, with a total area of 7413 square kilometers. Anyang has four districts, one county-level city 4 counties. Anyang is one of the centers of early Chinese civilization, a national historical and cultural city, the hometown of oracle bone inscriptions and the birthplace of the Book of Changes. In ancient legend, Zhuanxu and Diku, the two emperors of the "Three Emperors and Five Sovereigns (in ancient China)", built their capitals in Diqiu (now Puyang) and Bo (now Shangqiu), and were buried here (both in Liangzhuang Town, Neihuang County). During the Three Kingdoms, the Jin Dynasty, the Southern and Northern Dynasties, Cao Wei, Hou Zhao, Ran Wei, Qian Yan, the Eastern Wei Dynasty, and the Northern Qi Dynasty successively established their capitals here, so Anyang is known as the "Ancient Capital of the Seven Dynasties". Anyang has outstanding people, such as Pangeng, who moved his capital to Yin, King Wuding, who made the Shang Dynasty powerful and prosperous, slave Fu Shuo, who was made the Prime Minister, Fu Hao, a female general volunteer for battle, King Wen, who according to Fuxi's eight diagrams performed 64 hexagrams and 384 lines in the Book of Changes, Ximen Bao, who threw evil witches into the river, thus getting rid of the bad practice of marrying a girl to the river god, when he governed the county Ye, Lin Xiangru, who was born in the village Guxiangcun, Lord Xinling, who stole a commander's seal to save Zhao, Xiang Yu, who cut off all means of retreat by breaking caldrons and sank boats after crossing the Zhanghe River and thus won a victory over the army of the Qin Dynasty(221-206 B.C.), Cao Cao, who made his fortune in the city Yecheng, Han Qi, a prime minister of three dynasties, who governed Xiangzhou for three times, and Yue Fei, a general famous for resisting the army of the Jin Dynasty (1115-1234) while being devoted himself to the Southern Song Dynasty (1127-1279).

The earliest characters used by the Chinese nation - oracle bone inscriptions, and the world's largest bronze ware - Houmu Wuding (formerly known as Simu Wuding) have been unearthed here. As of April 2018, there had been 91 cultural relics protection units at or above the provincial level in Anyang, including 23 national key cultural relics protection units and 68 provincial cultural relics protection units, including ancient buildings, ancient sites, ancient tombs, grotto temples and stone carvings, important modern historical sites and representative buildings. In July 2006, Yin Ruins in Anyang, Henan Province were listed as a world cultural heritage.

Oracle bone inscriptions are the research text of this paper. Oracle bone inscriptions are a kind of ancient Chinese characters, also known as "engraved inscriptions", "divination-recording oracle bone inscriptions", "Yin Ruins inscriptions" or

"tortoiseshell and animal bone inscriptions". The earliest mature Chinese characters we can see mainly refer to the characters carved on tortoise shells or animal bones by the royal family in the late Shang Dynasty, which were used for divination and recording events. They are a carrier of the earliest systematic characters of the Shang Dynasty, known in China and East Asia. They were first found by the villagers of Xiaotun Village in Anyang, Henan Province. At that time, they did not know that it was an ancient relic. They were only used as a medicinal material "dragon bone" to cure all diseases. Many tortoise shells and animal bones carved with oracle bone inscriptions were ground into powder, to have many valuable cultural relics destroyed. Later, in the late Qing Dynasty Wang Yirong, an official and an epigraphy expert, discovered the location of oracle bone inscriptions on oracle bones from Anyang, Henan Province, in the 25th year of Guangxu's reign in the Qing Dynasty (1899). Over the past hundred years, more than 154600 pieces of oracle bones have been unearthed locally through archaeological excavations and other means. In addition, oracle bone inscriptions also appeared in other regions of Henan and Shaanxi, from the late Shang Dynasty (about 1300 BC) to the Spring and Autumn Period.

Oracle inscriptions have a symmetrical and stable pattern. It has three elements of calligraphy, namely, the use of pen, the formation of characters, and the organization. From the perspective of the number and structure of fonts, oracle bone inscriptions have developed into characters with a more rigorous system. The "six characters" principle of Chinese characters is embodied in oracle bone inscriptions. However, the traces of the original pictorial characters are still obvious, and the pictographic meaning is also obvious.

Oracle inscriptions have four features. A: Processed and scraped tortoise shells and animal bones were kept by the diviner in charge. The divination officials carved on the edge of these bones a record of the origin and preservation of these bones, called "record inscriptions"; B: When divining, the divining officer used the burning baubab pole to burn and drill the nest groove, so that the front of the bone cracked in the shape of "divination". The crack was called "divination omen", the basis for inferring good or bad luck. Under the oracle bone divination omen in the earlier era, the number of divination sequence was engraved, which was also called "omen sequence"; C: The main part of oracle bone inscriptions is divination, which records the progress and results of divination activities after the end of divination activities. Most of the inscriptions are on the front of the oracle bones, while some are on the back; D: The list of 60 Ganzhi (trunks and branches), is composed of Tiangan (Jia, Yi, Bing, Ding, Wu, Ji, Geng, Xin, Ren, Gui) and Dizhi (Zi, Chou, Yin, Mao, Chen, Si, Wu, Wei, Shen, You, Xu, Hai), can be said to be the earliest calendar in China.

In addition, there are also some works of oracle bone inscriptions that were practiced by people who learned to write divination at that time, which are called "Xike" or "Xiqi", both of which means practice carving.

Most of the oracle bone inscriptions are records of divination by the royal family of the Shang Dynasty. Most people in the Shang Dynasty were superstitious about ghosts and gods, and they had to ask questions about both big and small things. Some divinations are about the weather, some agricultural crops, some sickness, and some giving birth to children early. And hunting, fighting, sacrificing, and other big

things needed more to be divined. Therefore, the content of the oracle bone inscriptions can give a glimpse of the life of the Shang people and the historical development of the Shang Dynasty.

Oracle bone inscriptions are closely related to Chinese history. On November 24, 2017, Oracle successfully passed the review of the UNESCO International Advisory Committee on the Memory of the World Project and was selected for the Memory of the World Register.

The oracle bone inscriptions were found in Xiaotun Village, Anyang. Xiaotun Village is the site of the palace area of the late Shang Dynasty, where Yin Ruins were built.

Yin Ruins, a world cultural heritage, and the Museum of Chinese Characters is the place for the author's field trips. During Premier Li Keqiang's tenure as governor of Henan Province, he always paid attention to the protection and utilization of some important cultural relics in Henan. Yin Ruins were declared as world cultural heritage and the establishment of the Museum of Chinese Characters was successfully declared and constructed there with the support of the Premier.

From the research identity construction of the world cultural heritage Yin Ruins and the Museum of Chinese Characters to the value utilization.

Yin Ruins, the capital site of the late Shang Dynasty, is located on the north and south sides of the Huang River in the northwest suburb of Anyang City, Henan Province, with Xiaotun Village as the center, covering an area of about 30 square kilometers. In the late Shang Dynasty, it was called Beimeng, also known as Yin. In the 14th century BC, Pan Geng moved to the capital here. When Zhou was conquered, it was passed on to 12 kings in eight generations, lasting for 273 years. After Zhou exterminated Yin, Wu Geng, the son of Zhou, was granted here. Later, Wu Geng was killed due to his rebellion, and the Yan people moved away, gradually becoming ruins, so it is called Yin Ruins.

On April 20, 2001, Anyang City started the application of Yin Ruins for world cultural heritage, and Li Keqiang approved the construction of the Museum of Characters in Anyang. On August 14, 2002, when Li Keqiang investigated Anyang, he requested that the construction of the character museum should be approved as soon as possible and given full support as a key project supervised by the Henan Provincial Government. On November 12, 2005, the document Reply of the General Office of the State Council on the Naming of Anyang Character Museum (GBH (2005) No. 94) approved that "the name of the character museum to be built in Anyang, Henan could be designated as 'Henan Chinese Character Museum'". The Museum of Chinese Characters is located at No.656, East Section of Renmin Avenue, Anyang City, Henan Province. It is a national museum with cultural relics protection, display, and scientific research functions approved by the State Council, and also the first museum with words as its theme in China.

The museum is a group of post-modernist buildings with a modern architectural style and the charm of royal courts of the Yin and Shang Dynasties. It is composed of Zifang, Square, Main Hall, Cangjie Hall, Science Popularization Hall, Research Center, Communication Center, and other buildings, covering a total area of 143 mu, 34500 square meters of which is the total building area. There are 4123 cultural relics in collection, including 305 first-class cultural relics, such as oracle bone inscriptions, gold inscriptions, bamboo slips and silk scripts, the history of the development of Chinese characters, the history of Chinese calligraphy, minority

characters, and world characters. It has been one of the first batch of national research and practice education bases for primary and secondary students. In December 2020, it was rated as one of the fourth batch of national first-class museums.

In October 2021, it was selected for the list of the first batch of Henan primary and secondary school research travel practice bases to be recognized. On August 30, 2022, the exhibition "One Hundred Year Glorious Course of the Party's Language and Writing Cause" was held in the Chinese Character Museum.

The author's hometown is Anyang City, which is close to the Museum of Chinese Characters and Yin Ruins, a world cultural heritage. Oracle inscriptions were unearthed in Yin Ruins. The Museum of Chinese Characters has the earliest Chinese characters and the evolution of Chinese characters in exhibition.

Premier Li Keqiang is one of the representative figures of oracle bone inscriptions in the construction process. During his stay in Henan, Li Keqiang always paid attention to the exploration, protection, development, and utilization of cultural resources. When studying and formulating the "Tenth Five Year Plan" of Henan Province, he proposed that the development of tourism must give full play to the advantages of Henan's rich historical and cultural resources, and took the development of cultural tourism as one of the eight measures that the province must strive to do well. Li Keqiang personally served as the honorary leader of the Leading Group for Yin Ruins in Henan Province to apply for World Cultural Heritage. During the application for the World Heritage of Yin Ruins, he also went deep into Yin Ruins, Anyang Mall, Anyang Workstation of Archaeological Institute of the Chinese Academy of Social Sciences, and even the field archaeological excavation sites many times to promote the application for the World Heritage of Yin Ruins and the provincial archaeological work. In order to cooperate with Yin Ruins' declaration of World Cultural Heritage to build a museum themed with words, the proposal was strongly supported by the provincial party committee and provincial government. When Li Keqiang investigated Anyang, he specifically requested that the construction of the character museum be approved as soon as possible and given full support as a key project in Henan Province.

President Xi Jinping is also one of the representative figures. On the occasion of the 120th anniversary of the discovery and research of oracle bone inscriptions, he paid a formal visit to Yin Ruins, extending my warm congratulations and sincere greetings to the experts and scholars who have long been committed to inheriting and carrying forward oracle bone inscriptions.

Jiang Zemin, former General Secretary of the Central Committee of the CPC, November 16, 2009, is another representative figure. The opening ceremony of the Museum of Chinese Characters was held in Anyang, Henan Province on November 16. Comrade Jiang Zemin inscribed the name of the museum. Li Changchun, member of the Standing Committee of the Political Bureau of the CPC Central Committee, attended the opening ceremony.

Modern history has made use of the Oracle's identity. Reviewing the history of modern Chinese history and the wandering of oracle bone inscriptions, oracle bone inscriptions were stolen and plundered by Western invaders.

There are three periods beneficial for both identity and cultural identity.

1. Before 1949: Western economic and cultural infiltration promoted self-identity construction. Wang Yirong, the father of oracle bone inscriptions (patriotism); study and protection of oracle bone inscriptions by Four Figures of Oracle Bone Inscriptions and Ten Archaeological Brothers in Yin Ruins, who studied and protected of oracle bone inscriptions.

The overseas passage of oracle bone inscriptions tells us that if we fall behind, we will be beaten. While domestic scholars are committed to searching for and studying oracle bones, missionaries and scholars in Europe, America and Japan also have a strong interest in this precious historical material of oracle bone inscriptions, which is accompanied by piracy and plunder. Samuel Couling, has been the first foreigner to collect oracle bones. Canadian Sinologist Ming Yishi (1885-1957), took away a large number of oracle bone inscriptions. The United States, Canada, Japan, and other countries took away a large number of oracle bone inscriptions when invading China, with Japan taking the most.

In the turbulent society, among the first batch of Chinese scholars who contacted and studied oracle bone inscriptions, Wang Yirong, the father of oracle bone inscriptions, threw himself into the well, Liu E was exiled, and Wang Guowei jumped into the lake. In the modern history of China, China was defeated in the Sino Japanese naval war, the Eight Power Allied Forces entered China, the Peace Protocol of 1901 was signed, and in 1905, the Chinese League was established; since the May 4th Movement in 1919, China has become stronger and stronger.

2. After 1949: The exploration of oracle bone inscriptions continued--the state strongly supports the process of exploring oracle bone inscriptions and cultural identity.

As for the 70-year archaeology of Yin Ruins, in particular, three important textual research discoveries of oracle bone inscriptions should be put forward. In 1949, after the founding of the People's Republic of China, the Chinese Academy of Sciences and other departments continued to carry out the oracle bone excavation work, obtaining more than 5300 pieces. In 1950, the Chinese Academy of Sciences was just established, with all kinds of things to be done. The first archaeological excavation to be restored was of Yin Ruins .

In 1978, the reform and opening up emancipated the mind, sought truth from facts, and blended Chinese and Western cultures. In 1972, UNESCO adopted the Convention on the Protection of the World Cultural and Natural Heritage, which aims to protect the cultural and natural heritage of outstanding universal value to all mankind. China formally acceded to the Convention in 1985. This means that the work on cultural relics is a leading field for China to enter the international community and integrate into the international community after the reform and opening up. Before this, the discussion on the concept of cultural relics protection in China was relatively closed, and the speculation and exploration of principles and practices were limited. Some practices that did not conform to the broader consensus could not be corrected in time. In the second year after joining the Convention, China began the declaration of world heritage sites. In 1987, six Chinese heritage projects, including the Great Wall, the Forbidden City of Beijing, and Mount Tai, were included in the World Heritage List, making a historic breakthrough.

3. From 1990 to now: World Cultural Heritage and Museum of Chinese Characters indicated a good beginning of ethnic policy.

Li Keqiang was then governor of Henan Province, when the Longmen Grottoes in Luoyang was included in the World Heritage List by UNESCO on November 30, 2000. It has been the first world cultural heritage project in Henan Province. In 2001, a reporter from Henan Daily wrote Be to Write a Great Article to Make a Good Name for Yin Ruins Tourism. After Yin Ruins were put on the agenda of applying for World Heritage, Li Keqiang personally served as the honorary leader of the leading group of Yin Ruins applying for the World Cultural Heritage in Henan Province.

At 15:16 on July 13, 2006 (Beijing time), Yin Ruins successfully applied for World Heritage. At that time, Li Keqiang had left Henan, but the people of Henan, especially Anyang, will not forget his contribution to the application for World Heritage and the development of cultural tourism.

In April 2001, in order to cooperate with Yin Ruins in applying for world cultural heritage, Anyang Municipal Party Committee and Municipal Government proposed to Henan Provincial Party Committee and Provincial Government the establishment of a museum with the theme of words, which was strongly supported by the Provincial Party Committee and Provincial Government. On December 5, 2002, Wang Yunzhi, a professor at Zhengzhou University and an ancient philologist, presented Li Keqiang with Proposal for the Establishment of the Henan Literature Museum, a Landmark Facility of the Central Plains Civilization, and Li Keqiang quickly approved it.

Then, Anyang City set up a leading group for the preparation of the Museum of Chinese Characters. The preparation of the Museum of Chinese Characters was in full swing. When Li Keqiang investigated Anyang, he specifically requested that the construction of the Museum of Chinese Characters should be approved as soon as possible and given full support as a key project in Henan Province.

On May 12, 2005, the State Administration of Cultural Heritage officially approved the construction of the Museum of Chinese Characters in Anyang. On November 16, 2009, the Museum of Chinese Characters officially opened. At this time, Li Keqiang was already a member of the Standing Committee of the Political Bureau of the Central Committee and Vice Premier of the State Council.

On November 14, 2006, Measures for the Protection and Management of World Cultural Heritage were adopted and implemented at the ministerial meeting of the Ministry of Culture. aimed to effectively protect the world cultural heritage.

On November 16, 2009 the opening ceremony of the Museum of Chinese Characters was held in Anyang, Henan Province. Comrade Jiang Zemin inscribed the name of the museum. Li Changchun, a member of the Standing Committee of the Political Bureau of the CPC Central Committee, attended the opening ceremony.

Issued on May 6, 2021, the "Fourteenth Five Year" Cultural Industry Development Plan is a development plan prepared by the Ministry of Culture and Tourism in accordance with The Fourteenth Five Year Plan for National Economic and Social Development of the People's Republic of China and the Outline of Vision Goals for 2035 to promote the high-quality development of the cultural industry.

On July 15, 2021, Anyang City held a series of publicity activities for the 15th anniversary of Yin Ruins' successful application for World Heritage and Anyang Cultural Heritage Day.

On October 28, 2022, Xi Jinping made a report as the representative of the Central Committee, the eighth part of which was to promote cultural self-confidence and self-improvement and create a new brilliance of socialist culture. In the current context, the study of the value utilization of oracle bone inscriptions culture.

The author sorted out the data of value utilization through field investigation, return visits, and data collection.

1. Utilization of politics, economy and culture

In terms of economy, Professor Chen Nan of Tsinghua University has done quite a lot of research on oracle bone inscriptions. He has created oracle bone inscriptions and cultural and creative products, and has written books such as Rhythm Design, Chinese Character Art Design View and Ninety Two Methods of Design Interpretation of Space Structure. Many cultural and creative products of oracle bone inscriptions recreated by Professor Chen Nan are displayed in the Chinese Character Museum. Several streets in Anyang have oracle bone inscriptions on street lamps. It is worth noting that there are cultural and creative ice-cream series emerging in China recently - Yaniu Fangzun (a square wine goblet shaped like an Asia cattle), A Piece of Oracle Bone Inscriptions, and The Word "Wen" in Oracle Bone Inscriptions. Oracle street lamps are common on city streets, CCTV broadcast Classics in China on oracle bone inscriptions.

In terms of culture: Oracle lecture hall has experts and volunteer homes every once in a while. All men, women, young and old can become interpreters and volunteer for tourists. For example, there are primary school students explaining Oracle for foreign tourists. In the oracle bone inscriptions school of the Chinese Character Museum, both big friends and children can exchange the culture of oracle bone inscriptions. The courses offered are text shows of oracle bone inscriptions. When children under the guidance of the instructor bend their bodies or arms and legs to different angles, they make actions similar to oracle bone inscriptions. The author's senior high school classmate, a staff member of the Chinese Character Museum, participated in rehearsals of the oracle bone inscriptions show, performed in the 9th China Museum, related products and technology exposition in Zhengzhou, Henan Province, and received good comments.

There are some cultural and entertainment programs in China. For example, there is a program of CCTV's--Classics in China that introduces Yin Ruins as a world cultural heritage.

As for the tourism scene, Anyang Normal University has the Oracle Activation and Utilization Center Laboratory, which specially holds the Oracle Cultural Creative Design Competition. Many excellent works have appeared in digital media, games, poster design, and microexpression design.

2. Cultural Exchange at Home and Abroad

Oracle has gone to the United Nations.

On October 11, 2021, Han Xiao, successor of oracle, appeared in Times Square of New York to explain about oracle bone inscriptions.

On April 24, 2019, the 120th anniversary of the discovery of oracle bone inscriptions, whose date falls on the next day, was held, attracting foreign diplomats from many countries stationed in the United Nations and overseas Chinese to watch.

On November 16, 2022, the continuation project of the Chinese Character Museum and the Chinese Character Park project in Anyang, Henan Province officially opened to the public, welcoming the first batch of visitors, marking the full completion of the Museum of Chinese Characters.

The author is a native of Anyang City, and the world cultural heritage Yin Ruins and the Museum of Chinese Characters are near the author's home. Because Yin Ruins and the Museum of Chinese Literature are the main places for the author to make field trips, Yin Ruins are the main places to learn about oracle bone inscriptions, and the Museum of Chinese Characters is an important place to promote the culture of oracle bone inscriptions.

This thesis will discuss the value utilization of oracle bone inscriptions in the current context through field investigation, data collection and return visit.

The author has learned the meaning of many oracle bone inscriptions, their construction of self-identity and their use of value through reading the Small Place and Big Topic, Interpretation of Oracle Bone Inscriptions, Series of Chinese-Character Theory, and Ninety-two Methods of Design Interpretation on the Reconstruction of Oracle Bone Inscriptions by Chen Nan, a professor of Tsinghua University. The author will comply with such self-identity construction and value utilization and continue to study this topic. In addition, the author has learned that there are few papers on the construction and value utilization of Oracle's self-identity at home or abroad. And it is such an big and interesting social academic issue. Therefore, the topic needs to be carefully studied.

The whole research will hold the following clue. The research background is the context of China's modern society. The research text is the culture of Anyang oracle bone inscriptions in China. Through the investigation of the world cultural heritage Yin Ruins and the Chinese character museum, from the self-identity construction of oracle bone inscriptions and the use of the past inheritance value, through the development of self-identity to the important representatives in the construction process, the humiliation of China's modern history, the strength of China, the loss and protection of oracle bone inscriptions, to the inheritance and protection of modern oracle bone inscriptions.

This study has important guiding significance for the academic circles of Anyang oracle bone inscriptions. The research can be used as a research model to study other cultural heritage phenomena in the context of modernization around the world. Importantly, my research can support China's policy use of cultural heritage development at local and national levels.

2. Research Objectives

The purpose of this study is to study the oracle bone inscriptions in Anyang, China: the construction of self-identity and the use of past heritage values. There are 4 important objectives.

2.1 To study the historical and cultural development of the Anyang oracle inscriptions in China before they became a national heritage.

2.2 To study the construction process of Anyang oracle inscriptions as national heritage and Memory of the World Register.

2.3 To study the construction of self-identity and utilizing inherited values from Oracle Bone Inscriptions in the context of national and Memory of the World Register.

2.4 To study Museum of Oracle Bone Inscriptions in the research unit analytical dimension.

3. Research Questions

3.1 In Anyang City, Henan Province, China, the historical background of Oracle Oracle can be traced back to the Shang Dynasty of China. What are the physical space and social characteristics of the Shang Dynasty? How did the history of the Shang Dynasty establish a social relationship with physical space? How were oracle bone inscriptions introduced in the Shang Dynasty? In modern China, what is the historical origin between Oracle and its discoverers and researchers? (from the late Qing Dynasty to the Republic of China)? Before becoming a national cultural heritage and being included in the World Memory List, how is the social and cultural development of Anyang residents related to oracle bone inscriptions?

3.2 The local government of Henan and the People's Government of China have a process for creating ancient oracle bone inscriptions. Is it a national cultural heritage and included in the World Memory List? What is the main reason for this situation? What are the unique characteristics of tortoiseshell characters that are recognized as a country and included in the World Memory List?

3.3 Under the current social background, how can the local government and other organizations in Anyang, Henan Province, China use Oracle to build their own identity and use cultural values? How does Oracle reflect the politics, economy and culture of Anyang?

3.4 How to use Yin Ruins, the World Cultural Heritage, and the Museum of Chinese Characters as examples to study the relationship between Yin Ruins, the Museum of Chinese Characters and the oracle bone inscriptions, and explore the inheritance and value utilization process of the oracle bone inscriptions culture in modern China? In the current social background, how does Oracle inherit and embody its value in politics, economy and culture, and what far-reaching significance does it have?

4. Definition of Terms

4.1 Anyang City

Anyang City refers to the place where the earliest Chinese oracle bone inscriptions were unearthed in Anyang City, Henan Province, China.

4.2 Oracle Bone Inscriptions

Oracle bone inscriptions refer to the oldest Chinese characters unearthed in Anyang City, Henan Province, which were used in the Shang Dynasty in China's slavery society. Today, we modern people present them to others in our own way, including the support and development of modern Chinese representative figures, as well as the inheritance and utilization of modern times, showing that modern people have gained self-identity.

4.3 Construction Of Self-Identity

Construction of self-identity refers to the relationship between oracle bone inscriptions and three historical developments in modern Chinese history:

Before 1949: Western economic and cultural infiltration promoted self-identity construction. The corruption and incompetence of the Qing government led foreign invaders to steal or plunder many oracle bone inscriptions.

After 1949: The excavation of oracle bone inscriptions continued. The state strongly supported their excavation of oracle bone inscriptions and their cultural identification process.

Since 1990: World Cultural Heritage Yin Ruins and Museum of Chinese Characters - a good start of national policy. The government has successfully declared the World Cultural Heritage Yin Ruins and built a museum of Chinese characters. The construction process of self-identity has been carried out through the relationship between three sections of modern Chinese history and oracle bone inscriptions.

4.4 Past Inheritance Value

Past inheritance value refers to the construction of Oracle through the process of cultural identity, the development of China's economy and cultural exchanges, the support of national leaders, and the efforts of local people, who have successively declared the world cultural heritage Yin Ruins in Anyang (the unearthed oracle bone inscriptions are located in Xiaotun Village, Anyang City, where Yin Ruins were built as a palace site of the Shang Dynasty) and built the Museum of Chinese Characters (the Museum of Chinese Characters was built to match the application of Yin Ruins for the World Heritage). Oracle bone inscriptions are the earliest characters in China and an ancient culture in the past. Through the background of modern China, modern people need to present them in different ways and realize the value and significance of oracle bone inscriptions.

4.5 Utilization

Utilization refers to the process of using oracle bone inscriptions, which are gradually formed into a culture by modern people through historical evolution. Through this culture, with modern society as the background, through political, economic, and cultural aspects, they present diversified forms of expression and significance, and are accepted and recognized by the public, realizing their value and significance.

4.6 Chinese Modern Social Context

Chinese modern social context refers to the new social context structure that China is currently connected with the global society through the modern social economic system. The background of Chinese modernity appeared in the interaction between economic reform and modernity in 1978. Modern context leads to the connection and conflict between modern culture and oracle bone inscriptions, one of the ancient Chinese cultures. In particular, the Chinese government has had a policy of developing the economy of oracle bone inscriptions, promoting modern people to use the historical background of oracle bone inscriptions and the development of politics, economy, and culture in modern society to build their self-identity in the development of modern history, and then through the efforts of modern people, develop their culture, realize their cultural value and be accepted by outsiders.

5. Research Methodology

This research uses a qualitative research methodology, collecting data by fieldwork and document studies, analyzing data through the humanities and social science concepts, and presenting the result in a descriptive analysis, accompanying photographs and line drawings. The research methodology is detailed as follows:

5.1 Research Populations And Groups Of Research

This study adopts qualitative research methods. Data are collected through fieldwork and document research, analyzed through the concept of humanities and social science. The research results are presented in the form of descriptive analysis, with photos and line diagrams attached. The research methods are explained as follow.

The historical background of oracle bone inscriptions and the group representatives of three sections of modern history (the representatives of the construction process of self-identity)

The oracle bone inscriptions were excavated in Anyang City, Henan Province, China, as the earliest characters in China. Through the construction process of three sections of modern and contemporary history, I will classify the research target groups according to RO1 and RO2.

(1) Research representatives on the case of oracle bone inscriptions.

Oracle inscriptions are a kind of ancient Chinese characters, also known as "inscriptions on oracle bones", "inscriptions on oracle bones", "inscriptions on Yin Ruins" or "inscriptions on tortoise shells and animal bones". The earliest mature Chinese characters we can see mainly refer to the characters carved on tortoise shells or animal bones by the royal family in the late Shang Dynasty, which were used for divination and recording events. They are a carrier of the earliest systematic characters of the Shang Dynasty known in China and East Asia. On November 24, 2017, Oracle successfully passed the UNESCO International Advisory Committee review on the Memory of the World Project and was selected for the Memory of the World Register.

Representative 1. It was first found by the villagers of Xiaotun Village in Anyang, Henan Province. At that time, they did not know that it was an ancient relic. It was only used as the medicine "dragon bone" to cure all diseases. Many tortoise shells and animal bones carved with oracle bone inscriptions were ground into powder, having many valuable cultural relics wasted.

Representative 2. Later, Wang Yirong, an official of the late Qing Dynasty, an epigraphy expert and the father of oracle bone inscriptions, discovered the location of oracle bone inscriptions from the oracle bones from Anyang, Henan, during his treatment in the 25th year of Guangxu's reign (1899). Over the past hundred years, more than 154600 pieces of oracle bones have been unearthed locally through archaeological excavations and other means. In addition, oracle bone inscriptions also appeared in other regions of Henan and Shaanxi, from the late Shang Dynasty to the Spring and Autumn Period.

Representative 3. Four Figures of Oracle Bone Inscriptions refer to four famous scholars in modern China who studied oracle bone inscriptions: Luo Zhenyu, Wang Guowei, Guo Moruo and Dong Zuobin. Professor Chen Zizhan, a famous scholar, wrote a famous phrase, "Four Figures of Oracle Bone Inscriptions--

Guo Dong Wang Luo" when evaluating the early oracle bone scholars, which has been widely accepted by the academic community.

The author classifies them and knows how oracle bone inscriptions were first discovered through three representative examples. The father of oracle bone inscriptions and the four figures of oracle bone inscriptions play a crucial role in the process of constructing the self-identity of oracle bone inscriptions. Only when the history of oracle bone inscriptions became known to the public are the history and culture of oracle bone inscriptions displayed to the world. This is the original part of the process of constructing conceptual self-identity in this paper, and the author's survey site is the Museum of Chinese Characters. (Jiao Pu, 2021: Museum of Chinese Characters)

(2) The case study represents issues related to the culture of oracle bone inscriptions and the process of modern Chinese society. The modern history of China has a great influence on oracle bone inscriptions. The author divides the modern history of China into three important periods, thus summarizing the process of the self-identity construction of oracle bone inscriptions. The research groups are as follows:

Before 1949, the penetration of western economy and culture promoted self-identity construction, Group representatives: the Qing government and the representative group who stole oracle bone inscriptions.

The corruption and incompetence of the Qing government in modern China led to the plunder of China by Western invaders, including that of China's countless treasures. Oracle is one of them. For example, the arrival of Western missionaries in Anyang, Henan, China led to an enormous loss of Oracle to foreign countries, including Britain, Canada, Japan and the United States. For example, Ku Shouling, a British Baptist missionary in Qingzhou, and Dr. Ming Yishi, a Canadian sinologist, took away a large number of oracle bone inscriptions, though the loss of oracle bone fragments indirectly promoted the self-identity of oracle bone inscriptions.

Due to the introduction of revolutionary ideas on May 4, 1919, China entered the new democracy. China became stronger and stronger and gradually built its national identity.

After 1949: The excavation of oracle bone inscriptions continued - the state strongly supports the excavation of oracle bone inscriptions, promoting cultural identity. Group representatives: representatives of the national leadership on national policy reform and those who were committed to the research and discovery of oracle bone inscriptions.

With the gradual rise of the country, Yin Ruins were excavated three times from 1936 to 1991. Since the founding of New China in 1949, China has been recovering politically, economically, and culturally.

Deng Xiaoping promoted the reform and opening up. Before and after the reform and opening up in 1978, the support of representatives of the national leadership for China's cultural industry was also the most powerful driving force, representing national identity.

In 1972, UNESCO adopted the Convention on the Protection of the World Cultural and Natural Heritage aimed to protect the cultural and natural heritage of outstanding universal value to all mankind. China formally acceded to the

Convention in 1985. In 1987, six Chinese heritage projects, including the Great Wall, the Forbidden City of Beijing, and Mount Tai, were included in the World Heritage List. Following the discovery of oracle bone inscriptions, Xiaotun Village in Anyang is the Yin Ruin, the capital site of the late Shang Dynasty (Yin Ruins, the capital site of the late Shang Dynasty, is located on the north and south sides of the Huan River in the northwest suburb of Anyang City, Henan Province, with Xiaotun Village as the center, covering an area of about 30 square kilometers. In the late Shang Dynasty, it was called Beimeng, also known as Yin. In the 14th century BC, Pan Geng moved its capital here. Before the fall of Zhou, it had been passed on to 12 kings in eight generations, lasting for 273 years. After the fall of Zhou, Wu Geng, the son of Zhou, was granted this place. Later, Wu Geng, the son of Zhou, was killed due to Wu Geng's rebellion, and the people of Yin moved away, leaving the place gradually into ruins, so it is called Yin Ruins)

Since 1990: World Cultural Heritage and Museum of Chinese Characters - a good beginning of ethnic policy. Group representative: Premier Li Keqiang, the national leadership, supported culture. During his tenure as governor of Henan Province, he presided over the declaration of several world cultural heritages, including Yin Ruins in Anyang City.

With the reform and opening up in 1978, China has made remarkable achievements in politics, economy and culture. Cultural exchanges have promoted the Chinese leadership and people to understand the introduction of the declaration of world cultural heritage, aiming to protect the cultural and natural heritage with outstanding universal value for all mankind. Since then, the national leadership has been paying attention to China's application for world cultural heritage. Yin Ruins has been committed to applying for world cultural heritage. The Museum of Chinese Characters was built to cooperate with Yin Ruins in applying for world cultural heritage. With the support of Premier Li Keqiang, Anyang Yin Ruins became a world cultural heritage at the 30th session of the World Heritage Committee held in Lithuania on July 13, 2006.

Yin Ruins, a world cultural heritage, and the Museum of Chinese Characters are the main sites for the author's field trips.

There are three stages of research groups in the relationship between the three sections of modern Chinese history and oracle bone inscriptions, and the author has marked them separately. In the process of promoting self-identity construction of oracle bone inscriptions, the Qing government and the representative groups that took away oracle bone inscriptions indirectly promoted national identity, and the national leadership and the representatives of national policy reform and the representatives committed to the research and discovery of oracle bone inscriptions promoted cultural identity. Premier Li Keqiang, from the national leadership, supported culture. During his tenure as governor of Henan Province, he successively presided over the declaration of several world cultural heritages, including Yin Ruins in Anyang City, which promoted the construction of self identity.

3) A case study on the construction of self-identity of oracle bone inscriptions on the background of Chinese modernity. Yin Ruins and the Museum of Chinese Characters, which were successfully declared as World Cultural Heritage, were completed. Group representatives: representatives supported by national leaders, such as Premier Li Keqiang, who supported and presided over the declaration process.

The opening of the Museum of Chinese Characters was inscribed by Jiang Zemin, former General Secretary of the Central Committee of the CPC, and Li Changchun was also present.

The successful declaration of Yin Ruins as one of the world cultures and the establishment and opening of the Museum of Chinese Characters prompted the self-identity of construction of oracle bone inscriptions, foreshadowing the two research objectives.

Li Keqiang (1998-2004), then governor of Yin Ruins, was the representative of the cause, process, and result of Yin Ruins' application for world cultural heritage. After putting Yin Ruins' application for world cultural heritage on the agenda, Li Keqiang personally served as the honorary leader of the leading group of Henan Yin Ruins' application for world cultural heritage. In April 2001, in order to cooperate with Yin Ruins' application for world cultural heritage, the Anyang Municipal Party Committee and the Municipal Government proposed to the Henan Provincial Party Committee and the provincial government building a museum with words as the theme, which was strongly supported by the provincial party committee and provincial government. Then, Anyang City set up a leading group for the preparation of the Museum of Chinese Characters to be in full swing. When investigating in Anyang, Li Keqiang specifically requested that the construction of the Museum of Chinese Characters should be approved as soon as possible and given full support as a key project in Henan Province.

On May 12, 2005, the State Administration of Cultural Heritage officially approved the construction of the Museum of Chinese Characters in Anyang. On November 16, 2009, the Museum of Chinese Characters officially opened. On November 6, 2009, the opening ceremony of the Museum of Chinese Characters was held, in which Jiang Zemin wrote the name of the museum and Li Changchun attended.

5.1.2 Group Representatives Who Make Use of the Past Inheritance Value in Modern Society

The research population is people other than the research group of oracle bone inscriptions. They are other people who interact with Anyang region of Henan Province by associating the culture of oracle bone inscriptions. The group is classified as follows.

(1) Support from representatives of national leadership and government officials.

The national and local leaders pay close attention to the historical research of oracle bone inscriptions, which are the important historical culture of Anyang and the earliest written language in China. The local government will provide economic support for the local Oracle culture in the spirit of national support for the protection and inheritance of the world cultural heritage.

For example, Li Keqiang, Premier of the People's Republic of China, supported the successful application of the World Cultural Heritage Yin Ruins and the establishment of the Museum of Chinese Characters during his tenure as governor of Henan Province.

Xi Jinping inspected in Yin Ruins, emphasizing that excellent traditional culture, the 'root' of our party's innovation theory should be better inherited through the excavation, research and protection of cultural relics.

Jiang Zemin inscribed the name of the Museum of Chinese Characters when its opening ceremony was held on November 6, 2009.

(2) Group Representatives of Political, Economic and Cultural Value Utilization

National Politics and Policies:

For example, in 1972, UNESCO adopted the Convention on the Protection of the World Cultural and Natural Heritage, which aimed to protect the cultural and natural heritage of outstanding universal value to all mankind. China formally acceded to the Convention in 1985.

The Measures for the Protection and Management of World Cultural Heritage have been adopted and implemented at the ministerial meeting of the Ministry of Culture on November 14, 2006.

Issued on May 6, 2021, the "Fourteenth Five Year" Cultural Industry Development Plan is a development plan made by the Ministry of Culture and Tourism in accordance with the Fourteenth Five Year Plan for National Economic and Social Development of the People's Republic of China and the Outline of Vision Goals for 2035 to promote the high-quality development of the cultural industry.

Xi Jinping made a report at the 20th CPC National Congress, the eighth part of which was to promote cultural self-confidence and self-improvement and create a new brilliance of socialist culture.

Economic Input: the development and utilization of cultural and creative products and tourist attractions.

The state continues to invest in the improvement of the Museum of Chinese Characters and Yin Ruins.

Culture: The lecture hall of the Chinese Character Museum for oracle bone inscriptions, expert interpretation; the research group of oracle bone inscriptions -- Anyang Normal University, the designer of oracle bone inscriptions for street lamps on the streets of public facilities cities, CCTV classics in China and the like are constantly updating.

2. Cultural Exchange at Home and Abroad

Oracle has spread to the United Nations, Han Xiao Times Square in New York, and the Chinese Character Museum has seen a great number of foreign tourists.

(1) Tourists come to watch and consume oracle bone inscriptions. There are tourists from China and the rest of the world. They usually have a strong interest in the Oracle culture and hope to experience different kinds of Oracle culture in different ways in Anyang.

(2) Other groups may participate. They are composed of artists, scholars, traditional product collectors or other professional people. Scholars will also take the local culture as the research object to bring the local culture to a higher academic level.

(3) Businessmen are traditional culture-loving businessmen from China and the rest of the world.

5.2 Field of Research:

5.2.1 Main Location: My main research field is Anyang City, Henan Province, China. I studied each key point described in the study population (5.1.1). Field investigation: Yin Ruins, a world cultural heritage.

5.2.2 Geography: My sub-research field refers to the representative groups in the construction process of oracle bone inscriptions, the representative groups in value utilization, and the interactive platform between the two and the culture of oracle bone inscriptions. For example, in the process of self-construction of oracle bone inscriptions, the group representatives of the relationship between modern Chinese history and oracle bone inscriptions and the group representatives in the process of inheritance and value utilization promote the dissemination of the cultural value of oracle bone inscriptions in modern cities of China and around the world. I will choose to study on the research site and through the Internet system. Field investigation: Chinese Character Museum (inheritance and value utilization), integration of Internet materials.

6. Research Data Collection

6.1 Data Collection

6.1.1 Fieldwork and data collection

- 1) Interview: formal interview, informal interview and focus group interview.
- 2) Observation: normal observation (or general observation) and participatory observation.

6.1.2 Documentary Data Collection.

6.1.3 Tool or Equipment for data collection.

- 1) Motion picture (cameras, video recording equipment).
- 2) Voice record.
- 3) Field notebook.

6.2 Data Synthesis and Data Analysis

6.2.1 Data Synthesis: The researcher will group the data simply while collecting data with the research conceptual framework as the primary tool, and synthesize information in detail after collecting data by providing information in the system according to the research objectives. I will continually review the data to find whether each group of information is sufficient or not, and whether there is any part that is not enough, for the purpose of collecting additional information.

6.2.2 Data Analysis: The researchers analyze the data by descriptive analysis with concepts in each chapter of the research. In addition, I will analyze the data by making dialogues with other people's studies. Both the study of Oracle culture and the work of the same concept group are included in my study of this matter.

7. Scope of the Research

7.1 Scope of Research Areas

I define two areas of research. As shown in 5.2.1 and 5.2.2. they are the main research sites of oracle bone inscriptions. The research was classified according to the key points of the research questions described in the research population

(5.1.1). The sub-region refers to the research outside the historical background of oracle bone inscriptions. Here, for example, the inheritance and value significance of the relationship between oracle bone inscriptions and politics, economy, and culture in modern society are discussed.

7.2 Scope of the Time

I have defined an important time boundary, that is, in the context of modern Chinese society. Deng Xiaoping's reform and opening up began in 1978. However, I will focus on the research, especially the support of the national leadership and the local government to the Oracle culture after the reform and opening up, mainly in the political, economic, and cultural aspects.

8. Research Conceptual Framework

There is a certain relationship between the structure of the conceptual framework in this study and oracle bone inscriptions in Anyang, China. The framework combines academic issues or concepts with self-construction, cultural inheritance, and value utilization and modernity of oracle bone inscriptions. Based on the above-related structure, I have designed a research conceptual framework as a thinking tool in the research work, as shown in the figure below.

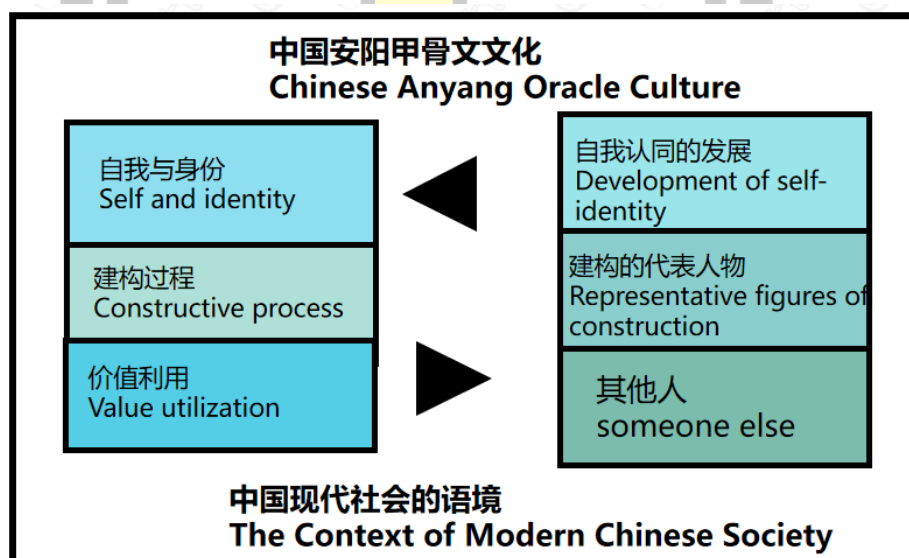


Figure 1 Conceptual Framework

9. Literature Review

9.1 Oracle Inscriptions in Anyang, China (research text of this paper):

The oracle bone inscriptions are the research text of this paper. The oracle bone inscriptions were unearthed in Xiaotun Village, Anyang City. Xiaotun Village covers Xiaotun Village, Huayuanzhuang, Houjiazhuang, and other places in the northwest of Anyang City, Henan Province. It was once the location of the late Shang Dynasty, so it was called Yin Ruins

Oracle Bone Inscriptions and Anyang Yin Ruins

Yin Ruins, the capital site of the late Shang Dynasty, is located on the north and south sides of the Huan River in the northwest suburb of Anyang City, Henan Province, with Xiaotun Village as the center, covering an area of about 30 square kilometers. In the late Shang Dynasty, it was called Beimeng, also known as Yin. In the 14th century BC, Pan Geng moved to the capital here. When Zhou was conquered, it was passed on to 12 kings in eight generations, lasting for 273 years. After Zhou exterminated Yin, Wu Geng, the son of Zhou, was granted here. Later, Wu Geng was killed due to his rebellion, and Yan people moved away, gradually becoming ruins, so it is called Yin Ruins.

Oracle bone inscriptions are a kind of ancient Chinese characters, also known as "deed inscriptions", "oracle bone inscriptions", "Yin Ruins inscriptions" or "tortoiseshell animal bone inscriptions". The earliest mature Chinese characters we can see mainly refer to the characters carved on tortoise shells or animal bones by the royal family in the late Shang Dynasty, which were used for divination and recording events. They are a carrier of the earliest systematic characters of the Shang Dynasty known in China and East Asia. On November 24, 2017, Oracle successfully passed the review of the UNESCO International Advisory Committee on the Memory of the World Project and was successfully selected into the Memory of the World Register.

This paper mainly studies the oracle bone inscriptions in Anyang, China. From the previous literature, most of the literature mainly focuses on the formation process of the oracle bone inscriptions, the background of the Shang Dynasty, the social system of the Shang Dynasty, and the relationship between people and things, studying a certain culture of a country from sociology and anthropology. However, Anyang's oracle bone inscriptions have not yet been comprehensively analyzed from the perspective of the construction of self-identity and the use of the past inheritance value.

It is recorded in the Chinese Character Museum that oracle bone inscriptions were first found by villagers in Xiaotun Village, Anyang, Henan Province. At that time, they did not know that they were relics of ancient times. They were only used as the medicine "dragon bone" to cure all diseases. Many tortoise shells and animal bones carved with oracle bone inscriptions were ground into powder, wasting many valuable cultural relics. Later, officials, epigraphy experts Wang Yirong, the father of oracle bone inscriptions, found the location of oracle bone inscriptions on oracle bones from Anyang, Henan Province, during his treatment in the 25th year of the reign of Emperor Guangxu of the Qing Dynasty (1899). Over the past hundred years, more than 154600 pieces of oracle bones have been unearthed locally through archaeological excavations and other means. In addition, oracle bone inscriptions also appeared in other regions of Henan and Shaanxi, from the late Shang Dynasty to the Spring and Autumn Period. (Fieldwork: Exhibition Hall of Chinese Character Museum)

The role of oracle bone inscriptions: The story of oracle bone inscriptions and the scene reproduction of the Chinese Character Museum record the application process of oracle bone inscriptions, which are characters carved on tortoise shells or animal bones by people in the Shang Dynasty. Oracle bone inscriptions are also the earliest unearthed documents that we have seen today, and their names come from the special carrier of documents - oracle bones. Turtle bone is

the general name of tortoise shell and animal bone. The so-called oracle refers to the tortoise shell, while bone refers to animal bones. Most of the inscriptions are made on the tortoise's abdomen, and most of the animal bones are cattle's shoulder and spleen bones. Businessmen were famous for their worship of ghosts and gods. Every time they did anything, they had to do divination and ask the gods first. One of the ways adopted was to process the oracle bones in a certain procedure. After burning them with fire, they could judge the bad luck and predict the future according to their cracks. They also engraved the predicted information on the specially selected oracle bones, and later recorded the development results of these divination events. There are also a few divination-related notes, which are commonly known as oracle bone divination. (Field investigation: Yin Ruins Exhibition Hall, a world cultural heritage) Oracle bone Inscriptions were a divination method of the Shang aristocracy.

The father of oracle bone inscriptions and the four figures of oracle bone inscriptions: The author visited the Chinese Character Museum and saw the introduction of Wang Yirong, the father of oracle bone inscriptions, and the four figures of oracle bone inscriptions. a. The article introduces the process of Wang Yirong, the father of oracle bone inscriptions, discovering oracle bone inscriptions, and the political corruption of the Qing Dynasty, which led to the suicide of the father of a generation of oracle bone inscriptions; b. The introduction of the four oracle bone inscriptions shows the preciousness of the oracle bone inscriptions. This part is the cause of the construction of the self identity of the oracle bone inscriptions in this paper, and also the first point of the author's research purpose. Later, it leads to the relationship between modern Chinese history and oracle bone inscriptions, leading to the loss of many oracle bone inscriptions and their being taken away by Westerners in various ways:

A. The father of oracle bone inscriptions: Wang Yirong, the "father of oracle bone inscriptions", Wang Yirong (1845-1900), who served as the son supervisor of the Qing Dynasty in Beijing (equivalent to the highest officer of the central educational institution), suffered from malaria, and sent someone to Darentang at the entrance of the vegetable market outside Xuanwu Gate to buy a dose of Chinese medicine--the keel, which is the skeleton of ancient vertebrates. Wang Yirong, who had studied ancient inscriptions on bronzes and stones, looked carefully and found some characters on it, but they were neither big-seal characters nor small-seal characters but oracle bone inscriptions. In 1900, the year after Wang Yirong discovered Oracle, the Eight Power Allied Forces invaded China. At that time, Wang Yirong was the minister of regimental training in the capital. In the face of danger, he trained bravely to fight against the enemy. However, everyone was in a panic and the army collapsed. On August 14, Wang Yirong committed suicide.

B. The four figures of oracle bone inscriptions: The four figures of oracle bone inscriptions refer to four famous scholars who studied oracle bone inscriptions in modern China: Luo Zhenyu (alias Xuetang), Wang Guowei (alias Guantang), Guo Moruo (alias Dingtang) and Dong Zuobin (alias Yantang). Professor Chen Zizhan, a famous scholar, wrote the famous sentence "Four Figures of Oracle Bone Inscriptions--Guo Dong Wang Luo" when evaluating the early oracle bone scholars, which has been widely accepted by the academic community. Tang Lan once commented on their study of oracle inscriptions in Yin Ruins, "It has been extremely prosperous since the Xuetan led the way, followed by Guantang, who studied the

history, Yantang, who distinguished the times, and Dingtang, who discovered the examples."

Excavation of oracle bone inscriptions: The special column of the Chinese Character Museum introduces the excavation of oracle bone inscriptions. This case is the first point to illustrate the author's research goal. The historical and cultural development of oracle bone inscriptions in Anyang, China, has attracted the attention of the state and the recognition of the people. It can be seen that the historical value of oracle bone inscriptions is one of the cases of the construction of the concept of self-identity. The author has grouped the excavation summary materials of oracle bone inscriptions in time stages, the excavation of oracle bone inscriptions before the founding of New China and after the founding of New China. The excavation of oracle bone inscriptions is also related to the social situation in China. Before the founding of New China, there was turbulence. After the founding of New China, national stability and unity were more conducive to the exploration and research of oracle bone inscriptions.

Oracle bone inscriptions and modern social history: Oracle bone inscriptions were found in Xiaotun Village, Anyang. Xiaotun Village is the capital site of the middle and late Shang Dynasty. On this basis, Yin Ruins were built. The application for world cultural heritage of Yin Ruins was successfully declared with the support of Premier Li Keqiang. In order to cooperate with the application for world cultural heritage of Yin Ruins, the Museum of Chinese Characters was built with the support of the provincial and municipal governments. Yin Ruins and the Museum of Chinese Characters are important sites for the author's field trips.

In 2001, Li Keqiang wrote in an internal reference manuscript of Be to Write a Great Article to Make a Good Name for Yin Ruins Tourism by a Henan reporter that the topic of Yin Ruins tourism should really be paid attention to and the tourism should be planned from a high starting point and vigorously publicized in the process of gradual development to make it an important part of Henan cultural tourism. After Yin Ruins' application for World Heritage was put on the agenda, Li Keqiang personally served as the honorary leader of the Leading Group for Yin Ruins' application for World Cultural Heritage in Henan Province. During the application for the World Heritage of Yin Ruins, he also went deep into Yin Ruins, Anyang Mall, Anyang Workstation of Archaeological Institute of the Chinese Academy of Social Sciences and even the field archaeological excavation sites many times to promote the application for the World Heritage of Yin Ruins and the provincial archaeological work.

In 2006, Yin Ruins successfully applied for World Heritage. At that time, Li Keqiang had left Henan, but the people of Henan, especially Anyang, will never forget his contribution to the application of Yin Ruins for World Heritage and the development of cultural tourism.

In addition to Yin Ruins, Anyang, one of the eight ancient capitals of China, also has a cultural card, the "Museum of Chinese Characters". The establishment and construction of the museum have been closely related to Li Keqiang.

Anyang is the birthplace of Chinese characters and the hometown of oracle bone inscriptions. In April 2001, in order to cooperate with Yin Ruins in applying for world cultural heritage, Anyang Municipal Party Committee and

Municipal Government proposed to Henan Provincial Party Committee and Provincial Government to build a museum with the theme of words, which was strongly supported by the Provincial Party Committee and Provincial Government. On December 5, 2002, Wang Yunzhi, a professor of Zhengzhou University and an ancient philologist, presented Li Keqiang with The Proposal on the Establishment of Henan Literature Museum, a Landmark Facility of the Central Plains Civilization, and Li Keqiang quickly approved it. Since then, Anyang has set up a leading group for the preparation of the Museum of Chinese Characters, and the preparation of the Museum of Chinese Characters has been carried out in an all-round way. When Li Keqiang investigated in Anyang, he specifically requested that the construction of the character museum should be approved as soon as possible and given full support as a key project in Henan Province.

9.2 Local Culture and Globalization (An Argument of This Paper):

Chapter 19 of the book *Big Topics of Small Places* writes about globalization, localization and global localization, which is undoubtedly in line with the research text of this paper, Oracle Bone Inscriptions, which was found in Xiaotun Village, Anyang, the capital site of the middle and late Shang Dynasty, and modern people built Yin Ruins on the basis of it again.

A small city in Anyang, which is a small place, needs to be known by all through the process of self-identity construction. In the process of construction, both Chinese and local people have been making efforts. They have made a lot of efforts through the construction and application of the successful World Cultural Heritage Yin Ruins and the Museum of Chinese Characters. This is also the second and third point of the research purpose, because the book *Big Topics of Small Places* is suitable for the research of this paper, which writes:

From the anthropological point of view, this requires empirical research. Appadurai (1990) thus proposes a research framework to explore the cultural flow of the contemporary world. He distinguishes the five dimensions of global cultural flows, which play different roles in different ways.

The *ethnoscape* refers to the landscapes of those people who form the changeable world in which they live, that is, the first feature of world demography - tourism, migration, exile, travel, and those stable communities.

The *technology landscape* means global science and technology Construction. It forms the significance of cultural flow in important aspects, including the uneven global distribution of science and technology.

The *financial landscape* is the capital flow, which is increasingly separated from the territory.

The above three dimensions together form the substructure of the global classification system, but it is by no means predictable because each dimension faces its own constraints and incentives.

The last two dimensions are conceptualized. They are the *ideology landscape* and the *media landscape*, which respectively refer to the information of ideology and the structure of mass media.

The process of self-identity and construction of oracle bone inscriptions is also arduous. Five dimensions need to coexist to support the construction process of oracle bone inscriptions' self-identity, race dimension, and the relationship between people and oracle bone inscriptions, such as modern history

representatives, scientific and technological dimensions, and financial dimensions in the process of oracle bone inscriptions' self construction. Deng Xiaoping said that science and technology are the primary productive forces, and only the development of science and technology, and the combination of science and technology with oracle bone inscriptions can present different forms to the public and satisfy the senses of different people, such as the digital oracle bone inscriptions exhibition hall (Chinese Character Museum), which can promote the income of scenic spots of Anyanga, other cities and provinces.

Ideological Dimension: Government departments formulate policies and programs to promote the development of Oracle,

For example, in 1982, after the promulgation of the Law of the People's Republic of China on the Protection of Cultural Relics, the governments of Henan Province and Anyang City also issued administrative regulations related to the protection of Yin Ruins, bringing the protection of Yin Ruins into the legal track, and defining the protection scope and building control zone of Yin Ruins.

In 1987, the Anyang Municipal Government purchased nearly 80000 square meters of farmland in the northeast of Xiaotun (Yinxu Palace Area), took effective measures to protect the site, and built a site type museum (Yinxu Museum) here, which concentrates on the layout and architecture of the imperial palace of the Yin Dynasty, becoming a resort integrating archaeology, gardens, ancient buildings and tourism.

With the support of Premier Li Keqiang, Yin Ruins successfully applied for the World Cultural Heritage Yin Ruins and established the Museum of Chinese Characters.

Media Dimension: Due to the developed network system, Oracle culture is being promoted in various forms in China, such as Electric China, Oracle anniversary activities and Oracle famous lecturers. The media dimension brings us different experiences. Thus, it has promoted the development of oracle bone inscriptions in small places, which have spread to all parts of the world, and let people know about oracle bone inscriptions.

For the research topic Oracle in Anyang, China: the Construction of Self-Identity and the Use of the Past Heritage Value, the research subject is directly an art. It is the crystallization of the wisdom of the Chinese working people. Therefore, it is found that Anyang is indeed a local culture and needs to be known by the public or global people through the construction of self-identity, so that it can be used globally.

Therefore, researchers use this argument to study the development of oracle bone inscriptions. In order to answer the key research questions, how to make the oracle bone inscriptions unearthed in Anyang Fire Protection known by more people through self construction. In general, in the modern context of China, the government has always supported the development of Oracle. How can Oracle be made valuable? How do other people demonstrate the heritage and use the value of oracle bone inscriptions to the world from the political, economic and cultural aspects? What is the far-reaching impact and value significance from the identity construction of oracle bone inscriptions to the inheritance and value utilization?

9.3 The Construction of Modern Chinese History and Self-Identity:

Self identification is to be able to see and accept oneself and the outside world rationally, be energetic, love life, not be immersed in laments, complaints or remorse, but be energetic, active and independent, have a clear life goal, and experience self-worth and social recognition and praise in the process of pursuing and gradually approaching the goal. It not only consolidates confidence and self-esteem from this sense of identity, but also does not blindly yield to the public opinion of society and others. It is a sense of recognition of what you think and do. Self identification includes two parts: self understanding and self realization.

Modernity and Self Identity: The third chapter of *Self and Society in Late Modernity* by Anthony Giddens, translated by Ji Xialu, published by China Renmin University Press in April 2016, writes about the track of self-development, self-identity, history and modernity, lifestyle and life planning. It can be used to explain the research objective--to construct the identity of oracle bone inscriptions to make use of their value in modern history, and the research questions: What are the major influences of the three periods of modern history on oracle bone inscriptions? What is the relationship between the representative figures, time, and place of modern history and oracle bone inscriptions? And how did modern Chinese history and oracle bone inscriptions make use of their identity?

Anthony Giddens wrote about his understanding of himself,

(1) Self can be regarded as a reflexive plan that an individual is responsible for completing.

(2) Self shaping is a growth path from the past to the foreseeable future.

(3) The reflexive thinking of self is both continuous and universal.

(4) As a coherent phenomenon, self-identity assumes that there is a kind of narration, which is straightforward.

(5) Self realization means controlling time. In essence, it means establishing a zone of personal time, which has only a weak connection with the external time series (i.e. the regular space-time world dominated by clocks and unified measurement standards).

(6) When the body becomes an integral part of an action system rather than just a passive object, the reflexivity of self will also extend to the body.

(7) Self actualization can be understood as the balance between opportunities and risks. People use different kinds of techniques to free individuals from repressive emotional habits, thus letting the past pass away over time, which also creates diversified opportunities for human self-development.

(8) The moral clue of self realization is authenticity (not in Heidegger's sense), which is based on "reflecting the real self".

(9) The life process can be considered as a series of "channels".

(10) The path of self-development is internally referential, and the only important connecting clue is the life track itself.

Anthony Giddens says that the above views may be incomplete, insufficient and personal, but they do point out some problems about self and self-identity in today's world (that is, the world of extreme modernity), and these views

can be connected with the characteristics of institutional transformation in today's world.

Giddens' theory of "self-identity" reconstructs the traditional western theory of "self-identity" by trying to reveal the complex relationship between individuals and social changes in modern society, which is both mutually reinforcing and restraining each other. The "self-identity" in Giddens' modern situation, on the one hand, is the expression of the pursuit of self achievement under the new conditions, which represents the efforts of individuals to transcend institutional constraints; On the other hand, it is just a reflective extension of the modern system. The individual's conscious plan of life creates the scheme of self realization and self assurance, but at the same time, it also provides the space for the extension of power for the modernity creation originally outside the individual. Because the institutional interpretation in modern society has a high degree of extensiveness, the more conscious the individual is in planning the life course, the greater the modern control will be.

The second point of the research purpose of the author's paper is that the history of modern times has made use of the value of the construction of oracle bone inscriptions.

Before 1949: Western economic and cultural infiltration promotes self-identity construction.

After 1949: The exploration of oracle bone inscriptions was continued - the state strongly supported the exploration of cultural identity of oracle bone inscriptions.

Since 1990: the world cultural heritage and the Museum of Chinese Characters -- a good start of ethnic policy.

It is important to study the relationship between people and society. Self identification can not be separated from each other. It is necessary to connect with the history of oracle bone inscriptions. Using modern Chinese argumentation, the reflexive thinking of self has continuity and universality. At every moment, or at least in a regular interval, individuals question themselves according to the events that are happening. Starting with a series of questions consciously asked, individuals gradually get used to asking questions such as "how can I use this moment to change myself?" In this sense, reflexivity is subordinated to the reflexive historicity of modernity, which distinguishes it from the more original and active reflexive monitoring. As Rainwater emphasized, these questions are the skills of self observation:

What is happening now? What am I thinking about? What am I doing? What am I feeling? How I am breathing?

In his own life, the researcher also pays close attention to oracle bone inscriptions. Because the researcher's hometown is Anyang, the birthplace of oracle bone inscriptions, the researcher often goes to Yin Ruins, the world cultural heritage, and the Museum of Chinese Characters to learn about the development history of oracle bone inscriptions, whose The ups and downs in modern history also make countless people cry. On the one hand, because the researcher's hometown is the birthplace of oracle bone inscriptions, there are first-hand field survey data, which is a powerful condition. On the other hand, the researcher wants to do some research on oracle bone inscriptions based on the understanding of oracle bone inscriptions and

the modern social background, so that more people can understand the oracle bone inscriptions culture, and inherit and promote the cultural value of oracle bone inscriptions in different ways.

The relationship between oracle bone inscriptions and modern Chinese history is to build self-identity, promote self-identity building from the penetration of western economy and culture, and continue to explore oracle bone inscriptions. And the state strongly supports the exploration of oracle bone inscriptions, cultural identity, world cultural heritage and Chinese character museum --a good start of national policy. The construction of analytic self-identity is carried out under three backgrounds, and each stage has representative people, things, Therefore, the construction of self-identity in this paper needs to link history and modernity, lifestyle and life planning. Self identity construction is also the first and most important concept in this paper.

9.4 Inheritance and Value Utilization

Inheritance is the second concept and value utilization the third concept in this paper. These two concepts are the research purpose of this paper. The third point is from the research identity construction of the world cultural heritage Yin Ruins and the Chinese character museum to the value utilization and the fourth point is to study the value utilization of the oracle bone culture in the current context.

Inheritance is a Chinese word, pronounced chuánchéng. It generally refers to the process of imparting and inheriting the knowledge, skills and doctrines of a certain person between teachers and apprentices or generally the process of imparting, inheriting and developing the experience of predecessors. In this paper, it is the cultural heritage of oracle bone inscriptions. The construction of oracle bone inscriptions identity (in 9.3) is based on the history of modern times. On this basis, modern people built Yin Ruins on the site of Xiaotun Village, the Shang Dynasty site, and declared the world cultural heritage with the support of Premier Li Keqiang, the provincial government and the municipal government. In order to cooperate with Yin Ruins in declaring the world cultural heritage, a Chinese character museum was built. Yin Ruins was successfully declared as a world cultural heritage site on July 13, 2006.

The interpretation of cultural inheritance and one of the important social roles of religion undoubtedly belong to the cultural category according to the social structure analysis method of economy, politics and culture. (excerpted from Cihai) In the cultural inheritance of oracle bone inscriptions, national leaders, people and the government are very supportive politically, which is an effective medium for the construction of oracle bone inscriptions' self-identity in the use of value.

In this paper, inheritance and value utilization are two mutually supportive concepts. Both of these concepts discuss how modern people carry out inheritance and value utilization in the context of modern Chinese society. This paper just said that cultural inheritance has the support of the state, people and the government in terms of its diagnosis and treatment, which in fact means how to use value through inheritance as a medium.

The ultimate purpose value and utilization of world cultural heritage also need to be inherited and protected. World heritage often becomes the

source of core competitiveness of the tourism industry of the host country (or region). Achim Steiner, Director General of the World Conservation Union, believes that separating human life from our natural resource base is the source of disasters. At the same time, he points out that protection cannot be successful without recognizing that human beings are the key variable for efficient and balanced development. This is tantamount to clearly pointing out that intact protection is not an ideal choice for world heritage protection, and protection based on utilization is a feasible protection mode. Based on the same concept, UNESCO also has recognized the great economic value of the connotation of world heritage, and adopted the Proposal on the Protection of Cultural and Natural Heritage at the National Level at the meeting where the World Heritage Convention was published, the 62nd term of which states that without neglecting the huge economic and social value of cultural and natural heritage, measures should be taken to promote and enhance the obvious cultural and educational value of the heritage, so as to serve the basic purpose of protecting, preserving and displaying the heritage. In 2002, the 30th anniversary of the promulgation of the World Heritage Convention, UNESCO issued the Budapest Declaration on World Heritage. Article 3 of the Declaration clearly states that efforts should be made to seek an appropriate and reasonable balance between protection, sustainability and development, and the world heritage should be protected through appropriate actions that can promote social and economic development and improve the quality of community life. This is tantamount to clearly pointing out that intact protection is not an ideal choice for world heritage protection, and protection based on utilization is a feasible protection mode. Sustainability is a systematic concept, which should at least include ecological, social and economic sustainability. If the sustainability of any system fails, the whole goal of sustainable development cannot be achieved. Only when the sustainability requirements of the three are guaranteed, can a stable "iron triangle" of sustainable development be established.

1. In terms of value utilization, it is reflected in politics, economy and culture.

In terms of economy, Professor Chen Nan of Tsinghua University has done quite a lot of research on oracle bone inscriptions. He has created oracle bone inscriptions and cultural and creative products, and has written books such as *Rhythm Design*, *Chinese Character Art Design View* and *Ninety-two Methods of Design Interpretation on the Reconstruction of Oracle Bone Inscriptions*. Many cultural and creative products of oracle bone inscriptions recreated by Professor Chen Nan are displayed in the Chinese Character Museum.

Several streets in Anyang have oracle bone inscriptions on street lamps. It is worth noting that there are cultural and creative ice-cream series emerging in China recently - Yaniu Fangzun, A Piece of Oracle Bone Inscriptions, and The Word "Wen" in Oracle Bone Inscriptions.

Culture: The oracle lecture hall has activities such as expert lectures and volunteer homes every once in a while. All men and women, young and old can volunteer to give tutors instructions. For example, there are primary school students explaining Oracle to foreign tourists. In the hall of the oracle bone inscriptions of the Chinese Character Museum, both adults and children can exchange ideas on the culture of oracle bone inscriptions. The courses offered are text shows of oracle bone inscriptions. When children under the guidance of the instructor bend

their bodies or arms and legs to different angles, they make actions similar to oracle bone inscriptions. The author's senior high school classmate, a staff member of the Chinese Character Museum, participated in rehearsing shows of the oracle bone inscriptions, performed in the 9th China Museum and related products and technology exposition in Zhengzhou, Henan Province, and received good comments.

There are some cultural and entertainment programs in China. For example, there is a program of CCTV--Classics of China that introduces Yin Ruins, a world cultural heritage site. Anyang Normal University has the Oracle Activation and Utilization Center Laboratory, and specially holds the Oracle Cultural Creative Design Competition. Many excellent works have appeared in digital media, games, poster design, and micro expression design. There are street lamps with Oracle.

2. Cultural Exchange at Home and Abroad

Oracle has gone to the United Nations.

Han Xiao, successor of oracle bone inscriptions appeared in Times Square of New York to explain oracle bones.

April 25, 2019 is the 120th anniversary of the discovery of oracle bone inscriptions. Oracle Calligraphy Exhibition was Held at the United Nations Headquarters in New York

On November 16, 2022, the continuation project of the Chinese Character Museum and the Chinese Character Park project in Anyang, Henan Province officially opened to the public, welcoming the first batch of visitors. This marks that the Museum of Chinese Characters is comprehensive.

This study has important guiding significance for the academic circles of Anyang oracle bone inscriptions. The research can be used as a research model to study other cultural heritage phenomena in the context of modernization around the world. Importantly, the research can support China's policy use of cultural heritage development at the local and national levels.

9.5 Modernity

In the study of the history of thought in the West, the word "modern" can be traced back to medieval scholastic theology, and its Latin form is "modern".

In his book *Aesthetic Standards and Historical Reflections on the Dispute between Ancient and Modern Times*, German hermeneutic Jausse conducts authoritative textual research on the origin of the word "modern". He believes that it was first used at the end of the tenth century to refer to the period when the ancient Roman Empire passed to the Christian world, with the purpose of distinguishing between ancient and modern times. In *The Five Masks of Modernity*, Karinescu states that the concept of modernity originated from the worldview of Christianity's eschatological doctrine. In his book *Historical Studies* published in 1947, the historian Toynbee divided human history into four stages: the Dark Age (675 — 1075), the Middle Ages (1075 — 1475), the Modern Age (1475 — 1875), and the Postmodern Age (1875 — today). His "modern period" refers to the Renaissance and the Age of Enlightenment. The post-modern period he believed refers to the "turbulent era" characterized by the collapse of rationalism and enlightenment spirit since 1875.

According to Habermas, the most authoritative theoretician of "modernity", the word "modernity", in order to view itself as the result of changes in the past and present, has repeatedly expressed a sense of the times closely related to the past of antiquity with the change of content. Habermas points out that the modern view of human beings has changed with the different beliefs driven by science, which believes that knowledge is infinitely advanced and society and improvement are infinitely developed."

Modernity is the fourth point in this paper. In the current context of China and globalization, the inheritance and utilization of oracle bone inscriptions is also a breakthrough of this paper. It extends to the big aspect that oracle bone inscriptions are the ancient culture of China and the world. Thus it is meaningful to explore in the context of modern society how to promote Oracle in China and the world, make more people know Oracle and use its value, achieve inheritance and value utilization through the construction of self identification of oracle bone inscriptions and make the study of oracle bone inscriptions a research model for the inheritance and utilization of other ancient cultures.

The modern social explanation mainly tells the process of the conscious change of modern people, who have experienced three great adjustments: social differentiation, economic rationalization and survival change. The Sociology of Modernity reflects the following process of the change of human consciousness and clarifies the direct experience of human beings in the process of adjustment. This book gives a systematic and historical critical description of the theories and ideas of such important sociologists as Max Weber, Emil Durkheim and Anthony Giddens, and makes a new exposition of the social process in the 20th century. Sociology of Modernity is a book published by Yilin Publishing House in July 2007 by Danilo Martuchelli of France. The Sociology of Modernity has some critical views on Anthony Giddens. From a dialectical perspective, we can see the other side of modern society. Therefore, for politics, economy and culture in this book, we can write the author's thesis in a positive perspective from the point of contradiction and opposition and in connection with the author's modern background.

Oracle is a kind of writing and ancient culture in modern society, but in modern society, China and the general environment, it should be inherited and used by modern people with a new attitude, James Scott is a political scientist at Yale University. In his book *Against the Grain*, he carefully describes the relationship between the written word and the country. In the anti narrative system proposed by Scott, writing plays the role of a villain. Because, in his view, writing is the tool of power rule, and it is writing that makes the ruled become the ruled. From this point of view, we can discuss the Shang slave society in which the slave owners used oracle bone inscriptions for divination.

The oracle bone inscriptions in modern society are to be discussed under the socialist environment, which is in line with socialist politics and the political process of globalization. In this way, oracle bone inscriptions can be better inherited and used.

The modernity of culture and oracle bone inscriptions, the development of science and technology, and cultural exchanges are becoming more and more frequent, convenient and fast. The protection and utilization of world cultural heritage by countries around the world, the promulgation of relevant laws,

regulations and policies, relevant publicity activities, and all forms of cultural exchanges between countries bloom together and promote the development of culture, which in turn promotes political stability and economic take-off. Anyang, a small place, the country, and the society all pay more or less attention to and use the culture of oracle bone inscriptions. This chapter can be demonstrated with Chapter VI of the book *Small Place, Big Topic*.

The modernity of economy and oracle bone inscriptions, the reform and opening up, the rapid development of China's economy, promote the take-off of science and technology. That science and technology is the first productive force is an important conclusion put forward by Deng Xiaoping.

Economic globalization can describe the current society. The term "economic globalization" was first proposed by T. Levy in 1985, but there is no universally recognized definition. The International Monetary Fund (IMF) believes that economic globalization refers to the increase in the scale and form of transnational trade in goods, services and capital flows, as well as the wide and rapid spread of technology, which has enhanced the interdependence of economies around the world. Economic globalization is a double-edged sword, which can lead to differences between the rich and the poor in different societies. How to make good use of it is also a topic for modern people. Therefore, modern people should carry out different forms of research on oracle bone inscriptions to promote their development in the global economy.

The above is the conceptual structure of modernity and sociality, which helps me understand the relationship between Chinese modern society and the oracle bone inscriptions in Anyang, China. In the context of modernization, cultural heritage and value utilization has been achieved through the construction of Oracle identity. In the context of modern society, self identity is constructed through the relationship between oracle bone inscriptions and modern Chinese history. With the development of modern society, the use of oracle bone inscriptions in various forms by modern people is actually a kind of identity construction. This form is also the process of its inheritance and development, as well as the use of its cultural value. Modern theory has opened up the perspective of oracle bone inscriptions, which is no more limited to Anyang region of China, but also requires greater globalization in cultural, political and economic fields. This idea makes me see that Oracle culture is actually an interesting social network. Therefore, it uses the context of modern Chinese society, which is the time frame of this study.

9.6 Chinese Government and Archaeological Policy and Practice

The Chinese government and archaeological policy and practice are inseparable from the relationship between politics and rights. The eleventh chapter of the book *"Small Place, Big Topic"* writes about politics and power. The first chapter explains their relationship: politics and power are connected, whether it is the power that people impose on each other or the way that society controls power by imposing institutionalized restrictions on people's behaviors. The constraints range from property tax to torture and genocide. However, politics is also related to the prevention of violations and risks. In other words, politics is related to law and order, the implementation of human rights, the resolution of conflicts and the integration of society.

Politics and power are interrelated and different from each other.

Politics refers to the behavior of the government, political parties, etc. in governing the country. Politics is the superstructure based on economy, the concentrated expression of economy, and the sum of various social activities and social relations carried out with the state power as the core. Politics is a social force that affects the interests of all members of society and controls their behavior.

Politics is the specific behavior of various power subjects in the field of superstructure to maintain their own interests and the specific relationship formed by it. It is an important social phenomenon produced at a certain period in the development of human history. Politics has a great influence on all aspects of social life. This social phenomenon is very complex. Politicians of all ages have made various discussions on it from different angles and different emphases. Politics develops with the process of society from low to high, and the depth and breadth of social members' participation in political life also develops forward. The political system refers to the specific performance and implementation form of the political system, the normative system for managing the political affairs of the country, and the specific systems such as the leadership system, the organizational system and the working system, all of which are adapted to the basic system of the country.

Power is a kind of special influence between people. It is the ability of some people to exert their desired and predetermined influence on others, or a relationship in which the behavior of one person or many people changes the behavior of another person or many others.

Power usually includes economic power and political power. Economic power refers to the possession, control, distribution and management of material wealth. Political power mainly refers to the power of the state, including the power of parties and groups. The characteristics of power are: (1) It has distinct class nature. (2) It is social. (3) It is mandatory. The above characteristics of power determine that the exercise of various powers is different. Generally speaking, economic power is operated by the state by respecting objective economic laws; state power is promulgated and confirmed by the constitution, laws, decrees, orders and various decisions and circulars with mandatory force, and its realization is guaranteed by the military, police, courts and other political organs. The exercise of the power of the parties and people's organizations is guided by the lines, guidelines and policies. In a sense, what they hold is only an "indirect power". To be implemented in the whole society, their will needs to be transformed through the state into laws and decrees.

Therefore, in the context of modern society, economy and culture are also subject to politics. Politics and economy, politics and culture are inseparable topics in modern society.

The development of Oracle culture is subject to politics and power. Politics refers to the behavior of government, political parties and other governments in governing the country. Political power mainly refers to the power of the state, including the power of parties and groups. China is a socialist country. Representatives of the national leadership exercise certain actions or powers to support the development of Oracle and promote the economic and cultural development of the region. In this paper, politics and power are positive. The supportive behavior of the representatives of China's national leadership for Oracle is

actually a process from the construction of Oracle's identity to the use of its value, and also the embodiment of the relationship between politics and economy, and between politics and culture:

Politics and Culture

Behavior and Practice of National Leadership Representatives

Premier Li Keqiang supported and succeeded in the declaration of Yin Ruins as a world cultural heritage site and the establishment of the Museum of Chinese Characters during his tenure as governor of Henan Province.

In April 2001, in order to cooperate with Yin Ruins to declare the World Cultural Heritage, the Anyang Municipal Party Committee and the Municipal Government proposed to the Henan Provincial Party Committee and the Provincial Government to build a museum with the theme of words, which was strongly supported by the Provincial Party Committee and the Provincial Government. On December 5, 2002, Wang Yunzhi, a professor and paleophilologist at Zhengzhou University, presented to Li Keqiang the Proposal on the Establishment of a landmark facility of the Central Plains Civilization - Henan Literature Museum, which Li Keqiang quickly approved.

On October 16, 2022, the report of the Twentieth National Congress of the Communist Party of China highlighted the necessity to promote cultural self-confidence and self-improvement, create new brilliance of socialist culture, enhance the protection of cultural relics and heritage, the protection and inheritance of historical and cultural heritage in urban and rural construction, and the building and optimizing national cultural parks, adhere to the position of Chinese culture, refine and display the spiritual identity and cultural essence of Chinese civilization, accelerate the construction of Chinese discourse and narrative system, tell Chinese stories well, spread Chinese voice well, and display a credible, lovely and respectable image of China.

From October 26 to 28, 2022, Xi Jinping as the General Secretary visited Yan'an, Shaanxi and Anyang, Henan, attaching great importance to better inheriting the excellent traditional culture through the excavation, research and protection of cultural relics.

On November 2, 2019, Xi Jinping as the General Secretary sent a congratulatory letter to the 120th anniversary of the discovery and research of Oracle. The opening ceremony of the Museum of Chinese Characters was held on November 6, 2009. Jiang Zemin inscribed the name of the museum.

The national and local leaders have paid close attention to the historical research of Oracle, which is an important historical culture of Anyang and the earliest Chinese character. The local government will in the spirit of national support for the protection and inheritance of the world's cultural heritage, provides economic support for the local Oracle culture.

On July 15, 2021, Anyang held a series of publicity activities on the 15th anniversary of the successful application of Yin Ruins and the Anyang Cultural Heritage Day.

Relevant National Policies, Laws, and Regulations:

In 1972, UNESCO adopted the Convention for the Protection of the World Cultural and Natural Heritage, aimed to protect the cultural and natural heritage of outstanding universal value to all mankind. China formally acceded to the

Convention in 1985. The Measures for the Protection and Management of the World Cultural Heritage were adopted and implemented at the ministerial meeting of the Ministry of Culture on November 14, 2006.

Issued on May 6, 2021, the "Fourteenth Five-Year Plan" for the Development of Cultural Industry is a development plan prepared by the Ministry of Culture and Tourism in accordance with the "Fourteenth Five-Year Plan for the National Economic and Social Development of the People's Republic of China and the Outline of Long-term Goals for 2035" to promote the high-quality development of cultural industry.

The General Secretary of Xi Jinping, on behalf of the 19th Central Committee, made a report to the 20th CPC National Congress, the eighth part of which is to promote cultural self-confidence and self-improvement and create new brilliance in socialist culture.

The political stability and the support of the Chinese leadership has promoted the economic development and the creation of Yin Ruins, an economy with Chinese characters.

Products of Yin Ruins Economy

Anyang Yin Ruins Cultural Tourism Town: Located in Anyang, Henan Province, the town was reported on December 28 to restore the newly discovered large roads of Yin Ruins, and add sculptures such as bronze chariots, horses, pedestrians and tourists, to truly reflect the prosperity of the market during the Yin Shang period. Yin Ruins Archaeological Cultural Tourism Town is a supporting service project of Yin Ruins National Archaeological Heritage Park, covering a total area of about 250 mu, and the first phase covers an area of about 110 mu. The construction contents include the Archaeological Science Museum, the History Museum of the Yarn Mill, the Book and Art Center, the live performance "Yin Ruins Heritage Dream", and the digital block of the Yuan Universe. Some blocks have been opened to the public in November. The second phase covers an area of about 140 mu. It is mainly designed around archaeological research, training and theme hotels. It has been planned to start construction in 2023 and be fully completed in 2024.

There are also the development of Yin Ruins scenic spots, digital exhibition halls and digital tourism. A series of cultural and creative products at Yin Ruins have a wide variety and complete styles. Yin Ruins Museum collects stamps, oracle bone sculptures, various Shang Dynasty oracle bone books, etc. The dynamic of Yin Ruins continues to update.

CCTV's cultural and entertainment programs, "Ancient Books of China" and "National Treasures", all came to Yin Ruins of the World Cultural Heritage to shoot stories about the Shang Dynasty and oracle bone inscriptions. The cultural publicity has been attracting the attention of more and more people to Yin Ruins, indirectly promoting the economic development.

The Product of the Economy of the Museum of Chinese Characters Professor Chen Nan of Tsinghua University has a lot of research on oracle bone inscriptions. He has created oracle bone inscriptions and cultural and creative products, and has written the book Rhythm Design, Chinese Character Art Design View and Ninety-two Methods of Design Interpretation on the Reconstruction of Oracle Bone Inscriptions. Many of the oracle bone inscriptions recreated by Professor Chen Nan have been displayed in the Chinese Character Museum.

Several streets in Anyang City have the landscape of oracle street lamps. It is worth noting that there are a series of cultural and creative ice-cream that have recently emerged in China - Yaniu Fangzun, A Piece of Oracle Bone Inscriptions, and The Word "Wen" in Oracle Bone Inscriptions.

The author has a friend who works here in the Cultural and Creative Products Department of the Chinese Character Museum. The author understands the first-hand Oracle cultural and creative product information. The state continues to invest in the improvement of the Museum of Chinese Characters and Yin Ruins.

With Yin Ruins as the postcard to understand Anyang, the economy of Anyang has developed various economic forms around Oracle, which also drives economic development.

Political Stability, Cultural Integration and Economic Development.

Political anthropology is mentioned on page 645 of Encyclopedia of Social and Cultural Anthropology, and political consumption science on its page 653. The discussion of anthropological political economics provides several overlapping genealogies (Rose berry, 1988; Vincent, 1990; Moore, 1993). However, it has been agreed that the political and economic juxtaposition came from the 18th century thinker James Stewart's invention of the concept of capitalism: The concept of what kind the economy belongs to is in a family while the political economy is in a country. The nation-state has become an actor in the world drama. In modern times, this phenomenon can be explained by political economics. Political economy is the general name of the economic discipline. In a broad sense, it is a discipline that studies economic activities, relations and laws such as social production, capital, circulation, exchange, distribution and consumption. Marx stresses that political economics, as an independent science, having come into being in the period of workshop handicraft industry, only examines the social division of labor from the perspective of the division of labor in the workshop handicraft industry and regards the social division of labor as a means to produce more goods with the same amount of labor, thus making goods cheap and accelerating capital accumulation.

The argument of the Chinese government and archaeological policy and practice is closely related to politics, economy and culture, which in this article refers to the process from the self-identity construction of the Oracle culture to the use of the past cultural values, and the application of the research objectives. The third point is the construction of the research identity of Yin Ruins of the World Cultural Heritage and the Museum of Chinese Characters to the value utilization. The political stability and the support of the Chinese leadership has promoted the economic development. This study has important guiding significance for the Oracle in Anyang, China in the academic community. The designed research can be used as a research model to study other human cultural phenomena in the context of modernization around the world. Importantly, the research can support China's policy utilization of ancient culture development at the local and national levels.

9.7 World Cultural Heritage

It in the article mainly refers to the world cultural heritage "Yin Ruins" approved by the United Nations Educational, Scientific and Cultural

Organization (on July 13, 2006, Yin Ruins in Anyang, Henan Province "applied for the World Heritage" successfully, and was listed in the "World Heritage List" as a world cultural heritage) - the main area of the author's field investigation. This term appears in the fourth point of the author's research goal, from the research identity construction of the "World Cultural Heritage" Yin Ruins and the Museum of Chinese Characters to the value utilization.

World Cultural Heritage is a professional term for an international convention initiated by the United Nations and implemented by the United Nations Educational, Scientific and Cultural Organization. It aims to preserve natural or cultural sites of outstanding universal value to mankind all over the world. World cultural heritage belongs to the category of world heritage and is the highest level of cultural protection and inheritance. Non-governmental organizations such as the International Committee on Cultural Monuments and Historic Sites, as a cooperative organization of UNESCO, participate in the selection, management and protection of world heritage.

In 1972, UNESCO adopted the Convention on the Protection of the World Cultural and Natural Heritage in Paris, the headquarters of the World Cultural Heritage, and established the UNESCO World Heritage Committee. Its purpose is to promote cooperation between countries and peoples, and make positive contributions to the rational protection and restoration of the common heritage of all mankind. Since the People's Republic of China joined the list of parties to the Convention on the Protection of the World Cultural and Natural Heritage on December 12, 1985, as of July 2021, China has 56 world cultural and natural heritage items listed in the World Heritage List, including 38 world cultural heritage items, 4 world cultural and natural dual heritage items, and 14 world natural heritage items.

The heritage classification of the World Cultural Heritage specifically refers to "tangible" cultural heritage, which is completely different from "intangible cultural heritage" of UNESCO. World cultural heritage mainly includes cultural relics: buildings, stele carvings and paintings of outstanding universal value from the perspective of history, art or science, as well as inscriptions, caves and their complexes with archaeological elements or structures.

According to the Convention, those belonging to one of the following categories can be listed as cultural heritage, the building group should be from the perspective of history, art or science a single or connected building group with outstanding universal value in terms of architectural style, uniform distribution or combination with environmental scenery, and the sites should be from the perspective of history, aesthetics, ethnology or anthropology man-made works or common masterpieces of human and nature and archaeological sites with outstanding universal value.

Robert F. Murphy wrote in Section 2 Cultural History and Section 3 Cultural Areas of Chapter 9 The Gradually Revealed World in the book "Culture and Social Anthropology" as follows.

Cultural History: Whether a cultural project is the result of the infiltration of foreign culture or the product of its own independent invention is very important for those who pay attention to historical heritage, and also for those who use comparative research methods, and it is certain that more than 90% of the content in all cultures first appeared in the form of cultural infiltration.

Cultural Zone: Foreign cultural projects have been interpreted and synthesized into new cultural features, which enables the society to absorb culture from its neighbors while maintaining its own characteristics and cultural consistency. The scope of such changes has narrowed, and the possibility of conflicts with cultural traditions has also decreased. However, in a long period of time, due to the role of cultural infiltration, the neighboring cultures will tend to be more and more similar, which leads to the formation of cultural similar areas, also known as "cultural areas". In the cultural zone, although the constituent societies are different, they have some prominent universal characteristics. The analysis of cultural areas shows that there are many other reasons for the formation of cultural areas besides cultural infiltration.

Robert F. Murphy said that the two arguments of "cultural history" and "cultural area" are not in conflict, but are a connecting link between the preceding and the following. The declaration of world cultural heritage is actually a fusion of Chinese and Western ideas, which appears in the form of cultural infiltration. In the early stage of reform and opening up, in 1972, the United Nations Educational, Scientific and Cultural Organization (UNESCO) adopted the Convention for the Protection of World Cultural and Natural Heritage, which aims to protect cultural and natural heritage of outstanding universal value to all mankind. After the reform and opening up, China formally acceded to the Convention in 1985. "This means that the work of cultural relics is a field in which China is at the forefront of the international community after the reform and opening up. Cultural infiltration in cultural history is actually the ideological infiltration of UNESCO to protect the world cultural heritage. Thus, Yin Ruins successfully applied for the World Cultural Heritage on July 13, 2006, and Anyang also built the Museum of Chinese Characters. This is the form of cultural infiltration in cultural history.

After the reform and opening up, China in political, economic and cultural aspects has developed rapidly. The successful declaration of the World Cultural Heritage Yin Ruins has also led to the development of the small city Anyang. Based on the above description of cultural zone, foreign cultural projects in this zone have been interpreted and synthesized into new cultural features, which enables the society to absorb culture from its neighbors while maintaining its own characteristics and cultural consistency and as a result of cultural infiltration, it has become a cultural area. In fact, the cultural area has its uniqueness and universality. In the 1970s, the idea of UNESCO in protecting the world cultural heritage (which can become a foreign cultural project) permeated. The oracle bone inscription was found in Xiaotun Village, Anyang City. Xiaotun Village was the site of the capital city of the Shang Dynasty. Modern people rebuilt Yin Ruins on the Shang Dynasty ruins through the self-identity construction of the oracle bone inscription. With the support of the Chinese government and its people, Yin Ruins was successfully declared as the World Cultural Heritage on July 13, 2006, through a series of processes related to politics, economy and culture. All parties supported Yin Ruins to become the World Cultural Heritage. The uniqueness of the cultural area is that Yin Ruins, the world cultural heritage, is the site of the Shang Dynasty palace. At the same time, China's earliest written oracle bone inscriptions were unearthed here. The universality of the cultural area is that many of China's world cultural and natural heritage have been successfully declared, which has brought political, economic and cultural development, political stability, economic development and cultural integration to the cities where the world

cultural heritage is located. In the cultural area Yin Ruins, the world cultural heritage, the oracle bone inscription culture is the focus of the author's research. The author, a native of Anyang City, is a teacher of a university in Anyang, Henan Province. The author also combines Oracle culture with design in scientific research, and directly and indirectly teaches students theoretical and practical knowledge about Oracle, which also expands cultural knowledge.

Yin Ruins, the world cultural heritage, is an important area for the author's field study. In fact, it is also the product of the process from the construction of Oracle's self-identity to the use of its culture. The construction of Oracle's self-identity and the use of its past heritage value, taking the modern society as the background, the successful application of Yin Ruins as a world cultural heritage and the establishment of the Museum of Chinese Characters in cooperation with the application for the World Heritage, are also the material proof of the construction of Oracle's self-identity.

10. Benefits of Research

10.1 Benefit to the Academic Circle

Academic Expectation: on the basis of summarizing the oracle bone inscriptions in Anyang, China, the author analyzes the self-identification, inheritance, and utilization of the above concepts. Once my research is successful, it will greatly benefit the academic circle of Chinese ancient culture research and oracle bone inscriptions. The inclusion of the modern problems arising from Anyang City and oracle bone inscriptions in China's present society into this research model will be of great significance to the international academic community.

In addition, the research structure can be used as a model to study the relationship between other ancient cultures and arts in the world.

10.2 Beneficial to the Development of Oracle Bone Inscriptions And Improve People's Understanding of Anyang Oracle Bone Inscriptions Culture in Henan Province.

In my opinion, oracle bone inscriptions are not only an ancient writing, but also a world cultural heritage Yin Ruins and a museum of Chinese characters have been built on. It should be further studied to help people in modern society find themselves. I would like to discuss the deep meaning of oracle bone inscriptions under the influence of global modernity in terms of the construction of their self-identity and the use of modern values inherited from the past. Therefore, to inherit and utilize ancient culture and protect the world cultural heritage, we should not only focus on technology and form, but also explore new ways and means for better development. Henan is one of the birthplaces of the Central Plain Culture. Henan is located in the unique geographical position of the middle and lower reaches of the Yellow River, and is also one of the birthplaces of ancient Chinese civilization. With a long history and numerous cultural relics, Henan accounts for half of the eight ancient capital cities in China, including Anyang. Therefore, more people should know about the oracle bone inscriptions. In addition, the author's hometown is Anyang, where oracle bone inscriptions were found. Under the background of modern society, the author tries to achieve the inheritance and value utilization of oracle bone inscriptions through the construction of oracle bone inscriptions' self-identity.

10.3 Beneficial to carry forward the oracle bone inscriptions culture in Anyang, Henan Province, China.

From the perspective of anthropology, sociology, psychology, etc., the researcher reexamines the context of modern Chinese society, and tries to explore the relationship between oracle bone inscriptions and modern people at a deeper level on the basis of previous research results. This is not only conducive to the sustainable development of the environment, but also conducive to the revival of local traditional culture, and more conducive to the academic community to view traditional culture in a clearer perspective.

11. Draft of Research Structure

There are 6 chapters in this research as follows.

Chapter 1: Introduction

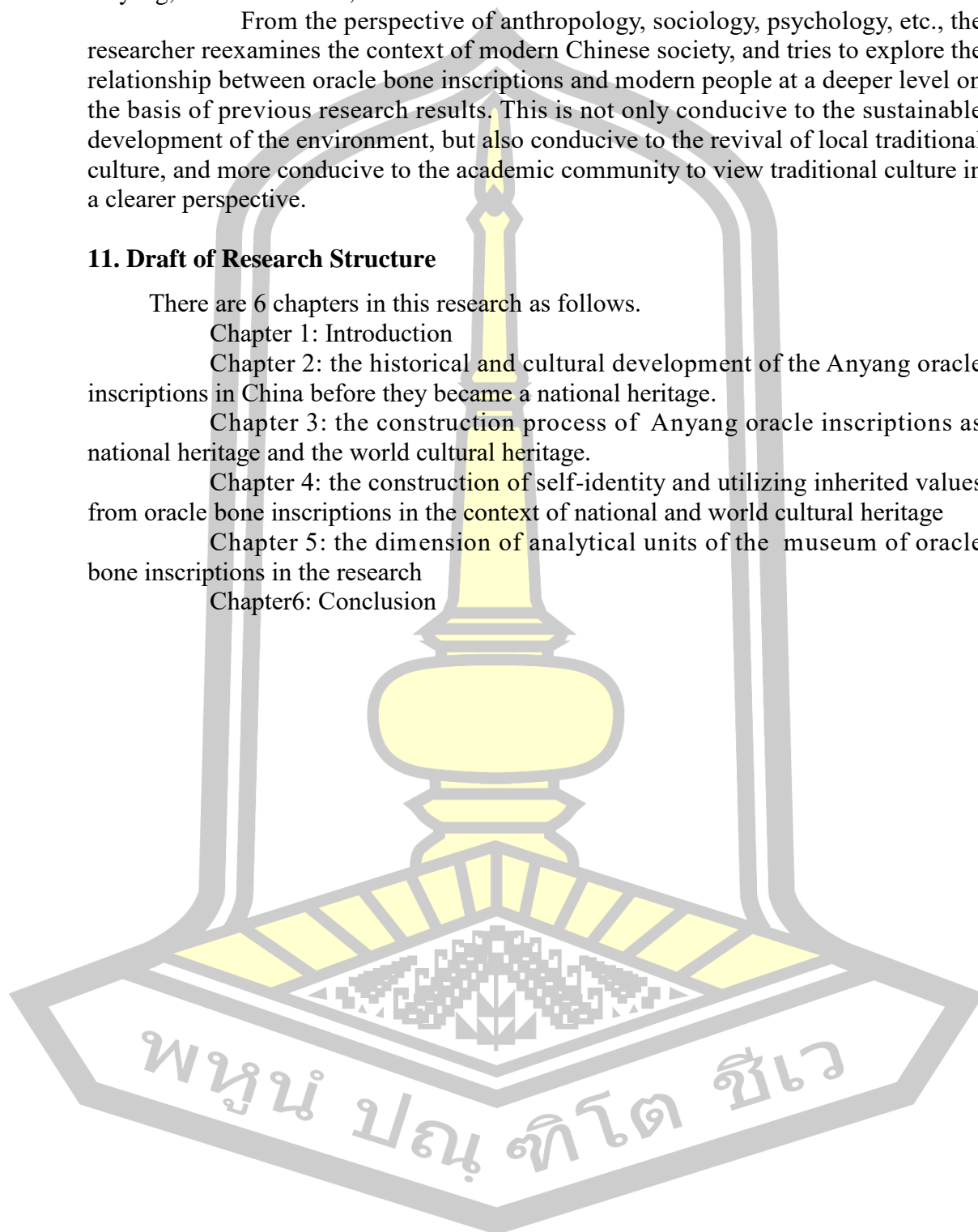
Chapter 2: the historical and cultural development of the Anyang oracle inscriptions in China before they became a national heritage.

Chapter 3: the construction process of Anyang oracle inscriptions as national heritage and the world cultural heritage.

Chapter 4: the construction of self-identity and utilizing inherited values from oracle bone inscriptions in the context of national and world cultural heritage

Chapter 5: the dimension of analytical units of the museum of oracle bone inscriptions in the research

Chapter 6: Conclusion



CHAPTER II

Anyang Oracle Inscriptions in China: Historical and Cultural Development before National Heritage

Introduction

This chapter discusses the historical and cultural development of oracle bones in Anyang, Henan Province before they became national heritage. The introduction is divided into two parts: Part 1, an overview of the discovery of oracle bones, the role and social significance of oracle bones in the development of Chinese culture in the Shang Dynasty, including the discovery of oracle bones in the late Qing Dynasty, the physical space of Anyang, the sacrificial role of oracle bones in the Shang Dynasty and the characteristics of sacrificial writing, and local wisdom. Part 2 tells the transformation of oracle bones from the cultural value of the Shang Dynasty to the development of cultural value before they became national heritage in modern Chinese society, the social process from their discovery in the late Qing Dynasty to modern Chinese society, the researchers and discoverers of oracle bones in modern times, and the process of being pushed onto the world stage. It paved the way for oracle bones to become a national heritage and be successfully selected into the Memory of the World Register.

Part 1: The Discovery of Oracle Bone Inscriptions Reflects the Role and Social Significance of Oracle Bone Inscriptions in the Cultural Development of China's Shang Dynasty

1.1 Oracle Bone Inscriptions were Discovered in the late Qing Dynasty (1840-1912)

1) The time, place, people, and events of Oracle's discovered

Oracle bone inscriptions appeared in the late Shang Dynasty and have a history of more than 3,000 years. They are ancient Chinese writing. Oracle bone inscriptions are a kind of hieroglyphics, so named because they are engraved on turtle shells and animal bones. Oracle bone inscriptions can also be called "deed inscriptions", "oracle bone inscriptions", "Yinxu inscriptions" or "tortoise shell and animal bone inscriptions". It mainly refers to the words carved on tortoise shells or animal bones by Wang Shi in the late Shang Dynasty of China for divination and recording events. It is the earliest systematic carrier of Shang Dynasty writing in China and East Asia (Niu Jianjun. 2014).

Oracle bone inscriptions were discovered at the end of the 19th century. At that time, farmers in Xiaotun Village, northwest of Anyang, Henan Province, sold the tortoise shells and animal bones they occasionally picked up as Chinese medicinal materials. Some scholars recognized ancient writings on them and began to search for them. Soon paleographers determined that it was written by the Shang Dynasty, and then analyzed the area and concluded that Xiaotun Village is the Yin Ruins, the ruins of the capital of the Yin and Shang Dynasties mentioned in

ancient books. In the autumn of the 25th year of the reign of Emperor Guangxu of the Qing Dynasty (1899 AD), Wang Yirong (1845-1900), a Beijing official, contracted malaria. Someone was sent to buy Chinese medicine, which is called dragon bone, and has some symbols carved on it. After research, it was found that it was oracle bone inscriptions, so Wang Yirong was called the father of oracle bone inscriptions.



Figure 2 "Oracle Bone Inscriptions" Oracle bone inscriptions, also known as "deeds", "oracle bone inscriptions", "Yinxu characters" or "tortoise shell and animal bone inscriptions", are the earliest mature writing system discovered in China so far. They are the source of Chinese characters and the source of Chinese characters. The root of excellent traditional culture. The late Shang Dynasty is represented by the Yin Ruins in Anyang. Source: Retouched and photographed by the author, October 15, 2021.

2)The divination role of oracle bones in the Shang Dynasty

Oracle bone inscriptions are inscriptions carved on tortoise shells and animal bones by the rulers of the late Shang Dynasty for divination and recording events. Judging from the oracle materials that have been discovered, it can be said that oracle bone inscriptions are already a very developed and mature writing. The system has become relatively complete and mature, and a considerable number of characters have been discovered. The number of oracle bone characters currently seen has reached more than 5,000. Based on this, it can be inferred that the oracle bone characters actually used in the Shang Dynasty should far exceed this number.

The royal family and aristocrats of the Shang Dynasty sought divination from gods on everything from national affairs to private life, such as sacrifices, climate, harvest, conquests, hunting, illness, childbirth, going out, etc., to learn about good or bad luck

and decide their actions. Divination became a major event in the country's political life, and the imperial court set up specialized agencies and diviners. The oracle bones with inscriptions are preserved in national archives and piled in cellars (Niu Jianjun. 2014).

Therefore, the inscriptions on oracle bones have become the first-hand material for studying the history of the Shang Dynasty. They reflect all aspects of social life from 1300 BC to 1000 BC. The rulers of the Shang Dynasty were very superstitious, such as whether there would be a disaster within ten days, whether it would rain, whether there would be a good harvest of crops, whether the war would be won, which sacrifices should be made to ghosts and gods, and whether fertility, disease, etc. Divination is needed to understand the will of ghosts and gods and the good or bad luck of events. The materials used for divination are mainly the plastron and carapace of tortoises and the shoulder blades of cattle. Usually, some small holes are dug or drilled on the back of the oracle bones that are to be used for divination. Such small holes are called "drilling" by oracle bone scientists. During divination, these small pits were heated to create cracks on the surface of the oracle bones. This kind of crack is called a "sign". The word "divination" in oracle bone inscriptions for divination looks like an omen. People who engage in divination judge good or bad fortune based on the various shapes of divination signs.

"Book of Rites·Biaoji" records: "The people of Yin respected the gods and led the people to serve the gods. They put ghosts first and then etiquette." It is known that during the Yin and Shang Dynasties, kings used oracle bones to perform divination and pray to ghosts and gods before handling large and small affairs. Afterward, the questions asked were engraved on the oracle bones. After the fall of the Shang Dynasty, divination gradually disappeared in the Zhou Dynasty, and its writing became gradually unknown.

Archaeological discoveries have uncovered a large number of divination bones, totaling more than 100,000 pieces. The contents are mainly divination records of the Shang royal family, and can also be seen from the clan emblems and names of many tribes. Oracle bone inscriptions contain approximately 4,000 characters, reflecting the basic composition of the written symbol system. Compared with the stereotyped ancient Chinese character symbol system established in "Shuowen Jiezi", oracle bone inscriptions already have various types of Chinese character configurations, as well as the "four types" of the traditional "Six Books", namely pictograms, meanings, meanings, and pictographs., indicating that in the late Yin and Shang Dynasties, Chinese characters represented by oracle bone inscriptions had basically established their configuration methods, and the configuration system had gradually developed and matured. It can be seen from the aspects of glyph composition, degree of symbolization, writing form, and usage function that the oracle bone inscriptions of the late Shang Dynasty are a writing symbol system that has experienced a long period of development, has a mature structure, and complete functions. A complete text sample of the mature stage system. Its glyph structure is also quite complex. The six principles that later generations summarized to constitute Chinese characters - pictogram, meaning, meaning, pretense, pictophonetic, and Zhuanzhu (also known as the "Six Books"), can all be found in oracle bone inscriptions (Song Zhenhao. 2010)

Oracle bone inscriptions cover a wide range of issues, including sacrifices, conquests, hunting, farming, animal husbandry, social life, and ideological and cultural issues in the late Shang Dynasty. The combination of oracle bone inscriptions and documentary materials can give us a deeper understanding of the agriculture, social structure, ideology, and culture of the Shang Dynasty.

Oracle bone inscriptions are named after being engraved and written on tortoise shells and animal bones. They are handwriting circulated by the Yin and Shang Dynasties. The content is an inscription that records the 270 years between Pan Geng's move to Yin and King Zhou, which is the earliest writing. The Yin and Shang Dynasties had three major characteristics, namely, trusting history, drinking alcohol, and worshiping ghosts and gods. Because of this, these tortoise shells, which determine many things such as fishing, conquest, and agriculture, can be seen again in later generations and become important materials for the study of Chinese characters. In the Shang Dynasty, fine pen and ink were already available, and the calligraphy style was thin and sharp, with the flavor of a knife's edge. Affected by the rise and fall of writing style, it can be roughly divided into five periods, which are introduced below. In the late Shang Dynasty, it took about 273 years for Pan Geng to move to Yin to King Zhou of the Shang Dynasty, and experienced 8 generations and 12 kings. The oracle bone inscriptions of this period should also be divided into early and late. There are many opinions on the periodization of oracle bones in the Shang Dynasty.

Currently, the main one used is Dong Zuobin's five-period theory based on ten criteria such as lineage, title, and virginity, that is, the first period: Pan Geng, Xiao Xin, Xiao Yi, Wu Ding; the second period: Zu Geng, Zu Jia; the third period: Lin Xin, Kang Ding; the fourth period: Wu Yi, Wen Ding; the fifth period: Emperor Yi, Emperor Xin.

Most of the contents of the oracle bone inscriptions are records of divination by the Yin and Shang royal families. Most people in the Shang Dynasty were superstitious about ghosts and gods, and they had to ask divination for both big and small things. Therefore, the contents of oracle bone inscriptions can provide a vague understanding of the living conditions of the people of the Shang Dynasty, and can also learn about the historical development of the Shang Dynasty. The shapes of oracle bone inscriptions are very close to those of ancient buildings. It can be said that architectural records are also a major origin of oracle bone inscriptions. From the many glyphs related to architecture in oracle bone inscriptions, we can understand the structural form and development of ancient Chinese architecture.

In October 2017, Oracle was selected for the Memory of the World Register. As of November 2022, a total of about 150,000 pieces of oracle bone inscriptions have been discovered in China, and more than 35,000 pieces have been excavated by scientific archaeology. The number of individual characters has exceeded 4,000. The oracle bone inscriptions cover a wide range of content, including the Shang Dynasty. In the later period, there were many issues such as sacrifice, conquest, hunting, farming, animal husbandry, social life, ideology, and culture. The combination of oracle bone inscriptions and documentary materials can give us a deeper understanding of the agriculture, social structure, ideology, and culture of the

Shang Dynasty. Therefore, oracle bone inscriptions are the most important historical materials for historical scholars to study the history of the Shang Dynasty.

1.2 The Physical Space of the Area where the Oracle was Discovered

1) Discover the convenient geographical area of Anyang

The oracle bone inscriptions were discovered in Anyang, which was also the site of the capital of the Shang Dynasty. The emergence of oracle bone inscriptions brought back the history of the Yin and Shang Dynasties in Anyang. In addition to Anyang being the capital site of the late Shang Dynasty, the relationship between Oracle Bone Inscriptions and the Shang Dynasty in Anyang is also an important cultural and historical memory of the region and a cultural heritage that cannot be replicated elsewhere. Anyang City is located in the northernmost part of Henan Province, with geographical coordinates of $35^{\circ}41' \sim 36^{\circ}21'$ north latitude and $113^{\circ}38' \sim 114^{\circ}59'$ east longitude. Anyang City is a prefecture-level city under the jurisdiction of Henan Province. It was known as Yin, Ye City, etc. in ancient times. It is located in the northernmost part of Henan Province. It is located at the junction of Henan, Shanxi, and Hebei provinces. It is the junction area and regional central city of Henan, Shanxi, and Hebei. The city in the Beijing-Tianjin-Hebei coordinated development zone borders Puyang City to the east, Changzhi City to the west, Hebi City and Xinxiang City to the south, and Handan City to the north, with a total area of 7,413 square kilometers.

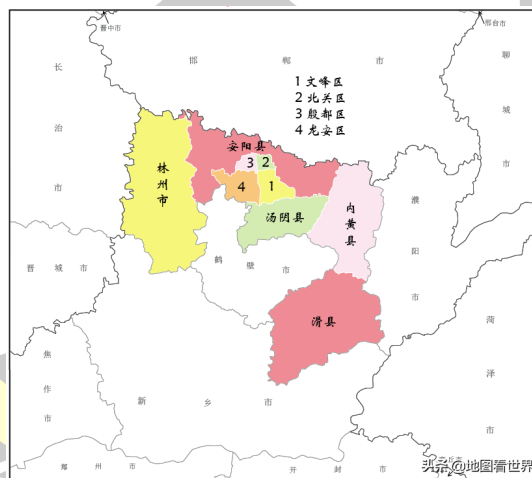


Figure 3 "Anyang" area map. As can be seen from the picture, Anyang is located at the junction of Henan Province, Shanxi Province, and Hebei Province. It is the junction area and regional central city of Henan Province, Shanxi Province and Hebei province. Source: Sohu Map <https://www.sohu.com/> (Accessed on January 12, 2022)

2)The long history of Anyang, the place of discovery, and the history of moving the capital to Anyang in the mid-Shang Dynasty

As early as 25,000 years ago in the Late Paleolithic Age, ancestors lived here. In the Xia Dynasty, Yinjia (also known as Kongjia) came to the throne and established his capital in Xihe. In the Shang Dynasty, around 1300 BC, Shang King Pan Geng also moved the capital to the edge of the alluvial fans of the Zhang River and Huan River at the foothills of the Taihang Mountains, which was historically known as Pan Geng's move to Yin. Shang King Pan Geng moved his capital here, and after eight generations and twelve kings for 255 years, he created the glorious Yin and Shang civilization of China. The oracle bone inscriptions discovered in the Yin Ruins are the ancestor of Chinese writing and are in the same vein as modern Chinese characters. They are also one of the three major ancient writings in the world and have made great contributions to the development of Chinese civilization and even world civilization.

In the 14th year of Pan Geng, Pan Geng, the 19th monarch of the Shang Dynasty, moved his capital to Beimeng (now Anyang, Henan) and changed the name of "Beimeng" to "Yin". In the fifteenth year of Pan Geng's reign, the construction of the Yin capital began. (1) From Pan Geng's move to Yin to the fall of Emperor Xin in 1046 BC, there were Pan Geng, Xiao Xin, Xiao Yi, Wu Ding, Zu Geng, Zu Jia, Lin Xin, Kang Ding, Wu Yi, Wen Ding, Emperor B. Emperor Xin, a total of 8 generations and 12 kings ruled for 273 years. Yin has always been the political, economic, cultural and military center of China in the middle and late Shang Dynasty.

Wang Yirong, the father of oracle bone inscriptions, and scholars who studied oracle bone inscriptions determined that the oracle bone inscriptions found in the Yin Ruins in Anyang, therefore, the discovery of oracle bone inscriptions reflected the social and humanities of the middle and late Shang Dynasty at that time.



Figure 4 The "World Cultural Heritage Yin Ruins" is the site where oracle bone inscriptions were discovered and is a heritage of the capital of the Shang Dynasty. It is located in the Xiaotun Village area of Anyang City, Henan Province, China.

Source: Jiao Pu, July 15, 2021, photography

3)The divination function of the oracle bones in Anyang, where they were discovered, reflects the social culture, politics, and economy of the Shang Dynasty.

A. Through the study of oracle bone inscriptions, understand the social system, the power structure of the rulers, and the living conditions of the people during the Shang Dynasty (Dong Zuobin, & Dong Min (Eds.). 2015).

First of all, oracle bone inscriptions present us with the political structure of the Shang Dynasty. It records the names, titles, and lineage relationships of the Shang Dynasty monarchs, and reveals the hereditary system of monarchs and the rules of throne succession. It is inferred that the ruling system of the Shang Dynasty was a feudal system with royal power as the core, which is of great significance for understanding the development trajectory of China's feudal society. Through the study of the oracle bones of the Yin Ruins, it can be generally determined that the Shang Dynasty was composed of areas directly ruled by merchants and countries and ethnic groups that submitted to the rule of merchants. There were internal and external subordination. There was a clear family and patriarchal system in the Shang Dynasty, and social classes had been formed. The Shang Dynasty had relatively complete criminal law, prisons, military, and other systems, which were the most important state machinery.

Secondly, oracle bone inscriptions also provide us with clues to the social and economic conditions during the Shang Dynasty. Oracle bone inscriptions record information on harvests, disasters, tributes, transactions, and agricultural production. These records help us understand the agricultural methods, industrial organization, trade activities and other economic phenomena at that time. For example, some oracle bone inscriptions record the quantities and types of production and trade, as well as the production and distribution of craft products. This information reveals to us the economic conditions and social division of labor during the Shang Dynasty, and has important reference value for studying the origin and evolution of Chinese civilization.

In addition, oracle bone inscriptions also reveal religious beliefs and sacrificial activities during the Shang Dynasty. In oracle bone inscriptions, we can find many records related to sacrifice, such as the object of sacrifice, the purpose of sacrifice, and the method of sacrifice. There is a lot of information about sacrifices, which reflects that there were certain etiquette systems to follow for religious sacrifices in the Shang Dynasty. The contents of the Shang king's prayers to God included various aspects of national affairs such as weather, harvest, war, and city construction. They also worshiped natural gods, but the largest number of expressions were the worship of ancestors. With the development of the Shang Dynasty, sacrificial methods and ritual processes gradually enriched over time. The court rituals for foreign servants to meet the King of Shang and the courtesy for the King of Shang to receive foreign servants are also developing. In addition, Dasou rites for training the army, farming rites for agricultural production, and education rites for schools are all recorded in oracle bone inscriptions.

Oracle bone inscriptions show that the religious system of the Shang Dynasty centered on ancestor worship, with the monarch as the main organizer and participant of sacrificial rituals. Through the study of these records, we can

understand the Shang Dynasty people's awe and belief in religious rituals, as well as their role in social and political life.

Finally, oracle bone inscriptions also reflect the social and cultural features of the Shang Dynasty. Some oracle bone inscriptions record the names, birth dates, marriage relationships, and other personal information of the people of the Shang Dynasty. They also record people's living customs, medical knowledge, myths and legends, etc. This information helps us have a more comprehensive understanding of social life, people's way of thinking, and the cultural traditions of the time during the Shang Dynasty. In short, the oracle bone inscriptions of the Shang Dynasty are an important basis for our study of the origins of Chinese feudal society and Chinese civilization. Through the study of oracle bone inscriptions, we can restore the historical appearance of the Shang Dynasty and gain an in-depth understanding of the actual situation in various aspects such as politics, society, religion, and economy. Oracle bone inscriptions not only provide us with direct records of historical facts but also reveal the driving force and direction of social changes during the Shang Dynasty, which is of great value for understanding the origin and evolution of Chinese civilization.

B. By interpreting oracle bone inscriptions, we can understand the living customs, religious beliefs, social structure, etc. of ancient people, which provides us with unique historical insights.

First of all, oracle bone inscriptions reflect the relationship between monarchs and ministers in ancient society. In oracle bone inscriptions, we can find records of orders and agreements between the monarch and his subjects. These records reveal the governing system of the Shang Dynasty and the roles and relationships between the monarch and his subjects. For example, some oracle bone inscriptions record the orders issued by the monarch and the execution of the orders by the court officials. Understand the power relationship, loyalty, and hierarchy between the rulers and the ruled in ancient society, and then infer the political structure of the Shang Dynasty society and the operating mechanism of the monarch-minister system (Dong Zuobin, & Dong Min (Eds.). 2015).

Secondly, oracle bone inscriptions reveal the religious beliefs and sacrificial activities of ancient society. In oracle bone inscriptions, we can find a large number of records related to sacrifices, such as the objects of sacrifice, the purpose of sacrifice, and the cruel methods of sacrifice. These records show that the people of the Shang Dynasty attached great importance to and worshiped sacrificial activities, as well as their belief in ancestors, gods, and natural forces. In oracle bones, we can find records about agricultural production, trade, handicrafts, and hunting. These texts reflect the production organization, division of labor, and economic activities during the Shang Dynasty. Agriculture was the main production sector of the Shang Dynasty. The rulers of the Shang Dynasty attached great importance to agricultural production. The kings of the Shang Dynasty often prayed to the gods for good harvests and inquired about the causes of crop disasters. For example, "Qi Shou Nian" appeared many times in oracle bone inscriptions (can obtain Is there a good harvest?) question.

The agricultural production technology of the Shang Dynasty was ahead of the world's agricultural technology at that time, and there were rich varieties of crops. The grains of later generations - millet (millet), broomcorn millet,

wheat, rice, and beans were all available, and crops were differentiated into sticky and non-stick varieties. Oracle bone inscriptions also record the process of agricultural production in the Shang Dynasty, from the selection of cultivated land to harvest and storage, which are all reflected in the oracle bone inscriptions. For example, some oracle bone inscriptions record agricultural production seasons, farming tools, production results, and other information.

Thirdly, by interpreting these texts, we can understand the agricultural technology of ancient society, the working methods of farmers, the planting and harvesting of crops, etc. These insights allow us to understand the economic conditions, social division of labor, and lifestyle during the Shang Dynasty, thereby better grasping the socioeconomic outlook of ancient society.

C. It can reveal information about the system, culture, geography, and other aspects of the Shang Dynasty, and provide important clues for archaeological research.

First of all, the content recorded in Oracle bone inscriptions involves various aspects, including politics, religion, history, social economy, etc. Through the detailed interpretation and analysis of oracle bone inscriptions, we can understand the situation in different fields during the Shang Dynasty, such as governance mechanisms, government organizations, social hierarchies, religious beliefs, agricultural production, trade, etc. These written records provide important historical information. It provides a physical basis for our understanding of the social system and cultural features of the Shang Dynasty.

Secondly, the location and distribution of oracle bone inscriptions also provide important clues for archaeological research. Based on the location and distribution of oracle bone inscriptions, archaeologists can speculate on the political center, economic key areas, and cultural exchange centers of the Shang Dynasty. Through the investigation and research of the places where oracle bone inscriptions were unearthed, we can understand the administrative management, population distribution, economic conditions, etc. of various places during the Shang Dynasty. These clues help archaeologists understand the social structure and geographical distribution of the Shang Dynasty, and provide guidance for archaeological excavation and research. The discovery of the oracle bone inscriptions at the Yin Ruins provides the most reliable first-hand information for the study of the Shang Dynasty calendar. Merchants have been able to accurately record solar eclipses, lunar eclipses and stars, and have a certain understanding of other astronomical phenomena. The merchant number system has become relatively developed, and the largest number has reached 30,000 (Dong Zuobin, & Dong Min(Eds.). 2015).

In short, the discovery and research of oracle bone inscriptions have provided important physical data for archeology. By analyzing the content and location of the oracle bone inscriptions, archaeologists can understand information about the system, culture, geography, and other aspects of the Shang Dynasty, which provides important clues for archaeological research. The combined study of oracle bone inscriptions and archaeological excavations gives us a deeper understanding of the society, economy, culture, and other aspects of the Shang Dynasty. It provides valuable information and evidence for the reconstruction of ancient history (Dong Zuobin, & Dong Min(Eds.). 2015).

1.3 Oracle, an Art form of Divination and Sacrificial Writing in the Shang Dynasty

Oracle bone inscriptions are the earliest systematic carrier of Shang Dynasty writing in China and East Asia. The shapes of oracle bone inscriptions are very close to those of ancient buildings. It can be said that construction equipment is also a major origin of oracle bone inscriptions. From the many glyphs related to architecture in oracle bone inscriptions, we can understand the structural form and development of ancient Chinese architecture. Oracle bone inscriptions have a history of more than 3,000 years. They are not only the earliest and systematic materials for studying the origin of Chinese characters but also an important asset for studying oracle bone calligraphy.

The structure of the content recorded in oracle bone inscriptions:

Oracle's divination flow chart:



Figure 5 Oracle divination flow chart: Step 1: Preparation stage. This stage is the stage of preparing the oracle bone materials and killing the turtle. Step 2: Drill the oracle bone. The third step: burn the oracle bones. Step 4: Interpret the omen pattern. The fortune teller will interpret the omen patterns according to the different directions in which they crack and determine good or bad luck. Source:

[https://www.51wendang.com/Courseware/Introduction Archaeological Documents 2010ppt](https://www.51wendang.com/Courseware/Introduction%20Archaeological%20Documents%2010ppt). (Accessed on September 27, 2023)

(1) The processed and scraped tortoise shells and animal bones are kept by the specially responsible fortune teller. The oracle bones were engraved on their edges with narrative words describing the origin and storage conditions of these oracle bones, which are called "notes and inscriptions";

(2) When fortune-telling, the diviner uses a burning redbud wood pillar to burn and drill into the nest groove, causing cracks in the shape of "divination" to appear on the front of the bone. This type of crack is called "divination omen" and is based on the inference. Divination asks the basis of good or bad things. Under the earlier oracle bone divination signs, the numbers in the order of divination are engraved. These numbers are also called "Omen Sequence";

Specific process: Step 1: Preparation stage. This stage is the stage of preparing oracle bone materials. Killing turtles. Generally, the time to kill turtles is spring. Before killing turtles, there is a ceremony to be held to offer sacrifices to the turtles to seek forgiveness. The blood of the animals killed is often used to offer sacrifices to the turtles. After killing the turtles, remove the internal organs, blood and flesh, and then separate the carapace and plastron, and remove the protruding part of the plastron edge to make the plastron straight. The carapace of large turtles is also sawed in the middle. It feels like a bloody and cruel scene.

The second step: drilling and chiseling the oracle bones. Generally speaking, oracle bones are thick. It is difficult to achieve the regular patterns that people expect if they are simply burned. Therefore, our ancestors first drilled holes on the back of the oracle bones to make them thinner. The drilling of holes is very particular. A group of two holes is in the shape of a "丁". One is a round hole drilled, and the other is a spindle-shaped hole dug with a chisel. The depth is limited to not penetrating. Each group of holes can be burned once. The number of holes drilled on each oracle bone is not fixed, ranging from dozens to one or two hundred. After processing, it is handed over to a special person to store and store for divination.

The third step: burning the oracle bones. After the holes in the oracle bones are burned by a red-hot log rotating in the hole, the front side will crack and the cracks of the word "卜" will appear. This is the so-called "兆纹". When the ancestors burned the oracle bones, they would pray and state the things they wanted to divine. However, we now do not know how the ancestors interpreted the 兆纹 that had no obvious difference.

Step 4: Interpret the pattern. This is the last step and the most critical one. The fortune teller will interpret the pattern according to the direction of the cracks and determine whether it is good or bad. In the Shang Dynasty, fortune tellers often used the method of "Duizhen" to ask about the good or bad luck of a problem from both positive and negative aspects. There is no limit to the number of times you can ask about a problem, and you can ask about it several times. A piece of oracle bone can be used to predict different things, and a thing can also be predicted by different tortoise shells. The divination inscriptions are directly engraved on the oracle bone.

(3) The main part of the oracle bone inscriptions is the inscriptions, which are the inscriptions that record the progress and results of the divination activities after the divination activities. Most of the inscriptions are on the front of the oracle bones, and some are on the back;

(4) Take the Heavenly Stems (A, Yi, Bing, Ding, Wu, Ji, Geng, Xin, Ren, Gui) and the Earthly Branches (Zi, Chou, Yin, Mao, Chen, Si, Wu, Wei, Shen, You, Xu) The stem and branch table composed of sixty stems and branches with matching names can be said to be the earliest calendar in China(Tang Jigen, & Gong Wen(Eds.). 2018).

In addition, there are some oracle bone inscriptions that were practiced by those who were learning to carve oracles at that time, which are called "Xi Ke" or "Xi Qi".

Most of the contents of the oracle bone inscriptions are records of divination by the Yin and Shang royal families. Most people in the Shang Dynasty were superstitious about ghosts and gods, and they had to ask for fortune-telling on big and small things. Some of the divination contents were about the weather, some were about farm harvests, and some were about illness and early birth of a child. Major events such as hunting, war, and sacrifices also required divination. . Therefore, the contents of oracle bone inscriptions can provide a vague understanding of the living conditions of the people of the Shang Dynasty, and can also learn about the historical development of the Shang Dynasty.

At the same time, the shapes of oracle bone inscriptions are very close to those of ancient buildings. It can be said that architectural records are also a major origin of oracle bone inscriptions. From the many glyphs related to architecture in oracle bone inscriptions, we can understand the structural form and development of ancient Chinese architecture.

The character "gao" in oracle bone inscriptions. From its glyph shape, it can be inferred that there was already a building built on an earthen platform in the Shang Dynasty. The lower part should be regarded as a cellar dug into the earth platform. This is a construction method after the rise of private ownership and the emergence of families. The upper part can be seen as a building with both roof and walls. The emergence of the wall was a remarkable creation in ancient China. The indoor space enclosed by walls is much taller than the one with a roof alone, which is in line with the meaning of "the tallest, the most respected"(Liu Zhao. 2019) (Xu Zhongshu. 2006) .





Figure 6 The picture above is a hand-drawn line drawing of a two-story bell tower building, which is very similar to the high character in oracle bone inscriptions. The picture below is the evolution process of the high character in oracle bone inscriptions to bronze inscriptions and small seal characters. Explain that the shapes of the oracle bone characters are similar to things in reality.

Source: <https://www.bilibili.com/> (Accessed on April 5, 2023)

The word "gong" in oracle bone inscriptions. It can be seen as a house with two (or more) indoor spaces under one large roof. This is a very elegant and tall building used exclusively by the ruling class (Liu Zhao. 2019) (Xu Zhongshu. 2006).

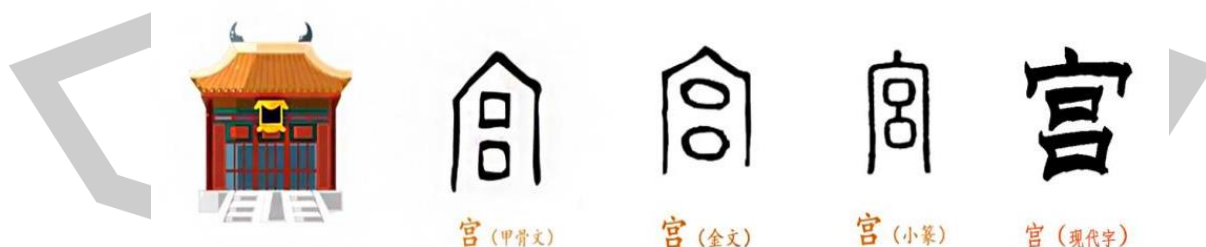


Figure 7 The first one from the left in this picture is a hand-painted colorful palace building, and the second one is an oracle-bone inscription on the palace, from oracle-bone inscriptions to bronze inscriptions, small seal script to modern inscriptions on the palace. It shows that the shapes of the oracle bone inscriptions are similar to the palace buildings in reality. Source: <https://www.bilibili.com/> (Accessed on June 5, 2023)

Structure in the development history of Oracle bone inscriptions

Oracle bone inscriptions are named after being engraved and written on tortoise shells and animal bones. They are handwriting circulated by the Yin and Shang Dynasties. The content is an inscription that records the 270 years between Pan Geng's move to Yin and King Zhou, which is the earliest writing. The Yin and Shang Dynasties had three major characteristics, namely, trusting history, drinking alcohol, and worshiping ghosts and gods. Because of this, these tortoise shells, which determine many things such as fishing, conquest, and agriculture, can be seen again in later generations and become important materials for the study of Chinese characters. In the Shang Dynasty, fine pen and ink were already available, and the calligraphy style was thin and sharp, with the flavor of a knife's edge. Affected by the rise and fall of writing style, it can be roughly divided into five periods, which are introduced below. In the late Shang Dynasty, it took about 273 years from Pan Geng to move to Yin to King Zhou of Shang Dynasty, and experienced 8 generations and 12 kings. The oracle bone inscriptions of this period should also be divided into early and late. There are many opinions on the periodization of oracle bones in the Shang Dynasty. Currently, the main one used is Dong Zuobin's five-period theory based on ten criteria such as lineage, title, and virginity, that is, the first period: Pan Geng, Xiao Xin, Xiao Yi, Wu Ding; the second period: Zu Geng, Zu Jia; the third period: Lin Xin, Kang Ding; the fourth period: Wu Yi, Wen Ding; the fifth period: Emperor Yi, Emperor Xin.

Table 1 Structure in the development history of Oracle bone inscriptions

Development History	
Development period	introduce
Majestic period	It took about a hundred years from Pan Geng to Wu Ding. Influenced by the prosperous age of Wu Ding, the calligraphy style was grand and majestic, which was the pinnacle of oracle bone calligraphy. Generally speaking, the starting strokes were round and the closing strokes were multi-pointed. The curves and straight strokes were staggered and varied. No matter fat or thin, they are all very vigorous.
Warning	From Zu Geng to Zu Jia, it was about forty years. Both of them can be regarded as conservative and wise kings. The calligraphy of this period generally inherited the style of the previous period, adhered to the conventions, and created very few new things, but it was no longer as vigorous and bold as the previous period.
Period of decadence	From Linxin to Kangding, about fourteen years. This period can be said to be the decline of the literary style of the Yin Dynasty. Although there are still many neat calligraphy styles, the paragraphs are scattered and uneven, and they are no longer so regular, but a bit childish and chaotic. In addition, there are many typos.

Peak period	From Wu Yi to Wen Ding, about seventeen years. Wen Ding was determined to restore ancient times and tried to restore the majesty of Wu Ding's era. His calligraphy style changed to a sharp and powerful style, showing the atmosphere of the ZTE. The thinner strokes have a very vigorous style.
Strict period	From Emperor Yi to Emperor Xin, it was about eighty-nine years. The calligraphy style has become more rigorous, slightly closer to that of the second issue; the length has been lengthened, but it is more rigorous, and there is no decadence or majesty. The thin handwriting on the oracle bones is also affected by the knife carving. When doing divination, "yes" or "no" is often engraved on both sides of the longitudinal line in the center of the tortoiseshell, and written from this center line to the left and right, so the two sides are symmetrical and harmonious, and have the beauty of symmetry. After the deed is carved, the large and small characters are filled in ink, or the front and back are filled in ink, which is more artistic and can be called a miracle in the history of calligraphy.

The structure of oracle bone inscriptions used by modern people

Judging from the characters on the oracle bones, they already possess the three elements of Chinese calligraphy: brushwork, word knotting, and composition. The lines he used were strict and thin, with both straight and thick strokes, and his strokes were folded in many directions, which had an impact on the pen and knife used in seal cutting in later generations. Judging from the structural font, the characters not only change, but are of different sizes, they are relatively balanced and symmetrical, and also show a stable pattern. Therefore, from the perspective of composition, although it is affected by the size and shape of the bone fragments, it still shows the carving skills and the artistic characteristics of writing. "Oracle bone calligraphy" is now popular among some calligraphers and calligraphy enthusiasts, which proves its charm.

(1) Use a pen

From the point of view of the pen, oracle bone inscriptions are carved on hard tortoise shells or animal bones with knives and carvings. Therefore, straight lines are mostly used for engraving, and curves are also formed by short straight lines. The thickness of the strokes is mostly uniform; because the starting and closing of the knife are straight, most of the lines are slightly thicker in the middle and slightly thinner at the ends, making them appear thin, solid, straight and sharp, and full of three-dimensionality.

(2) Conclusion

As far as knot characters are concerned, the shape of oracle bone inscriptions is mostly rectangular with a few squares, which has the beauty of symmetry or the beauty of the variety of one character and multiple shapes. In addition, the oracle bone inscriptions also have a structural form of combining square and circle, opening and closing, and some characters have more or less traces of pictographic pictures, showing the naivety and vividness of the initial development stage of characters.

(3) Rules and regulations

From the perspective of composition, the entire inscription is clear and the text size is well-proportioned. Although there are changes in the density of each line up and down, left and right, the whole article can maintain a lively atmosphere of flowing energy, large and small dependent on each other, corresponding left and right, and echoing from front to back. Moreover, those with a large number of words are compactly arranged throughout, giving people a dense feeling, while those with a small number of words appear sparse and ethereal. In short, they all present a simple yet romantic interest.

Oracle bone inscriptions already have various types of Chinese character configurations, as well as the "four types" of the traditional "Six Books", namely pictograms, referring to things, understanding, and pictophonetic sounds. This shows that in the late Yin and Shang Dynasties, the structure of Chinese characters represented by oracle bone inscriptions has basically been established. The form method and configuration system have gradually developed and matured. It can be seen from the aspects of glyph composition, degree of symbolization, writing form and usage function that the oracle bone inscriptions of the late Shang Dynasty are a writing symbol system that has experienced a long period of development, has a mature structure and complete functions. A complete text sample of the mature stage system. Therefore, the structure of the content recorded in oracle bone inscriptions, the structure in its development history, and the structure used by modern people all reflect the important academic value of oracle bone inscriptions.

1.4 Oracle Discovered Local Wisdom

1) Before the discovery of oracle bone inscriptions, villagers in Xiaotun Village, Anyang, in modern China regarded "oracle bones" as the "dragon bones" of medicinal materials that could cure all diseases.

It is still unclear when the oracle bone inscriptions were first unearthed. In the Yinxu area of Anyang, Henan, Shang Dynasty bronzes have been continuously discovered since the Northern Song Dynasty. It is entirely possible that oracle bones were unearthed thousands of years ago. But until the end of the Qing Dynasty, scholars of all generations did not notice the existence of oracle bone inscriptions.

Most of the oracle bone inscriptions from the late Shang Dynasty were found in Yinxu, Anyang City, Henan Province, China. Yin Ruins is a famous site from the Yin and Shang Dynasties, covering Xiaotun Village, Huayuanzhuang, Houjiazhuang and other places in the northwest of Anyang City, Henan Province. This place was once the location of the capital of the Central Dynasty in the late Yin and Shang Dynasties, so it is called Yin Ruins. These oracle bones are basically divination records of the rulers of the Shang Dynasty (Tang Jigen, & Gong Wen (Eds.). 2018).

During the reign of Emperor Guangxu of the Qing Dynasty, Wang Yirong, an antique dealer and epigrapher, was the chief academic officer (equivalent to the principal) of the Imperial Academy, the highest institution of learning at that time. Once, he saw a Chinese medicine called dragon bones, and saw words engraved on it, which made him feel very strange. He looked through the medicine residue and found a pattern that looked like words on it. So he bought all the

dragon bones and found that there were similar patterns on each piece of dragon bone. He drew these strange patterns, and after a long period of research, he was convinced that this was a kind of writing, and it was relatively complete, and it should be from the Shang Dynasty. Later, people found the place where the dragon bones were unearthed - Xiaotun Village, Anyang, Henan, where a large number of dragon bones were unearthed. (Tang Jigen, & Gong Wen (Eds.). 2018).

In the late Qing Dynasty when the oracle bone inscriptions were not recognized, Xiaotun Village in Anyang City, Henan Province was still farmland. When farmers farmed in the fields, they kept digging out ancient oracle bones. Some of them still had scratches, but they didn't know what they were, so they threw them into the river as rubble or used them to fill holes.

Dragon bone ground into a powder has the function of stopping bleeding. For example: someone was sick and had an abscess and had no money to buy medicine. He had no choice but to grind the picked oracle bones into powder and apply it to the sore. Unexpectedly, the pus on the sore surface was absorbed by the bone powder. He applied bone powder to the bleeding wound and the bleeding stopped. Bone powder also has the effect of stopping bleeding. What is even more peculiar is that after a thin piece of grass is wetted and placed horizontally on the oracle bone, the grass turns into a vertical direction. It turns out that the ancient bones have been buried underground for thousands of years and have the function of absorbing moisture. From then on he collected them and called them dragon bones. Dragon bones are the bones of ancient vertebrates. They were sold to a traditional Chinese medicine shop, and the shopkeeper paid six cents a pound for them.

Luo Zhenyu's "Huan Luo Visits Ancient Travel Notes" describes this discovery process. The article said: "The tortoise bones buried here have been discovered for more than thirty years ago, not just today. It is said that a certain surname was plowing a field in a certain year, and suddenly several bone fragments were turned up with the soil. When I looked at them, there were carvings and paintings on them. I don't know what the Yin color is. There are many buried things in the soil in the north. Every time I work, I may find something strange, and I will dig there and often find bronzes, ancient springs, ancient mirrors, etc. I get a good price and ancient bones are grinded into powder and then cut with a knife, so they are purchased in drug stores and can be purchased for a pound. For those with strong bones, they are also purchased for carvings. Villagers excavate them everywhere during their spare time, and they pick out the big ones and sell them. If the buyer does not take the inscription, he will cut it with a shovel and sell it." From this, people think that maybe it was the farmers in Xiaotun Village who first discovered the oracle bones. However, these farmers did not know the true value of the oracle bones and just sold them. It is sold as "keel" in pharmacies.

"Dragon bones" have become a livelihood for Xiaotun villagers. Most villagers collect "dragon bones" during their leisure time. The broken pieces are beaten into fine powder with a steel file and used as knife-tip medicine to treat wounds and bleeding. Usually, you set up street stalls at temple fairs, and the prices are fixed, so you can follow the market. Sometimes it's like selling rat poison, just sell it if you give it money. The larger bone fragments are gathered together and sold to Chinese medicine shops in the city for six cents per catty. When encountering bones with carvings on them, they don't think it's strange and think they are natural.

However, drug stores don't like to accept them, so villagers use knives and files to erase or scrape off the carvings. Later, drug stores saw more of them, so they bought them without scraping. The drug store in Zhangde Prefecture had a large accumulation of "keel bones", so they sent people to transport the "keel bones" in sacks to Anguo County, Hebei Province. It is the largest distribution center for Chinese medicinal materials in North China and one of the famous wholesale markets for Chinese medicinal materials in modern China. It is through here that the "keel bones" of Xiaotun spread to all parts of the country. As a result, many historical materials of the Shang Dynasty were ground into powder and eaten as medicine. This is the so-called "people swallowing the history of the Shang Dynasty".

Academic circles agree that Wang Yirong, an official and epigrapher in the late Qing Dynasty, was the earliest discoverer of oracle bone inscriptions. There are two theories about the specific discovery process. Archaeologists conducted many more investigations and excavations and roughly clarified the scope and layout of the Yin Ruins.

Yinxu is located in the northwest suburb of Anyang City, Henan Province. It is centered on Xiaotun Village, about 6 kilometers from east to west, and about 5 kilometers from south to south, with a total area of about 30 square kilometers. The Xiaotun Village area on the south bank of the Huan River is the palace area where King Yin lived. Dozens of palace foundations have been excavated, the largest one covering an area of 5,000 square meters. North of the Huan River is the tomb area of King Yin, where more than a dozen large tombs, more than a thousand small tombs, and a large number of sacrificial pits have been excavated. Two oracle bone inscription archives and ruins of handicraft workshops for copper casting, jade making, bone making, and pottery making were discovered near the palace. The long duration, large scale and rich harvest of the Yin Ruins excavation are rare in the history of Chinese archeology.

In order to commemorate the great archaeological discovery of Yin Ruins, in the autumn of 1987, Anyang City built a Yin Ruins Museum in the northeast of the palace ruins area, restoring and reproducing the style of the Yin Palace and some buildings 3,000 years ago.

2) Textual research and research on modern China after the discovery of oracle bone inscriptions

A. 70 years of oracle bone inscription research and discovery significance from 1936 to 1991

Regarding the 70 years of archeology at the Yin Ruins, three important verifications and discoveries of oracle bone inscriptions should be highlighted: (Hu Houxuan. 2017).

The first time was on June 12, 1936, when an oracle bone pit was excavated in the North Palace District of Xiaotun Village. 17,096 oracle bones with inscriptions were preserved, recording many activities during the period of Shang King Wu Ding. It seems that these are the oracle bone inscriptions of the Wuding royal family. Archives, the unearthed batch of oracle bone fragments is of extremely valuable value for researching the social politics, culture, and life of the Wuding period. During the excavation, a corpse with a curled body lying on its side was also found buried in the pit. Most of its body was pressed on the oracle bones. Experts believe that it may be the guardian of the archives.

The second time, in 1973, 7,150 oracle bones were unearthed in the south of Xiaotun Village, including 5,041 inscribed oracle bones. Along with this batch of oracle bones, pottery products were also unearthed. The coexistence of oracle bones and pottery provides valuable information for the staging of oracle bone inscriptions and the staging of Yinxu culture.

The third time was in the autumn of 1991. An oracle bone pit of only 2 square meters was excavated in the east of Huayuanzhuang, but its stacking thickness reached 0.8 meters. 1,583 oracle bones were unearthed, including 579 inscribed oracle bones. The records are rich and The inquirers were all members of the royal family and high-ranking nobles during the Wuding period. It shows that during this period, divination activities were no longer limited to the supreme rulers and kings, but also royal nobles could use divination to predict good and bad luck.

The discovery of oracle bone inscriptions and the resulting excavation of the Yin Ruins have epoch-making significance for Chinese archeology (Tang Jigen, & Gong Wen (Eds.). 2018).

The discovery of the oracle bone inscriptions at the Yin Ruins also provides the most reliable first-hand information for the study of the Shang Dynasty calendar. There have been many research results in this area over the past few decades. "Yin Calendar" published in Sichuan Shiyin in 1945 is a masterpiece written by Dong Zuobin in 12 years using oracle bone inscriptions and other materials to study the Yin Dynasty calendar and Zhou sacrificial genealogy. In the first volume of this book, it is proposed that merchants use the stems and branches to keep track of days, which is continuous without interruption; the merchant's month is the lunar month, with a system of big and small months (the 29th of the small month and the 30th of the big month), after the 14th or 16th month Later, two big months were set in succession; he believed that the year that combined the lunar and yang calendars was adopted at that time, so there was a method of setting leap months, and there were 7 leap months in the 19th year. Based on his views on the differences between the old and new schools, he pointed out that the old school (such as Wu Ding) set leap months at the end of the year (set in 13th month), new schools (such as Zujia) set leap days in the middle of the year. In the third volume, he also discussed the solar and lunar eclipses seen in the oracles, trying to prove that the ancient four-point technique and the system of building ugly in the first month existed at that time. Chen Mengjia's "A Summary of Yin Ruins Inscriptions" further affirmed some of Dong's statements and made corrections, believing that leap years at the end of the year or in the middle of the year were parallel in one period (Zugeng and Zujia).

However, Chen criticized Dong's theory that the Yin Dynasty calendar was based on the ancient four-part system and the first month of Jian Chou, saying it was "completely wrong." The "History of Chinese Astronomy" written by astronomical historians and published in 1981 affirmed Dong and Chen's views on the lunisolar calendar and the big and small moons, as well as Dong's view that the calendar of the stems and branches has never been interrupted since the Yin Dynasty, and affirmed A leap year was set at the end of the year, but the possibility of a leap year in the middle of the year was denied in the Yin Dynasty.

The Yin Dynasty used Taiyin to record the moon, and scholars who wrote oracle bone inscriptions such as Dong Zuobin used to think that it was the first day of the lunar month. Both the "History of Chinese Astronomy" and the paper

published by Zhang Peiyu and others in 1984 believed that the appearance of the new moon should be the first. The same view was proposed by Japanese scholar Yabuchi Kiyoshi in 1957. However, in 1990, Feng Shi published an article "Research on the First Moon of the Yin Calendar" and still believed that the Yin people used the first day of the new moon as the first day of the month because the relatively sparse first day of the new moon could still be obtained through observation. It can be seen that the debate on this issue will continue in the future.

Knowledge about the geography of the Shang Dynasty is crucial to the study of the social history and culture of the Shang Dynasty. However, before the discovery of the Yin Ruins oracle bone inscriptions, there were very few relevant records in the literature. Therefore, the place names appearing in the Yin Ruins inscriptions attracted the attention of scholars. The pioneer of geographical research on the Yin Ruins oracles was Wang Guowei. In 1914 (or 1915) he wrote a short article "A Study of Place Names Found in the Yin Ruins Inscriptions", which selected more than 200 place names that could be seen at that time. Eight place names that are relatively close to present-day Anyang and have been recorded in literature have been examined and explained. At this time, there is no connection between place names.

The scholar who truly created an effective and scientific method for the geographical study of oracles was Guo Moruo. In his 1933 book "The Comprehensive Collection of Oracles" (Japanese Bunkudo), he took the Shang King Tianlie's oracles as the research object (such oracles often include the name of the place where the divination occurred on the day of divination, that is, Tianlie's residence), and analyzed the stems and branches of several oracles in the same edition. The daily difference calculates the distance between places, and then links other place names through different versions of the same name, thereby establishing a geographical regional structure based on documentary records.

Since then, although many scholars have continued to explore the field of geography research in the Shang Dynasty, the methods they have adopted are all based on Guo's stem-branch connection method. By the end of the 1980s, those who had outstanding achievements in geography during the Shang Dynasty included Dong Zuobin, Chen Mengjia, Li Xueqin, Shima Kunio, Matsumaru Michio and Zhong Baisheng. Dong's achievement was to systematically collect the places passed in the Huang group's inscriptions on the recruiting directions, and connect them according to the stems and branches, so as to examine their geographical location and draw a route map. Chen gave a more comprehensive discussion on various geographical structures in the late Shang Dynasty, such as the Wangji area and the Qinyang hunting area where the Dayi merchants were located. He sketched the oracle place name network and revised Dong's theory on the route of conquering people. Li's monograph made a more detailed regional division of the Qinyang Tianhunting Area, corrected Guo Moruo's error in interpreting the "Yi" in "Yi Zhu" as a place name, pointed out that "Yi" should be read as "Yin", and "Tong" " or "together". Michio Matsumaru's work theoretically discusses the method of estimating the distance between fields and hunting lands, which is where he goes beyond other scholars.

Zhong Baisheng's collection of essays classified oracle place names into field geography, agricultural geography, tribal and country geography, etc. He made a detailed analysis of previous research achievements, methods, and

problems existing in viewpoints. Although he still mainly used the stem-branch connection method in the study of field and hunting place names, he made stricter regulations on the conditions for terms.

The latest achievement in geographical research on the oracles of the Yin Ruins is "Introduction to Geography of the Shang Dynasty" by Zheng Jiexiang, published in 1994. Its characteristics are firstly detailed textual research on place names to ensure accurate word recognition; secondly, the inscriptions are more complete and not only use The book contains the "Collection of Oracle Bone Inscriptions" and new materials such as "Xiaotunna Di Oracle Bone Inscriptions", which are not used in his book; thirdly, the book makes full use of the latest field archaeological data.

Although there have been many achievements in the study of the geography of the Shang Dynasty, due to the limitations of the oracle materials themselves, there are still relatively large differences in views on the place names and prestige appearing in the oracles. The most obvious one is that the main hunting areas reflected in the hunting oracles of the King of Shang are now divided into three areas: Qinyang in Henan, Taishan in Shandong, and Puyang in Henan and east of Xinxiang and west of Shandong (Tang Jigen, & Gong Wen (Eds.). 2018).

B. Oracle discovers postmodern society has a world impact

Oracle bone inscriptions play an extremely important role in the long history of the development of Chinese characters and are well-deserved as the originators of modern Chinese characters. The germ of Chinese characters probably appeared in the engraved symbols on pottery shards in the late Neolithic Age. However, although these carved characters already have the prototype of characters, they are all simple symbols and single characters without complete systems and rules. The earliest writing that has a certain system and relatively strict rules is the oracle bone inscription. According to research, there are about 4,500 unique words in oracle bone inscriptions, and there are about 1,700 known words, and these words are not all the characters in use at that time. Oracle bone inscriptions are valuable materials for studying ancient characters. Chinese writing sprouted early.

Various inscribed symbols were found on the pottery of the Yangshao Culture in the Neolithic Age, which became the prototype of Chinese writing. After two to three thousand years of gestation and development, by the Shang Dynasty, Chinese writing reached the Basic maturity stage. Oracle bone inscriptions have a certain system and relatively strict rules. They are rich in content and play an important role in the study of ancient Chinese characters. In the past, the main basis for the study of ancient characters was the inscriptions on bronzes of the Shang and Zhou dynasties, such as "Shuowen Jiezi" written by Xu Shen of the Eastern Han Dynasty. Oracle bone inscriptions are 1,500 years older than "Shuowen Jiezi", and they are derived from unearthed cultural relics that were directly excavated, so they are more credible. They are useful for studying the origin and development of Chinese characters, correcting the omissions in "Shuowen Jiezi", and solving problems. The unresolved questions in the bronze inscriptions are of great value.

Before the oracle bone inscriptions, judging from archaeological materials, there were many not yet fully mature characters and symbols appearing in China. Judging from historical records, "Xunzi", "Lu Shi Chunqiu", "Han Feizi" and "Shiben" all record the legend of Cangjie's creation of

characters. The preface of Xu Shen's "Shuowen" combines the statement of "Xici Zhuan" with the legend of Cangjie, saying: "When the Shen family knotted ropes to rule their affairs, the common people's business became multiplied, and pretenses emerged. The Yellow Emperor's Shi Cangjie saw the traces of the hooves of birds and beasts and knew that principles could be distinguished from each other. He first made letters and deeds, cut them with hundreds of craftsmen, and inspected thousands of products." The Yellow Emperor's era was about 2500 to 600 BC. The earliest oracle bones are no more than 1300 BC.

On December 26, 2017, the press conference for Oracle Bone Inscriptions' successful inclusion in the "Memory of the World Register" was held at the Palace Museum. The press conference was co-sponsored by the Ministry of Education, the State Language Commission, the State Administration of Cultural Heritage, the National Archives Administration, the Palace Museum, and the China National Commission for UNESCO. Participants at the meeting mainly came from representatives from the sponsoring organization, the UNESCO Representative Office in China, cultural and museum institutions, as well as relevant universities and research institutes.



Figure 8 "Oracle Bone Inscriptions" On December 26, 2017, Oracle Bone Inscriptions was successfully selected into the "Memory of the World Register".

Source: Official website of the State Archives Administration of the People's Republic of China (2017 Oracle_Memory of the World Register (International Register) (saac.gov.cn))(Accessed on April 7, 2021)

This is the official website of the National Archives of the People's Republic of China: dedicated to the application of the Memory of the World Catalog. The Memory of the World project directory is written as follows: Memory of the World Register, The above archaeological excavation of oracle bone inscriptions, and the modern literary research on oracle bone inscriptions reflect the social sciences and humanities of the Shang Dynasty and modern people's academic pursuit of oracle bone inscriptions, proving the cultural status of oracle bone inscriptions and thus being successfully selected into the Memory of the World. This is the local wisdom of the Chinese people. Continuous exploration and summary of historical experience.

After the discovery of oracle bone inscriptions, modern Chinese society made inferences about the origin of tortoise shells and cow bones used for royal sacrifices in the Shang Dynasty.

A. Turtle bone:

Now that the doubts have been answered, let's take a look at how the oracle bone supply system of the Shang Dynasty worked. The oracle bones used for divination and recordkeeping in the Shang Dynasty were tortoise shells, mainly turtle plastrons, with a small amount of turtle carapace; the bones were mainly ox shoulder blades, with a small number of ribs, ox and deer skulls, etc. Let's first look at the origin of tortoise shells. The oracle bone inscriptions themselves can answer. For example, some narrative inscriptions indicate the origin and quantity of tortoise shells:

"Xiaotun Yinxu Text Part B" 6670 pieces: "There is a turtle from Nanshi"
 "Yin Xu Texts Part C" 369 pieces: "The bird enters two hundred and fifty"

Evidence 1. The word "shi" in the inscription is pronounced as "zhì", which means sending, paying tribute, and collecting. The translation into modern Chinese is "Is this piece of tortoiseshell a tribute from the south?" "Lai" and "Ru" also mean tribute and expropriation; "Que" refers to the Que land, which is northwest of Zhengzhou, Henan, and south of Anyang.

A common turtle species in southern China, the tortoise shells of the Shang royal family were mainly paid tribute by Anhui in the Huai region and Jiangnan in the Chu region. The words "Ts Qian" appear many times in the "Oracle Bone Inscription Collection", which records that a person named "I" frequently paid tribute. Thousands of turtles.

Hu Houxuan, a famous oracle bone scholar, pointed out: The fortune-telling turtles of the Yin Dynasty came from the Yangtze River Basin in the south and west, especially those from the south, and tribute was also collected from other places. The Western tortoise is also clearly recorded in oracle bone inscriptions: "Oracle Bone Inscriptions Collection" 6649 pieces: "Zhou Ru"; "Oracle Bone Inscriptions Collection" 9001 pieces: "West Gui, January" (Peng Bangjiong, & Xie Ji 2010 & Ma Jifan. 2010).

A fine piece of tortoise shell for divination, "Zhou Ru" records the Zhou Kingdom's tribute to turtles. Zhou was located in the Shaanxi area on the upper reaches of the Yellow River, in the west of Shang Dynasty. In Chapter 4, it is said that turtles came from the west in January, but the specific location cannot be determined (because the Zhou Kingdom clearly mentioned, so it should be a certain country to the west of the Shang Dynasty, not the Zhou Kingdom).

The turtles produced in the West are also recorded in "Yi Zhou Shu·Wang Hui Chapter" "Zhengxi... Dragon-horned Divine Turtle is an offering". It is said that Yi Yin was ordered by Shang Tang to formulate tribute tributes from the four princes based on the products of each place. According to the order, the Western princes have the obligation to offer sacred turtles, which means that turtles are produced in the West. From the oracle bone inscriptions, we can see specifically which people or tribes paid tribute to the Shang Dynasty with tortoises or tortoise shells.

"Book of Yizhou"

In addition, although Shanxi, Hebei, Shandong, etc. are not the main turtle producing areas, there are also records of a small number of tribute turtles:

"Oracle Bone Collection" 9811 pieces: "Tang Enters Ten"

"Oracle Bone Collection" 13648 pieces: "Qiang Enters Five"

"Tang" and "Qiang" are both located in central Shanxi.

Looking at other ancient documents, such as "Shangshu·Yu Gong", "Jiujiang accepts and gifts big turtles", "na" means tribute, which shows that Jiujiang has the obligation to pay tribute to big turtles. "The Book of Songs·Lu Song·Panshui" records that after the Marquis of Lu conquered Huaiyi, among the tributes paid by Huaiyi were "Yuanguì elephant teeth", Yuanguì is a big turtle, and Huaiyi is located in the middle and lower reaches of the Huaihe River and the Yangtze River. It shows that turtles are born in the lower reaches of the Yangtze River. "Historical Records: Biography of Guice" records that "the divine turtles emerged from the river. Lujiang County gave birth to turtles every year. Twenty turtles with a length of two inches were sent to the great fortune teller." This shows that until the Han Dynasty, Lujiang County still sent turtles to the capital every year. The tribute turtle is used by diviners for divination.

"Shang Shu Yu Gong"

In recent years, biologists have scientifically identified the tortoise shells unearthed in Anyang and added another important source of tortoise shells. The local field tortoises in Anyang are small and medium-sized tortoises. We have good reason to speculate that there were already special breeders near Anyang, the capital of the Shang Dynasty at that time. The field turtle industry exists.

In summary, it can be seen that the sources of divination turtles in the Shang Dynasty were many and diverse. From another aspect, we can also see the dominance of the central dynasty of the Shang Dynasty, which has strong control over the Fang Kingdom and tribes that conquered both internal and external affairs. It also fully refutes the opinion of some experts that "the Shang Dynasty was actually just a large tribe, and it has not formed a national form, nor does it have much influence, let alone the term 'five servers'".

The source of bone divination is relatively simple. The Shang clan, the predecessor of the Shang royal family, started out as an animal husbandry. At that time, there were many cattle in the Central Plains and the north, and cattle were very popular. A large sacrifice could kill more than a thousand cattle. After the sacrifice, the shoulder blades of the cattle used as sacrifices were preserved and used for divination and recording.

B. Beef bones:

Nanyang Yellow Ox (a native cattle breed in the Central Plains, possibly a descendant of Shang cattle), oracle bone inscriptions also record some situations in which the Shang Dynasty collected cattle blades and Fang State paid tribute to cattle:

1. "Oracle Bone Collection" 1027 films: "Downgraded to Thousand Bulls"

2. "Oracle Bone Inscriptions Collection" 102 pieces: "When a bird is seen, a hundred cattle are offered"(Peng Bangjiong, &Xie Ji 2010& Ma Jifan. 2010).

It refers to adding a thousand cattle into the prison at a time and raising them for sacrifice; 8 refers to the "poultry" from the local area offering a hundred cattle as a tribute at a time. Luxi cattle (a breed of cattle native to the Central Plains, possibly descendants of Shang cattle)

Hu Houxuan believes: "After the cow sacrifice, in addition to sinking the cow in the river, burying the cow in the ground, and burning the cow in the fire, its blades should be kept for divination." The most divination bones are cow blades, with a small amount of sheep, deer and other blades, and very few bones, tiger bones, dog bones, elephant bones, human skulls, pig blades, etc. Some of these bones were obtained from wild animals hunted, and some were raised artificially. The main ones were artificially raised to ensure the quantity and quality of the bones.

Behind the seemingly simple oracle bones is the product of the interaction of a dynasty's political, cultural, taxation and other systems. It not only demonstrates the political, military, and economic strength and influence of the Shang Dynasty, but also reflects the indomitable spirit of exploration and innovation of the ancients.

Part 2: The transformation of the Cultural Value of Oracle Bone

Inscriptions from the Shang Dynasty to the Development of Cultural Value before becoming a National Heritage in Modern Chinese Society

2.1 The Discoverer of Oracle Bone Inscriptions in the Process of Modern Chinese Nationhood

1) The Discoverer of Oracle Bone Inscriptions, Wang Yirong, the "Father of Oracle Bone Inscriptions" in the late Qing Dynasty

From the end of the 19th century to the beginning of the 20th century, the symbols carved on ancient oracle bones were identified as Shang Dynasty characters and were one of the three major discoveries of Chinese archeology (Dunhuang Grottoes and Zhoukoudian ape-man ruins). However, its discovery process was both very accidental and extremely dramatic.

In the autumn of the 25th year of the reign of Emperor Guangxu of the Qing Dynasty (AD 1899), Wang Yirong (1845-1900), who served as the imperial minister of the Imperial Academy (equivalent to the highest official of the central educational institution) in the Qing Dynasty in Beijing, fell ill with malaria. He sent someone to Darentang, a vegetable market outside Xuanwumen, to buy a dose of Chinese medicine. Wang Yirong accidentally saw some symbols engraved on one of the traditional Chinese medicines called dragon bones. Dragon bones are the bones of ancient vertebrates.

How could there be symbols carved on such bones that were hundreds of thousands of years old? This aroused his curiosity. Wang Yirong, who was well versed in ancient epigraphic inscriptions, took a closer look and felt that this was not an ordinary engraving. It was very similar to ancient inscriptions, but its shape was neither a large seal script nor a small seal script. In order to find more dragon bones for in-depth research, he sent people to Darentang and bought all the dragon bones engraved with symbols in the drugstore at a high price of two taels of silver per piece. Later, he searched and purchased them through antique dealer Fan Weiqing and others, a total of more than 1,500 pieces have been collected. Since the

drug store owner refused to accept the dragon bones with carved marks on them, the farmers in Xiaotun Village used knives to scrape off the marks on them and sold the dug-out dragon bones to the drug store at a price of 6 Wen per pound. As a result, many historical materials of the Shang Dynasty were ground into powder and taken as medicine. This is the so-called "people swallowing the history of the Shang Dynasty"(Tang Jigen, & Gong Wen(Eds.). 2018).

Wang Yirong, who was the first to confirm the oracle bone inscriptions, had not had time to conduct in-depth research and write a book. The Eight-Power Allied Forces approached Beijing, and he was appointed as the Minister of Training of the Capital Division.

In July 1900, the invading army came to the city. Empress Dowager Cixi led the royal family members to flee in panic. Wang Yirong was completely disappointed. He said to his family: "I can't live without my righteousness!" Then he wrote a fatal poem and resolutely took poison and fell into the well and died at the age of 56.

Academic circles agree that Wang Yirong, an official and epigrapher in the late Qing Dynasty, was the earliest discoverer of oracle bone inscriptions. There are two theories about the specific discovery process.

The first theory comes from Liu E's records. In the 25th year of the reign of Emperor Guangxu of the Qing Dynasty (1899), after the tortoise edition was unearthed in Anyang, Henan Province, it was purchased by antique merchants Fan Shouxuan, Fan Weiqing and others in Weixian County, Shandong Province, and shipped to Beijing for sale. Wang Yirong, who was then the wine minister of the Imperial Academy, had always liked to collect antiquities and was proficient in epigraphy, so he purchased these oracle bones at a high price from antique dealers.

Another theory is widely circulated and is inseparable from the traditional Chinese medicine "dragon bone". Dragon bones generally refer to the bone fossils of ancient mammals. Traditional Chinese medicine believes that they can be used as medicine and have the effect of treating cough, diarrhea and bloody stools. Later, oracle bones replaced dragon bones and were used for medicinal purposes. People in Anyang, Henan Province even made this their business for generations. In this process, Oracle data suffered immeasurable losses. Guangxu twenty-five years. Wang Yirong was taking medicine when he was ill and accidentally discovered ancient writing on the dragon bones in traditional Chinese medicine.

Wang Yirong was a Hanlin scholar in the late Qing Dynasty. He was a Jinshi and had profound attainments in epigraphy. After he obtained the oracle bones, he determined that the writing on them was a relic of the Yin Shang Dynasty that was older than the Zhouwen. He began to spend a lot of money to purchase oracle bones with inscriptions. By the spring of the 26th year of Guangxu (1900), he had obtained a total of 1,508 pieces. However, Wang Yirong, who had not yet conducted in-depth research on this kind of writing, committed suicide and died for his country when the Eight-Power Allied Forces captured Beijing in July of the same year.

Wang Yirong's acquisition of oracle bones gradually attracted the attention of scholars. Antique merchants deliberately concealed the land where the oracle bones were unearthed in order to monopolize the supply of goods and profit from it. Wang Yirong's good friend Liu E and others sent people to various places in Henan to inquire, and they all believed that the oracle bones came from Tangyin,

Henan. Later, after many inquiries, Luo Zhenyu finally determined that the oracle bones were unearthed in Xiaotun Village on the bank of the Huan River in Anyang, Henan Province. This place is consistent with the location of the Yin capital in the late Shang Dynasty recorded in ancient documents.



Figure 9 "Father of Oracle Bone Inscriptions", later generations called Wang Yirong the father of Oracle Bone Inscriptions. Source: <https://www.thepaper.cn/> (Accessed on October 27, 2023)

Later, people called Wang Yirong, the first person to discover oracle bone inscriptions, the "father of oracle bone inscriptions". In the autumn of 1989, the 90th anniversary of the discovery of oracle bone inscriptions, the Wang Yirong Memorial Hall was built in his hometown of Fushan District, Yantai City, Shandong Province to commemorate his achievements.

After Wang Yirong was martyred, his son sold the antiques in his home to repay old debts. Most of the oracle bones he collected were transferred to his friend Liu E (Liu Tieyun, the author of "Lao Can's Travels") in 1902. In addition, Liu E also purchased more than 3,000 oracle bones from an antique dealer in Liulichang, Beijing, received more than 300 oracle bones as a gift from his friend Fang Ruo, and sent his son to Henan to buy more than 1,000 oracle bones, increasing his collection to more than 5,000 oracle bones. , became the most famous oracle bone collector at that time. With the advice and help of his friend Luo Zhenyu, Liu E printed the book "Tieyun Hidden Turtle" in November 1903, publishing oracle bone inscriptions for the first time. This book used 1,058 pieces of oracle bones collected by Liu E. Luo Zhenyu personally selected the rubbings, including 5 fake inscriptions, 3 deadweight ones, 12 inverted ones, 40 inscriptions on the back of the oracle bones but not recorded, and 4 inscriptions on the acetabulum. Soon, scholar Sun Yirang wrote the first monograph on oracle bone inscriptions, "Examples of Deeds", based on the information in "Tie Yun Hidden Turtle".

After the Oracle was discovered, it caused a sensation in the academic world. In order to monopolize financial resources, antique dealers kept the

origin of the oracle bones secret, and later falsely claimed that they came from Tangyin, Weihui and other places in Henan. It was not until 1908 that scholar Luo Zhenyu first visited and learned that the oracle bones were unearthed in Xiaotun Village, Anyang, Henan. So he sent his relatives to Anyang to purchase them, and then went to Anyang himself for on-the-spot investigation. In 1910, Luo Zhenyu read out the names and posthumous names of 10 Yin kings, proving that these oracle bones were indeed the relics of the Yin royal family, and further inferred that Xiaotun Village in Anyang was the Yin Ruins site recorded in ancient documents. A total of nearly 20,000 pieces of oracle bones were collected. In 1913, more than 2,000 pieces were selected and compiled into "Yin Ruins Scripts" (previous edition) and published. Later, "Yin Ruins Scripts Essence" (continuation) was compiled and printed, which is the oracle bone inscriptions. laid the foundation for research.

Wang Yirong was the first person to discover, collect and study oracle bone inscriptions. Internationally, 1899, when he discovered the "dragon bone" inscription, was regarded as the starting year of oracle bone inscriptions research. Wang Yirong's initial judgment on the oracle bone inscriptions was confirmed by subsequent research. Wang Yirong has an in-depth study of ancient Chinese cultural relics. Through his hands, the Yin Ruins oracle bone inscriptions have been transformed from "dragon bones" into precious ancient cultural research materials, avoiding the bad luck of being continued to be used as "medicinal materials" and being destroyed. Wang Yirong made an indelible contribution to the protection and promotion of my country's ancient cultural heritage and the establishment of oracle bone science.

The discovery of oracle bone inscriptions not only marks that China has nearly four thousand years of written history, but also provides extremely valuable information for studying the history of the Shang Dynasty. The discovery of oracle bone inscriptions directly led to the excavation of the Yin Ruins in Anyang. Its importance is comparable to the discovery of the Troy ruins in ancient Greece, and formed two completely new disciplines: oracle bone inscriptions and Yin and Shang archaeology. Oracle bone inscriptions, Ming and Qing archives, Dunhuang documents, and quicksand bamboo slips are known as the "four major discoveries" in the field of historiography in modern Chinese history. The oracle bone inscriptions unearthed from the Yin Ruins in Anyang have been dispersed to twelve countries and regions. Many museums around the world are proud to have Chinese oracle bone inscriptions in their collections. Oracle bone science has become an emerging discipline in the world. It is not only Chinese knowledge but also world knowledge.

Following Luo Zhenyu, many famous scholars, such as Wang Guowei, Guo Moruo, Dong Zuobin, Tang Lan, Chen Mengjia, Rong Geng, Yu Shengwu, Hu Houxuan, etc., have conducted fruitful textual research and interpretation, forming a specialized knowledge - oracle bone science. . Luo Zhenyu (named Xuetao), Wang Guowei (named Guanta), Dong Zuobin (named Yanta), and Guo Moruo (named Dingtang) are collectively known as the "Four Oracle Bone Halls" and are known as the masters of oracle bone research. Among them, Luo Zhenyu He is the oldest and the first to be exposed to oracle bone inscriptions, and ranks first among the "Four Halls".

2.2 Researchers of Oracle Bone Inscriptions in the Process of Modern Chinese Nationhood

The Four Oracle Bone Halls of Modern Times

The discovery of oracle bone inscriptions in 1899 led to the emergence of oracle bone inscriptions scholars, which laid a solid foundation for the study of oracle bone inscriptions and the utilization of cultural value in modern times. In modern times, Wang Xiang (Xiang), the Four Halls of Oracle Bone Inscriptions, the Ten Brothers of Oracle Bone Inscriptions, and the modern Liu Yiman, Represented by Hu Houxuan and Song Zhenhao. Listed here are archaeologists of the Yin Ruins in modern China.

The Four Halls of Oracle Bone Inscriptions: The Four Halls of Oracle Bone Inscriptions refer to four famous scholars in modern China who studied oracle bone inscriptions: Luo Zhenyu (named Xuetang), Wang Guowei (named Guangtang), Guo Moruo (named Dingtang), and Dong Zuobin (named Yantang). The famous scholar Professor Chen Zizhan wrote the famous sentence "The Four Halls of Oracle Bones, King Guo Dongluo" when evaluating the early oracle bone experts. This summary has been widely accepted by the academic community. Tang Lan once commented on their research on the Yin Ruins oracles: "Since Xuetang Daofu took the lead, Guantang followed the history test, in Yantang District's era, Dingtang published its inscriptions, which has been extremely prosperous for a while".

Luo Zhenyu (August 8, 1866 - May 14, 1940), also known as Shuyun, also known as Xuetang. A native of Shangyu, Zhejiang. Luo Zhenyu has studied ancient books since he was a child and has a deep knowledge of cultural relics and antiques. In 1902, Luo Zhenyu saw the ink rubbings of oracle bone inscriptions for the first time at Liu Tieyun's house and got to know the oracle bone inscriptions. In 1906, he served as the counselor of the academic department. His major contribution to oracle bone science was that he was the first to ascertain the place where the oracle bone inscriptions were unearthed, and verified that the place was the "Capital of Wu Yi"; he compared the names of the people in the oracle bone inscriptions with the names of Shang kings in "Historical Records·Yin Benji" and found that the names were relatively large. Parts are the same; on the basis of textual research, he paid attention to the thorough reading of the entire oracle bone inscriptions; in terms of textual research, he proposed the method of "tracing ancient bronze inscriptions from Xu Shu to the ancient bronze inscriptions, and gleaning the oracle inscriptions from the ancient bronze inscriptions". The examination and interpretation of words must ensure the consistency of their phonetic, phonetic and meaning. These have inspired those who later researched ancient writings (Tang Jigen, & Gong Wen (Eds.), 2018).



Figure 10 The Four Halls of Oracle Bones, Luo Zhenyu (named Xuetang) Source: "A Brief History of the Excavations at Yinxu (1928-2018)" Editor-in-Chief: Chief Editor Tang Jigen Gong Wen 2018, page 4

Wang Guowei (December 2, 1877 - May 3, 1927), courtesy name Jing'an, nickname Guantang, was born in Haining, Province. He was one of the most famous scholars in modern my country. In 1917, Wang Guowei reached the peak of oracle bone research. The book "An Examination of the Ancestors and Kings Found in the Yin Inscriptions" he wrote corrected individual errors recorded in the "Historical Records" and proved that Sima Qian's "Historical Records" is indeed a trustworthy history. It is known as the first scientific paper of great academic value in the 19 years since the discovery of Oracle. Guo Moruo once commented: "The study of oracles is thanks to Wang Guowei. It was him who first identified the ancestors of the Yin Dynasty from the oracles... Wang Guowei's achievements were the beginning of new historiography. "The biggest characteristic of his scholarship is not to study the oracle bone writing itself, but to study paleography and ancient history together, making full use of the latest oracle bone materials to compare history. He created and perfected the research method "double evidence method", Great academic contribution(Tang Jigen, & Gong Wen (Eds.). 2018) .

พหุมน์ ปณฺ ทิโต ชีเว



Figure 11 The Four Oracle Bone Halls, Wang Guowei (Hao Guan Hall) Source: "A Brief History of the Excavations at Yinxu (1928-2018)" Editor-in-Chief: Chief Editor Tang Jigen Gong Wen 2018, page 4

Guo Moruo (November 16, 1892 - June 12, 1978), also known as Dingtang. A native of Leshan County, Sichuan. In June 1928, in a bookstore in Tokyo, Japan, he got "An Interpretation of the Yin Ruins Scripts and Deeds" written by Luo Zhenyu and began his research on oracle bone inscriptions. Guo Moruo visited almost all collectors in Japan and mastered a large amount of physical information. On August 1, 1929, his "Research on Oracle Bone Inscriptions" was officially completed. Prior to this, his article "Ancient Society in Oracles" had been included in his book "Research on Ancient Chinese Society". Since then, Guo Moruo's research on oracle bone inscriptions has reached its peak. After many twists and turns, another of his works, "The Compilation of Oracles", was also published. Guo Moruo was mainly engaged in the study of oracle bone inscriptions during his ten-year exile in Japan and around the founding of New China. Although it started late, it had a high starting point and new methods, so it surpassed its predecessors from the very beginning. In August 1959, Guo Moruo came to the Yin Ruins in Anyang, the place where oracle bone inscriptions were unearthed for a long time. In his later years, he edited the large-scale oracle bone inscriptions collection "Oracle Bone Inscriptions Collection", which included 41,956 oracle bones and was hailed as the greatest achievement in the compilation of ancient books in New China. This has further developed the research on oracle bone inscriptions (Tang Jigen, & Gong Wen(Eds.). 2018).



Figure 12 The Four Halls of Oracle Bones, Guo Moruo (also known as Ding Hall)
Source: "A Brief History of the Excavations at Yinxu (1928-2018)" Editor-in-Chief:
Chief Editor Tang Jigen Gong Wen 2018, page 4

Dong Zuobin (March 20, 1895 - November 25, 1963), also known as Yantang. A native of Nanyang, Henan. In October 1928, the former Institute of History and Linguistics of Academia Sinica was established in Guangzhou. Dong Zuobin was hired as a correspondent and was ordered to go to Anyang to investigate the Yin Ruins. After returning to Beijing, he reported on his inspection in Anyang, which immediately attracted the attention of Dean Cai Yuanpei. A few days later, Dong Zuobin came to Anyang again, and the first scientific excavation of the Yin Ruins in the history of Chinese cultural relics and archaeology kicked off! From 1928 to 1937, there were 15 scientific excavations, and Dong Zuobin participated in the first 7 and 9 excavations. It laid the foundation of field archeology in my country and trained a large number of archaeological experts. His "Research Examples of Dating Oracle Bone Inscriptions" published in 1933 is recognized as an epoch-making masterpiece in the history of Chinese oracle bone inscriptions. His greatest contribution to oracle bone science was the creation of oracle bone dating science. Dong Zuobin attached great importance to the depiction of oracle bones, and his oracle bone calligraphy has been collected by many famous artists around the world(Tang Jigen, & Gong Wen(Eds.). 2018) .



Figure 13 The Four Halls of Oracle Bones, Dong Zuobin (alias Yantang) Source: "A Brief History of the Excavations at Yinxu (1928-2018)" Editor-in-Chief: Chief Editor Tang Jigen Gong Wen 2018, page 4

The influence of the Four Oracle Bone Inscriptions on modern times: The Four Oracle Bone Inscriptions Hall refers to four famous scholars in the field of oracle bone inscriptions research in modern China: Luo Zhenyu (named Xuetang), Wang Guowei (named Guangtang), Guo Moruo (named Dingtang), and Dong Zuobin (named Yan) Hall). These four scholars have made outstanding contributions to the study of oracle bone inscriptions. Their research results not only promoted the in-depth development of oracle bone inscriptions research, but also had a profound impact on later generations (Tang Jigen, & Gong Wen(Eds.). 2018) .

First of all, the study of the four oracle bone inscriptions laid the foundation for the study of oracle bone inscriptions. Through research on the interpretation, classification, and staging of oracle bone inscriptions, they gradually revealed the connotation and characteristics of oracle bone inscriptions, providing important reference and reference for subsequent researchers. Their research results not only have high academic value, but also open up a new path for Oracle research.

Secondly, the research on the Four Oracle Bone Halls promotes the inheritance and development of Chinese traditional culture. Oracle bone inscriptions are an important part of Chinese civilization. By studying oracle bone inscriptions, we can better understand the history, culture, society and other aspects of ancient China. The study of the Oracle Bone Inscriptions not only reveals the connotation of the Oracle Bone Inscriptions in depth, but also combines the Oracle Bone Inscriptions with traditional culture to promote the inheritance and development of Chinese traditional culture.

Finally, the research on the Four Oracle Bone Halls had a profound impact on later generations. Their research results were not only widely cited and used by subsequent researchers, but also became an important reference for the study of oracle bone inscriptions. At the same time, their research methods and ideas also provided important inspiration and reference for subsequent researchers. It can be said that the research on the Oracle Sitang not only promoted the development of Oracle research, but also had a profound impact on later generations.

In summary, Oracle Sitang's research on oracle bone inscriptions has great significance and influence on later generations. Their research results not only laid the foundation for... Tang Jigen and Gong Wen. (2018). *Archaeological People and Events of Yin Ruins in the Ninety Years (1928-2018)*. Social Sciences Literature Press.

Wang Xiang, Who was Elected in the late Qing Dynasty in Modern Times

Wang Xiang: Wang Xiang and Wang Yirong were basically at the same time. They were one of the earliest appraisers and purchasers of oracle bone inscriptions from the Yin Ruins in my country. Although Wang Yirong was the first to identify and purchase oracle bones, he committed suicide in 1900 and died for his country. He did not have time to conduct a comprehensive study of the oracle bones, so he did not leave any discussion of this science. Wang Xiang not only had the merit of identifying and purchasing oracle bones but also wrote his writings. , made certain contributions to the study of oracle bone science.

Wang Xiang, a scholar in the late Qing Dynasty, was the first person to compile a dictionary of oracle bones. There are more than 4,000 oracle bones in the collection. Among the more than 1,800 oracle bones in the Tianjin Museum, more than 800 were donated by Mr. Wang Xiang. In 1953, after the 78-year-old Wang Xiang became the director of the Tianjin Literature and History Research Institute, he dedicated all the oracle bones he had collected throughout his life to the country. In the late Qing Dynasty, Juren was the first person to compile an oracle bone dictionary. There are more than 4,000 oracle bones in the collection. Among the more than 1,800 oracle bones in the Tianjin Museum, more than 800 were donated by Mr. Wang Xiang. In 1953, after the 78-year-old Wang Xiang became the director of the Tianjin Literature and History Research Institute, he dedicated all the oracle bones he had collected throughout his life to the country.

After the founding of the People's Republic of China, he served as director of the Tianjin Literature and History Research Center, a member of the editorial board of the "Oracle Bone Inscriptions Collection" of the Institute of History, Chinese Academy of Sciences, and a member of the Tianjin Municipal People's Political Consultative Conference. In 1959, the Tianjin Calligraphy Research Association was established at the Tianjin Museum of Literature and History, and he served as the first president until his death(Tang Jigen, & Gong Wen(Eds.). 2018) .

On May 5, 2023, the State Administration of Cultural Heritage issued the "Notice of the State Administration of Cultural Heritage on the Promulgation of the List of Famous Artists Restricting the Export of 8 Categories of Works Restricted from the Export of Deceased Calligraphy and Paintings after 1911". The appraisal standards promulgated in 2001 and 2013 to restrict the export of works are invalid. Redefining the famous artists whose works are restricted from exporting,

"Art Weekly" and Art Weekly Art Museum jointly recommend them one by one for readers - he is a person whose representative works are not allowed to export, is a modern Chinese epigrapher, a pioneer in the study of oracle bone inscriptions, and has made pioneering contributions. He is the "first person to discover and collect oracle bone inscriptions" in China, and one of the earliest discoverers, collectors and researchers of oracle bone inscriptions.



Figure 14 Wang Xiang (December 1876-January 1965) was a modern Chinese epigrapher and oracle-bone expert. In particular, he made a huge contribution to the discovery and protection of the Yin Ruins oracle bones.source: Reprinted from "Art Weekly" website, (Accessed on July 4, 2023)

The Father of Modern Chinese Archeology—Li Ji

Li Ji was born in Zhongxiang County, Hubei Province in 1896. In 1923, he was awarded a doctorate in philosophy from Harvard University, becoming China's first doctor of anthropology. As a minor official in the capital, Li's father didn't know what a doctor was, so he gave himself the nickname "Bo Fu", which became a legend for a while.

Li Ji, who returned to China after completing his studies, first taught at Nankai University. During this period, he began to cooperate with the Freer Museum of Art. He made it clear: "To do archaeological work in Chinese fields, you must cooperate with Chinese archaeological groups; the antiquities unearthed in China must stay in China." At that time, the great powers used exploration and inspection. The name of Li Shi is coming one after another, and at the time of carving up China's heritage, Li's patriotism is evident.

In 1925, Li Ji, who was only 29 years old, was employed by the Department of Chinese Studies at Tsinghua Research Institute. He was known as the "Five Great Mentors" of Tsinghua University along with Liang Qichao, Wang Guowei, Zhao Yuanren, and Chen Yinke, the masters of Chinese Studies at that time. Unlike the other four, Li Ji's vast world lies in the fields. In 1926, Li Ji went to

southern Shanxi to excavate the prehistoric site of Xiyin Village in Xia County. This was the first field archaeological excavation led by the Chinese themselves.

In 1928, the original "National Academia Sinica" was established in Shanghai, and Fu Sinian strongly advocated the establishment of an Institute of History and Language. He advocated "looking at the study of historical language through natural science". In order to obtain new knowledge, he strongly advocated "going up to the poor and falling into the underworld, and looking for things with your hands and feet." In the autumn of the same year, Dong Zuobin was sent to Xiaotun and began the first archaeological excavation of Yin Ruins. After all, Dong Zuobin had no archaeological knowledge or experience, so finding the best candidate became Fu Sinian's top priority, and Li Ji became the best choice. In December 1928, Li Ji served as the director of the archaeological group of the Institute of History and Linguistics, Academia Sinica. Since then, the archaeological excavation of Yin Ruins has ushered in a "head". Li Ji deserves to be called the "Father of Chinese Archeology".

At the beginning of the excavation, Li Ji proposed that archeology should not be about treasure hunting. "All original materials, as long as they can reflect human activities, even broken pottery and broken bones, as long as they are collected in a planned and scientific way, can be Demonstrate true academic value." Since the discovery of oracle bones in 1899, crazy poaching has left the Yin Ruins riddled with holes, but no one pays attention to collect the "broken pottery and broken bones" that accompany the oracle bones and knows their value. Only those scholars with special training in anthropology and archaeology have this idea.

At the same time, Li Ji set a rule for everyone: "All unearthed objects belong to the state, and the archaeological team members themselves will never buy or collect ancient objects." This has become the most sacred precept and bottom line in the hearts of all Chinese archaeologists. "Archaeology is not a collection, the collection is not an archeology" is still the most basic criterion for measuring an archaeologist.

At the beginning of the excavation of the Yin Ruins, the war broke out in the Central Plains, and the local government did not allow "people from other provinces to overtake the local government." The entry of the central archaeological team also greatly touched the vested interests of local cultural relics antique dealers and even bandits. All kinds of obstructive actions were carried out, even Directly threatening the lives of fellow archaeological team members. It was not until 1931 that the archaeological excavation of Yin Ruins gradually became successful. Li Ji pointed out that scientific archeology must have questions, methods, accuracy, no prejudice, and patience. Under the leadership of Li Ji, China's number one capital with written records revealed its true face little by little. Palaces, royal tombs, sacrificial pits, oracle bone pits, and a large number of oracle bones, bronzes, jades, bone, horns, teeth, and pottery all bear witness to the splendor and glory of that era(Tang Jigen, & Gong Wen(Eds.).2018) .

Using the Yin Ruins excavations, Li Ji trained a group of early archaeologists. These people were like seeds, taking root, sprouting, and growing, and gradually built the Chinese archaeological system. He focused on first-hand materials and interpreted archaeological data from an anthropological perspective. As his student and famous archaeologist Zhang Guangzhi said, "As far as

Chinese archeology is concerned, we are still living in the era of Li Ji." On the eve of the founding of New China, Li Ji moved to Taiwan along with the cultural relics of Yin Ruins and never returned to Yin Ruins.



Figure 15 Li Ji (June 2, 1896 - August 1, 1979), formerly known as Shunjing, with the courtesy name Shouzhi and later changed to Ji, was born in Zhongxiang Yingzhong, Hubei Province. He was an anthropologist, modern Chinese archaeologist and Chinese archaeologist. father. Li Ji is an important archaeologist in modern China. source: <http://www.chinaqw.com/> (Accessed on June 4, 2023)

Ten Brothers in Modern Archeology
Liang Siyong—Discoverer of "Hougang Triple Stack"



Figure 16 Liang Siyong—the discoverer of the “Hougang Triple Stack” Source: "A BRIEF HISTORY OF THE EXCAVATIONS AT YINXU (1928-2018)" Editor-in-Chief: Chief Editor Tang Jigen Gong Wen 2018, page 50

In 1931, during the fourth excavation of the Yin Ruins, a new member came - Liang Siyong. It was his participation that made the Yin Ruins excavation technology increasingly mature. Some people even believe that the Yin Ruins excavation has gradually moved towards a scientific path.

Liang Siyong was the second son of Liang Qichao. He was born in Macau in 1904. In 1923, he entered Harvard University Graduate School to study archeology and anthropology. The following year, his brothers Liang Sicheng and Lin Huiyin also went to the United States to study and study ancient Chinese architecture. As a master of Chinese studies and an advocate of the New Culture Movement, Liang Qichao sent his two sons to study abroad respectively to study very "new school" archeology and ancient architecture. This arrangement should not be unintentional.

In the first three excavations of the Yin Ruins, although Li Ji had a good awareness of problems and led the development of the discipline, field technology was his weakness. Liang Siyong made a decisive contribution to the archeology of the Yin Ruins precisely in field excavation technology. This is not unrelated to the fact that he participated in the excavation of Indian sites in the southwestern United States directed by Kidder when he was studying at Harvard. He conducted excavations by dividing the strata according to different soil textures and colors, instead of the artificial division of horizontal strata used in previous excavations at the Yin Ruins. This was not a common method even in American archeology in the 1920s and 1930s. But this latest excavation technique is undoubtedly correct. Using this excavation method, Liang Siyong discovered the extremely famous "Hougang Trilayer" in the history of Chinese archaeology in Hougang of Yin Ruins. This was a successful application of stratigraphic methods in the excavation of Yin Ruins.

The so-called "three layers" refers to Liang Siyong's use of natural accumulation and layering methods during excavations to correctly distinguish the cultural layers of different thicknesses representing three different periods of Yangshao, Longshan and Yinxu, thus establishing the The morning and evening order of the three cultures. It is obviously impossible to do this if we still use the previous excavation method of horizontal layering. Before the discovery of the Triassic Layer, scholars had different opinions on the early and late relationships between the western painted pottery culture, the eastern black pottery culture, and the central gray pottery culture. The issue of early and late chronology is the basis for in-depth research. Liang Siyong adopted correct excavation methods and successfully solved this academic problem. This became a key to understanding the relationship between Chinese prehistoric culture and historical culture, and effectively refuted the idea of "speaking Chinese culture to the West" proposed by some Western scholars at the time. " (Tang Jigen, & Gong Wen(Eds.). 2018).

Ten Brothers of Archeology: A group photo of Liang Siyong, the leader of the 11th Yin Ruins excavation team, and all team members welcoming Li Ji to inspect the excavation site in the northwest hill of Houjiazhuang in the spring of 1935.



Figure 17 In 1934, personnel participating in the excavation of the Yin Ruins archaeological site took a group photo in the courtyard of the Guandai Lane excavation team office in Anyang City. From right: Shi Zhangru, Xia Fei, Yin Huanzhang, Li Ji, Liang Siyong, Liu Yao (aka Yin Da), Qi Yanxu, Li Guangyu, Hu Fulin (Huxuan), Wang XiangSource: "A Brief History of the Excavations at Yinxu (1928-2018)" Editor-in-Chief: Chief Editor Tang Jigen Gong Wen 2018, page 50

This was more than 70 years ago. The archaeological excavation of the Yin Ruins in Anyang from 1928 to 1937 was one of the earliest scientific excavations in the modern archaeological sense in the history of our country. It was during these ten years of scientific archeology that the "Ten Archaeological Brothers" discovered Li Ji's A group of young talents who grew up under the guidance of Mr. Liang Enyong. However, with the passage of time, not many people can still remember them. Even in the archaeological community, people may not be able to accurately say their names. . According to the order of the ten brothers at that time, they were Li Jingdan, Shi Zhangru, Li Guangyu, Liu Yao (Yin Da), Yin Huanzhang, Qi Yanpei, Hu Houxuan, Wang Xiang, Gao Quxun, and Pan Cui. Unfortunately, some of their birth dates and lives are difficult to trace.

Since 1928, these "Ten Archaeological Brothers" have successively visited the Yin Ruins excavation site. The first one to come was Wang Xiang, who participated in the first trial excavation of Yin Ruins in 1928. By the time of the tenth excavation of Yin Ruins in October 1934, the first eight of the ten brothers had already arrived at the Yin Ruins construction site. Because we get along day and night, have similar interests, and are similar in age, we call them "eldest" and "second" according to their age. Their birth years are: Li Jingdan, 1900; Shi Zhangru, 1902; Li Guangyu, 1904; Liu Yao (Yin Da), 1906; Yin Huanzhang, 1909; Qi Yanpei, 1910; Hu Houxuan, 1911; Wang Xiang, 1912. In September 1935, the twelfth excavation of Yin Ruins was carried out. Gao Quxun and Pan Cong joined the excavation team, although they were not ranked last in age (for example, Gao Quxun was born in 1910, and Pan Cong was born in Unknown. But he should be older than Hu Houxuan). Because he came late, he had to be ranked among the ninth and tenth. After that, they participated in the 13th, 14th, and 15th excavations of Yin Ruins. It

was not until the outbreak of the Anti-Japanese War in 1937 that the cultural relics were moved westward, and they broke up. After this breakup, some of them never saw each other again until their death (Tang Jigen, & Gong Wen (Eds.). 2018).

After breaking up. These "Ten Archaeological Brothers" have each embarked on different paths. Some went to Yan'an, such as Liu Yao (Yin Da), Qi Yanpei, and Wang Xiang; some stayed at the Institute of History and Philology of Academia Sinica or the Central Museum to continue their academic research, such as Li Jingdan, Shi Zhangru, Li Guangyu, Hu Houxuan, Gao Quxun and Pan Cong; some went to Yan'an and then transferred to the Central Museum, such as Yin Huanzhang (who briefly studied at Yan'an Anti-Japanese University).

Those who stayed at the Institute of History and Philology later had their careers separated. For example, Li Jingtan went to work in an organization affiliated with the Kuomintang Military Commission, and Hu Houxuan moved to Qilu University in 1940 to teach. During those war years, two people died. One was Qi Yanpei, who died of illness in Xinjiang in 1939; the other was Li Jingtan, who died of illness in Nanjing in 1946.

After 1949, they went their separate ways, some went to Taiwan, and some stayed on the mainland. As for academic attainments, Liu Yao (Yin Da), who stayed in the mainland, served as deputy director of the Institute of History, Deputy Director of the Institute of Archeology, and director of the Institute of Archeology of the Chinese Academy of Sciences, in charge of the research work on mainland history and archaeology; Hu Houxuan He became a great master in the study of oracle bone inscriptions; Yin Huanzhang still persisted in the forefront of archeology at the Nanjing Museum (formerly the Central Museum) and made great achievements until he was persecuted to death during the Cultural Revolution. Shi Zhangru, Li Guangyu, Gao Quxun, and Pan Cuo, who went to Taiwan, stayed at the Institute of History and Phrases of the Academia Sinica in Taiwan to continue the collection of archaeological materials of the Yin Ruins. Shi Zhangru and Gao Quxun later became the central archaeologists. An academician of the Academy, he is a Beidou-level figure in the archaeological world (Tang Jigen, & Gong Wen(Eds.). 2018).

The Ten Archaeological Brothers of Yin Ruins refer to the ten important scholars who participated in the archaeological excavation of Yin Ruins. They include Li Ji, Dong Zuobin, Liang Siyong, Guo Baojun, Shi Zhangru, Xia Nai, Yin Da, Liu Yao, Zeng Yigong, and Hu Houxuan. These scholars worked together on the archaeological excavation and research of the Yin Ruins in the 1920s and 1930s, which had a profound impact on the study of oracle bone inscriptions. First of all, through excavation work, the ten archaeological brothers of the Yin Ruins provided a large amount of physical data for the study of oracle bone inscriptions. They excavated a large number of oracle bone inscriptions, tortoise shells and animal bones, which provided rich materials and evidence for subsequent oracle bone inscriptions research.

Secondly, during the excavation and research process, the ten archaeological brothers of the Yin Ruins formed a complete set of archaeological methods and research systems. They adopted scientific excavation methods and techniques to conduct systematic investigations and excavations of the Yin Ruins, which provided a scientific basis for the study of oracle bone inscriptions. At the same

time, they also paid attention to the collection and arrangement of literature, conducted in-depth research and analysis of oracle bone inscriptions, and put forward a series of new views and insights.

Finally, the research results of the ten archaeological brothers of the Yin Ruins not only promoted the in-depth development of the study of oracle bone inscriptions, but also laid a solid foundation for the development of Chinese archeology. Their research results not only enrich the content of Chinese archeology, but also enhance the international status of Chinese archeology. In short, the impact of the ten archaeological brothers of the Yin Ruins on the study of oracle bone inscriptions was far-reaching. Their excavation and research work provided a wealth of physical data and a scientific basis for the study of oracle bone inscriptions, and also promoted the development of Chinese archeology.

2.3 A preliminary study on the value of oracle bone inscriptions in modern Chinese society

1) Research on the Protection of Oracle Bone Inscriptions Scholars in the Late Qing Dynasty

Before oracle bones were discovered, local villagers did not know that oracle bones were used for divination in the Shang Dynasty. They only used them as "dragon bones" as a medicinal material to cure all diseases. Many turtle and animal bones with inscriptions on them were ground into powder or used. The marks on the bones were scraped off with a knife, and the excavated keels were sold to a drug store. The owner of the drug store refused to accept the keels with carved marks on them, so the farmers in Xiaotun Village used a knife to scrape off the marks on them and sold them for 6 Wen per pound. Price, sell the excavated keel to the drug store. As a result, many historical materials of the Shang Dynasty were ground into powder and taken as medicine. This is the so-called "people swallowing the history of the Shang Dynasty".

It is said that Li Cheng, a barber in Xiaotun Village, was infected with abscesses and had no money to buy medicine. He had no choice but to crush the oracle bones he picked into powder and apply them on the sores. Unexpectedly, the pus on the sores was absorbed by the bone meal. He applied bone powder to the bleeding wound and the bleeding stopped. Bone powder also has the effect of stopping bleeding. What is even more peculiar is that after a thin piece of grass is wetted and placed horizontally on the oracle bone, the grass turns into a vertical direction. It turns out that the ancient bones have been buried underground for thousands of years and have the function of absorbing moisture. From then on he collected them and called them dragon bones. Dragon bones are the bones of ancient vertebrates. They were sold to a traditional Chinese medicine shop, and the shopkeeper paid six cents a pound for them.

In 1911, Luo Zhenyu assigned his younger brother Luo Zhenchang to go to Anyang to investigate. He said in "Huanluo's Visit to Ancient Records": "The tortoise bones buried here have been discovered more than thirty years ago, not since today. It means that in a certain year, a certain surname was Li. In the field, suddenly several bone fragments were turned up with the soil, and there were carvings on them, and some were painted in Yin color (that is, painted with vermilion)... The natives thought that their eyes were dragon bones... and the ancient

bones were ground into powder and healed with knife wounds. , so you can buy it at a drug store for a few bucks per kilogram. If the bones are strong, they may also be carved. Villagers excavate everywhere in their spare time, and they will pick up the big ones and sell them. The buyer may not take the carved inscriptions. They were cut with a shovel and sold. The small pieces and those with many characters that were difficult to remove were filled with dry wells." Canadian missionary Ming Yishi also wrote in his book "Oracle Bone Research": "At that time, the people of Xiaotun thought that the characters were not What is engraved on it is grown naturally. He also said: It is not easy to sell the ones with the writing on them, only the pharmacies will ask for them if the writing is scraped off.

In 1899, Wang Yirong, who served as the Imperial College of Imperial College in Beijing, fell ill and bought a dose of traditional Chinese medicine from Darentang Traditional Chinese Medicine Store in Caishikou outside Xuanwumen. There was "dragon bone" in it. Wang Yirong was surprised to see the words engraved on it, so he immediately ordered People go to the drugstore and buy back all the "keel bones" with characters on them. Later, a person with the pseudonym "Xi Weng" wrote this fact in "Turtle Shell" and published it in "North China Daily-North China Pictorial" published in Peking in 1931. Since then, people have thought that this was the textual basis for the discovery of Oracle Bone Inscriptions. At first, some people collected oracle bones, but they didn't know where they came from.

The discovery of the precious value of oracle bones on oracle bones caused a sensation in the world. Domestic scholars devoted themselves to searching and studying oracle bones. Due to the cowardice of the Qing government, foreigners came to Anyang to steal, sell and plunder. Oracle bones are excavated and sold in the Xiaotun Village area.

The defeat of the Sino-Japanese War of 1895 and the signing of the Treaty of Shimonoseki greatly accelerated China's semi-colonialization process. The Eight-Nation Allied Forces' war of aggression against China in 1900 and the "Xinchou Treaty" signed in 1901 eventually turned China into a semi-colonial and semi-feudal society. The Chinese Tongmenghui was established in 1905. After the May 4th Movement in 1919, China became increasingly powerful. New China was founded in 1949. By 1971, three important archaeological projects had been conducted in Xiaotun Village, Yinxu, Anyang in 70 years. The discovery of oracle bone inscriptions and the resulting excavation of Yinxu had epoch-making significance for Chinese archeology(Tang Jigen, & Gong Wen (Eds.). 2018).

Later, many scholars of Oracle Bone Literature, Oracle Bone Sitang, and the Ten Brothers of Yin Ruins Archeology, Li Ji, the father of Chinese archeology, clearly stated: "To do archaeological work in Chinese fields, we must cooperate with Chinese archaeological groups; the antiquities excavated in China must be preserved In China." When the great powers came one after another in the name of exploration and investigation to carve up the Chinese heritage, Li's patriotism was clearly visible. Patriotism.

2) Research on theft by Foreign Scholars in the late Qing Dynasty

Due to the corruption and incompetence of the Qing government at that time, the oracle bone inscriptions were lost during this period. The invaders directly and indirectly looted many oracle bone inscriptions in various forms. While

domestic scholars are devoted to searching for and studying oracle bones, missionaries and scholars from some countries in Europe, America, and Japan also have a strong interest in this precious historical information of oracle bones, which is followed by theft, sale, and plunder.

The first foreigners to plunder and sell Chinese oracle bones were Samuel Couling, a British Baptist missionary stationed in Qingzhou, and F.H. Chalfant, an American Presbyterian missionary stationed in Weixian County, Shandong Province. Ku Shouling was a native of Edinburgh, Scotland. He came to China in 1884. From 1887 to 1908, he served as the principal of a boys' middle school in Qingzhou, Shandong. A large number of oracle bones unearthed in Anyang also began to appear in the Weixian market. So Fang Lian began to buy oracle bones, but after all, his personal financial resources were limited and he could not buy the oracle bones that the market could supply, so he formed a partnership with Ku Shouling to buy them together. They purchased several batches of oracle bones in 1903, 1904, and 1906.

For example, Weixian antique dealers Fan Weiqing and Li Rubin owned a lot of oracle bones. Due to the impact of the "Eight-Power Allied Forces" occupying Beijing, they took these oracle bones back to their hometown of Wei, Shandong. County, and later sold most of it to Ku and Fang. In 1904, Zhu Kun from Xiaotun Village, Anyang, Henan Province, unearthed several oracle bones and several carts. After being resold by an antique dealer to Shandong, they were also acquired by Ku and Fang. At first the two bought together, but then they separated. The two also resold and profited from it. They once resold more than 400 oracle bones they acquired to the Asia Society Museum founded by a British man in Shanghai.

Ku Shouling said in his book "Divination Bones from Henan" published in 1914: "After we bought the first batch of oracle bones, people from Henan continued to come, and we tried to buy them as much as possible. The market price was getting higher and higher, and we couldn't afford to buy them. The first joint collection, which we thought was the last we could get, was given to the museums in Fort Leeds (USA). But later we acquired another batch and sold it to the Royal Scottish Museum in Edinburgh (Ming Yishi.1996).

The best third batch, Some of the best specimens, including a beautifully carved antler, were first collected jointly by the two of us and then studied individually. In 1911, they were sold to the British Museum." (Quoted from Chapter 3 of Ming Yoshi's "Oracle Bone Research" Pages 12-13, Qilu Publishing House, 1996) According to the information currently available, the flow of Ku and Fang Ershi oracle bones has remained roughly the same as it was more than 80 years ago and is still divided into four museums in the United Kingdom and the United States, namely the British Museum and the Royal Museum of Scotland in Edinburgh. and the Carnegie Museum in Pittsburgh and the Field Museum in Chicago.

The two largest ones are the 1,777 pieces of oracle bones that Ku Shouling sold to the Royal Museum of Scotland in 1909 and the 484 pieces of oracle bones that were sold to the British Museum in 1911. In 1973, the British Library was separated from the British Museum, and the oracle bones were placed in the library. The museum only preserves one piece of carved antlers with

fake inscriptions, No. 1989, from the Oracle Bone Divination of the Kufang Ershi Collection, which is still on display in the exhibition hall of the British Museum. The British Museum has another collection of 150 oracle bones, which have nothing to do with the Ku and Fang families. Their origins are different and their circulation is unclear. It is only known that the collection dates range from 1909 to 1952, but the information has not been published publicly.

Ming Yishi graduated from the University of Toronto in Canada in 1905. He originally studied civil engineering, but later changed to theology and obtained a bachelor's degree, which gave him the opportunity to serve as a missionary in China. In 1910, the 25-year-old Ming Yishi accepted the pastorate appointed by the Canadian Presbyterian Church and was sent to China to preach. After arriving in China, he studied Chinese for three years and was then sent to preach in northern Henan. He was stationed in Zhangde Prefecture, Henan Province, first in Wu'an, Henan Province, and then in Anyang. Taking advantage of the geographical convenience, he collected a large number of ancient Chinese cultural relics such as oracle bones, bronzes and pottery.

According to his son Ming Mingde's recollection: "I was still a child at the time, but I clearly remember following my father to Xiaotun Village where the oracle bones were unearthed many times. Antique dealers sometimes came to my house. They knew that my father was interested in antiquities and antiquities unearthed. The location is of interest." (Page 2, 6, Preface to "A Study on Oracle Bones" by Ming Yishi, Qilu Publishing House, 1996) Ming Yishi often rode a horse and traveled north and south on the south bank of the Huan River in Anyang, searching for oracle bones and other Chinese cultural relics. He was the first foreigner to learn about the location of the Yin Ruins. When narrating the process in the preface of his book "Yinxu Divinations", he said: Due to various reasons, when the martyrs of the Ming Dynasty returned home, they only hurriedly screened out 5,000 oracle bones from their collection. Many pieces were packed and shipped to Canada, but not all the oracle bones in the collection were taken away. All the oracle bones shipped to Canada are now in the collection of the Royal Ontario Museum in Toronto, Canada. In 1972, Dr. Xu Jinxiong selected the combined 3175 pieces and published the book "Oracle Bone Inscriptions from the Ming Dynasty Martyrs' Collection at the Royal Ontario Museum in Canada".

The first Japanese to buy oracle bones in China was Hiroshi Nishimura, the chief writer of Tianjin's "Nichichi Shimbun" newspaper, and then Mitsui Genemon of the Mitsui Zaibatsu followed up. Before Luo Zhenyu sent people to Anyang to collect oracle bones, they had already sent people to Anyang to buy oracle bones. ., has successively robbed more than 30,000 pieces of oracle bones in China (this data is disputed).

Lin Taifu was an important oracle bone expert in the early Japanese period. He was the first Japanese scholar to study Chinese oracle bone inscriptions. Based on the actual objects, he concluded that the Yin Ruins oracle bones were not forged and that they were ancient Chinese characters with extremely high historical value. He also personally went to the Yin Ruins site to inspect the oracle bone excavations. Although he did not collect many oracle bone fragments during his work, his research results were quite fruitful. In 1909, Lin Taifu wrote the article "Turtle-shell Beast Bones Discovered in Tangyin County, Henan Province,

Qing Dynasty" and vigorously promoted the significance of oracle-bone inscriptions. Under his influence, Japanese scholars rushed to collect and study oracle-bone inscriptions. This move also affected Luo Zhenyu, who was in the Four Halls of Oracle Bones. After reading this paper, he was deeply stimulated and shocked. He began to collect and study the historical materials of Oracle Bones vigorously and wrote the famous book "A Study of Zhenbu Texts in the Yin and Shang Dynasties", which promoted the He has made great contributions to domestic Oracle research.

According to the statistics of Mr. Hu Houxuan in 1984, there were more than 154,604 oracle bones collected at home and abroad, and 127,904 oracle bones were collected in China, Hong Kong and Taiwan. The oracle bones lost overseas include 12,443 from Japan, 7,802 from Zhenna, 3,355 from the United Kingdom, 1,882 from the United States, 715 from Germany, 199 from Russia, 100 from Sweden, 99 from Sweden, 64 from Fatong, and 28 from Singapore. 7 pieces from Belgium and 6 pieces from South Korea, totaling 26,700 pieces (Hu Houxuan, "Restatistics of Chinese Bone Inscription Materials in the Past Eighty-nine Years", "Historical Monthly" Issue 5, 1984). It can be seen from this that the oracle bones lost overseas account for about 17% of the total number, and there are still many technical scriptures made public in the academic world. This is another huge disaster for Chinese cultural heritage in the history of modern Chinese culture. (Reference: Excavation of Yin Ruins/Hu Houxuan. Shanghai: Fudan University Press, 2017.1) (Hu Houxuan. 1983) (Hu Houxuan. 1985) (Hu Houxuan. 1991)(Hu Houxuan. 1997) (Hu Houxuan. 2016) .

As mentioned above, oracle bones first appeared on the international stage in the late Qing Dynasty. When China was weak and incompetent, Europe, the United States and Japan plundered oracle bones in direct and indirect ways. Oracle bones were plundered by various countries in direct and indirect ways, which shows the academic value and Meaning, history also tells us that if we fall behind, we will be beaten. The loss of Oracle is also a great loss to Chinese culture. Therefore, China's strength prompts us to protect and make good use of Oracle.

Therefore, the above events prove Oracle's important position in the international academic community. From the past to the present, Oracle's social functions have also undergone important changes. In modern Chinese society, the attitude of the people of Anyang towards oracle bones has ranged from the past when the oracle bones were regarded as medicinal keels and sold to foreigners in various forms, leading to the loss of oracle bones, to the modern Anyang people's emphasis on the protection of oracle bones, and the identity of the Anyang people has changed. With the changes, the function of oracle bone inscriptions has also changed. This transformation is a preliminary exploration process from self-identity to self-identity construction, which laid the foundation for the protection, inheritance, and value utilization of oracle bone inscriptions by Anyang people in the future.

2.4 The Oracle of Modern Chinese Society Enters the International Stage

Anthony. In the first chapter of "Modernity and Self-Identity," "Locality, Globality, and the Transformation of Daily Life," Gisden writes, "In a sense, the globalization of social activities caused by modernity is cosmopolitan. The process of the gradual development of connections, such as those embodied in the

nation-state system or the international division of labor, throughout the world." In other words, the small local area of Anyang, the birthplace of oracle bone inscriptions, the site of the Shang capital, and the cultural In modern society, it has received the attention of the national leadership, which is one of the manifestations of the national system of the country. Anyang is a community, and the oracle bone culture of this community, as a unique local culture, naturally requires the attention of the leadership of the national system through some form of international division of labor.

This division of labor in this article refers to the oracle bone inscriptions through national and local and international Friends, working together has become a global culture, spreading to every corner of the world. This is the function of the nation-state system and the international division of labor. Thus, the local, the global and the transformation of everyday life are reflected in this chapter. Oracle has achieved a transformation from locality to globalization, thereby changing the daily cultural form through transformation, forming the modern Chinese society and the world culture of Oracle. This also arises from Oracle's self-identification process, which the author will explain below(Anthony Giddens. 2014).

1) The Role of the Nation-State System: the Government's Protection of Oracle Bones after the Founding of New China

Anthony. In Chapter 1 of "Modernity and Self-Identity": Modernity: A General Survey, Gidsen writes that the nation-state as a socio-political entity is essentially different from most traditional orders. First, it develops only as part of a broader system of nation-states (which today have global characteristics); second, it has specific forms of territoriality and surveillance capabilities; and third, it monopolizes To effectively control the means of violence (Anthony Giddens. 2014).

In modern Chinese society, China's national leadership actively promotes and develops Chinese cultural policies and actively implements political activities for cultural development, which are manifestations of the identity of the nation and the national system. China's gradual strength: The founding of the People's Republic of China, reform and opening up, are a good reflection of China's gradual strength. China's good national conditions have attracted global attention. Political stability, economic prosperity, and cultural exchanges. Promote the preservation, inheritance and value utilization of oracle bone culture.

After the founding of the People's Republic of China in 1949 and the reform and opening up in 1978, the Chinese national leadership and the local people of Anyang, Henan Province supported the protection of oracle bone inscriptions and the inheritance and utilization of oracle bone inscriptions culture. Various policies and activities pushed oracle bone inscriptions to the status of a world heritage. The above is the process of constructing the self-identity of oracle bone inscriptions and modern Chinese oracle bone inscriptions, and the transformation of the social and cultural functions and meanings of oracle bone inscriptions by the Anyang people in the Anyang region before they became world heritage. The process of oracle bone inscriptions being discovered, plundered, and protected and utilized today in 1899 in Xiaotun Village, Yinxu, Anyang, can be used to identify oneself with the concept of cultural oracle bone inscriptions. The functions of culture are changing, and the structural functions of culture are also changing.

At the same time, the American sociologist R.K. Merton was one of the main representatives of structural functionalism, and he developed the

structural functional approach. Merton believes that in functional analysis, attention should be paid to analyzing the objective consequences of social and cultural matters on individuals and social groups. He proposed the concepts of explicit functions and latent functions. The former refers to those consequences that are intentionally caused and recognized, and the latter refers to those consequences that are not intentionally caused and are not recognized. When performing functional analysis, the nature and boundaries of the system being analyzed should be determined, because something that has a certain function for one system may not have such a function for another system. The oracle bone inscriptions were discovered in Xiaotun Village, Anyang, Henan Province, and are linked to the increasingly powerful China. After the reform and opening up, stable politics, open economy, and frequent cultural exchanges have promoted the development of all aspects of China. Anyang City, Henan Province is also economically Political and cultural aspects have developed. The national leadership and the local people of Anyang, Henan Province have made a lot of efforts together.

Li Keqiang (1998-2004), then governor of the province, supported the Longmen Grottoes being included in the World Heritage List by UNESCO on November 30, 2000. This was Henan's first world cultural heritage project. . When Li Keqiang was studying and formulating the "Tenth Five-Year Plan" for Henan Province, he proposed that the development of tourism must take advantage of Henan's rich historical and cultural resources, and made the development of cultural tourism one of the eight major measures that the province must work hard to implement.



Figure 18 During his tenure in Henan, Premier Li Keqiang was concerned about the cultural development of Henan. Source: "Xinhua News Agency" Xinhua News Agency (Accessed on October 27, 2023 18:38 Beijing)

Therefore, in Anthony Giddens's *Modernity: An Overall Survey*, and R.K. Merton's objective consequences of social and cultural matters on individuals and social groups, it is actually the interpretation of national leaders' actions to value, protect, and inherit culture. At the same time, national leaders The policies and actions of the government are also an objective manifestation of the nation-state's construction of Oracle's self-identity.

2) Good Results of International Division of Labor and Cooperation: the Oracle of Modern Society is Pushed Onto the World Stage

The international social division of labor and the dynamic mechanism of modernity promote the preservation and inheritance of oracle bone inscriptions. The importance that the Chinese national leadership attaches to the Yin Ruins, the site where oracle bone inscriptions were discovered (the ruins of the capital of the Shang Dynasty), is reflected in the fact that the Yin Ruins, where oracle bone inscriptions were discovered, were successfully selected as a World Cultural Heritage. Anyang Yin Ruins has entered the world stage as the site where oracle bone inscriptions were discovered and the ruins of the capital of the Shang Dynasty.

This refers to the International division of labor and social relations: not only the efforts of China's national leadership but also the cooperation of globalization and international scholars with Chinese scholars, supporting the Yin Ruins (the ruins of the capital city of the Shang Dynasty), where the oracle bones were discovered, to become a world cultural heritage. Similarly, in the dynamic mechanism of modernity, the separation of time and space plays a role: the conditions for the connection of social relations across a vast space and time domain (and even the global system). In this article, it refers to globalization, cross-regional connections, and jointly support the preservation and preservation of oracle bone culture.

Inherit and support domestic and foreign friends who successfully selected the Yinxu site (the site of the capital of the Shang Dynasty) as a world cultural heritage, where Oracle bone inscriptions were discovered, and the role of the delocalization mechanism: expert system, support from domestic friends and international friends to jointly support the successful selection of the Yinxu site as a world cultural heritage. Role, joint coordination and support attitude, joint efforts to successfully be selected, is an abstract and special world cultural heritage application process. Because of the cooperation of the international division of labor and the role of modern power mechanisms, the small community of Anyang has become the world-known discovery site of oracle bone inscriptions - the location of the world culture Yin Ruins (the ruins of the capital of the Shang Dynasty). Therefore, in the power mechanism of modernity: institutionalization Reflexivity, oracle bone inscriptions knowledge is applied in social life situations and becomes a constructive factor in the composition and transformation of social life in Anyang town. Oracle takes the world stage. It pave the way for the subsequent third and fourth chapters.

Yin Ruins successfully applied for World Cultural Heritage: In 2001, Li Keqiang commented on an internal reference article "Write a big article about Yin Ruins tourism" written by a reporter from Henan Daily: "The topic of Yin Ruins tourism should indeed attract attention, and it should start from a high starting point. Carry out planning and make great efforts to promote it during the gradual development process to make it an important part of Henan's cultural tourism." After the Yin Ruins application was put on the agenda, Li Keqiang personally served as the honorary leader of the leading group for the application of the Yin Ruins in Henan Province as a world cultural heritage.

During the period of Yin Ruins application for World Heritage, he also conducted many in-depth investigations at the Yin Ruins ruins, the Anyang Mall site, the Anyang workstation of the Institute of Archeology of the

Chinese Academy of Social Sciences, and even field archaeological excavation sites to promote the Yin Ruins application for World Heritage and the archaeological work in the province. In 2006, the Yin Ruins applied successfully for World Cultural Heritage. At that time, Li Keqiang had left Henan, but the people of Henan, especially Anyang, will not forget his contribution to the Yin Ruins' application for World Cultural Heritage and the development of cultural tourism.



Figure 19 The Museum of Chinese Characters was built during the process of applying for the World Cultural Heritage of Yin Ruins. It is therefore also an important place to promote the cultural value of oracle bone inscriptions.

Source: "Xinhua News Agency" Xinhua News Agency (Accessed on October 27, 2023 18:38 Beijing)

Museum of Chinese Characters (Museum of Chinese Characters: Anyang City has launched the application for the World Cultural Heritage of the Yin Ruins. In order to cooperate with the application, Li Keqiang approved the construction of the Museum of Chinese Characters in Anyang. The Museum of Chinese Characters is located at No. 656, East Section of Renmin Avenue, Anyang City, Henan Province. It is a national-level special museum approved by the State Council that integrates cultural relic protection, display and scientific research functions. It is also the first museum in China with a text as the theme. (World Cultural Heritage: In 1972, UNESCO passed the "Protection of World Cultural and Cultural Heritage" at the World Cultural Heritage Headquarters in Paris in April 2001, in order to cooperate with the Yin Ruins application for world cultural heritage.

The Natural Heritage Convention established the UNESCO World Heritage Committee, whose purpose is to promote cooperation among countries and peoples and make positive contributions to the reasonable protection and restoration of the common heritage of all mankind. Since the People's Republic of China joined the ranks of the state parties to the Convention for the

Protection of the World Cultural and Natural Heritage on December 12, 1985, as of September 2023, China has 57 world cultural and natural heritage items included in the World Heritage List. Among them, there are 39 world cultural heritages, 4 world cultural and natural dual heritages, and 14 world natural heritages.), Anyang Municipal Party Committee and Municipal Government proposed to the Henan Provincial Party Committee and Provincial Government to build a museum with the theme of writing, and the proposal was approved by the provincial government.

The Party Committee and the Provincial Government strongly support it. On May 12, 2005, the State Administration of Cultural Heritage officially approved the construction of a Chinese Characters Museum in Anyang City. On November 16, 2009, the Museum of Chinese Characters was officially opened, and Comrade Jiang Zemin inscribed the name of the museum. Li Changchun, member of the Standing Committee of the Political Bureau of the CPC Central Committee, attended the opening ceremony. At this time, Li Keqiang was already a member of the Standing Committee of the Political Bureau of the CPC Central Committee and Vice Premier of the State Council. Anyang, one of the eight ancient capitals in China, also has a cultural business card, the "Museum of Chinese Characters." The project establishment and construction of the museum are closely related to Li Keqiang (Reprinted: Government website of the People's Republic of China).

The establishment of the Yin Ruins, a world cultural heritage, and the Museum of Chinese Characters are inseparable from Premier Li Keqiang's efforts. It is a pity that Premier Li Keqiang passed away in Shanghai on October 27, 2023 at the age of 68. The Yin Ruins successfully applied for world heritage status, laying a solid foundation for the Oracle Bone Inscriptions to be successfully selected into the Memory of the World Register. Prime Minister Li Keqiang, the representative figure of the leadership in Oracle's self-identity construction, attaches great importance to the development of culture. Later, Xi Jinping came to the Yin Ruins, a world cultural heritage, on October 28, 2022. "I have longed for the Yin Ruins for a long time." In 2019, General Secretary Xi Jinping sent a letter to congratulate the 120th anniversary of the discovery and research of oracle bone inscriptions, expressing warm congratulations and sincere greetings to experts and scholars who have long been committed to inheriting and promoting excellent traditional culture such as oracle bone inscriptions.

Premier Li Keqiang supported the successful application of the Yin Ruins, the site of the Shang Dynasty capital in Xiaotun Village, Anyang, where oracle bone inscriptions were discovered, to become a world cultural heritage. He also supported the construction of the Museum of Chinese Characters. General Secretary Jiang Zemin inscribed the opening of the Museum of Chinese Characters, and Li Changchun attended. Xi Jinping came to Yinxu and said he had longed for it. The arrival of the national leadership once again proves the value of Oracle. At the same time, the leadership is also the representative figure of Oracle from self-identity to self-identity construction. The value utilization of oracle bone inscriptions requires the inheritance and value utilization of modern people - Anyang.

In postmodern society, the nation and the international are not only a political entity, but also a complex and multidimensional social ecological system. This system includes social relationships between people, interactions between people and nature, and people and space. Space is not only a

geographical and physical concept, but also a concept with cultural and aesthetic significance. Different cultures and histories in Beijing produce different spatial concepts and aesthetic concepts. This system includes not only physical and geographical space, but also many aspects of "space" such as culture, history and society. These different spatial dimensions have their own aesthetic and symbolic significance. The aesthetic and functional significance of these spaces reflect the profound and complex symbolic and cultural significance.

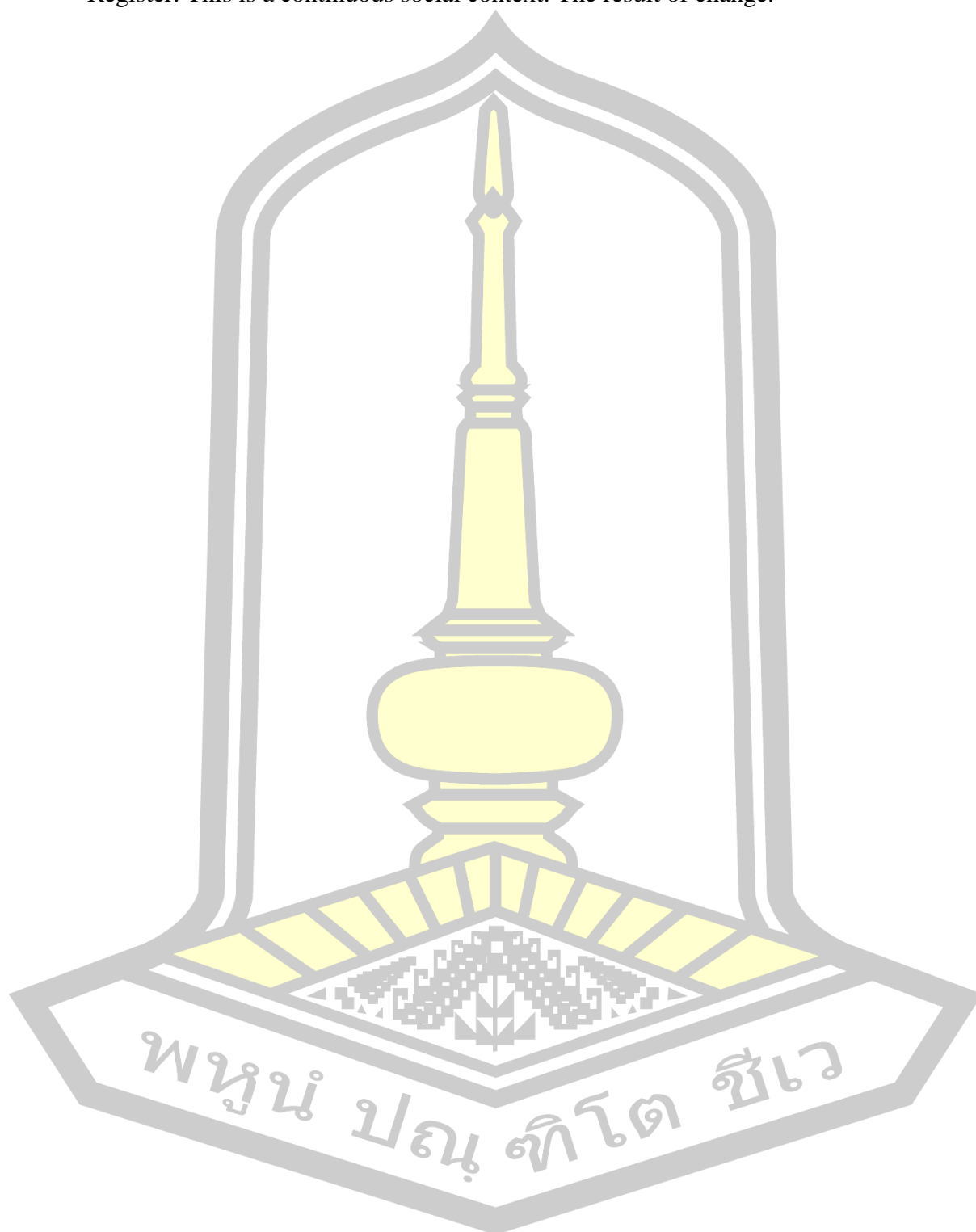
To understand the global spread of modernity, we should first understand the alienation of local environments and activities and the evolving relationship with long-term changes. As a process, globalization must be understood as a dialectical phenomenon, in which events at one pole of the alienation relationship often create different or even opposite events at the other pole. The dialectical relationship between locality and globality is precisely the construction of Oracle's self-identity and the utilization of heritage value. It paved the way for the following chapters three and four.

Conclusions

From an anthropological perspective, oracle bone inscriptions were discovered in Anyang. In the Shang Dynasty, they were used for sacrifices and divination records. Oracle bone inscriptions are named after being engraved and written on "tortoise shells and animal bones". The recording function is stronger and more powerful than oral transmission. It has a certain and more stable memory function, so the documents recorded in oracle bones are meaningful to both past social culture and modern social culture. The choice of tortoise shells and animal bones as important objects for written records reflects the beginning of mankind's attempt to find a carrier that can record and long-term memory. It is not the leaves of plants or paintings on the ground, but the beginning of recording with tortoise shells, which has educational significance. By the end of the Qing Dynasty in China, especially people who did not know or understand the oracle bone inscriptions, they believed that the oracle bone was just an item and not more valuable than an animal bone. The turtle shell was used as a dragon bone to "cure all diseases". It was not until the academic community developed that the past oracle bone inscription culture received attention, and people made serious attempts to understand the history of oracle bone inscriptions.

Therefore, the function of tortoise shells in recording words is a bridge between the past and the present. The meaning of these words and tortoise shells is not only the existence of words and tortoise shells as tangible objects, but also a way for modern people to understand the past and the "memories" from the past, and a source of research. Tortoise shells and animal bones with inscriptions were discovered in Anyang. The discovery of oracle bone inscriptions is of great significance to the city. The place where oracle bone inscriptions were discovered and the oracle bone inscriptions became the identity of Anyang City. With the help of the local and national governments, Anyang is working hard to build the "Chinese Character Capital" and the hometown of oracle bone inscriptions. Anyang Yinxu (the ruins of the capital city of the Shang Dynasty) where the oracle bone inscriptions were discovered has been successfully selected as a World Cultural Heritage, and the oracle

bone inscriptions have been successfully selected into the Memory of the World Register. This is a continuous social context. The result of change.



Chapter III

Anyang Oracle Inscriptions in the Process of Becoming a National Heritage and the Memory of the World Register

Introduction

The leadership of the national ethnic system and local people jointly promote the process of local heritage culture becoming a global heritage culture. In this chapter. Part 1 and Part 2: citing modernity, the nation-state promotes the construction process of oracle bone inscriptions from national heritage to the World Memory List; Part 3: introduces the historical time period of China's late Qing Dynasty and modern society, the national process and the national heritage construction process; Part 4: describes the value construction of the World Memory List promoted by local and national leaders; Part 5 and Part 6: tells the story of the joint efforts of the state and the local, the successful selection of the oracle bone inscriptions in the World Cultural Heritage List, and the successful selection of oracle bone inscriptions in the World Memory List. The cultural heritage construction process provides a solid foundation for the subsequent chapters.

Part 1: Oracle Bone Inscriptions and the Construction Process to be National Heritage and the Memory of the World Register

Oracle Bone Inscriptions in Anyang City, China is not only a local heritage, it has also been made into National Heritage and the Memory of the World Register, which is related to the construction of Anyang City's identity. The researcher explains via concept of "Modernity and Self-Identity" as follows:

Anthony Giddens wrote in the first chapter of "Modernity and Self-Identity": The Contour of Extreme Modernity: Modernity: An Overall Survey, that the nation-state, as a social and political entity, is essentially different from most traditional orders. . First, it develops simply as part of a broader system of nation-states (which today have global characteristics); second, it has specific forms of territoriality and surveillance capabilities; and finally, it Monopolizes effective control over the means of violence.

In the international relations literature, nation-states are usually regarded as "actors", that is, "agents" rather than "structures", and there are definite reasons for this treatment. Modern states are reflexive surveillance systems that, even if they are unable to "act" in the strict sense, act in accordance with coordinated policies and plans at the geopolitical level (Anthony Giddens. 2014)."

The author analyzes and relates to this article that the oracle bone inscriptions were discovered in the Yinxu in Anyang, and Anyang itself can be called a community. Oracle bone inscriptions have a history of more than 3,000 years, so oracle bone inscriptions belong to local cultural heritage. Since the national leadership attaches great importance to the development of Anyang oracle bone inscriptions cultural heritage, Anthony Giddens's "locality, globality, and in a sense, the social changes caused by modernity" The globalization of activities is the process of the

gradual development of worldwide connections, such as the kind of connections throughout the world that are reflected in the nation-state system or the international division of labor."

Therefore, the Anyang oracle bone inscriptions have risen from Anyang's local cultural heritage to a cosmopolitan and globalized culture. Heritage needs help from many parties, reflected in the nation-state system or the international division of labor, to promote local cultural heritage to become a world-class, globalized heritage and onto the world stage. The specific analysis is as follows:

In modern Chinese society, the nation-state is a social and political entity. The modern world is a "rapidly developing" world. Social changes and historical advancement have formed modern society. As a social and political entity, the nation-state naturally needs political leadership. The establishment of a network of layers and social relationships, so representatives of the leadership promote the development of society and affect many aspects of society. Cultural development is the epitome of social development and progress.

1) In modern Chinese society, the nation-state serves as a social and political entity, and representatives of the political leadership play a leading role. The political leadership attaches great importance to the cultural development of the nation-state. The nation-state includes the cultural development of local local communities. As representatives of the leadership in the nation-state, they use social relations networks to connect the social relations of the nation-state and the social relations of local communities to form the whole of the country. The entity-relationship network includes the political entity social relationship network represented by the country's leadership and the local community relationship network of the community. Give full play to the role of the nation and the international division of labor and cooperation to jointly promote the rapid development of heritage culture. In connection with this article, modern Chinese society promotes the process from the construction of self-identity of Oracle to the utilization of cultural value, thereby inheriting and utilizing the value of Oracle.

2) In modern Chinese society, the nation-state, as a social and political entity, plays the role of the nation-state system or the international division of labor to promote the connection and exchange of local heritage and world heritage. Gidsen also mentioned the fundamental significance of the separation of time and space for the huge kinetic energy introduced by modernity into human social affairs. This phenomenon has universalized the concept of "using history to create history" and deepened the process of gradually breaking away from the shackles of tradition in modern social life. As a standardized "past" and a universally applicable "future" are created, the above-mentioned historicity becomes a global phenomenon in its form. Therefore, what connects this article is the self-identity process of heritage culture through the humiliating fact of historical authenticity, which goes through the mourning stage to the "process of reinventing oneself" in the process of self-identification.

3) In modern Chinese society, the nation-state, as a social and political entity, has experienced the vicissitudes of modern history and has developed steadily in modern society, pushing local heritage culture onto the world stage of globalized heritage. Along with the process of creating a standardized "past" and a universally applicable "future", the above-mentioned historical authenticity

(historicity) has become a global phenomenon in its form. The rise of local heritage culture to international heritage culture has to go through history. , I have called it a "crisis" in this article, referring to the humiliation of China's modern history. This historical background has deeply penetrated into self-identity and personal core feelings. Wallerstein and Blakeslee refer to the term "danger and opportunity." After experiencing various crises and historical development, we have learned lessons and seized opportunities to realize ourselves. This also provides opportunities for self-expression. In this article, it refers to the fact that local heritage history and culture have experienced various historical crises, summarized historical experience, seized opportunities, and entered the world stage. This is the task process of shaping a "new sense of self" and "new sense of identity".

Generally speaking, in modern Chinese society, the nation-state, as a social and political entity, plays the role of the nation-state system or the international division of labor, promoting the connection and exchange of local heritage and world heritage. The Yinxu in Anyang, where the oracle bone inscriptions were discovered, was successfully selected into the World Cultural Heritage, laying the foundation for the oracle bone inscriptions to be successfully selected into the Memory of the World Register. The nation-state system and the international division of labor cooperation once again promoted the successful selection of the Anyang oracle bone inscriptions into the Memory of the World Register. This will be discussed in detail below.

To sum up, Anthony Giddens' self-identity theory and modernity examination provide important inspiration for nation-states to promote local cultural heritage to become a world-wide and globalized cultural heritage. Through the role of the nation-state as a socio-political entity and the promotion of the nation-state system or the international division of labor, local cultural heritage has the opportunity to gain wider recognition and respect, and then become a world-wide and globalized cultural heritage. This not only helps preserve cultural diversity and uniqueness, but also promotes the prosperity and development of world heritage sites.

Part 2: Modernity and Nation-State Serve as a Socio-Political Entity and the Construction Process of Oracle Bones from National Heritage to the Memory of the World Register

In modern Chinese society, the nation-state serves as a social and political entity. The political entity refers to the representative leadership of the country connecting with local society in Anyang through the establishment of a social relationship network, which refers to national policies and political activities, and through positive political activities. Network of relations, play the role of nation-state entities and division of labor in international relations, and unite as one. Representatives of the national leadership establish social networks from local to national to global relationships, promoting the process of the oracle bones where the oracle bones were discovered rising from a local heritage to a world-wide and global cultural heritage.

The establishment of social relations as a political entity has also gone through a historical crisis. This refers to the process of the discovery, plundering, and destruction of oracle bone inscriptions in modern Chinese history. It

is a representative of the humiliating process in modern Chinese history. China's weakness in the late Qing Dynasty led to the loss of oracle bone inscriptions. Secondly, Chapter mentioned. This historical lesson, after the crisis, China has risen. In modern Chinese society, "the nation-state as a socio-political entity" is also the construction process of historical and social relations in self-identity, from local, to national, to global, prompting Oracle The Yinxu in Anyang, where they were discovered, became a world cultural heritage, paving the way for the Oracle Bone Inscriptions to be successfully selected into the Memory of the World Register.

1) The process of Anyang's native (community) oracle bone inscriptions becoming a worldwide and globalized cultural heritage. After the humiliating history of modern China, the oracle bone inscriptions were discovered and plundered. In modern Chinese society, the nation-state as a socio-political entity, the national leadership Representatives: Li Keqiang's support, Xi Jinping's yearning, and Jiang Zemin's concern. The importance that the national leadership attaches to the development of Oracle is reflected in the nation-state as a political entity and the policy documents and political activities represented by the national leadership. This is why nation-states are usually regarded as "actors", that is, "agents". This is the role of the leadership of the nation-state system (Anthony Giddens. 2014).

2) The process of the local (community) oracle bones in Anyang becoming a global world heritage. As a socio-political entity, the nation-state is manifested in the weakness of China in modern times and the bullying of Western countries. In modern Chinese society, political stability, economic prosperity, and cultural integration, the national leadership attaches great importance to the development of Oracle, and the social network established by the leadership, in a state of blending of world cultures, Oracle supporters who support Oracle on the world stage include domestic experts and scholars and overseas experts and scholars who support Oracle. Supporting the transformation of oracle bones from a local local heritage into a world heritage is the role of the international division of labor.

3) The process of the local (community) oracle bones in Anyang becoming a worldwide and globalized cultural heritage. As a social and political entity, the nation-state is a social and political entity. In modern Chinese society, the above two points summarize the representative role of the leadership of the nation-state system and the international division of labor. The role of experts and scholars has contributed to Oracle's emergence on the world stage. Oracle bone inscriptions have gone through the process of discovery, plunder, protection and utilization, and are also the epitome of Chinese historical heritage and culture.

The existence of oracle bone inscriptions is fortunate. From a local heritage culture to a global and world-wide heritage culture, the unity of the local people in Anyang, the support of the national leadership, and the promotion of international experts and scholars have promoted the discovery of oracle bone inscriptions and the ruins of the Shang Dynasty capital at Yinxu in Anyang. It was successfully selected as a World Cultural Heritage in 2006, which laid the foundation for the Oracle to be successfully selected into the Memory of the World Register in 2017. As expected, the Oracle was successfully selected into the Memory of the World in 2017.

Part 3: China's late Qing Dynasty and the modern Historical Stage, the national process and the National heritage construction process - the construction process of the modern history stage of the national heritage

3.1 Before 1949 : Western Economic and Cultural Penetration Promoted the Construction of Self-identity

Due to the outbreak of the Opium War in 1840, China began a history of humiliation. The Westernization Movement in the 1860s: After the Opium War, some far-sighted people put forward the slogan of "learning from the foreigners and developing skills to control the foreigners", advocating learning from the West. technology and culture. In the same year, a rough estimate of the number of cultural relics looted from the Old Summer Palace was about 1.5 million.

Around 1870, China began foreign trade, and its economic and cultural exchanges with Western countries gradually increased. 1880s: Modern cities and industries began to appear in China, and the introduction of Western culture and economy was more widely promoted. At the same time, China also began to send overseas students to Western countries to learn Western culture and scientific knowledge.

June 11, 1898 - September 21, 1898. Reform Movement of 1898: This was an important political reform in modern Chinese history, advocating learning from Western political systems and culture,

1890s: After the Sino-Japanese War, China signed the Treaty of Shimonoseki, which greatly accelerated China's semi-colonialization process, further opened up the market, and allowed foreign capital to invest in China. With the "Xinchou Treaty" signed in 1901, China was completely reduced to a semi-colonial and semi-feudal society.

Modern Chinese History and the Father of Oracle Bone Inscriptions: Wang Yirong: In 1899, the Eight-Power Allied Forces entered Beijing. Wang Yirong paid a high price to purchase oracle bones with inscriptions. When he was about to start in-depth research, the "Eight-Nation Allied Forces" invaded Beijing in 1900, the second year after the oracle bone inscriptions were discovered. In the incident, Wang Yirong, the minister of regimental training in the capital, took up a position to resist the enemy but was ultimately defeated because he was outnumbered. He wrote a suicide note and threw himself into a well to die for his country. The Qing Dynasty gave him the posthumous title "Wen Min".

Wang Yirong was the first to classify his era as the Shang Dynasty. It was confirmed by later research to be correct, and the history of Chinese writing moved forward for more than 1,000 years. At the same time, oracle bone inscriptions began to be displaced during this period. While domestic scholars devoted themselves to searching and studying oracle bone inscriptions, missionaries and scholars from some countries in Europe, America, and Japan also became very interested in this precious historical information of oracle bone inscriptions. Along with this, What comes is stealing, selling and plundering, the following main characters.

British Samuel Couling was the first foreigner to collect oracle bones.



Figure 20 Samuel. Couling was the first foreigner to collect oracle bones and a foreigner who plundered oracle bones indirectly.source:"AncientBooks",ChenWenping,December14,2021,<https://blog.sciencenet.cn>(Accessed on September 21, 2022)

The first foreigners to plunder and sell Chinese oracle bones were Samuel Couling, a British Baptist missionary stationed in Qingzhou, and F.H. Chalfant, an American Presbyterian missionary stationed in Weixian County, Shandong Province. He purchased oracle bones for the first time in 1900, only a year after the oracle bones were discovered. He was the first foreigner to collect oracle bones.

Weixian County, Shandong Province became the largest antique market in the country, and a large number of oracle bones unearthed in Anyang began to appear in the Weixian market. Ku Shouling worked together to buy it together. They purchased several batches of oracle bones in 1903, 1904, and 1906. For example, Weixian antique dealers Fan Weiqing and Li Rubin owned a lot of oracle bones. Due to the impact of the "Eight-Power Allied Forces" occupying Beijing, they took these oracle bones back to their hometown of Wei, Shandong County, and later sold most of it to Ku and Fang. In 1904, Zhu Kun from Xiaotun Village, Anyang, Henan Province, unearthed several oracle bones and several carts. After being resold by an antique dealer to Shandong, they were also acquired by Ku and Fang. At first, the two bought together, but then they separated. The two also resold and profited from it. They once resold more than 400 oracle bones they acquired to the Asia Society Museum founded by a British man in Shanghai.

After 1906, Ku Shouling and Foleng continued to traffic the oracle bones they obtained abroad and then resold or "donated" them to museums and some private collectors. No less than 4,000 oracle bones were leaked through their hands.

The book "Divination Bones from Henan" published in 1914 said: "After we bought the first batch of oracle bones, people from Henan continued

to come, and we tried to buy them as much as possible. The market price was getting higher and higher, and we couldn't afford to buy them. The first batch The joint collection, which we thought was the last thing we would get, was given to the various museums in Fort Canton (USA). But then we got another batch and sold it to the Royal Scottish Museum in Edinburgh. The best of the third batch, some of the best There is also a beautifully carved antler of the specimen, which was first collected jointly by the two of us, and then passed on to me for personal study.

In 1911, it was sold to the British Museum. "(Quoted from pages 12-13 of Chapter 3 of "Oracle Bone Research" by Ming Yishi, Qilu Publishing House, 1996) Based on the information currently available, the flow of oracle bones from the Ku and Fang families has remained roughly the same as it was more than 80 years ago, and they still belong to the British. , four museums in the United States, namely the British Museum, the Royal Museum of Scotland in Edinburgh, the Carnegie Museum in Pittsburgh, and the Field Museum in Chicago. The two largest ones are the 1,777 pieces and pieces that Ku Shouling sold to the Royal Museum of Scotland in 1909. 484 pieces of oracle bones were resold to the British Museum in 1911; in 1973, the British Library was separated from the British Museum, and the oracle bones were placed under the library. The British Museum only preserved the "Oracle Bone Divination from the Collection of Kufang Ershi" No. 1989 with fake inscriptions. A piece of carved antlers is still on display in the exhibition hall of the British Museum. The British Museum also collects 150 oracle bones, which have nothing to do with the Ku and Fang families. Their origins are different and their circulation is unknown. It is only known that the date of collection is from 1909- Both existed in 1952, but the information has not been published publicly.

Later, around 1908 and 1911, the German Wiltz sold the oracle bones to the Berlin Folk Museum in Germany; Wilhelm sold the oracle bones to the Basau National Exhibition Hall in Switzerland. The Japanese looted even more oracle bones. According to statistics, the total number of Chinese oracle bones lost to Japan was more than 12,000(Chen Wenping. 2017) .

Canadian James Mel-lon Menzies is the one who purchases the most oracle bones

Among Western missionaries, Canadian James Mel-lon Menzies was the one who purchased the most oracle bones. According to the preface of his 1917 book "Yinxu Divination" (a facsimile, published by Shanghai Biefa Foreign Company in 1917), he claimed , he has as many as 50,000 oracle bones in his collection.

พหุบัน ปณฺ ทิโต ชีเว



Figure 21 Canadian sinologist Dr. Ming Yishi (1885-1957), a foreigner who collected oracle bones. source: "AncientBooks", Chen Wenping, December 14, 2021, <https://blog.sciencenet.cn> (Accessed on September 21, 2022)

Ming Yishi graduated from the University of Toronto in Canada in 1905. He originally studied civil engineering, but later changed to theology and obtained a bachelor's degree, which gave him the opportunity to serve as a missionary in China. In 1910, the 25-year-old Ming Yishi accepted the pastorate appointed by the Canadian Presbyterian Church and was sent to China to preach. After arriving in China, he studied Chinese for three years and was then sent to preach in northern Henan.

He was stationed in Zhangde Prefecture, Henan, first in Wu'an, Henan, and then in Anyang. Taking advantage of the geographical convenience, he collected a large number of ancient Chinese cultural relics such as oracle bones, bronzes and pottery. According to his son Ming Mingde's recollection: "I was still a child at the time, but I clearly remember following my father to Xiaotun Village where the oracle bones were unearthed many times. Antique dealers sometimes came to my house. They knew that my father was interested in antiquities and antiquities unearthed. The location is of interest." (Page 2, 6, Preface to "A Study of Oracle Bones" by Ming Yishi, Qilu Publishing House, 1996) Ming Yishi often rode a horse and traveled north and south on the south bank of the Huan River in Anyang, searching for oracle bones and other Chinese cultural relics. He was the first foreigner to learn about the location of the Yinxu. In the preface to his book "Yin Xu Divinations", he narrated the experience and said:



Figure 22 Ming Yishi is checking the oracle bone inscriptions. source: "AncientBooks", Chen Wenping, December 14, 2021, <https://blog.sciencenet.cn> (Accessed on September 21, 2022)

In the spring of Jiayin (1914), the author traveled on a white horse to the south bank of Huan River in the north of Zhangde Prefecture in Henan Province. The fields have been plowed and are ready for cotton planting. The farmers have accumulated broken pottery and broken stones on the edge of the fields. There are so many ancient pottery fragments that they attract the great attention of the horse riders. Following the pottery fragments and looking at them, when we reached the bend of the river, there were no traces of the ancient pottery fragments. They may have washed away in the river over time, or they may have been buried by sand. Willow buds are beginning to sprout on the low sandy shore, and naked children roam with baskets in their arms, plucking young leaves for tea. I saw foreigners gathering around me and watching me pick out pieces of pottery by the inspection well. A boy asked me, "What do you do?"

Yu said, "Look at the pottery fragments." Then asked, "Look at what it does?" Yu said, "I like it." He asked again, "Do you like looking at the bones or not??" Yu said, "Look what kind of bones they are!" Tong said, "I can show you the dragon bones with characters on them." Upon hearing this, Yu immediately told me that he was very interested in it. We walked together, bypassing the bend of the river, and arrived at a barren sandy ruins. The recesses on the western slope were covered with white and broken bones. This is the Yinxu, the capital of the Shang Dynasty (Ming Yishi. 1986, 1996).



Figure 23 Former Residence of Ming Yishi, Hongxing Road, Anyang City—Oracle Bone Research Memorial Hall.

source: "AncientBooks", ChenWenping, December 14, 2021, <https://blog.sciencenet.cn/> (Accessed on September 21, 2022)

From then on, Ming righteous men successively searched for and obtained a large number of oracle bones. For example, it is recorded in his "Research on Oracle Bones": "In 1924 (Jiazi, the 13th year of the Republic of China), Yu was ill for a month before he recovered. Some people in Xiaotun dug into the wall and found a pit of oracle bones, which I obtained. There are big ones. The rubbings were completed in 1927 and 1928, which is the "Postscript of Yinxu Oracles"." It can be seen that he took advantage of the geographical convenience, the first to get the moon near the water and the tower, and obtained a large number of oracle bones in a short period of time, surpassing all other foreign search engines. buyers. The number of pieces he acquired was unmatched by anyone else. According to later statistics, he claimed to have collected more than 50,000 pieces, which was no lie.

In the spring of 1927, warlord fighting spread to northern Henan, and foreign missionaries retreated to Tianjin. The Ming Yishi selected oracle bones with long inscriptions and better quality and transported them to Tianjin in advance. However, a large number of small pieces of oracle bones and other cultural relics and ancient books were lost in this war (Chen Wenping, 2017)



Figure 24 Rubbings of oracle bones of Tanglan Zangming martyrs.

source: "AncientBooks", ChenWenping, December 14, 2021, <https://blog.sciencenet.cn/> (Accessed on September 21, 2022)

Due to various reasons, when the Ming Yishi returned to China, they only hurriedly selected more than 5,000 oracle bones from their collection, packed them in boxes, and shipped them to Canada. They did not take away all the oracle bones in their collection. All the oracle bones that were transported to Canada are now stored in Canada. Royal Ontario Museum, Toronto. In 1972, Dr. Xu Jinxiong selected the combined 3175 pieces and published the book "Oracle Bone Inscriptions from the Ming Dynasty Martyrs' Collection at the Royal Ontario Museum in Canada".

In 1952, Dr. Lin Sen (alias Yangshan), the British acting president of Qilu University, handed over an indecipherable English sketch. Following Lin Sen's instructions, people finally found Ming's work in the basement of a teacher's residence at Qilu University. A large number of Tibetan armors were left behind, totaling more than 140 boxes and 8,080 pieces, of which 3,668 were inscribed. It turned out that before Ming Yiyi returned to China, fearing that the Japanese would rob them, he buried these oracle bones in the basement of a teacher's house and drew two sketches, one kept by Ming Yiyi and the other entrusted to his colleague, the British Lin Sen keeps it (Chen Wenping, 2017) .



Figure 25 Hu Houxuan (1911-1995), a famous Chinese expert on oracle bone inscriptions, was an oracle bone writer, business historian, one of the Ten Archaeological Brothers, and one of the scholars who protected oracle bone inscriptions during the war. source: "Hu Houxuan Picture Album" (Accessed on November 14, 2023)

These oracle bones were later collected in the Shandong Provincial Museum. In 1965, Mr. Hu Houxuan, a famous oracle bone scholar, went to the Shandong Provincial Museum to select oracle bones for compilation of the "Oracle Bone Inscriptions Collection" and identified about 300 oracle bones that were very important and relatively important, all of which had never been recorded (Hu Houxuan, 1983) (Hu Houxuan, 1985) (Hu Houxuan, 1991) (Hu Houxuan, 1998) .

In early 1951, the Nanjing Museum received a box and a cover letter from Mr. Yang Xianyi. The letter stated that the oracle bones in the box

were collected by the Canadian missionary Ming Yishi in China. They were not taken away and were originally given to the Canadian Embassy in China. The embassy is temporarily keeping them, and now the Nanjing embassy is about to evacuate. Rang Jiede, the charge d'affaires of the embassy, has entrusted me to hand these things over to you. The staff of the Nanjing Museum opened the box and conducted an inventory. There were 2,390 oracle bones in total, which matched perfectly with the illustrations in the book "Yinxu Oracles" written by Ming Yishi. It was confirmed that they were the actual oracle bones from "Yinxu Oracles" written by Ming Yishi. So, we waited and found part of the oracle bones that had been collected by the martyrs of Ming Dynasty(Ming Yishi. 1986).

3.The first people in Japan to purchase oracle bones from China were Nishimura Hiroshi and Mitsui Genkoemon. He also sent people to Anyang to purchase oracle bones. He collected and purchased more than 30,000 oracle bones. Driven by these two people, Japan's Tanaka Jiudang came to China in 1905 and bought 100 oracle bone fragments. Lin Taisuke, who was teaching at Tokyo Normal University in Japan at the time, also bought 10 pieces after learning about it. Lin Taisuke later bought more than 600 pieces of oracle bones and compiled a book called "Turtle Shell Oracle Bone Writing" for publication and distribution.

In order to purchase oracle bones in large quantities, Lin Taifu personally went to Xiaotun Village in Anyang to investigate and bought some oracle bones. After returning to Japan, he wrote another book "Research on Relics of the Yinxu". After Japan occupied North China, the Japanese had more convenient conditions to steal a large number of cultural relics from the Yinxu. In 1937, when Jin Zutong was working on oracle bone inscriptions in Japan, he saw that there were more than 4,000 oracle bones hidden in six houses including Nakamura Futsuki, Tanaka Jiudang, and Mitsui Genemon. Including oracle bones used for research in some Japanese schools and other private collections, it is conservatively estimated that there are more than 12,000 oracle bones lost in Japan. Attached: Statistical table of lost overseas oracle bones:

United Kingdom: Royal Scottish Museum (1,777 pieces), Cambridge University Library (850 pieces), British National Library, London (490 pieces), British Museum, London (150 pieces),

United States: Peabody Museum of Harvard University (960 pieces), Carnegie Museum (440 pieces), Princeton University Library (139 pieces)

Japan: Institute of Humanities, Kyoto University (3599 pieces), Institute of Oriental Culture, University of Tokyo (1641 pieces). The United Kingdom, the United States and Japan have the most, plus other countries. Total: 27071 pieces. (Hu Houxuan. 1983) (Hu Houxuan. 1985) (Hu Houxuan. 1991) (Hu Houxuan. 1998)

Chen Wenping's note: The statistical data refers to the figures in Hu Houxuan's "Re-Statistics of Oracle Materials in the Past Eighty-Five Years" and is compiled by adding newly discovered materials in recent years.

The beginning of the Opium War in 1840 resulted in a massive loss of cultural relics in our country. Oracles were plundered by various powers, which indirectly proved the preciousness of Oracles' world status in the construction of their own identity. Oracle has also experienced displacement and plunder in the process of constructing its own identity.

Western culture was introduced into China between 1840 and 1899. The specific events and significance are a complex and extensive topic that need to be discussed and analyzed from multiple angles:

1. Missionaries and cultural exchanges:

In the mid-to-late 19th century, with the invasion and penetration of Western powers into China, missionaries spread a large amount of Western culture and knowledge in China. They brought new ideas and cultural elements, and promoted the reform and innovation of traditional Chinese culture. . However, at the same time, they indirectly plundered China's historical cultural relics through missionary methods, and stole Chinese historical cultural relics through disguised missionary methods. Chen Wenping. (2000). National treasures lost overseas. Shanghai Culture Publishing House. (Chen Wenping. 2022) .

2. The spread of Western learning to the East and the New Culture Movement:

The spread of Western learning to the East refers to the spread and influence of Western culture in China. The New Culture Movement is of great significance to China's modernization process. It promotes the reform and innovation of Chinese traditional culture, provides an important ideological foundation for China's modernization process, and China gradually becomes stronger.

3. Colonial education and cultural dissemination:

China Essay In a semi-colonial and semi-feudal society, the Western church set up many schools in China, and the foreign invaders set up many schools and trained a large number of intellectuals. However, only a few of them became foreign slaves and compradors, and the vast majority of them accepted the new culture. , New Thoughts, and embarked on the road of saving the country and the people.

The input of Western culture has created diversified cultural trends. But at the same time, Western powers indirectly caused the loss of Oracle in various forms, which was also an important influence on the construction of Oracle's self-identity.

China gradually became stronger: the 1911 Revolution of 1911 overthrew the feudal reactionary government of the Qing Dynasty and ended the autocratic monarchy system that had ruled China for thousands of years; from 1915 to 1923, the New Culture Movement, a movement advocating science; in 1919, the youth student organization The May 4th Patriotic Movement was a patriotic movement (in nature) that completely opposed imperialism and feudalism. It was the beginning of China's new democracy; young students played a pioneering role; the Chinese proletariat began to enter the political arena; it spread Marxism .

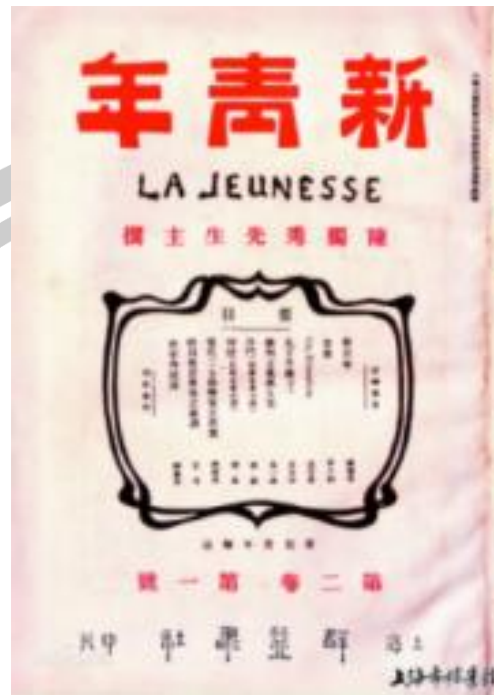


Figure 26 With the development of publications such as "Youth Magazine" (later renamed "New Youth") founded by Chen Duxiu and the vernacular movement. The New Culture Movement held high the banner of democracy and science, inspired and influenced the patriotic enthusiasm of Chinese people, especially Chinese youth, from the ideological and cultural fields, and fundamentally laid the ideological foundation for the emergence of the May Fourth Movement. Source: Shanghai is Archives. January 2023(Accessed on September 21, 2022)

In 1921, the Communist Party of China was founded; the First National Congress of the Communist Party of China; in 1945, the Seventh National Congress of the Communist Party of China was held; the Republic of China became a founding member of the United Nations; Japan surrendered; Chongqing negotiations; the "Double Ten Agreement" was signed ; 1949, the Battle of Crossing the River; the founding of the People's Republic of China: China's gradual strength also promoted the development of all aspects of China, and Oracle gradually excavated.

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Figure 27 At 3 pm on October 1, 1949, the founding ceremony of the People's Republic of China was held in Beijing. Chairman Mao Zedong declared on the Tiananmen Gate Tower that the People's Republic of China and the Central People's Government were established! It shows that the Chinese, who account for a quarter of the total human population, have since stood up! source: Official website of the State Administration of Cultural Heritage: <http://www.ncha.gov.cn/> (Accessed on August 21, 2022)

3.2 Nation-state strongly supports the excavation of oracle bone inscriptions to generate cultural identity after 1949

Starting from Wang Yirong's discovery of oracle bone inscriptions in 1899 and becoming the father of oracle bone inscriptions, the research on oracle bone inscriptions by the Oracle Bone Sitang, and then the excavation of Yinxu was related to the ten archaeological brothers, and foreign invaders collected and plundered oracle bones abroad in direct and indirect ways. Oracle began to wander. In the course of modern Chinese history, the process of oracle bone inscriptions from discovery, plunder, protection, and utilization is actually the process of self-identity to self-identity construction. Oracle Bone Inscriptions Since 1949, the national and local governments have continued to excavate oracle bone inscriptions, and oracle bone inscriptions scholars have devoted themselves to research and protection.

From 1937 to 1949, archaeological excavations in Yincheng were suspended due to the war.

The archaeological activities of Western missionaries and scholars in China in the early 20th century put great pressure on the Chinese academic community. After the Yinxu excavation was carried out, the management of unearthed cultural relics was directly put on the agenda. After a dispute over property rights between the Institute of History and Linguistics and the Henan Provincial Department of Education in 1929, they called on the central government to issue cultural relic regulations to manage archaeological excavations, which led to the 1930 "The Antiquities Preservation Act" was introduced and the first license was issued in 1935. The provisions stipulate the institutions for extracting antiquities, the required inspections, and the excavation activities of foreign groups or

individuals. The term "extraction (excavation) license" has since officially appeared in formal documents: "The excavation of antiquities by academic institutions should be submitted to the Central Antiquities Preservation Commission for review and transfer to the Education and Home Affairs Bureau and the two cities to jointly issue an acquisition license. Those who excavate antiquities without the preceding license "Theft".

Until 1930, the Nanjing National Government promulgated the "Antiquities Preservation Law". This is the first national special law on the protection of cultural relics with modern significance promulgated by the central government in the history of China. It stipulates the scope of "antiquities", preservation institutions and reporting provisions, and also stipulates the application procedures for archaeological excavations and the identity of the excavation institutions. Provisions will be made for the issuance of certification and licenses. The Central Commission for the Preservation of Antiquities is vested with the highest authority to make overall decisions on excavations, surveys and collections, and preservation of antiquities across the country (Tang Jigen, & Gong Wen (Eds.). 2018).



Figure 28 The archaeological excavation license issued to Liang Siyong in 1935 was jointly issued by the Ministry of the Interior and the Ministry of Education of the National Government to the Institute of History and Philology of the Academia Sinica on April 9, 1935. Source: "The Development of Chinese Archeology" by Xu Min; "People and Things in the Archeology of yinxu in 90 Years" by Tang Jigen and Gong Wen, page 39

Ready to go, waiting at the workstation 1950-1995

The yinxu remained dormant for 13 years since excavations were stopped in 1937 due to the Anti-Japanese War. During this period, there were only "excavations" by the Japanese and illegal excavations by Chinese folk. The famous Simuwu Ding was excavated by local farmers in 1939 (the tomb where the Simuwu Ding was found was only re-excavated in 1984).



Figure 29 Unearthed in Wuguan Village, Anyang City, Henan Province in 1939, it is now stored in the "Ancient China" basic exhibition hall of the National Museum of China. On January 18, 2002, the Shang Empress Wu Ding was designated as a national first-class cultural relic by the State Administration of Cultural Heritage. Included in the "First Batch of Catalog of Cultural Relics Prohibited from Export Exhibition Abroad" Source: Photographed by Jiao Pu, October 2020

After the founding of the People's Republic of China in 1949, society gradually stabilized, and there was a call in the academic community to resume the excavation of the yinxu.

The establishment of the Anyang Work Station

In April and November 1950, the Chinese Academy of Sciences sent Guo Baojun to lead an excavation team to Anyang and started the yinxu excavation again. In 1958, the Chinese Academy of Sciences established the Anyang Work Station in Anyang. The Anyang Work Station was initially located in Wangyukou Village. In 1959, with Guo Moruo's personal instructions, the Anyang District Administrative Office built a new camp specifically for the Anyang Work Station. The camp is located in the west of Xiaotun Village. Since then, the members of the Anyang working team of the Institute of Archeology of the Chinese Academy of Sciences have used this as their base and have been on the front line of archaeological excavations at the yinxu for a long time. (Tang Jigen, & Gong Wen (Eds.). 2018).

From 1967 to 1968, the "Cultural Revolution" reached its climax. The excavation work at the yinxu was briefly suspended for two years. In 1969, the excavations at the yinxu were resumed. In 1978, the Department of Philosophy and Social Sciences of the Chinese Academy of Sciences separated from the Chinese Academy of Sciences and established the new Chinese Academy of Social Sciences. Since the 1950s when the Institute of Archeology was reorganized into the Chinese Academy of Social Sciences as part of the Anyang Workstation, archaeologists such as Ma Dezhi, An Zhimin, Zhou Yongzhen, Zhang Changshou, Lin Shojin, Wei Shuxun, Gao Guangren, Dai Zhongxian, Zheng Zhenxiang, Chen Zhida, Yang Xizhang, Yang Baocheng, Liu Yiman, Xu Guangde and others successively presided over and participated in the archaeological excavation of yinxu. They use Anyang

Workstation as their base and study, work and live in this 10,000 square meter courtyard.



Figure 30 The establishment of Anyang Work Station, Guo Moruo's inspection of Yin Xu (1958): First row from right: Xu Xitai, An Jinhui, Guo Moruo, Secretary-General of Anyang Municipal Government, Deputy Mayor of Anyang City: Second row: Provincial and municipal leaders and work Personnel, the driver is on the rightSource: "People and Things in the Archeology of yinxu in 90 Years" Tang Jigen and Gong Wen P59 Book 59



Figure 31 Exterior view of Anyang Workstation (1959)Source: "People and Things in the Archeology of yinxu in 90 Years" Tang Jigen and Gong Wen P60 book 60

National Key Cultural Relics Protection Unit

In 1930, the Chinese government promulgated the first cultural relics protection regulation, the "Antiquities Preservation Law", which mainly stipulated the ownership of "antiquities" and relevant regulations for archaeological excavations.

In 1961, the State Council of the People's Republic of China promulgated the "Interim Regulations on the Protection and Management of Cultural Relics" and also issued the "Instructions on Further Strengthening the Protection and Management of Cultural Relics." In order to implement the Interim Regulations on the Protection and Management of Cultural Relics, the Ministry of Culture has successively issued a series of specific management measures regarding cultural relics protection units, archaeological excavations, repairs of ancient buildings, and restrictions on the export of cultural relics. The yinxu were listed among the first

batch of "National Key Cultural Relics Protection Units" announced by the central government.

Excavation of Fuhao's tomb: Fuhao's tomb is the most complete tomb of a Shang Dynasty noble discovered in the yinxu so far. In 1976, Zheng Zhenxiang led technician He Zhenfang and others to drill in the north of Xiaotun Village and subsequently excavated (Compiled by the Institute of Archeology, Chinese Academy of Social Sciences. 1980).



Figure 32 Photo of the excavation work of Fuhao's tomb (1976) Source: "People and Things in the Archeology of Yinxu in 90 Years" Tang Jigen and Gong Wenshu 60

Through research on the artifacts and textual analysis of the inscriptions, it can be known that the owner of the tomb is the wife of King Wuding of Yin Dynasty. It belongs to the second phase in the periodization system of Yinxu culture. The discovery of Fuhao's tomb directly linked the archaeologically discovered burial objects to the oracle bone inscriptions, making it possible for the first time for the archaeological culture of the second period of the Yinxu period to be accurate to the late Wuding period. Fuhao herself has become a name known to Chinese archeologists so far. The earliest historical figure whose identity and achievements are recorded, Fu Hao was the first female general in Chinese history. According to oracle bone inscriptions, Fu Hao was the queen of Shang King Wu Ding.

The excavation of the yinxu is an important fulcrum in the construction of "ancient Chinese history". At the beginning of the excavation of the yinxu, the excavators paid attention to the origin of the yinxu culture. During the third excavation of the yinxu in 1929, Li Ji discussed the pioneers of the "Xiaotun Culture" based on a piece of painted pottery unearthed from the strata. During the fourth excavation, Liang Siyong proposed that the predecessor of Xiaotun Culture was Longshan Culture rather than Yangshao Culture based on the "triple stack" relationship between Yangshao and Longshan Xiaotun in Hougang. This view has been used as a final conclusion in academia for a long time (Compiled by the Institute of Archeology, Chinese Academy of Social Sciences. 1980).

3.3 1978 to Present: World Cultural Heritage and Chinese Character Museum a Good Start for Ethnic Policy

On May 11, 1978, in 1979, the Party Central Committee and the State Council approved Guangdong and Fujian to implement "special policies and

flexible measures" in foreign economic activities, and decided to pilot special economic zones in Shenzhen, Zhuhai, Xiamen, and Shantou, Fujian Province and Guangdong. The province became one of the first provinces in the country to implement opening up to the outside world. It has effectively promoted China's reform, opening up and modernization process. (February 12, 2019 07:42 Source: Official website of the Central Research Institute of Party History and Literature <https://cpc.people.com.cn/>)



Figure 33 Deng Xiaoping: the chief architect of reform and opening up, changing the historical destiny of the Chinese people, Commemorating the 116th anniversary of the birth of Comrade Deng Xiaoping Source: People's Daily Online-China Communist Party News Network (Accessed on September 21, 2022)

After the reform and opening up, relevant policies, laws and regulations were introduced one after another, which was conducive to the development of culture. Li Keqiang (1998-2004), then governor of the province, on November 30, 2000, the Longmen Grottoes were included in the World Heritage List by UNESCO. , this is the first world cultural heritage project in Henan. The yinxu were successfully applied for World Heritage at 15:16 on July 13, 2006. Li Keqiang had already left Henan at that time, but the people of Henan, especially Anyang, will never forget his application and development of yinxu. Promoting cultural tourism.

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Figure 34 The yinxu in Anyang were included in the World Heritage List. On July 13, 2006, the yinxu were included in the World Heritage List as a world cultural heritage. Source: Central Government Portal <https://www.gov.cn/> (Access Date: September 21, 2022)

In April 2001, to cooperate with the yinxu Declaration for world cultural heritage, the Anyang Municipal Party Committee and Municipal Government proposed to the Henan Provincial Party Committee and Provincial Government to build a museum with the theme of writing, and Li Keqiang quickly approved it. Anyang - Construction of the Museum of Chinese Characters: Since then, Anyang City has established a leading group for the preparatory work of the Museum of Chinese Characters, and the preparatory work for the Museum of Chinese Characters has been fully launched. When Li Keqiang visited Anyang, he specifically requested that the construction of the Museum of Chinese Characters be approved as soon as possible and serve as the first project of Henan Province. Give full support to key projects.

On May 12, 2005, the State Administration of Cultural Heritage officially approved the construction of a Chinese Characters Museum in Anyang City. On November 14, 2006, the "Measures for the Protection and Management of World Cultural Heritage" was reviewed and approved at the executive meeting of the Ministry of Culture and implemented. Order No. 41 of the Ministry of Culture of the People's Republic of China aims to effectively protect world cultural heritage.



Figure 35 Document proving that Oracle was selected into the Memory of the World Register, proving that Oracle was successfully selected into the Memory of the World Register in 2017, marking the world's high recognition of the important cultural value and historical significance of Oracle; Source: United Nations Educational China National Committee Scientific and Cultural Organization, Memory of the World Register (International Register) 2021-04-07, <https://www.saac.gov.cn/> (Accessed on September 21, 2022)

Issued on May 6, 2021, the "14th Five-Year Plan for Cultural Industry Development" is to promote the high-quality development of the cultural industry. "Outline", a development plan prepared by the Ministry of Culture and Tourism.



Figure 36 The General Office of the CPC Central Committee and the General Office of the State Council issued the "14th Five-Year Plan for Cultural Development" Source: Official website of the Central People's Government of the People's Republic of China. <https://www.gov.cn/> (Accessed on September 21, 2022)

On July 15, 2021, Anyang City held a series of publicity activities to commemorate the 15th anniversary of the successful application of yinxu as a World Heritage Site and Anyang Cultural Heritage Day. On October 22, 2022, Xi Jinping made a report to the 20th National Congress of the Communist Party of China on behalf of the 19th Central Committee. The eighth part is to promote cultural self-confidence and self-reliance and create new brilliance of socialist culture. On October

16, 2022, the 20th National Congress of the Communist Party of China report pointed out: "Promote cultural self-confidence and self-reliance, and create new brilliance of socialist culture." "Increase the Strengthen the protection of cultural relics and cultural heritage, strengthen the protection and inheritance of historical culture in urban and rural construction, and build and make good use of national cultural parks." "Adhere to the position of Chinese culture, refine and display the spiritual symbols and cultural essence of Chinese civilization, and accelerate the construction of Chinese discourse and Chinese narrative system, tell Chinese stories well, spread China's voice well, and present a credible, lovely and respectable image of China. On October 28, 2022, General Secretary Xi Jinping and his party came to the yinxu, a world cultural heritage. Xi Jinping said, "I have longed for the yinxu. This time I came to learn more about Chinese civilization, use the past for the present, and better build the modern Chinese nation." Civilization provides reference.

Part 4: The process of national heritage value construction in modern Chinese society, policy actions at the national leadership level and Henan local level

4.1 New Identity of Anyang City Currently

With the Efforts of the Chinese Government and People, China's "Convention for the Protection of World Cultural and Natural Heritage" was Adopted to Prepare for China's Application for World Cultural Heritage in the Future. China is becoming stronger and stronger, and its politics, economy, and culture are developing. The excavation of oracle bone inscriptions is a feat in the history of Chinese archeology and academics. China's ideas on protecting cultural relics are also progressing. The reform and opening up in 1978 liberated the mind, sought truth from facts and blended Chinese and Western cultures. As early as November 16, 1972, the 17th session of the General Conference of UNESCO adopted the Convention for the Protection of the World Cultural and Natural Heritage in Paris. The Convention mainly stipulates the definition of cultural heritage and natural heritage, national protection and international protection measures for cultural and natural heritage, etc. The Convention stipulates that each state party can determine the cultural and natural heritage within its own territory and submit its heritage list to the World Heritage Committee, which will be reviewed and approved by the World Heritage Assembly. All sites listed as world cultural and natural heritage sites are strictly protected by the country in which they are located in accordance with the law.

China formally joined the Convention in 1985. "This means that cultural relics work is an area in which China has taken the forefront of internationalization and integration into the international community after the reform and opening up. Before this, the discussion of domestic cultural relics protection concepts was relatively closed, and the speculation and exploration of principles and practices were limited. , some practices that were not in line with the broader consensus were not corrected in time." In the second year after joining the Convention, China began to apply for World Heritage. In 1987, six Chinese heritage projects, including the Great Wall, the Forbidden City in Beijing, and Mount Tai, were included in the World Heritage List, achieving a historic breakthrough.



Figure 37 Adopted at the 17th session of the General Conference of UNESCO on November 16, 1972, it is one of the international conventions with the largest number of parties. Globally, a total of 178 countries or regions have joined the "Protecting the World" "Convention on Cultural and Natural Heritage" and became a contracting member. China joined the Convention in 1985. So far, 29 cultural and natural heritage sites have been included in the "World Heritage List", ranking third in the world, and it is a major heritage country. Source: Central Government Portal www.gov.cn May 23, 2006 Xinhuanet (Accessed on September 15, 2023)

With the efforts of the Chinese government and people, the 28th World Heritage Committee Meeting opened in Suzhou. The World Heritage Conference is held once a year in each of the contracting countries. Ten years ago, the Chinese government applied to host the World Heritage Convention. The 27th World Heritage Conference held in Paris in 2003 determined that the 28th World Heritage Conference would be held in China.



Figure 38 On June 28, the 28th World Heritage Committee meeting kicked off. The 28th World Heritage Committee meeting opened in Suzhou. This is the first time that China has hosted this international conference. This session has the largest number of participants, the longest duration, and the largest number of topics in the history of the World Heritage Committee. This is the venue for the opening ceremony. Source: <http://www.xinhuanet.com/> (Accessed on September 15, 2009)

From June 28 to July 10, 2004, the 28th World Heritage Committee Meeting was held in Suzhou, Jiangsu. The then-Chinese President Hu Jintao sent a written congratulatory message. The "Suzhou Decision" made important changes to the 2000 "Keynes Decision", that is, starting from 2006, each state party to the "Convention for the Protection of the World Cultural and Natural Heritage" declares world heritage projects every year. From 1 policy to a maximum of 2, including at least 1 natural heritage nomination. This revision takes an important step towards enhancing the balance, representativeness and credibility of the World Heritage List.

China joined the Convention for the Protection of the World Cultural and Natural Heritage in 1985, which laid a solid foundation for China to declare a world cultural heritage and paved the way for the yinxu in Anyang to become a world cultural heritage in 2006 and the Oracle Bone Inscriptions to be successfully selected into the Memory of the World Register in 2017.

4.2 Magnificent Turn and the Good Politics and Economy of China's Modern Society Have Promoted the Increase in the Number of China's World Cultural Heritage Applications

In 1972, UNESCO adopted the Convention for the Protection of the World Cultural and Natural Heritage at the World Cultural Heritage Headquarters in Paris and established the UNESCO World Heritage Committee. On December 12, 1985, the People's Republic of China joined the Convention for the Protection of the World Cultural and Natural Heritage. Since becoming a party to the Convention on Natural Heritage, as of September 2023, China has 57 world cultural and natural heritage items included in the World Heritage List, including 39 world cultural heritage items, 4 world cultural and natural dual heritage items, and 2 world heritage sites. There are 14 natural heritage items, ranking first among countries on the World Heritage List.

The World Cultural Heritage (Cultural Heritage) heritage classification refers specifically to "tangible" cultural heritage, which is completely different from another "intangible cultural heritage" of UNESCO. World cultural heritage mainly includes - cultural relics: buildings, monuments and paintings of outstanding universal value from a historical, artistic or scientific perspective, as well as inscriptions, caves and their complexes with archaeological components or structures; architectural complexes : From a historical, artistic or scientific perspective, a group of independent or connected buildings that have outstanding universal value in terms of architectural style, uniform distribution or integration with environmental scenery; Site: from a historical, aesthetic, ethnological or anthropological perspective See, man-made works or joint masterpieces of man and nature of outstanding universal value, as well as archaeological sites. (Source: World Heritage World Heritage Network 2014-04-04))

Another World Heritage Conference was held in Fuzhou City, Fujian Province, China. On July 16, 2021, the 44th World Heritage Conference kicked off in Fuzhou City, Fujian Province. This conference is the first time UNESCO has reviewed World Heritage issues online. From July 16 to July 31, it will review World Heritage projects in 2020 and 2021, including 45 World Heritage List

items. "Pending projects and 258 World Heritage protection status reports, it is expected that the "World Heritage List" and other lists will have important updates. Among them, "Quanzhou: World Ocean Trade Center in Song and Yuan China" declared by China will be reviewed.



Figure 39 Fuzhou was awarded the right to host the 44th World Heritage Conference, and the emblem of the 44th World Heritage Conference was released. Source: Fujian Daily New Media (Accessed on July 15, 2023)

4.3 National Leadership Support

A. Li Keqiang's Support

In the era of Premier Li Keqiang the governor of Henan (1998-2004), he supported the successful application of the yinxu as a world cultural heritage and the construction of the Chinese Characters Museum. Li Keqiang, then governor of the province (1998-2004), visited and convened special meetings many times to support Longmen Grottoes' application for a world cultural heritage. On November 30, 2000, Longmen Grottoes were listed by UNESCO. "World Heritage List", this is Henan's first world cultural heritage project, and Li Keqiang is very excited. When studying and formulating the "Tenth Five-Year Plan" of Henan Province, he proposed that the development of tourism must take advantage of Henan's rich historical and cultural resources, and made the development of cultural tourism one of the eight major measures that the province must work hard to implement.

In 2001, Li Keqiang commented on an internal reference manuscript written by a reporter from Henan Daily titled "Write a Big Article Calling Yinxu Tourism": "The subject of Yinxu Tourism should indeed attract attention and should be planned from a high starting point. In the gradual development process We will make great efforts to promote it and make it an important part of Henan's cultural tourism." After the yinxu application was put on the agenda, Li Keqiang personally served as the honorary leader of the leading group for the application of the yinxu in Henan Province as a world cultural heritage. During the yinxu application period, he also visited the Anyang Work Station of the Institute of Archeology of the Chinese Academy of Social Sciences at the yinxu site many times.

In April 2001, in order to cooperate with the declaration of the yinxu as a world cultural heritage, Anyang built a museum with the theme of writing. On December 5, 2002, Wang Yunzhi, a paleontologist, presented to Li Keqiang "About the Creation of a Landmark Facility of the Central Plains Civilization - Henan Literature Museum" Li Keqiang quickly approved the proposal. Anyang City established a leading group for the preparation of the Chinese Character Museum.

When Li Keqiang visited Anyang, the "Chinese Character Museum" was announced. The project establishment and construction of the museum are closely related to Li Keqiang.

The yinxu were successfully applied for World Heritage status: The yinxu were successfully applied for World Heritage status at 15:16 on July 13, 2006. At that time, Li Keqiang had already left Henan, but the people of Henan, especially Anyang, will not forget his contribution to the yinxu application for World Heritage status and the development of cultural tourism. On May 12, 2005, the State Administration of Cultural Heritage officially approved the construction of a Chinese Characters Museum in Anyang City.



Figure 40 Atlas of Li Keqiang's inspection in Henan. From November 3 to 4, 2020, Li Keqiang, member of the Standing Committee of the Political Bureau of the CPC Central Committee and Premier of the State Council, visited Anyang and Zhengzhou, Henan. Li Keqiang communicated with residents in Anxinyuan Community. source: Henan Dahe Network November 3, 2020, <https://baijiahao.cn/> (Accessed on July 15, 2023)

Xi Jinping's Yearning

From October 26 to 28, 2022, General Secretary Xi Jinping visited Anyang, Henan Province. At the yinxu site in Anyang, General Secretary Xi Jinping said: "I have longed for the yinxu for a long time." It is necessary to better inherit the excellent traditional culture through the excavation, research and protection of cultural relics. China's excellent traditional culture is the 'root' of our party's innovative theory, and the fundamental way for us to promote the sinicization of Marxism for the times is the 'combination of two'. Chinese civilization has a long history and has never been interrupted. It has shaped our great nation, and this nation will continue to be great. General Secretary Xi Jinping pointed out, "China's Chinese characters are very remarkable, and the formation and development of the Chinese nation cannot be separated from the maintenance of Chinese characters." "The oracle bone inscriptions unearthed from the yinxu have preserved for us characters from 3,000 years ago, and pushed forward China's written history by about 1,000 years."



Figure 41 On the afternoon of October 28, 2022, Xi Jinping inspected the yinxu Museum in Anyang City. General Secretary Xi Jinping said: "I have longed for yinxu for a long time." Source: <http://politics.people.com.cn/> (Accessed on July 15, 2023)

On November 2, 2019, Xi Jinping sent a congratulatory letter to the 120th anniversary of the discovery and research of oracle bone inscriptions. On the occasion of the 120th anniversary of the discovery and research of oracle bone inscriptions, I would like to express my warm congratulations and sincere greetings to the experts and scholars who have long been committed to inheriting and carrying forward the excellent traditional culture such as oracle bone inscriptions! "The major discovery of the oracle bone inscriptions in the yinxu is of epoch-making significance in the history of the development of Chinese civilization and even human civilization. The oracle bone inscriptions are the earliest mature writing system discovered in China so far. They are the source of Chinese characters and the root of China's excellent traditional culture. They deserve to be cherished and cherished. Better inheritance and development.



Figure 42 General Secretary Xi Jinping sent a letter to congratulate the 120th anniversary of the discovery and research of Oracle. Source: Official website of the Central People's Government of the People's Republic of China <https://www.gov.cn/> (Accessed on July 15, 2023)

Jiang Zemin's Concern

Party and state leaders have always cared about and attached great importance to the construction project of the Chinese Characters Museum. Comrade Jiang Zemin personally inscribed the name of the Museum of Chinese Characters. Comrade Li Changchun, member of the Standing Committee of the Political Bureau of the CPC Central Committee, has given important instructions on the construction of the Chinese Characters Museum nine times. Jiang Zemin, the opening ceremony of the Museum of Chinese Characters was held. Jiang Zemin inscribed the name of the museum and Li Changchun attended. On the afternoon of October 12, 2009, Xu Guangchun forwarded the name of the Museum of Chinese Characters inscribed by Comrade Jiang Zemin. The "Museum of Chinese Characters" inscribed by Comrade Jiang Zemin was simple and powerful, and it was The solemn and profound cultural connotations of the Chinese Characters Museum complemented each other, and there were rounds of warm applause at the scene.



Figure 43 Comrade Jiang Zemin happily inscribed the name of the Museum of Chinese Characters. On the afternoon of October 12, 2009, Xu Guangchun forwarded the name of the Museum of Chinese Characters inscribed by Comrade Jiang Zemin. Source: Henan Daily Photo by Chen Wei October 13, 2009 09:45 (Accessed on July 15, 2023)

The national leadership and local leaders pay great attention to the historical research of oracle bone inscriptions, which are important historical and cultural elements in Anyang and the earliest writing in China. The local government will provide economic support for the local oracle bone inscriptions culture in the spirit of national support for protecting and inheriting world cultural heritage (China News Network. 2021) .

4.4 Relevant Local Policies and Behavioral Support (to Prepare for the Subsequent Successful Inclusion of Yinxu in the World Cultural Heritage and Memory of the World Lists)

Due to the support of Anyang local government and representatives of the national leadership, Li Keqiang supported the yinxu in applying for a world cultural heritage when he was the governor of Henan, and established the Chinese Characters Museum. After many twists and turns, the yinxu were successfully selected as a World Cultural Heritage. The Chinese Character Museum built to cooperate with the yinxu' application for World Heritage has also become an

important place for more people to understand oracle bone inscriptions, understand Chinese characters, and spread Chinese characters.

Xi Jinping came to Yin Xu and has been yearning for Yin Xu for a long time. Jiang Zemin wrote an inscription for the opening of the Museum of Chinese Characters. Li Keqiang, Xi Jinping and Jiang Zemin are representatives of the national leadership who support the development and promotion of Oracle culture. They are also important representatives of Oracle from self-identity to self-identity construction. In 2017, with the support of the central and local governments and the people, the Oracle Bones were successfully selected into the Memory of the World Register.

Part 5: National and local efforts to: The Yinxu, where oracle bone inscriptions were Discovered, was Successfully Selected as a World Cultural Heritage and the Value Construction Process of the Yinxu site and the Museum of Chinese Characters

5.1 The Twists and Turns of the Yinxu Application Process

The oracle bone inscriptions were discovered in Anyang Xiaotun Village. IOracle Bone Inscriptions in Xiaotun Village, Anyang (Xiaotun Village, Anyang City (yinxu), Henan Province. Xiaotun Village is a village under the jurisdiction of Anyang City, Henan Province. It is the center of yinxu, and many oracle bone cultural relics have been unearthed.

It was discovered that Xiaotun Village was also the Yinxu, the capital of the Shang Dynasty, covering an area of about 30 square kilometers. In 1999, experts called for the yinxu where the oracle bone inscriptions were unearthed to apply for world cultural heritage.

World Cultural Heritage is an international convention initiated by the United Nations and implemented by the United Nations Educational, Scientific and Cultural Organization, with the purpose of preserving natural or cultural places of outstanding universal value to mankind around the world.

In 1972, UNESCO adopted the Convention for the Protection of the World Cultural and Natural Heritage at the World Cultural Heritage Headquarters in Paris and established the UNESCO World Heritage Committee. Its purpose is to promote cooperation among countries and peoples and to provide for reasonable protection. and make positive contributions to the restoration of the common heritage of all mankind. Since the People's Republic of China joined on December 12, 1985, as of September 2023, China has 57 world cultural and natural heritage items included in the "World Heritage List", including 39 world cultural heritage items and 4 world cultural and natural dual heritage items. items, world natural heritage.

Anyang yinxu was included in the World Heritage List. On July 13, 2006, at the 30th UNESCO World Heritage Conference held in Vilnius, the capital of the Republic of Lithuania, the cultural heritage project of Anyang yinxu was approved. Entered the World Heritage List. Ranking third in the world in terms of quantity(Li Genlin. 2006) (Zhang Xilei Song Zhenke. 2006) .

1) The Reasons Why Anyang Yinxu Applied for World Cultural Heritage

On August 22, 1999, scholars invited to participate in an international academic symposium commemorating the 100th anniversary of the discovery of Oracle bone inscriptions issued a strong appeal: "The yinxu occupy an extremely important position in the history of the development of Chinese national civilization and have become a treasure of the entire human civilization and a common treasure of the people of the world. Wealth. On the appeal letter, 110 experts and scholars at home and abroad signed their names. Previously, the State Administration of Cultural Heritage had included yinxu and Longmen in the second batch of Henan Province's preliminary list of world cultural heritage applications (Li Genlin. 2006, Zhang Xilei Song Zhenke. 2006) .

2) The Difficult Process of Yin Xu's Application for World Cultural Heritage

On April 20, 2001, Jin Suidong, then mayor of Anyang Municipal People's Government, presided over the 72nd executive meeting, decided to officially launch the application of yinxu to the World Cultural Heritage List, and notified the Henan Provincial People's Government in a letter. On May 20, the People's Government of Henan Province established a leading group for the declaration of yinxu as a world cultural heritage, with Governor Li Keqiang serving as the honorary group leader.

On September 29, 2001, the Standing Committee of the Ninth People's Congress of Henan Province reviewed and approved the "Regulations on the Protection and Management of yinxu in Anyang, Henan Province", which is the first important special regulation on the protection of ancient cultural sites in our province. On the same day, Anyang City held a mobilization meeting for the yinxu application for world cultural heritage. More than 1,000 people attending the meeting were in high spirits and signed the banner that read, "It is our common wish to declare the yinxu as a world cultural heritage."

At the 26th World Heritage Conference held in Budapest in 2002, it was decided that a country could only apply for one project per year, hampering the original plan to include the yinxu in the World Cultural Heritage List in 2003. Due to the fierce competition in the domestic application for UNESCO World Heritage, the time for yinxu to be added to the list was postponed to 2008 (Li Genlin. 2006, Zhang Xilei Song Zhenke. 2006).

3) Problems Encountered When the Yinxu Apply for World Cultural Heritage

The yinxu have encountered many setbacks during their five-year application process. Due to changes in the number of world heritage sites, the review of the yinxu application in Anyang was postponed. In 2006, UNESCO asked China to supplement the text of the yinxu. Problems 1) The preparation of the text encountered data problems, and the number of places was limited, so it was postponed; 2) The environmental improvement of yinxu.

Problems that arose during the application process: 1) The presence of several surrounding factories seriously affected the protection of the site; 2) a As an archaeological site, the surface display of yinxu is not very strong. Analysis shows that the original "World Heritage Application" text did not highlight its value.

The positive awareness of the masses during the application process of yinxu as a World Cultural Heritage: 1) To ensure the smooth progress of the application of yinxu as a World Cultural Heritage, on February 23, 2002, the Anyang Municipal Government issued the "Initiative on Mobilizing the Whole Society to Donate Funds for the Application of yinxu as a World Cultural Heritage", calling for All citizens contribute their part. On the second day of the "Proposal", Jin Suidong, Secretary of the Anyang Municipal Party Committee, said on the spot that leaders took the lead in donating money, and citizens' enthusiasm for donating has also increased. Anyang City said, "There were a lot of people who donated money at that time. People's enthusiasm has never been seen in many previous donation activities, because everyone felt that the application of yinxu as a World Heritage is closely related to the city they live in and their own lives." The donation activity lasted for more than a month, and the Anyang Municipal Heritage Application Office received a total of more than 19 million yuan in donations from the public, which effectively promoted the environmental improvement work of the yinxu application for World Heritage (Li Genlin. 2006) (Zhang Xilei Song Zhenke. 2006) (Director of Anyang Work Station, Institute of Archeology, Chinese Academy of Social Sciences. 2007) .

4) As a result of the Unity of the People, the Yinxu were Successfully Applied for World Heritage:

On August 28, 2001, the yinxu World Cultural Heritage Application Office sent a formal letter of assistance to Taiwan's "Institute of History and Philology, Academia Sinica". The yinxu declaration text prepared in both Chinese and English by Taiwan's "Current Affairs Office of the Institute of History and Linguistics, Academia Sinica" was quickly completed and sent to the United Nations on January 20, 2002. It was approved by Henry Clear, an official of the International Council on Monuments. Excellent evaluation - "Anyang's text is the best."

When Mr. Henry Clear inspected the yinxu from October 3 to 4, 2002, he spoke highly of it: "The effect of the protection of the yinxu was beyond my imagination, especially its rich and unique display methods. It has never been seen anywhere in the world, and its value has reached the standard of a world cultural heritage!" It was highly praised twice by Mr. Henry Clear, chief coordinator of the International Council on Monuments and Sites.

In 2004, Li Changchun issued an instruction requiring all parties to actively promote the declaration of yinxu as a world cultural heritage. After many twists and turns, the yinxu were finally determined to be China's only project to apply for the World Cultural Heritage List in 2006.



Figure 44 Left picture: Anyang yinxu was included in the World Heritage List. People cheered when the yinxu were successfully applied for World Heritage. Right picture. Standing at the north gate of yinxu, excited children on the eve of the successful application of yinxu as World Heritage. Background time: July 12 Source: <http://www.hndsfz.com/2024/02-21/301788.html> (Accessed on November 2, 2019)

UNESCO discussed the inclusion of China's Anyang yinxu in the World Heritage List at 10:00 on July 13 at the Lithuanian Hotel in Vilniusvar, the capital of Lithuania. The International Committee for the Protection of Major Sites read out the explanation of Anyang yinxu being included in the list, including the basic situation of yinxu, the basic situation of application, preparations for application, introduction of heritage, history, protection and management, recognition of outstanding international value, and the truth about its protection. Integrity, assessment of international value, recommendation for inclusion in the World Heritage List.

At 15:16 on July 13, Beijing time, news came from the 30th World Heritage Committee meeting of UNESCO held in Vilnius, the capital of Lithuania, that the yinxu in Anyang, Henan Province were successfully applied for World Heritage and included in the "World Cultural Heritage" World Heritage List"! Anyang yinxu became China's 33rd World Heritage Site. Representatives of the 21 member states of the General Assembly unanimously approved the entry of Anyang yinxu into the World Cultural Heritage List. All participants applauded warmly, congratulating Yinxu, congratulating Henan, and congratulating China(Li Genlin. 2006) (Zhang Xilei Song Zhenke. 2006) . (Director of Anyang Work Station, Institute of Archeology, Chinese Academy of Social Sciences. 2007) .



Figure 45 Anyang yinxu was successfully included in the "World Cultural Heritage List"Source: <https://whc.unesco.org/en/WorldHeritageConvention> official website July 16, 2006(Accessed on July 15, 2023)



Figure 46 According to the records of the Local History Office of Anyang City, the yinxu were included in the "World Heritage List" as meeting the standards of world heritage and became a world cultural heritage.source: <https://www.anyang.gov.cn/>(Accessed on July 10, 2023)

5.2 The Significance of Becoming a World Cultural Heritage

1) The Value of the National Process of the Successful Application of Yinxu as a World Heritage Site

The construction of self-identity: Anthony Giddens wrote in "Modernity and Self-Identity: Self and Society in Late Modernity", in the second section of the first unit, locality, globality and the transformation of daily life, he wrote that modern The globalization of social activities caused by sex is the process of the gradual development of world-wide connections, such as those embodied in the nation-state system or the international division of labor.

(1) The fact that oracle bone inscriptions were definitely found in the yinxu in Anyang is a result of the relationship between locality and globalization. In modern China, the world's fanatical oracle bone inscriptions followers came to Anyang to steal the oracle bones directly and indirectly, which directly and indirectly proved the academic value of the oracle bone inscriptions and the historical value of the Shang Dynasty where the yinxu in Anyang were discovered. This is the discovery of oracle bone inscriptions at the yinxu in Anyang, and the process of self-identity construction for the world to recognize oracle bone inscriptions.

(2) The oracle bone inscriptions discovered that the social function of Diyinxu has changed, which is a global manifestation in the process of self-identity construction. The valuable yinxu in Anyang is the place where local oracle bone inscription culture was discovered in Anyang. In modern society, in order to integrate with the world, carry forward and promote the oracle bone inscriptions culture, and promote the history of the yinxu in the Shang Dynasty, we need the support of more people. The application of Anyang yinxu as a world cultural heritage is an important step in modern society. Global performance.

(3) The declaration of yinxu as a world cultural heritage is a symbol of the transformation of daily life in the construction of self-identity. "Everyday life" This is because there are many aspects of professional knowledge that are difficult to measure or hotly debated. Nor is it a one-way process, for as part of the reflexivity of modernity, expert information is often recaptured in various ways by laypeople. Therefore, the process of applying for UNESCO World Heritage was full of twists and turns. (Li Genlin. 2006) (Zhang Xilei Song Zhenke. 2006)

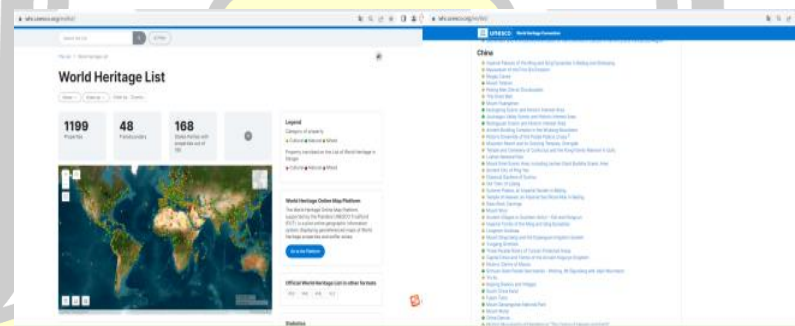


Figure 47 Anyang yinxu was successfully included in the "World Cultural Heritage List" Source: <https://whc.unesco.org/en/> World Heritage Convention official website (Accessed on July 15, 2023)

2)The Value of Yinxu as an Extension of World Cultural Heritage

Establishment of the Museum of Chinese Characters: In April 2001, in order to cooperate with the yinxu application for world cultural heritage, the governments of Henan and Anyang proposed to build a museum with the theme of characters. This proposal received strong support from the Provincial Party Committee and the Provincial Government. When Li Keqiang visited Anyang, he specifically requested that the construction of the Museum of Characters be approved as soon as possible and be fully supported as a key project in Henan Province. On

May 12, 2005, the State Administration of Cultural Heritage officially approved the construction of a Chinese Characters Museum in Anyang City. On November 16, 2009, the Chinese Character Museum was officially opened. The opening ceremony of the Chinese Character Museum was held on November 16, 2009 in Anyang, Henan. Comrade Jiang Zemin inscribed the name of the museum. Li Changchun, member of the Standing Committee of the Political Bureau of the CPC Central Committee, attended the opening ceremony.

Anyang is one of the seven ancient capitals of China and the hometown of the ancient Chinese characters - oracle bone inscriptions. It is uniquely located in Anyang to build the Chinese Character Museum. Anyang has become the center of the world's character research, especially Chinese character research and popular education, and has become a highly anticipated writing holy land. The completion of the Chinese Characters Museum has contributed to the successful declaration of Anyang yinxu as a world cultural heritage.

3) The Cultural Heritage Value of Yinxu' Successful Application as a World Heritage Site

Anthony Giddens writes about "Lifestyle and Life Planning" in the third chapter of "Modernity and Self-Identity". He writes that the multiple choices faced by individuals in the context of peak modernity stem from the following influences: The first influence, comes from the fact of living in a post-traditional social order. The second influence comes from what Berger calls "the diverse life world. It affects multiple choices. The third factor is the existential influence of the situational nature of guaranteed beliefs under modern conditions. The fourth influence The factor of multiple choices is undoubtedly the pervasive transitive experience, and the way of influence is both obvious and extremely subtle. Therefore, in the diversified way of modern society, Oracle has evolved from self-identity to the process of self-identity construction in a diversified society. It provides multiple possibilities for the development of Oracle's value utilization:

(1) The successful application of the yinxu as a World Heritage Site is the result of the joint efforts of all parties.

From the attention of representatives of the national leadership, Li Keqiang's support, Xi Jinping's yearning, and Jiang Zemin's concern mentioned above all reflect the importance that Anyang, a small town, attaches to the development of oracle bone inscriptions, and its support for Yinxu, where the oracle bone inscriptions were discovered. Governments and administrations in Henan and the people of Anyang worked together to overcome various difficulties. The twists and turns of the yinxu application process witnessed the unity of the people. The completion and opening of the Chinese Characters Museum also received the support of Li Keqiang and the attention of Jiang Zemin. The Chinese Characters Museum applied for the yinxu. Injecting fresh blood also adds a bright color to the development of the cultural value of Anyang Oracle.

(2) The successful application of yinxu as a World Heritage Site promoted the development of Anyang's business culture.

a. As the capital of the Shang Dynasty, the yinxu show the peak period of ancient Chinese bronze culture including the writing system. b. The cultural remains of the yinxu provide extraordinary evidence of the cultural traditions of the late Shang Dynasty, including rich scientific inventions and technological achievements, such as

the astronomical calendar based on the observation of the sun and moon phases, and the Chinese history inscribed on oracle bones. The earliest written text. c. The ruins of palaces, ancestral temples and royal tombs in the yinxu left outstanding examples of ancient Chinese architecture and established the early form of the ancient Chinese palace system and cemetery system, which is of great significance. d. The archaeological discoveries at the yinxu have left material evidence for Chinese language, ancient beliefs, social systems, and several major historical events.

According to Mr. Li Ji (1896-1979), a modern Chinese archaeologist and the father of Chinese archeology, the important significance of the excavation of the yinxu in the history of archaeology in my country is as follows: First, the scientific discovery proved the authenticity of the oracle bone inscriptions and established the The standard for identifying true and false oracle bone inscriptions; secondly, at the same time as the oracle bone inscriptions, the unearthed artifacts without writing have enriched historians' knowledge of Yin and Shang culture, and at the same time established a strong stronghold for historians and antiquities science. Advance the prehistoric remains into a time-ordered series. What is more important is that "the history of China that has made China credible and conquerable has expanded for more than a thousand years." Some foreign experts can no longer smear China.

(3) The successful application of yinxu as a World Heritage Site has promoted tourism in Anyang.

a. The successful application of yinxu as a World Heritage Site has increased Anyang's popularity across the country. The most important thing is to increase the visibility around the world. This move will lead to the development of the entire city, especially the tourism industry. Anyang yinxu and Chinese Characters Museum drive other tourist attractions in Anyang.

b. The yinxu were successfully applied for World Heritage, and the urban environment of Anyang has undergone great changes. The renovation of Anyang Avenue, the greening of Yinxu and Huanhe River, the rise of the East District Administrative Building, the construction of the Wenfeng Middle Road Pedestrian Street, and the renovation of the "Nine Houses, Eighteen Alleys and Seventy-two Alleys" small streets have all made Anyang people feel the rapid changes in the city. Variety. The successful application of yinxu as a World Heritage Site has created a commercial and cultural tourism belt for Henan with yinxu as the leader.

(4) The successful application of yinxu as a World Heritage Site has driven the development of other industries in Anyang.

Life-related basic necessities, food, housing, and transportation also increase jobs and income and promote social stability. For example, Huaxian's Daokou roasted chicken, yellow jujubes, Linzhou's walnuts and peppers, Tangyin's paper-cuts, etc., as well as tourism products with local characteristics, such as oracle bone inscriptions and imitations of Simuwu Ding, etc. aspect.

(5) The successful application of the yinxu as a World Heritage Site has promoted economic, political and cultural development.

On October 16, 2022, the report of the 20th National Congress of the Communist Party of China pointed out: "Promote cultural

self-confidence and self-reliance and create new glory for socialist culture." "Increase the protection of cultural relics and cultural heritage, strengthen the protection and inheritance of historical culture in urban and rural construction, and build a good use of the National Cultural Park." "Adhere to the position of Chinese culture, refine and display the spiritual symbols and cultural essence of Chinese civilization, accelerate the construction of Chinese discourse and Chinese narrative system, tell Chinese stories well, spread Chinese voices well, and show credibility, loveliness, and trustworthiness. Respectful image of China."

Politics: The Anyang Municipal Party Committee and the Municipal Government recently issued the "Implementation Opinions on Building an International Tourist Destination in Building a City with Chinese Characters", clarifying the ideas, goals and work priorities of Anyang in building an international tourist destination. In recent years, Anyang City has implemented signs The sexual culture tourism project construction project, the Municipal Cultural and Sports Center, the Chinese Character Museum continuation project and the Chinese Character Park, Guangyi Hundred Years Archaeological Cultural Tourism Town Phase I project and other new cultural and tourism landmarks were renovated and unveiled, Yinxu National Archaeological Site Park, Yinxu National Archaeological Site Park Significant progress has also been made in the protection, renovation and revitalization projects of the Heritage Museum, Cao Cao's Gaoling Tomb, and Anyang Ancient City.



Figure 48 This picture is from Henan Daily's report on Anyang's efforts to build a "Chinese Character Capital". The first phase of the town project, Yinxu National Archaeological Site Park, Yincheng Ruins Museum, Cao Cao Gaoling, Anyang Ancient City Protection, Renovation and Revitalization Project. Source: <https://newspaper.dahe.cn/Henan Daily February 3, 2023>(Accessed on July 9, 2023)

Economy: Although Anyang is rich in tourism resources, it is geographically scattered, its popularity is generally low, and tourism development is relatively slow. Therefore, now we should use Yinxu and Hongqi

Canal as breakthrough points to actively integrate tourism resources such as Anyang Youli City, Zhouyi Culture and Linlushan International Gliding Base to form high-quality tourism routes and drive the overall improvement of Anyang's tourism industry. Yin Shang culture is the label of Anyang. 1. Integrate cultural resources such as Zhouyi and Hongqi Canal. Yin Shang culture is the label of Anyang. Yang is not only famous for the yinxu, but also has a large number of Yin Shang cultural relics. 2. Integrate sports tourism resources. Anyang is located at the southern foot of Taihang. Within its territory, the Taihang Grand Canyon, Linlushan International Gliding Base, "Asia's No. 1 and World-Class", and the International Aviation Tourism Park are all rare tourism resources. 3. Integrate the Anyang Yin Shang Cultural Tourism Festival. Local tourism festivals are festivals organized by a place to prosper the local economy, build local culture, develop local tourism, and enhance the city's popularity.

Culture: a. The cultural relics protection management system and mechanism have been comprehensively strengthened, and the city-wide joint meeting system for cultural relics safety work has been established and improved; special funds for municipal cultural relics protection have been increased; cultural relics safety work has been included in the government's annual target assessment system. The cultural relics protection system and mechanism led by the government, coordinated by departments, participated by society, and promoted jointly have received unprecedented attention and strengthening. b. Strong promotion of key cultural relic protection and utilization projects: First, the construction of the Yinxu National Archaeological Site Park was started. The Provincial Party Committee, the Provincial Government, the Provincial Department of Culture and Tourism, and the Provincial Cultural Relics Bureau requested to speed up the high-quality planning and construction of the Yinxu National Archaeological Site Park, and the Municipal Party Committee and the Municipal Government vigorously promoted the work of the city center. The second is to focus on promoting the research and application of oracle bone inscriptions protection. General Secretary Xi Jinping sent a congratulatory letter to the 120th anniversary of the discovery and research of oracle bone inscriptions. The congratulatory letter pointed out that the major discovery of oracle bone inscriptions in the yinxu has epoch-making significance in the history of the development of Chinese civilization and even human civilization. Organize the 2019 International Chinese Character Conference Cultural Creation Competition, the continuation project of the Chinese Character Museum and the Chinese Character Park; host China (Anyang) International Chinese Character Conference, Chinese Character Development Forum and other brand cultural activities; the Chinese Character Museum leads the domestic oracle bone inscription collection units to establish the "Watching Chinese Characters Alliance" "; "International Touring Exhibition of Chinese Characters" has visited more than 20 countries and regions. The third is to promote other cultural construction and continue to promote the protection and display project of Cao Cao's Gaoling. The fourth is to continue to promote the renovation, revitalization and protection project of Anyang Ancient City. The fifth is to continue to promote the application of the Hongqi Canal as a world cultural heritage. Do a good job in revising and improving the application text of Hongqi Canal as a World Heritage Site.

The significance of the yinxu successfully becoming a world cultural heritage: This article explores the use of the yinxu in contemporary

disciplines and cultural values from the perspective of self-identity of oracle bone inscriptions to self-identity construction. In modern society, modern people go through the process of self-identification of oracle bone inscriptions to self-identity construction. Recognized the cultural value of Oracle. Its cultural value should be based on the background of modern society, combined with the relationship between people in society, in-depth study of the academic value of oracle bone inscriptions, making full use of the cultural value of oracle bone inscriptions, and creating an oracle bone inscription culture belonging to Anyang. The successful application of the yinxu as a World Heritage Site laid the foundation for the subsequent successful inclusion of the Oracle Bone Inscriptions in the Memory of the World Register.

**Part 6: National and local efforts to: Oracle Bone Inscriptions were
Successfully Selected into the World Heritage List of Memory of the World.**

6.1 The Process of Successfully Joining the Memory of the World Register

The "Memory of the World List" focuses on the world's documentary heritage. It was created in 1997 and is one of UNESCO's three flagship projects (the other two are the "World Heritage List", which registers buildings and nature with outstanding universal value. sites, etc.; the "Intangible Heritage List" focuses on the inheritance of oral traditions and culture). The "Memory of the World List" uses the most visible way to make an abstract ideal - the protection of documentary heritage - more accessible and concrete, the purpose is to carry out rescue protection and utilization of documentary records that are facing aging, damage and disappearance around the world, and to change the relevant documentary heritage that governments and people of various countries continue to pay attention to, value and protect.

The definition of "Memory of the World List": refers to documentary heritage items that are of world significance and confirmed by the International Advisory Committee of UNESCO's Memory of the World Project. The Memory of the World Documentary Heritage is an extension of the World Cultural Heritage protection project, focusing on documentary records, including precious documents of any medium, manuscripts, oral history records and rare ancient books preserved by museums, archives, libraries and other cultural institutions. Memory documentary heritage reflects the diversity of languages, peoples and cultures. It is a mirror of the world and at the same time the memory of the world. However, this memory is fragile, and the only remaining important memories are disappearing every day. Therefore, UNESCO launched the Memory of the World Program to prevent the loss of collective memory and call for the protection of valuable cultural heritage and collections of documents and for their value to be widely disseminated around the world. The Memory of the World List is divided into three levels: world, regional and national. The declared documentary heritage is listed at different levels according to its regional influence.

In 2017, the Oracle Bone Inscriptions were successfully selected into the "Memory of the World Register", marking UNESCO's public recognition of the world significance and international status of the Oracle Bone

Inscriptions heritage, and its profound impact on world culture and social history. This is a matter of pride and honor. (Song Zhenhao. 2018).

The "Memory of the World Register" is a flagship project of UNESCO founded in 1997. It is selected every two years. The purpose is to rescue the documentary records that are gradually aging, damaged, and disappearing around the world, and to strengthen protection and utilization, and to improve Worldwide awareness of documentary heritage and its importance. In 2017, the oracle bone inscriptions, the earliest documented documents discovered in China, were successfully selected into the Memory of the World Register.

On October 30, 2017, it passed the final review of UNESCO and was successfully selected. On November 27, I received the selection notification and related certificates.



Figure 49 The official website of the Memory of the World Register announced: Oracle, a documentary heritage submitted by China and recommended for inclusion in the Memory of the World Register in 2017. The result of the joint efforts of the country and local people is also part of Oracle's self-identity construction. (Passed the final review by UNESCO on October 30, 2017, and was successfully selected, and received the selection notification and related certificates on November 27) Source: Author Screenshot of the Memory of the World Register website China Daily Website - Connecting China Connecting the World China Daily 2018(Accessed on December 15, 2022)

Recently, the UNESCO website announced that the oracle bone inscriptions submitted by my country successfully passed the review of the UNESCO Memory of the World Project International Advisory Committee and were successfully selected for the "Memory of the World Register." Oracle bone script, as the oldest mature Chinese character, has become a new member of the Memory of the World Register. The results are beautiful, but the process is long. Let's review Oracle's "tough battle" to apply for the Memory of the World Register.

1)The Process of Being Successfully Selected into the "Memory of the World Register":

1. Cause: As early as August 2006, at the "International Academic Symposium to Celebrate the Successful Application of yinxu as a World Heritage Site and the 79th Anniversary of the Discovery of YH127 Pit" in Anyang, Henan Province, experts and scholars called on the country to establish a project to launch the application of Oracle Bone Inscriptions as a World Cultural Heritage. On May 21, 2010, the National Center for the Preservation of Ancient Books convened an expert symposium on the application of oracle bone inscriptions for the "Memory of the World Register" and formally determined the State Archives Administration as the centralized management unit for the application, and started the application process in due course. The National Library has organized experts and scholars to discuss the application matters and the relevant standard formulation and implementation methods for Oracle's application to be included in the "National Rare Ancient Books List". On March 8, 2013, with the approval of the State Council, Oracle Bone Inscriptions was officially included in the "National List of Rare Ancient Books." (Song Zhenhao. 2018) .

2. Process: In July 2013, the State Administration of Cultural Heritage, in collaboration with the State Archives Administration, entrusted the author with the task of drafting Oracle to apply for the "Asia/Pacific Memory Of The World Register" and the "International Memory of the World Register" World Register) two application texts in Chinese and English. Dr. Zhi Xiaona, a student of Song Zhenhao, assisted in the English translation of the text. Based on UNESCO's "Guidelines for the Memory of the World List" and the "General Guidelines for the Protection of Documentary Heritage", an in-depth analysis of the various criteria for Oracle's application form for the "Memory of the World List" was conducted to ensure the precious Oracle heritage and archives. The data is protected and disseminated, clear, true and authoritative reasons for the application are submitted, and the paper and digital texts of the application and the required supporting materials are prepared and submitted to the State Administration of Cultural Heritage and the State Archives Administration (Song Zhenhao. 2018) .

In November 2013, the application text was completed: Oracle applied for the "Memory of the World Register" in the form of a joint application. Oracle applies for the "Memory of the World Register" in the form of a joint application. For the collection of physical oracle bone inscriptions, there are more than 90 institutions in mainland China. About 93,000 pieces of yinxu oracle bone inscriptions collected by the Institute of History and Archeology of the Chinese Academy of Social Sciences and 11 institutions were selected as the main body of the application. During the drafting of the text, the State Administration of Cultural Heritage also specially The organization convened the heads of 11 oracle bone inscription collection units across the country to discuss how to cooperate with the application work. The application text was completed on November 26, 2013.

Arrangements for the review, implementation, and orderly submission of the national overall "Memory of the World Register" application projects. With the active cooperation of the Ministry of Education and other relevant ministries and commissions, Oracle's application for the "Memory of the World Register" was officially submitted in 2016. (Reference: Song Zhenhao. Oracle's application for the "Memory of the World Register" (Song Zhenhao. 2018) .

In December, 10 oracle bone photos and authorization letters for the use and promotion of oracle bone photos were added.

In 2016, supplementary declarations were made for relevant graphic and textual materials.

3. Results: In 2017, the UNESCO Memory of the World Project International Advisory Committee conducted a series of on-site inspections, preliminary reviews, and final reviews on Oracle. At the end of October 2017, Oracle was successfully selected into the Memory of the World Register.

Recently, the UNESCO website announced that the oracle bone inscriptions submitted by my country successfully passed the review of the UNESCO Memory of the World Project International Advisory Committee and were successfully selected for the "Memory of the World Register." Oracle bone script, as the oldest mature Chinese character, has become a new member of the Memory of the World Register.

2) Oracle was Successfully Selected as an Important Representative Figure in the "Memory of the World Register":

Mr. Song Zhenhao: Song Zhenhao is a member of the Chinese Academy of Social Sciences, a researcher at the Institute of Ancient History, and the director of the Yin and Shang History Research Center for Oracle Bone Studies. Visiting researcher at the Institute of Ancient Documents, Palace Museum Research Institute. "Chief Professor" of Oracle Bone Science at Zhengzhou University and Chair Professor of the School of Liberal Arts of Zhengzhou University. Anyang Normal University specially appoints "Yindu Scholars". Honorary president of China Pre-Qin History Society. Director of the Chinese Ancient Writing Society.

Member of the expert committee of the "Inheritance and Development Project of Ancient Characters and Chinese Civilization" from eight departments including the Propaganda Department of the CPC Central Committee and the Ministry of Education. Director of the Expert Committee of Henan Province's "Ancient Writings and Chinese Civilization Inheritance and Development Project". Member of the expert group of a major project commissioned by the National Social Science Fund "Research on Oracle Bone Inscriptions Under the Auspices of Big Data and Cloud Platform". The main research fields are paleography, historical philology, and ancient Chinese history.





Figure 50 Professor Song Zhenhao was commissioned by the State Administration of Cultural Heritage and the State Archives Administration to write oracle bones to apply for UNESCO's "Memory of the World Register" in both Chinese and English. Made outstanding contributions to Oracle's successful application for the Memory of the World Register. Source: Xinhuanet The light of Chinese civilization that shines for more than three thousand years: commemorating the 120th anniversary of the discovery of Oracle November 2, 2019 <http://www.news.cn/> (Accessed on December 15, 2022)

At the Graduate School of the Chinese Academy of Social Sciences, Song Zhenhao studied under the famous oracle bone expert Mr. Hu Houxuan.

In July 2013, the State Administration of Cultural Heritage and the State Archives Administration commissioned Song Zhenhao to write the Chinese and English versions of the oracle bone inscriptions for UNESCO's "Memory of the World Register". Song Zhenhao made a thorough analysis of the relevant declaration guidelines and formed a clear corresponding plan. About 93,000 oracle bone inscriptions from the Yinxu collected by 11 families are the subject of the application. From July to November 26, 2013, more than four months before and after, Song Zhenhao completed the writing of Oracle's application for the "Asia/Pacific Memory Of The World Register" for UNESCO's "Memory of the World Register" Tasks with the four Chinese and English versions of the International Memory of the World Register(Song Zhenhao, & Wang Zhenzhong (Eds.). 2010) (Song Zhenhao. 2018) .

It was formally submitted in 2016. In March 2017, it passed the consultation, on-site inspection and preliminary review of the UNESCO Memory of the World Project International Advisory Committee. It passed the final review on October 30 and was successfully selected. The selection certificate was issued on November 27. Oracle bone inscriptions were selected into the "Memory of the World Register", which has positive significance for the inheritance and research of oracle bone inscriptions.

6.2 The Significance of Joining the Memory of the World Register

Anthony Giddens writes about "Individual Life and Global Needs" in Chapter 7 of Self-Identity. So far, all discussions about the world of social relations outside the self have mainly focused on their impact on self-identity

and self-identity. Lifestyle reflexivity affects this aspect. However, individual decisions can also have global impacts, and the chain of relationships in this case is from "individual" to "global".

The application of oracle bone inscriptions to the Memory of the World Register is an individual life act of the Chinese leadership and local people through the efforts of the Chinese leadership and local people. The oracle bone inscriptions' self-identity and self-identity construction have gone through the baptism of history. The place where the oracle bone inscriptions were discovered and the yinxu, the capital site of the Shang Dynasty, were successfully selected as world cultural heritage. , then the value of Oracle in the world is immeasurable. Therefore, the process of constructing Oracle's self-identity is inseparable from the world. Therefore, the successful application for the Memory of the World Register strengthens the connection with the world and further reflects the value of Oracle.

1) Oracle was Selected for the "Memory of the World Register", Improving its Status in the World

As the hometown of Oracle Bone Inscriptions, Anyang should have the unshirkable responsibility to protect and inherit the excellent culture passed down by our ancestors, so that Oracle Bone Inscriptions and the culture recorded in Oracle Bone Inscriptions can be further carried forward! The applied Oracle successfully passed the review of the International Advisory Committee of the UNESCO Memory of the World Project and was successfully selected into the "Memory of the World Register". The successful inclusion of oracle bone inscriptions in the Memory of the World Register marks the world's high recognition of the important cultural value and historical significance of oracle bone inscriptions.

2)Oracle Bone Inscriptions were Selected into the "Memory of the World Register", Promoting Cultural Research

Professor Song Zhenhao said: Oracle bone inscriptions were discovered in Anyang after all, although in a broad sense, oracle bone inscriptions also include those unearthed in other parts of the country. We have counted a total of 22 places where oracle bone inscriptions have been found across the country. It is not just Anyang, but Anyang is the most unearthed. There are a few or dozens of pieces unearthed in other places, but not as many as Anyang. There are more than 150,000 large and small pieces in Anyang. Therefore, the hometown of oracle bone inscriptions is Anyang, so Anyang has an unshirkable responsibility to inherit, protect and cherish the oracle bone inscriptions. "

In order to promote the study of oracle bone inscriptions: In 2016, the Chinese Character Museum issued an announcement to collect interpretation results of oracle bone inscriptions: deciphering uninterpreted oracle bone inscriptions will reward 100,000 yuan per word; providing a new interpretation of controversial oracle bone inscriptions will reward 50,000 yuan per word.



Figure 51 November 1, 2016 "Announcement on the Rewards for the Collection and Selection of Outstanding Achievements in Oracle Interpretation": Focus on the research and publicity of Oracle and solicit collections of Oracle interpretations at home and abroad. The bottleneck issues currently faced. Source: Central People's Government of the People's Republic of China, <https://www.gov.cn/> Ministry of Education website(Accessed on December 15, 2022)

On November 1, 2019, General Secretary Xi Jinping sent a congratulatory letter to the 120th anniversary of the discovery and research of oracle bone inscriptions. In order to thoroughly implement the spirit of the congratulatory letter and vigorously promote the inheritance and development of China's excellent traditional culture, in November 2020, the overall plan for the "Inheritance and Development Project of Ancient Characters and Chinese Civilization" was released and the implementation of the project was launched. In June 2021, Tsinghua University, Peking University, and other 12 units were selected as the collaborative research and innovation platform of the "Ancient Characters and Chinese Civilization Inheritance and Development Project"





中央宣传部、教育部、国家语委等八部门联合启动实施“古文字与中华文明传承发展工程”

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2019年11月1日，习近平总书记向甲骨文研究和研究20周年致贺信。为深入贯彻落实贺信精神，大力推进中华优秀传统文化传承发展，近日，中央宣传部、教育部、国家语委、文化和旅游部、科技部、国家文物局、中国社会科学院、河南省人民政府联合发布“古文字与中华文明传承发展工程”总体规划，启动实施该工程。

“古文字与中华文明传承发展工程”以传承弘扬中华优秀传统文化为宗旨，全面系统开展甲骨文、金文、简帛文字等古文字研究，深入发掘蕴含其中的历史思想和文化价值，揭示古文字在中华文明乃至人类文明发展史上的重要作用，创新转化成果，服务时代需求，力争经过5-10年努力，立足产出成果、出人才、可转化，建成若干高水平研究平台，形成老中青结合、具有一流学术水平和担当精神的研究队伍，产出一批具有深远影响的成果，提升中华文化价值引领力。

“古文字与中华文明传承发展工程”在教育、国家语委甲骨文等古文字研究与应用专项工作基础上设立，由工程专家委员会提供学术咨询和专业指导，中央宣传部、教育部、国家语委等八部门将统筹协调工程实施，创新管理机制，加大协同力度，组织有关高等院校、研究机构和文博单位优势力量开展协同攻关，确保工程建设实现预期目标。

Figure 52 In November 2020, the overall plan for the "Inheritance and Development Project of Ancient Characters and Chinese Civilization" was released, and the implementation of the project was launched. Explain China's domestic support for the research and promotion of Oracle culture. Source: Central People's Government of the People's Republic of China, <https://www.gov.cn/Ministry of Education website>(Accessed on December 15, 2022)

3) Oracle was Selected into the "Memory of the World Register" and Developed Science and Technology

Political stability, cultural integration, economic development, and the promotion of the development of information technology are undoubtedly exciting for the study of Oracle. Professor Song Zhenhao cooperated with Anyang Normal University to use big data cloud computing to implement the research and development of Oracle digitization and intelligent information integration application technology, and jointly built a "standard digital Oracle bibliography library, glyph library, document library, and Oracle knowledge service website" "Yin Qi Wenyuan" big data information processing platform (<http://jgw.aynu.edu.cn/>).

The design, data collection and organization of the "Yin Qi Wenyuan" platform were implemented by the Key Laboratory of Oracle Information Processing of the Ministry of Education at Anyang Normal University. The "Yin Qi Wenyuan" platform is its landmark achievement. "Yin Qi Wenyuan" is positioned as a free and open public sharing platform. It not only provides big data support for Oracle research, enabling Oracle research to move from "semi-labor" work to the "artificial intelligence" era, but also serves as a platform for public understanding, learning, and research. Oracle's Internet window is an important step for Oracle to "fly into the homes of ordinary people." We will also promote the construction of a three-dimensional modeling database of oracle bone inscriptions in an orderly manner, as well as the three-dimensional micro-mark observation and cultural connotation

research of the oracle bone inscription carving process, and extract and protect various original information of oracle bone inscriptions. The development of information technology is undoubtedly exciting for Oracle research.(Song Zhenhao. 1986)



Figure 53 "Yin Qi Wenyuan" digital platform, scientific basis promotes the research of oracle bone inscriptions Source:

<http://jgw.aynu.edu.cn/ajaxpage/home2.0/index.html> December 16, 2023 (screenshot by the author)

Oracle was selected into the "Memory of the World Register" and developed its own value

It marks the international community's and the world's high recognition of the profound content of oracle bone inscriptions, as well as the high recognition of oracle bone inscriptions in the protection and inheritance of world culture. Professor Song Zhenhao and his teacher Mr. Hu Houxuan have made outstanding contributions to the research and protection of oracle bone inscriptions. In modern Chinese society, Anyang people strive to fulfill their mission as heirs to constructing oracle's self-identity and inheriting values.

Cultural display: the establishment of Oracle Primary School, the Oracle Gymnastics of Anyang Normal University to promote Oracle in different forms, the Oracle Calligraphy Exhibition held in Anyang, and the 120th Anniversary International Forum of Oracle. The Oracle Lecture Hall has expert explanations every once in a while, and there is also a volunteer home. Men, women, old and young can become instructors and provide explanations to tourists on a voluntary basis.

In the Oracle Bone Literature Hall of the Museum of Chinese Characters, under the guidance of the instructor, the children on the stage made movements with their bodies and limbs similar to the Oracle Bone Literature. The author's classmate is a staff member of the Museum of Chinese Characters. He participated in rehearsing the oracle bone inscription show and performed at the 9th China Museum and Related Products and Technology Expo in Zhengzhou, Henan

Province. Various cultural disseminations are based on the present tense. The form is displayed in Anyang.

Cultural innovation, Professor Chen Nan of Tsinghua University created and wrote the book "Metric Design. Concept of Chinese Character Art Design" and "Interpretation of the Ninety-Two Methods of Interframe Structure Design". Many cultural and creative products recreated from oracle bone inscriptions by Professor Chen Nan are displayed in the Museum of Chinese Characters. Several streets in Anyang City have oracle-bone street lamp scenery. The Chinese Character Museum that has recently emerged in China and the Yinxu cultural and creative ice cream series-Yaniu Fangzun, a piece of oracle bone inscriptions, the word "文" in oracle bone inscriptions, etc.

Digital media interaction: For example, CCTV's "Classics of China" has a program that introduces the world cultural heritage of Yinxu and the tourism scene. Anyang Normal University has a central laboratory for the activation and utilization of oracle bone inscriptions, which specializes in organizing oracle bone inscriptions cultural creative design competitions. In the fields of digital media and games, poster design, micro-expression design, there are many excellent works.

Internal and external cultural exchanges: 120th anniversary of the discovery of Oracle. The Oracle Calligraphy Exhibition was held at the United Nations Headquarters in New York. It attracted diplomats from many countries stationed in the United Nations and overseas Chinese to watch. On the big screen in Times Square, New York, USA, Oracle Bones inheritor Han Xiao appeared in Times Square, New York, to explain Oracle Bones. The spread of oracle bone inscription culture is displayed in Anyang in the present continuous tense.

Anyang is a small city. It currently has the yinxu World Cultural Heritage and the Memory of the World List. It is a world-class treasure recognized by UNESCO as a two-weighted world treasure of prosperity. Anyang's efforts as the legal heir, this study has great significance for the academic community of Anyang Oracle Bone Inscriptions. important guiding significance. The designed study can serve as a research model for studying other cultural heritage phenomena in modernization contexts around the world. Importantly, my research can support China's policy utilization of cultural heritage development at local and national levels(Song Zhenhao. 2018).

Conclusion

In modern Chinese society, The current oracle bone inscription in Anyang is not just a relic from the past. But it has also been made a cultural heritage of China. The current oracle bone inscription no longer served the function of previous divination and recording of sacrifices. But now it has assumed another role as the prosperity of the ancestors of Chinese civilization. Responsibilities and Expectations It has also been redefined into textual meaning. Oracle bone inscriptions were discovered in Anyang and used in the Shang Dynasty Anyang during the Shang Dynasty was prosperous. After more than 3,000 years of history, today's Anyang has passed the Anyang local level and the nation-state level. Oracle bone inscription discovered This land has become a national heritage.

After the reform and opening up in 1978, through the efforts of social networks established in Anyang at the local, national, and global levels, the Yinxu

(Ruins of the Shang Dynasty capital) where oracle bone inscriptions were discovered. created and protected And the Oracle Bone Inscription Museum was built to show the value and story of the Oracle Bone Inscriptions. The above is the process of creating new values of national heritage culture for local communities and China. Yinxu (Ruins of the Shang Dynasty capital), where the oracle bone inscriptions were discovered. It was successfully designated as a World Cultural Heritage Site in 2006, and in 2017 the oracle was finally included in the Memory of the World Register. Therefore, the above phenomenon shows that cultural relics are a transport medium created by human society. This can create a link between local and national states and globalization, and the past cannot be separated from the present. The two parts of the article continue to evaluate each other through new perspectives.



Chapter IV

The Construction of Self-identity and Utilizing Inherited values from Oracle bone Inscriptions in the Context of Nation and Memory of the World (International) register

Introduction

This chapter discusses the process of self-identity construction and value utilization of Anyang oracle bone inscriptions. In modern Chinese society, the focus and support for oracle bone inscriptions from local, national, and global perspectives, the self-identity construction is supported by national leadership and local political measures, and the value presentation process at the political, economic and cultural levels in the form of the present tense; Part 1: Reference to the concept of self-identity and modernity; Part 2 and Part 3: Self-identity construction, construction process, and protection process. Part 4, Part 5, and Part 6: Value display of inheritance, value construction, and value utilization. This lays the foundation for Chapter 5 to focus on the study of the self-identity construction and value utilization of oracle bone inscriptions.

Part 1: Self-Identity Construction and Modernity (Overall

Investigation)Discussion of Concepts

Anthony Giddens mentioned in *Self-Identity, History, and Modernity*: "These views contain reasonable factors. But in my opinion, the key to the problem is not the "individual", nor the existence and existence of the "self". Highlight the unique characteristics of this modernity. "Individuality" is undoubtedly valued in all cultural backgrounds, but to varying degrees, and individuality has also become the connotation of cultivating individual potential in a sense. We Rather than talking in general terms about "individuality," "self," or even "self-identity" as features of modernity, we should break them down into details and analyze them thoroughly. Here are ten key points (Anthony Giddens . 2014).

The third point: Reflective thinking about the self is continuous and universal. Starting with a series of questions consciously asked, individuals gradually become accustomed to asking questions such as "How should I use this moment to change myself?" question. This is actually the subordination of reflexivity to the reflexive historicity of modernity, thus distinguishing it from the more original reflexive surveillance of action (Anthony Giddens. 2014):

"What's happening now?What am I thinking about?What am I doing?What am I feeling?In what way am I breathing? "

The "individuality" in self-identity is inseparable from the background of the times. Individuality, in a sense, has individual potential. In the third point, it can be abstractly connected with this article, what is happening to the individual, what he thinks, and what he does What to feel, how to breathe, these questions are gradually deepened.

In connection with this article, modernity is the context, and oracle bone inscriptions are "individuals." To play the role of "individuality" in oracle bone inscriptions, we must connect with the background of the times, modern Chinese society, and what oracle bone inscriptions have experienced (what happened) in modern Chinese society. In what form does it exist (what to think about), in what form is it used (what to do), what value is formed (what to do), and in what way (how to breathe). These are all things that require oracle bones as "individuals" to experience in modern society. Because "individual", "self" or even "self-identity" in oracle bones are a process of historical shaping. Individuals screen the past history based on their expectations for the future, and reuse the past history through this screening process. The development trajectory of the self is coherent and stems from the recognition of different stages of the life cycle. The self shapes a growth trajectory and self-development trajectory from the past to the foreseeable future.

With China's political stability, economic prosperity and cultural integration. In the context of modern Chinese society, the inheritance and value utilization of Chinese cultural heritage have received attention from three local, national and global levels: first, local communities have established social relations networks, and local governments and people work together to promote cultural development; second, : The leadership of the nation-state establishes a social network to connect local governments and people, and promote the development of Chinese cultural heritage; thirdly: the leadership of the nation-state establishes a global social network, exerts the role of the international division of labor, and promotes the development of Chinese cultural heritage. onto the world stage. From localized local heritage to a world-wide and globalized cultural heritage. Therefore, among the three levels, representatives of the national leadership play a vital core role, exerting policy power and political activities, establishing social relations, and elevating local and localized heritage into world-wide and globalized cultural heritage . This is also the explanation of this article's connection between Gisdien's locality and globalization. What connects this article is the historical shaping process of Oracle through locality and globalization, that is, the trajectory of self-development that brought Oracle onto the world stage.

Therefore, in this chapter, the author mainly discusses that in modern Chinese society, oracle bone inscriptions are the local cultural heritage of Anyang. Through local, national, and global social relations, policy forces, and political behaviors, oracle bone inscriptions are "individuals", "self" and even "Self-identity" present the process of inheritance and value utilization through the process of historical shaping, and then in the form of present continuous tense.

The previous chapter (Chapter 3) has described the discovery, plundering, preservation, and utilization of oracle bone inscriptions from the cultural heritage of Anyang. The oracle bone inscriptions, the local cultural heritage of Anyang, have been discovered through the political activities of the leadership of multiple nation-states and the international division of labor. The Yin Ruins of Di (the ruins of the City of God) were successfully selected into the World Cultural Heritage, the oracle bone inscriptions were successfully selected into the Memory of the World Register, and the oracle bone inscriptions successfully entered the world stage. This article will explore in more detail and in-depth the role of oracle bone inscriptions in studying self-identity in the context of national and world memory. Construction,

presenting the value utilization form of inheriting oracle bone inscriptions in the form of modern continuous tense.

In modern society, under the influence of locality and globalization, cultural heritage is not only local, but has become global cultural heritage, showing complexity and diversity in multiple dimensions.

First, local cultural heritage needs to be unique and attractive enough to attract global attention. This uniqueness can come from the arts, traditions, values, beliefs, customs, etc. in the culture. At the same time, local cultural heritage also needs to be inclusive and open enough to facilitate communication and integration with other cultures.

Second, local culture needs to be disseminated and promoted through various channels. This can take place through cultural exchange events, artworks, films, music, books, etc. In these ways, local cultures can showcase their charm and uniqueness and attract global attention.

However, the elevation of local cultural heritage to world and global cultural heritage does not mean giving up the characteristics and individuality of local culture. On the contrary, the core values and characteristics of local cultural heritage should be better protected and passed on. In the process of globalization, local cultural heritage should maintain its independence and uniqueness, while also communicating and integrating with other cultures to form multicultural interactions and win-win situations.

Third, for local cultural heritage to become a world-class and global cultural heritage, it also needs to be recognized and accepted on a global scale. This requires that in the process of dissemination of local culture, we should pay attention to communication and dialogue with other cultures, and respect and understand the characteristics and values of other cultures. Only in this way can local culture truly integrate into the tide of global culture and become part of it.

In general, the promotion of local cultural heritage into world and global cultural heritage is a process that requires long-term efforts and continuous advancement. In this process, it is necessary to establish social relations from multiple dimensions and angles. At the same time, it is necessary to maintain the uniqueness and characteristics of local culture, and at the same time, it is necessary to pay attention to exchanges and integration with other cultures. The power of multiple social relations has contributed to the rise of local cultural heritage in the world, and global cultural heritage, forming multicultural interaction and win-win results.

In the following, self-identity is constructed through social relations, police forces and political activities, and the modern progress, inheritance and value utilization forms are demonstrated through self-expression. The author calls the people in Anyang's local community who have established social relations with the national system as insiders, and the representatives of social relations who have globalized social relations that play the role of the international division of labor as outsiders. From a localized cultural heritage to a worldwide and global cultural heritage, the Yin Ruins, where the oracle bone inscriptions were discovered (the ruins of the capital of the Shang Dynasty), were successfully selected as a World Cultural Heritage, and later the oracle bone inscriptions were successfully selected into the Memory of the World Register. Oracle is on the world stage. Through the representative mission policies and political activities of the nation-state social leadership, and the international division of labor, the Anyang Oracle has been put on

the world and global cultural heritage stage. What this chapter importantly discusses is that, in the context of national and world memory, the construction process of oracle bone inscriptions' self-identity takes the form of inheritance and value utilization in the modern progressive tense.

Part 2: Anyang Oracle Cultural Identity: The Process of Self-Identity

Construction of People within a Nation-State in the Context of the Memory of the Nation and the World

Nation-states are always designated research objects in sociology. In international relations literature, nation-states are usually regarded as "actors", that is, "agents" rather than "structures". The treatment methods include The reasons for its determination. The modern state is a system of surveillance with reflexive characteristics, and the political level acts by coordinated policies and plans. Including the organizational process itself, and the standardized control of social relations across infinite distances of time and space (Anthony Giddens. 2014). Therefore, nation-states need to establish social relations and act at the political level in accordance with coordinated policies and plans. In this article, it refers to the political and policy construction of Chinese cultural heritage by the country and the nation through the power of political policies under the National Memory of the World List.

What the chapter refers to is that the leadership of the nation-state system and the international division of labor cooperated to bring Oracle to a global level. This is a continuation of the value utilization of Oracle culture's deeper self-identity construction for the second time.

2.1 From a National level, the Cultural and Political Construction of Oracle's Self-Identity After the reform and Opening Up

1) After Reform and Opening Up, Join the World Heritage Convention to Promote the Establishment of National Cultural Heritage Day
In December 1978, at the Third Plenary Session of the Eleventh Central Committee of the Communist Party of China, China began to implement the policy of domestic reform and opening up to the outside world. China's internal reform first started in rural areas. On December 18, 2018, Xi Jinping delivered an important speech at the conference to celebrate the 40th anniversary of reform and opening up. He summarized the great achievements of reform and opening up in many aspects. Therefore, reform and opening up has brought about cultural integration and promoted protection of culture.

On November 22, 1985, China became a party to the Convention for the Protection of World Cultural and Natural Heritage. In 1987, China officially joined the Convention and began the process of applying for world heritage. On July 16, 2021, the 44th UNESCO World Heritage Conference was held in Fuzhou. Xi Jinping sent a congratulatory letter to the conference, pointing out that world cultural and natural heritage are important achievements in the development of human civilization and natural evolution, and are also important for promoting exchanges and interactions among different civilizations. important carrier of identification. It is our common responsibility to protect, inherit and utilize these precious treasures, and it is

an inevitable requirement for the continuation of human civilization and the sustainable development of the world. In order to better inherit and protect, our country later established National Heritage Day.

Establishment of National Heritage Day: As the concept of cultural heritage protection becomes more and more popular, more and more countries have established their own cultural heritage days. In order to better protect and inherit cultural heritage, the Chinese State Council approved the establishment of cultural heritage festivals: Cultural and Natural Heritage Day.

In the 1990s, some people who have been paying attention to the protection of cultural heritage proposed that China should also establish a "Cultural Heritage Day" like some European countries. At the two sessions in 2004 and 2005, this proposal was put forward and the "Proposal on the Establishment of a National Cultural Heritage Day" was submitted. In July 2005, 11 experts and scholars including Zheng Xiaoxie jointly sent a letter to leading comrades of the Party Central Committee and the State Council, advocating that China establish a "Cultural Heritage Day". In December 2005, the State Council decided that starting in 2006, the second Saturday in June every year would be China's "Cultural Heritage Day".

Starting in 2017, the "Cultural Heritage Day" on the second Saturday of June every year will be adjusted and established as "Cultural and Natural Heritage Day". Since the State Administration of Cultural Heritage established the home city activity mechanism in 2009, the State Administration of Cultural Heritage has selected a city to host the home city activity on Cultural Heritage Day every year. On the Cultural and Natural Heritage Day on June 10, 2023, the theme of the cultural relics and cultural museum system is "Cultural Relics Protection and Utilization and Cultural Confidence and Self-Strength", the culture and tourism system is "Strengthening the Systemic Protection of Intangible Cultural Heritage to Promote Sustainable Development", and the natural The theme of the protection system is "Colorful Earth Diverse."



Figure 54 "2008 Cultural Heritage Day" press briefing. At 10 a.m. on June 11, 2008, the Ministry of Culture held a press briefing to introduce the relevant situation of the 2008 Cultural Heritage Day. source: Official website of the Central People's Government of the People's Republic of China <https://www.gov.cn/> (Accessed on September 21, 2023)

The country attaches great importance to the protection of cultural heritage: 1. In 1985, China joined the ranks of the contracting parties to the "Convention for the Protection of World Cultural and Natural Heritage". In September 2023, China had 57 world cultural and natural heritage items included in the "World Heritage List", including There are 39 world cultural heritages, 4 world cultural and natural dual heritages, and 14 world natural heritages. 2. Since 2006, the second Saturday in June every year has been China's "Cultural Heritage Day". In the same year, the Yin Ruins in Anyang, the site of the Shang Dynasty where oracle bone inscriptions were discovered, was selected as a World Cultural Heritage.

2) The Impact and Significance of the Establishment of National Cultural Heritage Day

In 2023, on June 10, the "Cultural and Natural Heritage Day" arrived as promised. On June 2, General Secretary Xi Jinping delivered an important speech at the symposium on cultural inheritance and development, emphasizing that "Only by comprehensively and deeply understanding the history of Chinese civilization can we more effectively promote the creative transformation and innovative development of China's excellent traditional culture, and more effectively promote China's The construction of characteristic socialist culture and the construction of modern civilization of the Chinese nation "There are many important elements in China's excellent traditional culture, which jointly shape the outstanding characteristics of Chinese civilization." "Carefully protect the cultural heritage left by our ancestors so that the historical context can be better passed on." General Secretary Xi Jinping has always been concerned about the protection and inheritance of historical and cultural heritage. In Anyang, the "Cultural and Natural Heritage Day" on June 10, 2023, the Yinxu Museum's "Exploring the Origin of Dayi Merchants" series of activities. Since the reform and opening up, the country has attached great importance to the protection and inheritance of cultural heritage.

General Secretary Xi Jinping inspected the Yin Ruins site on the afternoon of October 28, 2022. He said with emotion: "I have longed for the Yin Ruins for a long time. This time I came to learn and understand Chinese civilization more deeply, to use the past for the present, and to better build the modern civilization of the Chinese nation. Learn from it." Therefore, protecting and inheriting oracle bone inscriptions requires the support of Anyang people and more people. Adhere to our cultural confidence of Oracle.

2.2 Government Protection Promotes Inheritance in the Construction of Oracle's Self-Identity (the Government Attaches Great Importance to the Protection and Inheritance of Cultural Heritage:)

1) In 2005, the Country Established the "Chinese Cultural Heritage Mark"

Chi. On January 26, 2006, the "Measures for the Management of Chinese Cultural Heritage Marks" was reviewed and approved at the second executive meeting of the State Administration of Cultural Heritage. On February 9, the State Administration of Cultural Heritage issued the "Measures for the Management of Chinese Cultural Heritage Marks." The sunbird gold ornaments

among the Chinese cultural heritage symbols are a perfect combination of the ancient people's profound philosophical and religious thoughts, rich imagination, extraordinary artistic creativity and exquisite craftsmanship; A concentrated expression of the worship of the sun god. It embodies the strong cohesion and centripetal force of the traditional culture of the Chinese nation, and expresses the self-improvement and high-spirited spirit of the Chinese nation.

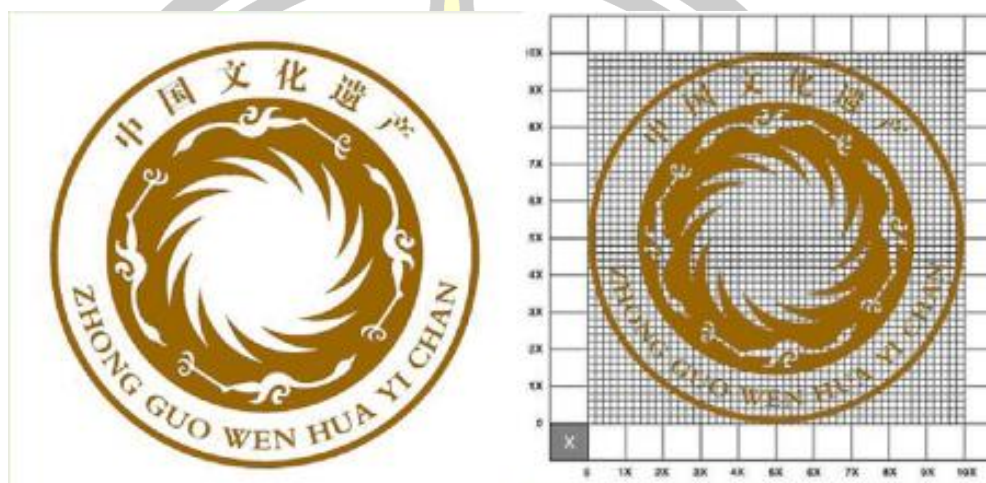


Figure 55 Chinese Cultural Heritage Mark. The State Administration of Cultural Heritage announced the "Chinese Cultural Heritage Mark" as a Chinese Cultural Heritage Mark after study and decision at the 12th Director's Office Meeting on July 7, 2005. The Chinese and English characters of the Chinese Cultural Heritage logo are "China Cultural Heritage" and "China Cultural Heritage". Source: Ministry of Culture and Tourism of the People's Republic of China <https://www.mct.gov.cn/> (Accessed on September 21, 2022)

2) In 2006, the State Established the "Measures for the Management of Chinese Cultural Heritage Marks"

In August 2005, the State Administration of Cultural Heritage decided to adopt the gold ornament pattern unearthed from the Jinsha site in Chengdu, Sichuan as the symbol of Chinese cultural heritage. On January 26, 2006, the "Measures for the Management of Chinese Cultural Heritage Marks" was reviewed and approved at the second executive meeting of the State Administration of Cultural Heritage. On February 9, the State Administration of Cultural Heritage issued the "Measures for the Management of Chinese Cultural Heritage Marks." On November 14, 2006, the "Measures for the Protection and Management of World Cultural Heritage" was reviewed and approved at the executive meeting of the Ministry of Culture and implemented.

The "Measures for the Protection and Management of World Cultural Heritage" is Order No. 41 of the Ministry of Culture of the People's Republic of China, which aims to effectively protect world cultural heritage. Article 1: In order to strengthen the protection and management of world cultural heritage, fulfill the responsibilities and obligations under the Convention for the Protection of World Cultural and Natural Heritage, and inherit human civilization, these Measures are

formulated in accordance with the Cultural Relics Protection Law of the People's Republic of China. Article 2: The term "world cultural heritage" as mentioned in these Measures refers to the cultural heritage part of the world cultural heritage and mixed cultural and natural heritage listed in the UNESCO World Heritage List, etc.

3) The far-reaching Impact of the Country's Establishment of Chinese Cultural Heritage Marks and the Management Measures for Chinese Cultural Heritage Marks

2005 to 2006 was a special year. Anyang Yin Ruins was successfully selected as a world cultural heritage. The State Administration of Cultural Heritage announced the "Chinese Cultural Heritage Mark". The State Council set the second Saturday in June every year as "Cultural Heritage Day". The "Measures for the Management of Heritage Marks" was reviewed and approved by the 2nd Bureau Executive Meeting of the State Administration of Cultural Heritage, and the "Measures for the Protection and Management of World Cultural Heritage" was reviewed and adopted by the Ministry of Culture's executive meeting and implemented.

National ethnic actors proactively use good policies to promote the establishment of cultural heritage days, Chinese cultural heritage symbols, Chinese cultural heritage symbol management measures, etc. National ethnic actors have established social relations and used political behavior to show their Sexual political activities are well known to the public and better promote the protection and utilization of heritage. It is a policy action process of cultural heritage self-identity construction activities.

Part 3: The Role of Representative Figures in the Leadership of the Nation-State System: the Process of Protection, Value Utilization, and Presentation of Insiders' Self-Identity Construction in the World

The role of representatives of the leadership of the nation-state system is to shape and maintain national identity, guide domestic public opinion and ideology, promote positive and good social ideologies, and promote national unity and social harmony in the construction of self-identity. Insiders have a strong influence on self-identity construction. In the process, the maintenance and protection of good social ideology is conducive to the inheritance and value utilization of cultural heritage and is presented in the form of the present continuous tense at the political, economic, and cultural levels.

3.1 Protective Manifestation of Political Support Value

1) National Leaders Pay Attention to

On New Year's Eve, President Xi Jinping delivered the 2024 New Year's message through China Central Radio and Television and the Internet. Mentioned: The written inheritance of the oracle bones of the "Yin Ruins", the cultural treasures of Sanxingdui, and the continuous cultural context of the National Edition Museum. China has such a long history and its civilization is so broad. This is the foundation of our confidence and the source of strength.

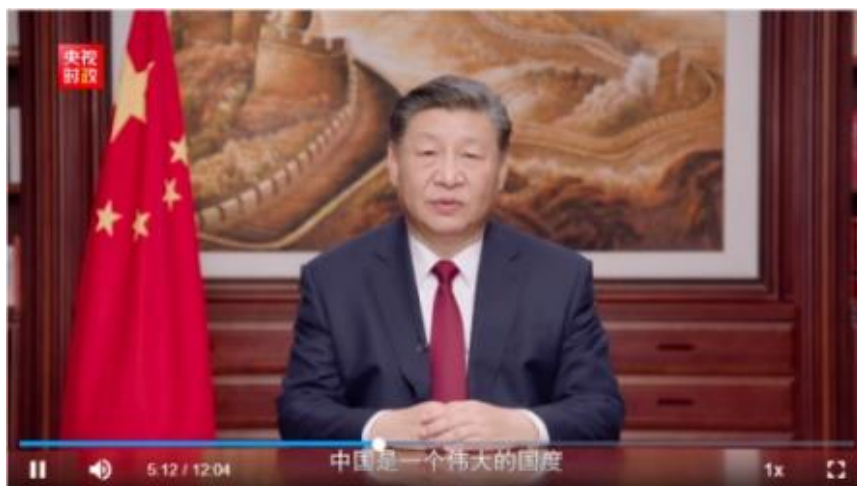


Figure 56 President Xi Jinping delivered a 2024 New Year's message, in which he mentioned "the written inheritance of the Yin Ruins oracle bones," which shows that Xi Jinping, the national leader, recognizes the Yin Ruins oracle bones and is a representative of the self-identity construction of the Yin Ruins oracle bones. Source: Ministry of Culture and Tourism of the People's Republic of China <https://news.cnr.cn/> (Accessed on September 21, 2022)

In 2019, General Secretary Xi Jinping sent a letter to congratulate the 120th anniversary of the discovery and research of oracle bone inscriptions. In his congratulatory letter, he pointed out that oracle bone inscriptions are the source of Chinese characters and the root of China's excellent traditional culture, and deserve to be cherished and better inherited and developed.

From October 26 to 28, 2022, Xi Jinping inspected Yan'an, Shaanxi, and Anyang, Henan. At the Yin Ruins site in Anyang, General Secretary Xi Jinping said: "I have longed for the Yin Ruins for a long time."

When Premier Li Keqiang was the governor of Henan Province (1998-2004), Li Keqiang personally served as the honorary leader of the leading group for the declaration of the Yin Ruins in Henan Province as a world cultural heritage. He also visited the Yin Ruins ruins, the Anyang Shopping City ruins, and the Anyang Work Station of the Institute of Archeology of the Chinese Academy of Social Sciences many times. In order to cooperate with the Yin Ruins' application for world cultural heritage, he built a writing-themed museum, which is now the Chinese Writing Museum. In 2006, the Yin Ruins were successfully selected as a World Cultural Heritage.

Comrade Jiang Zemin inscribed the name of the museum. Li Changchun, member of the Standing Committee of the Political Bureau of the CPC Central Committee, attended the opening ceremony.

The national leadership attaches great importance to Oracle: Xi Jinping's yearning, Li Keqiang's support, and Jiang Zemin's concern. The leadership's actual actions are actually the process of Oracle's self-identity to self-identity construction, laying the political foundation for the subsequent use of Oracle's value. Thereby promoting the economic and cultural development of Oracle value.

2) Support From Local Policies

On January 30, 2023, the Anyang Municipal Party Committee and Municipal Government recently issued the "Implementation Opinions on Building a "Chinese Character Capital" as an International Tourism Destination", clarifying the ideas, goals and work priorities of Anyang in building an international tourism destination. Anyang City has clearly defined "the treasure house of human civilization - Yin Ruins", the International Chinese Character Culture Research and Exchange Center - the Chinese Character Museum, the "eighth wonder of the world - the artificial Tianhe Red Flag Canal", the international outdoor sports and health resort - Taihang Grand Canyon, "Zhouyi Yuandian" Cultural Research and Exchange Center "Yixianli City" has five major system construction tasks, establishes and improves key target task ledger management and promotion mechanisms, and further improves work standards and quality.



Figure 57 Henan Daily released the "Implementation Opinions on Building a "Chinese Character Capital" and an International Tourism Destination" on January 30, 2023, explaining the political embodiment of the Anyang government and people's inheritance, protection and utilization of the value of oracle bone inscriptions. source: Henan Daily <https://www.henandaily.cn/> (Accessed on January 3, 2023)

3.2 Protection and Presentation of Economic Development Value

1) Tourism Development: Examples Include the Development of YinXu Archaeological Cultural Tourism town and Other tourist Attractions

The theory of spatial production was proposed by French sociologist Henri Lefebvre. Its core concept is "space production mode", that is, the interaction between the production process and geographical space. The mode of spatial production includes four elements: material production, social production, spatial order and spatial practice. These four elements interact with each other and together

constitute the evolution and development of urban space. Only under the synergy of these four elements, the city can Space can be reasonably organized and developed. Therefore, the construction and development of Anyang Yinxu Archaeological and Cultural Tourism Town is in line with the "space production theory".

In recent years, Anyang City has successively issued the "Overall Plan for Anyang City to Build an Inherited and Innovative City of Chinese Historical Civilization", "Anyang City's Opinions on Vigorously Developing Tourism and Building an International Tourism City", and "Anyang Municipal Committee's Opinions on Building a Strong Cultural and Tourism City" and many other policies.

In 2022, the Henan Provincial Cultural Relics Bureau released the "14th Five-Year Plan for the Development of Cultural Relics Museums in Henan Province", clearly proposing to improve the construction level of the Yinxu National Archaeological Site Park. In 2023, it will be included in the ranks of national key thematic museums jointly supported by the State Administration of Cultural Heritage and the National Development and Reform Commission. The Yin Ruins protection and utilization project is included in the list of key investment projects of the provincial government. Accelerate the construction of the Anyang Yinxu archaeological and cultural tourism town project. Anyang Yinxu Archaeological Cultural Tourism Town Project mainly undertakes the supporting service functions of Yinxu National Archaeological Site Park, improves the infrastructure surrounding Yinxu, and further enriches the development plan of the main scenic spot of Yinxu.

The Yinxu archaeological and cultural tourism town is located at the site of the former Henan Northern Cotton Textile Factory. The predecessor of the factory was the Guangyi Cotton Mill, which was built in 1903. After the Westernization Movement, China's national industry emerged. Guangzhou is located in the northern part of Henan Province on the coast of Runshui, one of them. The predecessor of Yuanbei Cotton Mill was Guangyi Cotton Mill. It was the earliest and largest machine-based textile enterprise in our province. It was founded in 1903 and went bankrupt in 2014. Carrying the memories of the older generation of the cotton mill, after demolition and antique restoration, the block has been re-displayed and restored to its former glory.



Figure 58 Yinxu Town Planning Project: This is the Yinxu Archaeological and Cultural Tourism Town in Anyang, aerial renderings of the Archaeological and Cultural Tourism Town project and night view renderings of the Archaeological and Cultural Tourism Town project source: Anyang News of Yingxiang.com

<http://ay.hnr.cn/> (Accessed on June 15, 2022)

Reuse of industrial heritage space (Yinxu Archaeological and Cultural Tourism Town built on the former site of Anyang Cotton Mill): The construction scale of the Henan Cotton Textile Factory is approximately 110,000 square meters. After the implementation of the project, the abandoned buildings were appropriately revitalized and utilized, and the construction scale reached 130,000 square meters. The factory is located in the Yinxu ruins protection zone, so the factory can only be restored and reused on the original site and cannot be expanded. Therefore, while restoring the "original flavor" of the old building, they tried their best to give the building new functions based on industrial needs. In November 2022, the Yinxu Archaeological and Cultural Tourism Town was officially opened to the public, attracting many citizens to take photos and check in. As a supporting service project of Yinxu National Archaeological Site Park.



Figure 59 This is the predecessor of the Yinxu archaeological and cultural tourism town in Anyang, the Henan North Cotton Textile Factory. Above the gate are the words "Henan North Cotton Textile Factory".source: Field trip taken by the author on March 25, 2023

Small town setting: The gate has the words "Northern Henan Cotton Textile Factory" written on it. There is a tall brick chimney not far away, and the surrounding buildings are full of artistic atmosphere. Inside is a food street with a Republican style, and in a large theater with gray walls and red tiles, the musical "The Lost Dream of Yin Ruins" is performed here.



Figure 60 The Yinxu Archaeological and Cultural Tourism Town in Anyang was formerly the "Northern Henan Cotton Textile Factory". The chimney of the textile factory. The author took a selfie with the chimney of the original textile factory in the Yinxu Cultural and Tourism Town. The updates of the times have created the Yinxu Cultural and Tourism Town. source: Field trip taken by the author on March 25, 2023

The abandoned woodworking shop, machine repair shop, and auditorium were transformed into a "Gourmet Broadway" where gourmet food and intangible cultural heritage items gathered. The entire block relied on the remains of the Republic of China style at the old cotton mill site and was transformed into a real-life cultural and leisure block with the style of the Republic of China, allowing tourists to travel through Go back a hundred years; there is also a cotton mill old story memorial hall, bars, cafes, and even script killing, escape rooms, etc. Including the Book Art Center, the large-scale immersive live performance "The Lost Dreams of Yin Ruins", the Metaverse Digital District, the Broadway Restaurant District, etc., the Cotton Mill History Museum was completed and opened.



Figure 61 Performance of "The Lost Dream of Yin Ruins" in Anyang Yin Xu Cultural Tourism Town. The author's classmate works in Yin Xu Cultural Tourism Town and watched the performance with the author. Performance of "Yin Ruins Lost Dream": Anyang Yin Xu Archaeological Cultural Tourism Town launches immersive cultural Travel IP stage play "The Lost Dream of Yin Ruins". source: Field trip taken by the author on March 25, 2023

Specific projects of Oracle Tourism Development: "The Lost Dream of Yin Ruins": The Lost Dreams of Yin Ruins Performance: Anyang Yin Ruins Archaeological and Cultural Tourism Town launches the immersive cultural tourism IP stage play "The Lost Dreams of Yin Ruins". The play is based on the legendary story of Shang King Wu Ding and his queen's marriage, and fully explores the Shang Dynasty's clothing culture, wedding etiquette, sacrificial divination, military warfare, Shang Dynasty music and dance, etc., with the help of naked-eye 3D, 5G, fog forest and other technologies to create An immersive audio-visual feast of culture and art, taking the audience to the banks of the Huanshui River 3,300 years ago, and immersing themselves in understanding the ancient and mysterious Yin Shang culture and oracle bone culture.



Figure 62 Anyang Xiangzhou kiln in the Yinxu archaeological and cultural tourism town in Anyang: Anyang intangible cultural heritage has entered the cultural tourism town, and the Xiangzhou kiln restoration and urban exhibition hall project has been settled in the Yinxu archaeological and cultural tourism town to carry out burning and living chemical research practices. Fully demonstrate the achievements of cultural protection, inheritance and revitalization of Xiangzhou Kiln. source: Field trip taken by the author on March 25, 2023

Xiangzhou Kiln: Xiangzhou Kiln Urban Culture Exhibition Hall. Xiangzhou Kiln is a Sui Dynasty porcelain kiln site discovered in Anyang, which established the pattern of "green in the south and white in the north" of Chinese porcelain. In June 2022, the Xiangzhou kiln re-firing and urban exhibition hall project

was settled in the Yinxu Archaeological Cultural Tourism Town to carry out re-firing and revitalization research practices to fully demonstrate the achievements of Xiangzhou kiln cultural protection, inheritance and activation and utilization.

Metaverse: The digital block of the Metaverse exports Yin Shang culture. On December 16, 2022, the Metaverse Digital Block won the Silver Award from the ECI Metaverse Project Group. In the next step, the Yinxu Archaeological and Cultural Tourism Town will serve as the headquarters base of Anyang (Yinxu Yuanverse). In conjunction with later projects, it will complete the establishment of major projects such as the virtual reality theater and the Yinxu XR Chamber of Commerce. High-quality development of "An'an" and "Yangyang" digital character IPs representing Yin Shang culture, and long-term digital human AI training, making it the first "Cultural Tourism Digital Guide" in Anyang.

Archaeological elements: Outdoor facilities such as manhole covers, lamp posts, and poles in the neighborhood are integrated into the design concepts of oracle bones and bronzes. The 105th Oracle Bone Document House in Anyang City was built and put into use in the Yinxu Archaeological and Cultural Tourism Town. A large number of books on Yin Shang culture are displayed inside. Relevant departments regularly carry out Oracle seminars, reading clubs and other activities to constantly arouse people's cultural memories.



Figure 63 Night scene of Yinxu Archaeological and Cultural Tourism Town in Anyang City. The author took the brightly lit night scene in Yinxu Archaeological and Cultural Tourism Town and saw the bustling scene after the cotton spinning factory in Northern Henan was transformed into Yinxu Archaeological and Cultural Tourism Town. source: Field trip taken by the author on March 25, 2023

In recent years, many industrial heritage sites have been “transformed” into creative parks, landscape parks, and museums, becoming the intersection of history and modernity, carrying the city’s memory and marking its development footprint. "On the other side of the Huan River is the Yin Ruins. Based on the Yin Ruins archaeological site and the industrial heritage of the cotton mill, we have built a 'Broadway' restaurant district, the Chinese Modern Archaeological Science Museum, the Henan South African Heritage Exhibition Hall, a cultural and art center, and a cultural and creative incubation center. An urban cultural and leisure town integrated into one.

Cultural and Creative Industry Development: Chinese Character Museum Cultural and Creative Products, AnYang Internet Celebrity Ancient Street, YinXu Cultural and Creative Products

On September 13, 2023, the "Notice of the Office of the People's Government of Anyang City on Issuing Several Policies and Measures for Supporting the Development of Cultural and Creative Enterprises in Anyang City" was issued in order to further promote the healthy and rapid development of the cultural and creative industry in our city.

The General Office of the Government issued the "Notice on Several Policies and Measures for Implementing the Integration Strategy of Culture, Tourism and Culture to Promote the High-Quality Development of the Cultural Industry" and the "Implementation Opinions of the Anyang Municipal Committee of the Communist Party of China on the Construction of a Strong Cultural and Tourism City by the Anyang Municipal People's Government" and other documents, combined with the spirit of In reality, our city has formulated the following policies and measures. Support objects are legal entities that have gone through industrial and commercial registration and tax registration within Anyang City and are engaged in the design, development and production of cultural and creative products.

Representative figure of Oracle cultural creative design: Professor Chen Nan The author's classmate Liu Wei works in the Department of Cultural Industry of the Museum of Chinese Characters, from which the author learned about Professor Chen Nan of Tsinghua University, a representative figure in oracle-bone cultural creative design, professor of the Academy of Fine Arts of Tsinghua University, doctoral supervisor, and executive director of the Research Center for Ancient Chinese Character Art Deputy Director, Deputy Director of the Department of Visual Communication Design.



Figure 64 Chen Nan is a professor at the Academy of Fine Arts, Tsinghua University, a doctoral supervisor, the executive deputy director of the Chinese Ancient Inscriptions Art Research Center, and the deputy director of the Department of Visual Communication Design. In this article, he is a representative figure in the cultural creation and theoretical works of oracle bone inscriptions, and has contributed to the inheritance and development of oracle bone inscriptions. Made outstanding contributions to value utilizationSource: The Paper<https://www.thepaper.cn/> (Accessed on January 24, 2018)

In 1999, Chen Nan took the lead in China to carry out the cultural dissemination and creative activation of ancient characters represented by oracle bone inscriptions. Over the past 20 years, Chen Nan's team has designed oracle-bone font libraries that integrate ancient characters into modern design aesthetics, oracle-bone emoticons based on mobile phone interactive platforms, etc., and has successively launched dozens of kinds of oracle-bone scripts such as silk scarves, metal drawing templates, postcards, and three-dimensional greeting cards. Create products.

On October 19, 2023, the 2023 China (Anyang) International Chinese Character Conference opened at the Chinese Character Museum in Anyang, Henan. The emblem was also designed by Professor Chen Nan. The ancient character shapes of "zi" and "安" in the emblem reconstruct the word "good" in oracle bone inscriptions, which means Chinese characters and bringing good blessings to Anyang.

Professor Chen Nan builds "Chen Nan Oracle Studio" in No. 3 Cangxiang Street Courtyard: Proposal No. 401 of the 5th Session of the 13th Anyang Municipal People's Political Consultative Conference "Proposal on Creating a Street of Characters and a Corridor of Characters" Replies are in progress: Implement innovation Creative text. Actively working with Chen Nan, a national leader in oracle-bone cultural creation and professor at the Academy of Fine Arts of Tsinghua University, to create the "Chen Nan Oracle Studio" in No. 3 Courtyard, Cangxiang Street, to design oracle-bone inscriptions into animations, greeting cards, mobile phone cases and other creative ideas in a vivid and interesting way products, and developed a series of WeChat Oracle emoticons. The young and fashionable Oracle products have attracted countless fans. The exhibition hall is located in a prominent position at the entrance of the main street and is free to visit.



Figure 65 Chen Nan is a professor at the Academy of Fine Arts, Tsinghua University. He has made outstanding contributions to the inheritance and value utilization of oracle bone inscriptions. Source: Photographed by the author on January 25, 2023;

The Paper <https://www.thepaper.cn/> (Accessed on January 24, 2018);
<http://ref.cnki.net/index/> (Accessed on January 1, 2020).a. Theory

1. In 1999, Chen Nan began to study "Digital Oracle Design": In 1999, Chen Nan began to devote himself to the research and creation of "digital oracle bone design", aiming to reveal the beauty of mathematical geometry and grid secrets contained in the beautiful oracle bone inscriptions, and finally formed his own unique "metrical design theory". "Rhythmic design theory" is applied to the design of oracle

bone inscriptions, and the ancient oracle bone inscriptions exude unique charm in the new era.

2. By exploring the beauty of digital geometry contained in oracle bone inscriptions and the secrets of grids, the methodology of the "metrical design concept" is proposed:

Over the past fourteen years, Chen Nan has been exploring the philosophical basis behind the design idea of "meter". Faced with the word "investigating things to achieve knowledge" in "Book of Rites·University", the word "ge" is very great and magical. In fact, it is used in Confucian classics. There is no unified explanation. I think "zhi" not only refers to "knowledge" but also "wisdom". In 1996, I did some design assistance work for Mr. Li Zhengdao. Mr. Li once used the Chinese character "ge" in an academic poster to express the grid of objects in physics. The "grid" in physics is actually the ancient Chinese culture. In the West, find a word in physics that corresponds to (Chen Nan. 1985) (Chen Nan. 2021) (Chen Nan. 2017) (Chen Nan. 2018) (Chen Nan. 2017).

b. Professor Chen Nan of Tsinghua University Oracle (1) Design Concept "Chinese Character Rhythm, Chinese Character Artistic Design Concept" "Interpretation of Ninety-two Methods of Interval Structure Design", during the Spring Festival of 2011, China Post officially issued the "Oracle Bone Inscriptions·Auspicious Idioms" series to celebrate the New Year Postcards, oracle drawing templates, animated short film with oracle elements - "The Descendants Shoot the Sun", zodiac seals and postcards.



Figure 66 Two books published by Professor Chen Nan: "Interpretation of the Ninety-Two Methods of Interval Structure Design" and "Rhythmic Design·Chinese Character Art Design" show that he is a leader in oracle-bone cultural creation and has deep attainments in Chinese character design. (Chen Nan. 2018) Source: Professor Chen Nan's Weibo <https://weibo.com/> (Accessed on December 1, 2021)



Figure 67 Professor Chen Nan, during the Spring Festival in 2011, China Post officially issued a series of New Year postcards called "Oracle Bone Inscriptions·Auspicious Idioms", which are "Peace with elephants, singing and dancing, fish leaping over the dragon gate, and good weather", which express the traditional Chinese auspicious culture(Chen Nan. 2018). Source: <https://www.zcool.com.cn/> (Accessed on December 1, 2021)



Figure 68 Designed by Professor Chen Nan, there are 18 template themes. The first theme is the "Heaven, Earth and People" series, which is divided into four groups of templates. Characters, animals, nature and other oracle bone inscriptions are classified to form a rich story picture(Chen Nan. 1985) (Chen Nan. 2021) (Chen Nan. 2017) (Chen Nan. 2018) (Chen Nan. 2017) . Source: <https://www.zcool.com.cn/article/>(Accessed on December 1, 2021)



Figure 69 An animated short film - "Descendants Shoot the Sun" designed by Professor Chen Nan. This is one of a series of works that use oracle bone inscriptions as elements to form traditional Chinese stories. Through this, I want to say that Chinese characters can actually be It expresses extremely rich narrative themes. Source: <https://www.zcool.com.cn/> (Accessed on December 1, 2021)



Figure 70 Oracle twelve zodiac seals designed by Professor Chen Nan, greeting cards designed by Chen Nan oracle bones, extended products, etc. source: <https://www.zcool.com.cn/> (Accessed on December 1, 2021) Achievements in font design - Hanyi Chenti oracle bone font library, media interactive design: oracle bone inscription WeChat emoticons, etc.;



Figure 71 The font library is derived from the "Hanyu Chen Ti Oracle" font designed by Professor Chen Nan. Media and the Internet are also the focus of this font design.

Targeted WeChat emoticons, Oracle hip-hop songs, WeChat Hanyu Chen Ti Oracle converter and the WeChat game "Oracle Bone Script" "Name Painting", each mobile phone user can use the game to generate a word painting composed of the hieroglyphs in his or her name, which can be made into a WeChat avatar, personalized signature, etc. Designer Chen Nan combines the ancient and the new Integrated into one, a series of Oracle emoticon packs are designed to give traditional culture a new luster. Source: <https://www.zcool.com.cn/> (Accessed on December 1, 2021)

The cultural industry is a sunrise industry. "General Secretary Xi Jinping emphasized during his inspection in Hunan. Cultural and creative products are culture + creativity + products. In September 2018, Anyang City proposed to cultivate cultural tourism into a 100-billion-level industry, accelerate the creation of a new pattern of cultural tourism development, and provide cultural and creative products. The great industrial development provides important opportunities (Chen Nan. 2017) . The world cultural heritage Yin Ruins, the Museum of Chinese Characters, and the "Internet celebrity" Cangxiang Street are all digging into the essence of culture and creating local "hot-selling" cultural and creative products through the integration of culture and tourism. World Cultural Heritage Yin Ruins, Oracle Ice Cream and Oracle Ice Cream at the Chinese Character Museum. Anyang Yinxu launched cultural and creative ice cream, which instantly became popular on the Internet. It is known as the "most cultural ice cream" wearing the skin of oracle bone inscriptions. The Yin Ruins have oracle bone inscriptions and Ya Chang Niu Zun as prototypes, while the elements of the Chinese Character Museum are cultural and creative ice cream which is the core culture.



Figure 72 The oracle bone inscriptions launched by Yinxu are cultural and creative ice cream in the shape of "a piece of oracle bone will shock the world". "Oracle bone inscriptions are the most representative cultural symbol of Anyang, the originator of modern Chinese characters, and the embodiment of China's brilliant culture for thousands of years. Source:China News Network

Henan<http://www.ha.chinanews.com.cn/>(Accessed on July 13, 2021)

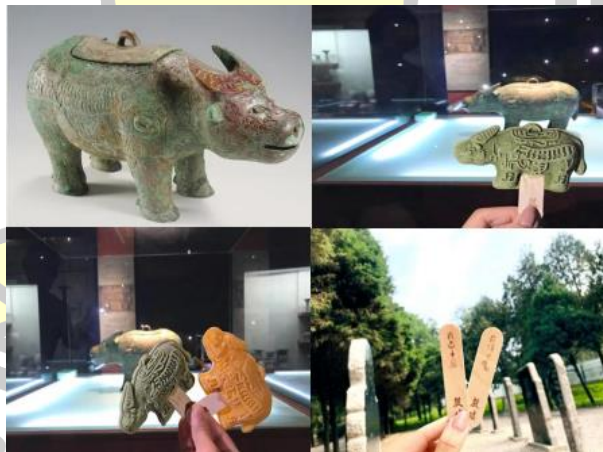


Figure 73 Anyang Yinxu Cultural Creation Ya Changniu Zun Ice Cream, Ya Changniu Zun is the only cow-shaped bronze found in Yin Xu. In the "Book of Changes", the cow is called the symbol of "Kun Gua", which represents the earth that gives birth to all things and has a very high symbolic significance. In modern times, it represents hard work, sincerity, simplicity, kindness, and hard work. It also has beautiful meaning and cultural connotation. Source:China News Network

Henan<http://www.ha.chinanews.com.cn/>(Accessed on July 13, 2021)



Figure 74 At the end of June 2021, the Chinese Character Museum launched a cultural and creative ice cream with the elements of the Chinese Character Museum as the core culture. Let the silent traditional culture in the museum "come alive". Source: China News Network Henan <http://www.ha.chinanews.com.cn/> (Accessed on July 13, 2021)

People's stereotype of oracle bone inscriptions is that they have imitation bronze tripods, oracle bone inscriptions, and copies of the I Ching. Visiting tourist attractions such as Anyang Yin Ruins Museum, Chinese Characters Museum, Yuan Lin, Cangxiang Street, etc. have subverted the traditional memory of the past. . Oracle series of bookmarks, postcards, canvas bags, refrigerator magnets Oracle series of bookmarks, postcards, canvas bags, refrigerator magnets.

The cultural and creative store on Cangxiang Street has postcards and stamps of major scenic spots in Anyang produced by Henan Post, as well as oracle-bone biscuits produced by Xiaoquexinghong Distribution in the ancient street. The oracle-bone inscriptions are combined with Chinese characters and simple drawings to create a five-cornered Xinghe's heart-shaped oracle-bone biscuits are both edible and enjoyable to watch. Tourists on the ancient street stopped to watch them one after another. Fortunately, the oracle-bone biscuits were also featured on Anyang Douyin. Added new creative products to Oracle Cultural Creation.



Figure 75 Cangxiang Street Cultural Creation, the author took photos of oracle-bone civilization postcards, refrigerator magnets, oracle-bone inscription stamps, and oracle-bone inscription biscuits from Xiaochuoxing Bakery Store. The people of Anyang work hard to build a city of Chinese characters and promote the oracle bone inscriptions cultural creation in various forms. Source: Photographed by the author on September 13, 2023

Anyang, cultural, and creative products are in their youth. As more and more novel and interesting cultural and creative products continue to go out, Anyang, this ancient city, becomes more and more beautiful. These exquisite cultural and creative products not only attract tourists, but also make the city more "beautiful".

Development of Public Facilities: Special Tourist Bus line to YinXu and Chinese Character Museum, Oracle Street Lamps, Yinxu Scenic Area Bus Services:

From April 2023 to the present, Anyang Public Transport Group learned that a special tourist line has been opened, and bus No. 58 runs to the Chinese Character Museum and Cao Cao's Gaoling. Tourism Line 1 (Anyang Institute of Technology - Archaeological and Cultural Tourism Town) has launched 4 customized tourism lines to take you to Anyang, the capital of Chinese characters, in a one-stop way. Routes: Anyang University-School of Traditional Chinese Medicine (School of Nursing)-Anyang Normal University-Yinxu Museum Special Line Service. Starting from April 3, 2024, the H1, H2, and H3 bus tourist lines will be opened again.



Figure 76 Anyang Bus Tourist Line Site List, the routes include Chinese Character Museum, World Culture Yinxu, Yinxu Archaeological and Cultural Tourism Town, Cangxiang Street, Xianqian Street, etc. The tourist line launched by Anyang Bus Group has made important logistics for Anyang Tourism Serve. Source: Anyang News <https://www.aynews.net.cn/> (Accessed on April 25, 2023)

1. Oracle Lamp Sculpture:

(1) Oracle Lamp Sculpture in the Old City Street

On the evening of September 7, 2023, "a piece of oracle bones shocked the world" 2023 "Chinese Character Capital" Anyang Cultural Tourism and Cultural Creativity Development Conference and Cultural Tourism Investment Promotion Conference Series of Events - 2023 Anyang Ancient City "Ancient Rhythm and Lights Anyang" The large-scale immersive night tour officially started on Cangxiang Street and Xianqian Street in the ancient city of Anyang! This night tour is characterized by an immersive experience, lighting up the ancient city with gorgeous lights, allowing tourists to feel the radiant beauty of the ancient city of Anyang.

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Figure 77 On September 7, 2023, "a piece of oracle bones shocked the world" 2023 "Chinese Character Capital" Anyang Cultural Tourism and Cultural Creativity Development Conference and Cultural Tourism Investment Promotion Conference Series Activities - 2023 Anyang Ancient City "Ancient Charm and Lights" "Anyang" large-scale immersive night tour officially launched in Cangxiang Street and Xianqian Street in the ancient city of Anyang. source: The 1 picture Henan Provincial Department of Culture and Tourism 2023.10.16; The 2,3,4 picture was taken by the author on 2023.10.1

Xianqian Street It is an ancient street with many historical buildings and cultural relics. Xianqian Street is dazzling at night, with lights illuminating the ancient buildings and streets, making the whole block like a fairyland. The hexagrams of the Book of Changes, the lights of thousands of houses, the poetic ancient streets, the prayer lantern towers, the beautiful flowers and the full moon, the gorgeous lights light up the night of the streets of the ancient city, and the bright night scene highlights the unique charm of this ancient city.

In 2023, a series of activities such as the "Ancient Rhythm and Illuminated Anyang" large-scale immersive night tour, cultural and creative and food fairs, international animation fairs and cosplay parades, and "Poetry Reciting and Literacy" program performances will be held in Cangxiang Street, Anyang Ancient City, in 2023. was held on County Qian Street, and the "Comic Master Anyang Tour" event was also launched at the same time.

(2) Yinxu lamp sculptures

Liang Yin Ruins dazzling ancient capital at night, oracle bones shine brightly in Dayi merchants, from February 2 to February 29, 2024, integrating cross-border and bold innovation. The brand-new Lv Shang Night is waiting for you to explore! Light up the Yin Ruins, present the treasures of Chinese civilization to the world and inherit the wisdom of thousands of years, ignite the light of history, light up the Yin Ruins ruins, and illuminate Chinese civilization, and the oracle bones will show the charm of oracle bones in a situational way. A modern light

show of oracle bone inscriptions and Shang Dynasty cultural relics lights up the night of Yin Ruins.

During the Spring Festival, the Yinxu Scenic Area uses lights as the pen and oracle bones as the soul, presenting tourists with a light and shadow picture that outlines cultural heritage! The lighting of the scenic spot is themed "Heaven, Earth, Man and Culture", using oracle bone characters to form light and shadow shapes. The overall layout planning is based on the basic distribution of archaeological remains and content presentation in the Yinxu Ancestral Temple Ruins Park, and the imagery expresses the "harmony between nature and man". "One", "naturally" and "harmony and common prosperity" are the most fundamental and simple logics and emotions in China's excellent traditional culture.



Figure 78 During the Spring Festival, Anyang Yin Ruins held the event "Lighting up the dazzling ancient capital of Yin Ruins at night, oracle bones shining with the light of Dayi merchants". The oracle bone tracing lantern group maze, Dayi welcome lantern group, oracle bone inscription decorative tree lanterns, a modern lighting show of oracle bone inscriptions, and Shang Dynasty cultural relics, light up the night of Yinxu. source:<https://wgtlj.anyang.gov.cn/> (Accessed on February 02, 2024)

Oracle Book House

Starting in 2020, Anyang City has put forward the goal of "building 100 Oracle Bone Document Houses in three years" and has promoted it as an important livelihood project every year for three consecutive years. Up to now, 102 unique oracle-bone writing houses have been completed and put into use, which marks that Anyang has exceeded its construction goals. These bookstores with oracle-bone inscriptions hanging uniformly have become an important carrier for Anyang to accelerate the construction of a modern public cultural service system, and have also become a cultural landmark of "Bookly Anyang".



Figure 79 Oracle Bone Document House, the exterior view of the modern and elegant Oracle Bone Document House in Nanwanjin Water System Park has further improved the quality of cultural activities in Anyang City, enriched the cultural life of citizens, and allowed everyone to enjoy the pleasure of reading. Source: <https://hct.henan.gov.cn/> (Accessed on FJanuary 22, 2023)

Public cultural units, streets and communities, schools, enterprises, volunteers, and other social forces provide venue facilities free of charge for joint construction and sharing. Anyang City Cultural Tourism Group, Youth Volunteers Association, Xinhua Bookstore, Yishang Valley Internet Science and Education Park and other social forces are also deeply involved in the management and operation of the bookstore and have achieved good social benefits.

Anyang also further promotes high-quality cultural activities such as "Anyang Cultural Lecture Hall", "City Readers", "321" Audiovisual Public Welfare Project, Oracle Bone Academy, and Elegant Art Lectures in bookstores to improve the quality of cultural activities and ensure that readers enter every Oracle Bookstore, everyone can enjoy the pleasure of reading.

Service Industry Development: Educational Services, Cultural Services, Digital Services, and Tourism Services

Anyang is the "City of Letters". Here, Oracle can be seen everywhere. Anyang City integrates Oracle elements into urban planning and construction. Anyang East High-speed Railway Station has a station name in two fonts, oracle bone and simplified Chinese characters; Anyang Culture and Sports Center has oracle bone inscriptions that can be touched on the decorative walls; the main bus stations in the city and 36,000 sets of road manhole covers have elements of oracle bone and Yinxu characters everywhere; throughout the city The 105 oracle-bone inscriptions houses have become "poetry and distance" around the people. Oracle-bone inscriptions have been integrated into the blood of the city of Anyang and have become an iconic element of the external image.

1. Oracle for education and publicity: The city has built 23 provincial-level Oracle education specialty schools and 39 municipal-level Oracle education specialty schools, and has trained more than 400 teachers in primary and

secondary schools and kindergartens to engage in full-time and part-time Oracle teaching. Anyang Normal University's original Oracle broadcast gymnastics has been introduced to more than 20 schools, allowing students to learn about Oracle while exercising. Anyang Fusion Media launched the special topic "Learn Oracle Together" to make "unpopular secrets" popular.

2. The Oracle of Cultural Creativity: The Institute for the Integrated Development of Culture, Tourism, Culture and Creativity was established, the "Anyang City's Several Policies and Measures to Support the Development of Cultural and Creative Enterprises" was issued, and the city's cultural and creative design competition, the selection of the top ten "Anyang Gifts", and the Anyang International Cultural and Creative Design Competition, "Oracle Bone Covenant" Oracle Cultural and Creative Design Competition, etc. In recent years, Anyang Normal University has created more than 800 oracle-bone inscriptions expression packs, micro-movies and other oracle-bone inscriptions creations. Oracle cultural creation has become a new fashion in Anyang universities. A series of cultural and creative products such as oracle bone emoticon packs, oracle bone inscription blind boxes, and oracle bone inscription ice cream developed by the Chinese Character Museum and Yinxu Scenic Area have become popular items and are deeply loved by tourists.

3. Digital Oracle: Taking advantage of the east wind of the digital age, the "Great Oracle" applet was successfully launched, and the "Yin Qi Wenjuan" - Oracle big data platform was opened to the world for free, with the number of visits exceeding 1.44 million. The Museum of Chinese Characters has created the "World in Words" interactive exhibition project, using modern scientific and technological means to popularize oracle bone inscriptions knowledge and provide interactive display education. The Museum of Chinese Characters' six digital collections of oracle bone inscriptions with the theme of "Praying for Blessings" attracted more than 40,000 visitors. The 30,000 digital collections of the "Yachang Niu Zun", "Ya Zhi Fang Zun" and "Si Mu Xin Ding" jointly developed by the Yinxu Scenic Area were sold out within 5 seconds of going online.

With the Shang Dynasty-themed indoor melodrama "The Lost Dream of Yin Ruins" and the aquatic performance "A glance at three thousand years, the middle reaches of Huanshui Painting" and the ancient city night tour of "Ancient Rhythm and Illumination·Lighting Anyang" have become popular, the IP of Yin Ruins and Oracle Bone Inscriptions is being reshaped... ..

4. The Oracle of Tourism Services: During the 2023 holidays, the city received a total of 5.0156 million tourists, an increase of 385.21% over the same period in 2022, and an increase of 123.35% over the same period in 2019; the total tourism revenue was 3.111 billion yuan, an increase of 428.73% over the same period in 2022, and an increase of 123.35% over the same period in 2022. The same period in 2019 increased by 80.49%. The city's cultural tourism market is safe and orderly, with the number of tourists received and comprehensive tourism revenue reaching new highs.

3.3 The Protection of Cultural Communication Value

1) Educational Practice

1. Anyang Normal University Laboratory:

Anyang Normal University, located in the birthplace of Oracle, has the only Oracle Information Processing Ministry of Education Key Laboratory and Oracle Information Processing Talent Innovation Team. It has built the Oracle big data platform "Yin Qi Wenyuan", the National Language Promotion Base, Oracle Professional platforms such as the Revitalization Center and the Chinese Character Cultural Experience Center are important units and academic centers for oracle bone inscription research across the country.

Among them, the construction of the Key Laboratory of Oracle Information Processing of the Ministry of Education is characterized by serving the country's special needs and intersecting arts and sciences. It applies modern information technology to Oracle research and has condensed into "Oracle big data platform, Oracle recognition and glyph analysis, Oracle language calculation, "Oracle Bone Inscriptions and Yin Ruins Scientific and Technological Archeology" are four research directions to meet the urgent need for information technology support and services in oracle bone inscriptions research.



Figure 80 Oracle Information Processing Key Laboratory of the Ministry of Education has the only Oracle Information Processing Key Laboratory of the Ministry of Education in China and Oracle Information Processing Talent Innovation Team. Source: China Youth Network <https://newspaper.dahe.cn/> (Accessed on February 18, 2023)

The Oracle big data platform "Yin Qi Wenyuan" built by the laboratory has now become the most important digital resource platform for oracle scientists around the world to study oracles, marking that the research of oracles has entered an era of intelligence. The platform was launched on October 18, 2019 Open to the world free of charge.

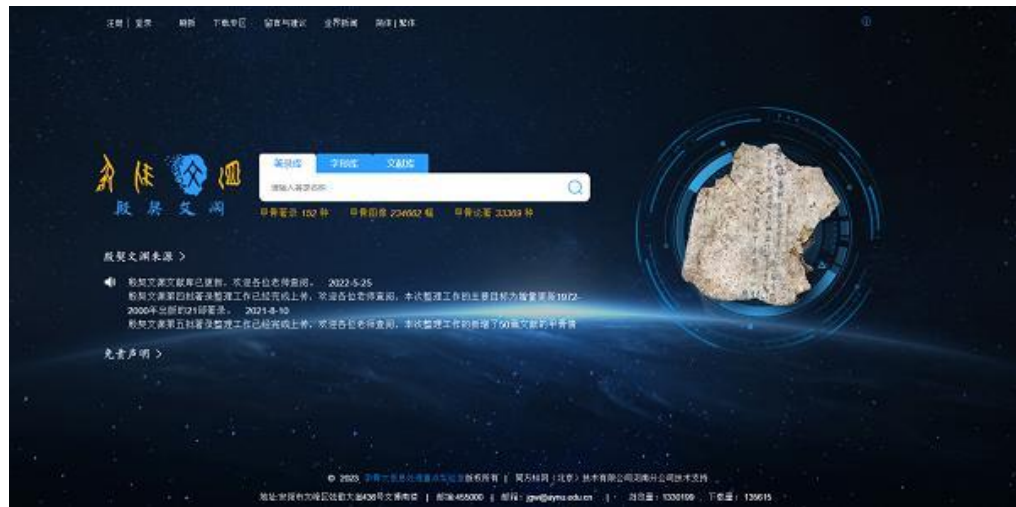


Figure 81 This is the homepage of the Oracle big data platform "Yin Qi Wen yuan". The platform was opened to the world for free on October 18, 2019, which shows that Oracle has attracted worldwide attention and Anyang Normal University has shared Oracle knowledge. Source: China Youth Network
<https://newpaper.dahe.cn/> (Accessed on February 18, 2023)

During the thousands of years that the oracle bone inscriptions were buried, they were affected by formation pressure, water infiltration, and excavation and turning. Oracle bone conjugation refers to the splicing operation of restoring the position of the oracle bone fragments based on the shape of the oracle bone and the oracle bone inscriptions engraved on it. The spliced oracle bone inscriptions have become new materials for historical archaeology and their value has doubled. Therefore, the joining of oracle bone inscriptions is called the "rediscovery" of oracle bone inscriptions.

From October 18th to 20th, 2019, an international academic symposium commemorating the 120th anniversary of the discovery of oracle bone inscriptions was held in Anyang. At the opening ceremony held on the morning of the 18th, the "Yinqi Wen yuan" Oracle big data platform, directed by Mr. Song Zhenhao and completed by the Key Laboratory of Oracle Information Processing of the Ministry of Education of Anyang Normal University, was officially released. It will be free from the date of launch. Provide services around the world and provide data support for Oracle research to enter the intelligent era.



Figure 82 An international academic seminar commemorating the 120th anniversary of the discovery of Oracle was held in Anyang. The "Yin Qi Wenyuan" platform is the world's most complete, standardized and authoritative Oracle data platform. Anyone interested in Oracle can use it. This platform is a platform for understanding, learning and researching oracle bone inscriptions, which is a milestone in the study of oracle bone inscriptions. Source: <https://newspaper.dahe.cn/> (Accessed on February 18, 2023)



Figure 83 The Key Laboratory of Oracle Information Processing of the Ministry of Education held research activities to promote and inherit the Oracle culture through cultural knowledge and spare time activities of non-rich students. Source: <https://hct.henan.gov.cn/> (Accessed on January 22, 2023)

A piece of oracle bones shocked the world, and a hundred years of research brought new developments. It is hoped that with the power of science and technology, more people will be able to transcend time and space in the future, take a peek at the diaries of the Shang Dynasty that have been around for thousands of years, listen to the murmurs of ancient deeds, and feel the eternal charm of Chinese culture.

Oracle Radio Gymnastics

In February 2023, it was initiated by the Key Laboratory of Oracle Information Processing of the Ministry of Education of Anyang Normal University and was developed by the School of Music of the school. It integrates and innovates multiple disciplines such as writing, music, dance, and sports, and makes the ancient Oracle "move" through the form of broadcast gymnastics. "stand up. 40 oracle bones were selected, and 19 oracle bones were finally selected, and nine sections of radio gymnastics were compiled so that all parts of the body could be exercised.

Part of Oracle Radio Gymnastics content display:

Stretching: people, dance, women



Figure 84 People, pictographs. The glyph looks like a human figure standing sideways, and its original meaning is a person. Source: <http://jgwsys.aynu.edu.cn/> (Accessed on January 12, 2024)

The human character is the first oracle bone character that comes to mind in the entire creation. After stretching from the front of the body to the side, the human body shape can be formed by standing and bending naturally. In order to reflect the beauty of Chinese characters, the movement of raising the wrist is used to reflect the abduction and suppression of Chinese characters. The final presentation is very natural, smooth and beautiful, whether it is from the oracle bone inscriptions, Chinese characters, or the body shape itself.



Figure 85 Dance, pictogram. The dancing characters in oracle bone inscriptions resemble the shape of a person dancing while holding an ox tail or feather ornament. The original intention is to dance and dance, that is, to perform various postures by turning the body according to a certain rhythm. Source: <http://jgwsys.aynu.edu.cn/> (Accessed on January 12, 2024)

The dance accompanying various activities of the Shang Dynasty is actually recorded in oracle bone inscriptions. There are hundreds of oracle bone inscriptions discovered so far that mention "dance". For people at that time, dance was not only dance, but also an important way of survival. Businessmen communicated with ghosts and gods through music and dance, explored the unknown, and consolidated political power. It can be said that music and dance in the Shang Dynasty were the embodiment of an indispensable way of survival for humans during that period. In the dance hand shape, the five fingers are spread out forcefully and pointed vertically downward to express the dancer's movement of holding the oxtail.



Figure 86 Female, pictogram. The glyph is like a woman sitting on her hands and knees. The original meaning is women. Source: <http://jgwsys.aynu.edu.cn/> (Accessed on January 12, 2024)

Seeing this word can give people unlimited imagination. A quiet and gentle woman is sitting on her knees in the room, maybe weaving or reading. Everything is so beautiful. Therefore, when designing the action of this font, we try to restore the original artistic beauty as much as possible, and after stretching, it forms the woman's own font shape.



Figure 87 Oracle radio gymnastics is accompanied by explanations of oracle bones. The form of radio gymnastics makes the ancient oracle bones "move". In the teaching process, the idea of music and dance forms is extracted from the oracle bone inscriptions, which enriches the students' cultural knowledge and leisure activities, and promotes and Inheriting Oracle Culture Source: Henan Provincial Department of Education (Accessed on May 28, 2023) Oracle Key Laboratory of Information Processing, Ministry of Education (Accessed on January 12, 2024)



Figure 88 Oracle Radio Gymnastics. College, middle and primary school students are all participating in Oracle Radio Gymnastics. This shows the publicity and promotion of Oracle Radio Gymnastics and the cultural and sports life of non-rich students. source: Dahe.com (Accessed on December 5, 2023) ; Anyang Media (Accessed on January 3, 2024) ; Oracle Key Laboratory of Information Processing, Ministry of Education (Accessed on January 12, 2024)

In terms of gymnastics music production, they tried to use some musical instruments from the Shang Dynasty, especially percussion, and classical instruments such as drums, bells, chimes, and cymbals, so that everyone can feel the influence of Chinese classical music while doing broadcast gymnastics. Immersive aesthetic education. Starting from September 2023, Oracle Radio Gymnastics has been promoted in various primary and secondary school campuses in Anyang City and some schools in Beijing, Shandong, Hunan and other places.

Oracle Elementary School:

In 2023, the No. 3 Primary School in Anyang High-tech Zone was officially renamed "Anyang Oracle Primary School", and the first primary school named after Oracle was established. Anyang City's brand of Oracle and "Chinese Character Capital" aims to highlight the cultural charm and contemporary value of Oracle, promote the utilization, promotion and inheritance of Oracle culture, and allow the excellent traditional Chinese culture represented by Oracle to take root in the hearts of young students.

The No. 3 Primary School in Anyang High-tech Zone introduced Oracle education as early as 2017, and gradually formed a "four advancements and one push" education model, that is, Oracle culture enters campuses, clubs, classrooms, and topics, and promotes Oracle education in a three-dimensional and diversified manner. "An School will take the opportunity of changing its name to stand at a new starting point and continue to promote the practice of oracle bone inscription education, so that students can subtly experience the profoundness of Chinese character culture.

The Henan Provincial Department of Education issued an announcement on the evaluation results of the fourth batch of Oracle Education Characteristic Schools, and plans to identify 28 primary and secondary schools and kindergartens as the fourth batch of Oracle Education Characteristic Schools in Henan Province. The Anyang Education Bureau actively promotes the promotion, development, inheritance and innovation of China's excellent traditional culture represented by Oracle, and solidly promotes the introduction of Oracle into campus, study experience activities, cultural education environment and other aspects to guide the city's primary and secondary schools and kindergartens to improve the characteristics of Oracle education and comprehensively improve Students' cultural confidence and humanistic qualities.

พหุ มัธยม พิเศษ ชีเว



Figure 89 The teaching of oracle bone inscriptions implemented in primary and secondary schools in Anyang includes explanations of oracle bone inscriptions and oracle bone inscription rubbings, understanding of oracle bone inscriptions, and oracle bone inscription literacy activities. Comprehensively improve students' cultural confidence and humanistic qualities. source: Ministry of Education of the People's Republic of China (Accessed on August 18, 2023); Anyang Daily Media Anyang Education Bureau (Accessed on January 10, 2024)

Media Communication

Due to the developed network system, Oracle culture is promoted in various forms in China, such as Oracle anniversary activities, Oracle celebrity lectures, etc. The dimension of media brings us a different experience. This promoted the development of oracle bone inscription culture in small places and spread it to all parts of the world, allowing everyone to understand oracle bone inscriptions.

CCTV's "National Treasure", "Oracle Bone Dynasty", "Oracle Bone Inscriptions" and other entertainment programs are all about the Shang Dynasty and Oracle Bone Inscriptions in Anyang, Henan Province. The promotion of culture has prompted more and more people to pay attention to the Yin Ruins and promoted economic development. develop.

The CCTV documentary "Oracle Bone Dynasty" is a documentary produced by China Central Television. It shows all aspects of the Shang Dynasty, the main era in which Oracle Bone Inscriptions existed, and further reveals how extraordinary significance Oracle Bone Inscriptions have to the development of Chinese civilization.



Figure 90 The third episode of the large-scale cultural exploration program "National Treasure" produced by CCTV Variety Channel (CCTV-3) will be broadcast on December 17, 2017 (Sunday) at 19:30. In the show, the famous actress Liu Tao plays Fu Hao, China's first female general. Source: National Treasure Season 1 Issue 3: Liu Tao protects the good owl China Daily <http://cn.chinadaily.com.cn/> (Accessed on December 14, 2017)

Fuhao, a remarkable woman in Chinese history. She was the wife of Wu Ding, the greatest king of the Shang Dynasty. Different from people's image of a queen living in the harem, Fuhao was not only a queen, but also a powerful female war goddess. Outstanding female politician (Compiled by the Institute of Archeology, Chinese Academy of Social Sciences, 1980).

Representatives of the leadership of the nation-state system and insiders play two important roles in the process of protecting and utilizing the self-identity of world cultural heritage: 1. By shaping national identity, guiding domestic public opinion and ideology, and promoting national unity and social harmony to protect the country's self-identity and core values. 2. They promote the country's value utilization and overall development by formulating and implementing national policies, leading economic development and social progress, and advocating international cooperation and exchanges.

Part 4: The Role of the International Division of Labor: the Self-Expression of the Interactive form of Insiders and Outsiders in the Construction of Value Inheritance in the World

The cultural heritage of Anyang's local community has been elevated to a world-wide and global cultural heritage. It is the role of the leadership of the nation-state system and the international division of labor that has contributed to the oracle bone inscriptions becoming a world-wide and global cultural heritage. Therefore, in order to better promote the cultural interaction and exchange of Oracle, insiders refer to the social relations established by the local community people in Anyang and the leadership of the national system, while the international division of

labor refers to the society in which globalized social relations play the role of the international division of labor. Relational representatives can also be called outsiders, so insiders and outsiders write together, and internal and external interactions and cooperation jointly promote the inheritance and value utilization of Oracle.

4.1 Oracle's Internal and External Communication Value

In China's modern society, there is political stability, economic prosperity, and cultural integration. Therefore, in order to carry forward the Oracle culture, the local government of Anyang organizes various activities to import and export the Oracle culture, and inherit and promote it. This is the process from Oracle's self-identity to construction.

Chinese Character Museum China (Anyang) International Chinese Character Conference

China Chinese Character Conference: The 2023 China (Anyang) International Chinese Character Conference officially opened in Anyang City, Henan Province, the hometown of Oracle, the root of Chinese characters, and the location of the Yin Ruins, a world cultural heritage. The China (Anyang) International Chinese Character Conference has been held every two years since 2015, and this year is the fifth. This conference is hosted by the Chinese People's Association for Friendship with Foreign Countries and the People's Government of Henan Province. With the theme of "Chinese Characters·Civilization·Technology·Future", it covers multiple fields of Chinese characters, Chinese language, and sinology. Through civilized dialogues, high-end interviews, special discussions, and social Activities such as inspections and aesthetic experiences use Chinese characters as the carrier to build a basic platform for mutual learning between Chinese and foreign civilizations and a lasting link for cultural exchanges. We will do a good job in the creative transformation and international expression of Chinese characters, tell Chinese stories well, and become a display of true three-dimensional, Comprehensive China and a window that allows international friends to "understand", "understand" and "understand" China, and vividly practice the initiative to promote global civilization.



Figure 91 The opening ceremony of the 2023 China (Anyang) International Chinese Character Conference held at the Museum of Chinese Characters shows that the Anyang government and people, as the inheritors of oracle bone inscriptions, inherit and promote the oracle bone inscriptions culture, which is also an important form of self-identity construction. source: CCTV <https://www.cnr.cn/> (Accessed on October 19, 2023)

During the conference, high-end dialogues on "Chinese Characters·Civilization·Technology·Future", forums on the international communication of Chinese characters, Chinese character aesthetic design, Chinese character interpretation and talent training, and Chinese character digital technology were also held, and the 2023 "Oracle Cup" international students "Me and Chinese Characters" were held. " Activities such as speech contests, Chinese character conferences, Chinese and foreign guests entering the campus, and open classes on Chinese character thinking.

Museum of Chinese Characters 2023 China International Chinese Character Cultural Creative Design Competition

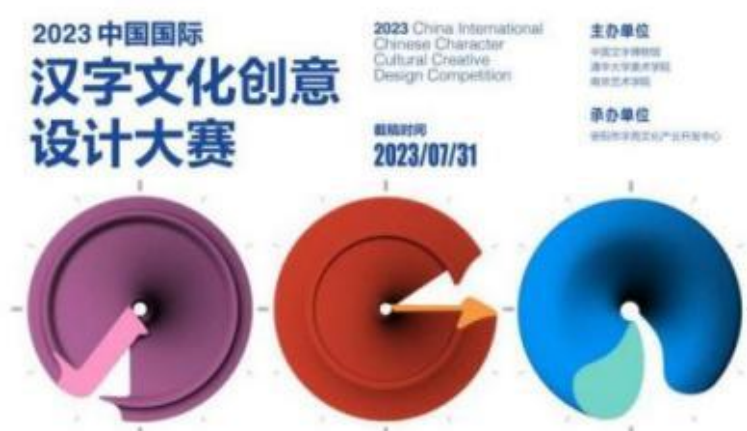


Figure 92 The 2023 China International Chinese Character Cultural Creative Design Competition held by the Museum of Chinese Characters shows that the people of Anyang vigorously inherit and promote the oracle bone inscription culture, and it is also an important expression of the self-identity construction of oracle bone inscriptions. Source: Official website of the Museum of Chinese Characters <https://www.wzbwg.com/> (Accessed on April 14, 2023)

On October 18, 2023, the opening ceremony and award ceremony of the award-winning works of the 2023 China International Chinese Character Cultural Creative Design Competition were held in the propaganda hall of the Chinese Character Museum. In order to tell the story of Chinese characters well, promote China's excellent traditional culture, and establish an innovation system for cultural inheritance, the Chinese Character Museum, the Academy of Fine Arts of Tsinghua University, and the Nanjing University of the Arts jointly organized the 2023 China International Chinese Character Cultural Creative Design Competition. The competition started soliciting submissions in April and received a total of 1,409 submissions from all over the country and the United States, Australia and other countries. The review was completed at the end of August. The outstanding works cover books, clothing, font design and other fields.



Figure 93 Picture of the official website of Tsinghua University Academy of Fine Arts, 2023 China International Chinese Character Cultural Creative Design Competition, held at the Museum of Chinese Characters, illustrates the importance of this competition and its strong support from Tsinghua University. Source: Tsinghua University Academy of Fine Arts official website <https://www.ad.tsinghua.edu.cn/> (Accessed on April 14, 2023)

Since 2015, the Chinese Character Museum has held a total of 5 cultural and creative design competitions, attracting the participation of a large number of Chinese character enthusiasts, university teachers and students, and cultural and creative enterprises. A total of more than 3,000 entries have been collected, and nearly 600 outstanding works have been selected. , held 5 exhibitions of award-winning cultural and creative works, and many outstanding works have been transformed and achieved good social and economic benefits.

In Times Square, New York, USA, a Chinese Girl writes “China” in Oracle Bone Inscriptions

On October 11, 2021, on the big screen in Times Square, New York, the United States, a picture attracted people's attention Chinese girl was writing "China" in oracle bone inscriptions, showing Chinese culture to the world. This girl is none other than Han Xiao.

Han Xiao, who was born into a family with oracle bone inscriptions and seal carving skills, was influenced by his father and came into contact with oracle bone inscriptions when he was a child. On February 26, 2021, during the Lantern Festival of the Xin Chou Year, Han Xiao's first short video explaining oracle bone inscriptions was broadcast online. All of a sudden, it attracted many eyeballs, likes, comments, and forwards. Dial after dial. And Han Xiao became famous on the Internet because of this.



Figure 94 Han Xiao, the inheritor of the oracle bone inscription art, saw a picture on the big screen in Times Square in New York, USA, that attracted people's attention - a Chinese girl was writing "China" in oracle bone inscription, showing Chinese culture to the world. Source: <https://newspaper.dahe.cn/> (Accessed October 13, 2021)

Since the first issue was broadcast on February 26, 2021, Han Xiao has insisted on updating one issue every day. Starting from the daily life of the people, he uses easy-to-understand language to explain the meaning behind the Oracle Bone Inscriptions, so that the audience can understand and remember it. Currently, the "Han Xiao Oracle Bone Script Interpretation" video has been broadcast for 169 episodes. "My goal is to use five years to explain the more than 1,500 oracle bone characters that have been identified one by one."

In order to ensure that one issue is updated every day, Han Xiao needs to do a lot of preparation work. From selecting characters in the early stage, consulting ancient books, and writing copy, to post-production shooting, editing, and production, Han Xiao needs to do everything in person. Prioritize words with beautiful meanings, such as: ren, niang, dei, an. In order to be close to life, the most important thing is to convey positive energy to everyone.



Figure 95 Han Xiao, the inheritor of the oracle bone inscriptions and seal carving skills, is explaining the video of the oracle bone inscription "shen". The origin and writing method of the word, Han Xiao needs to do a lot of preparation work. Great efforts have been made to inherit and promote Oracle. Source: <https://www.zhengguannews.cn/> (Accessed on November 25, 2021)

Han Xiao, who appeared in Times Square in New York, also received blessings from friends from various countries and regions. Han Xiao said: Nowadays, the post-90s and post-00s generation are more and more obsessed with "national trend" products. "Next, I want to combine my profession with the dissemination of oracle bone characters, and consider making some cultural and creative products in due course to better shoulder my responsibilities." Take up your responsibility and mission as an Anyang person and an inheritor of intangible cultural heritage!"

United Nations Holds Oracle Bone Calligraphy Exhibition

2019 marks the 120th anniversary of the discovery of oracle bone inscriptions, known as the originator of Chinese characters. An oracle bone calligraphy art exhibition opened at the United Nations Headquarters in New York on the 24th, attracting diplomats from many countries stationed at the United Nations and overseas Chinese to watch.



Figure 96 On April 24, 2019, an oracle bone calligraphy art exhibition opened at the United Nations Headquarters in New York, USA. It shows that oracle bone inscriptions have gone global and are an important form of inheritance for modern people. Source: <https://www.xinhuaapps.com/> (Accessed on April 26, 2019)

On April 24, an oracle bone calligraphy art exhibition opened at the United Nations Headquarters in New York, USA. The more than 20 oracle bone calligraphy works on display this time were selected from more than 700 works by oracle bone calligraphy enthusiasts from all over the world. The organizer, the Oracle Art Research Center of China Anyang University, hopes that through this exhibition, more people will understand the artistic style and cultural connotation of this ancient Chinese writing. At the exhibition site, a Peruvian diplomat was very interested in an oracle bone calligraphy work and hoped to understand the content of the calligraphy. Zhang Dashun, the author of this work and president of the Japanese Oracle Bone Calligraphy Association, explained to him that the work says that "oracle bone inscriptions are the gene of Chinese culture."

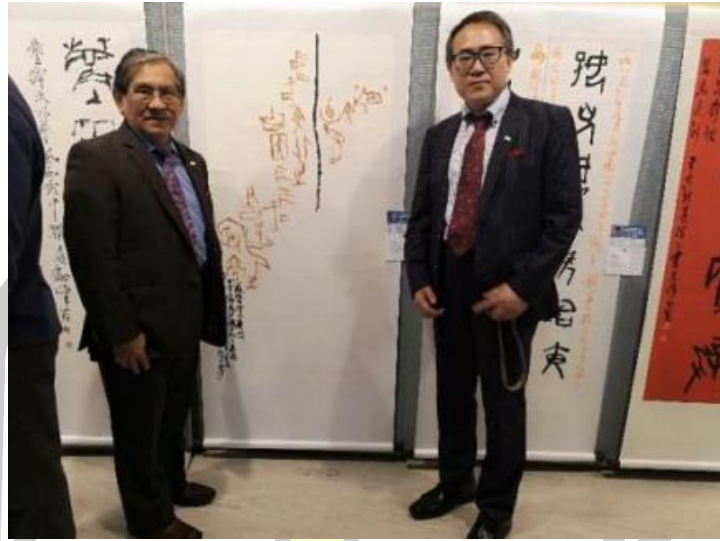


Figure 97 On April 24, 2019, Zhang Dashun (right), President of the Japanese Oracle Bone Calligraphy Association, took a group photo with the audience. It shows that oracle bone inscriptions have gone global and are an important form of inheritance for modern people. (Pictures provided by the organizer) Source: <https://www.xinhuaapps.com/> (Accessed on April 26, 2019)

On April 24, Zhang Dashun (right), president of the Japanese Oracle Bone Calligraphy Association, took a group photo with the audience. According to the organizers, a total of about 170,000 oracle bones with more than 4,500 individual characters have been discovered so far, and about 1,500 of them have been identified. In 2017, Oracle was selected into the Memory of the World Register.

4.2. Create an Oracle City Business Card (Create a City with Chinese Characters)

On January 30, 2013, the "Implementation Opinions on Building a "Chinese Character Capital" and Building an International Tourism Destination" clarified Anyang's ideas, goals and work priorities for building an international tourism destination. In recent years, Anyang City has implemented the construction of iconic cultural tourism projects. A number of new cultural and tourism landmarks such as the Municipal Cultural and Sports Center, the continuation of the Chinese Character Museum, the Chinese Character Park, and the first phase of the Guangyi Hundred Years Archaeological and Cultural Tourism Town have been renovated and unveiled. Significant progress has also been made in the protection, renovation and revitalization projects of the Yinxu National Archaeological Site Park, the Yinxu Site Museum, Cao Cao's Mausoleum, and Anyang Ancient City.

In terms of the form of interaction between insiders and outsiders and self-expression in the construction of world heritage values, we need to make full use of the opportunities brought by the international division of labor, and at the same time actively respond to the challenges and problems it brings. By strengthening international cooperation and promoting the inheritance and value utilization of Oracle, we can better realize value inheritance and self-expression on a global scale.

Part 5: Author's Self-Reflection: Self-Reflection on the Use of Local, Global and Heritage Values in the Construction of Self-Identity

Gidden writes in Chapter 1 of *Modernity and Self-Identity*: “The concept of globalization is best understood as an expression of fundamental aspects of alienation in time and space. Globalization involves the intersection of events’ production and dissolution, as well as the ‘distant’ The interweaving of social events and relations with the local context. Globalization must be understood as a dialectical phenomenon, in which events at one pole of alienation often create different or even opposite events at the other pole. Locality and the Global The dialectical relationship between sexuality is one of the fundamental points discussed in this book. The connection between locality and globality has long been bound up in a series of deeper evolutionary scenarios. (Anthony Giddens. 2014)

Therefore, there is a dialectical relationship between locality and globalization. Locality and globalization are a complex process of advancement, and they are also conceptual descriptions of cultural sublimation of the historical and cultural process in the construction of self-identity. It also involves the interaction of social environment and cultural background. This is a process of continuous development and change, a dynamic interaction between individuals and society. Combining the author's fieldwork and the interviewees, we try to analyze and understand this concept in depth.

First of all, there is a dialectical relationship between locality and globalization, which is a conceptual description of the cultural ascent process of self-identity construction. Locality refers to the embodiment of the unique cultural, historical and social characteristics of a nation, a country, and a community. Local culture usually refers to the traditions, customs, beliefs and values of a specific region, nation or social group. These cultural elements reflect the region's historical, geographical, social and economic conditions and are unique and diverse. With the process of globalization, local culture does not exist in isolation. It needs to communicate and dialogue with other cultures on the back of globalization, so as to gain broader development space and opportunities.

Secondly, there is a dialectical relationship between locality and globalization. In a period of cultural integration and a certain time context, local culture is subordinate to globalization. In modern Chinese society, the culture of local communities has a characteristic culture formed by local local wisdom. The characteristic culture of local local wisdom is influenced and impacted by the background of the times in the global and diversified exchanges. Local wisdom and characteristic culture need to be integrated with global and diversified knowledge and culture. Only in this way can it be conducive to the development of local and local wisdom and characteristic culture. As mentioned in the article, oracle bone inscriptions were discovered in Anyang. If the local oracle bone inscription culture needs to be elevated to a global and cosmopolitan culture, it requires a process. This process is referred to in the article as the process of self-identity construction. Therefore, it is a time stage when local culture rises to global and world culture, so local culture is subordinate to global culture.

Thirdly, there is a dialectical relationship between locality and globalization. It is necessary to connect the background of the times and the established social relationship network to promote the transformation of locality to globalization. Locality and globalization require the interweaving of social relations and local background. In this article, it refers to the political decisions made by the oracle bones of local communities, which are promoted into world culture and cannot be separated from the social relations network established by the leadership of the nation-state system. And political activities, local community relations and the social network formed by the leadership of the nation-state system, and then connected with the global community network, the three work together to push Oracle onto the global world stage, as mentioned in the article It was the Yin Ruins, where the oracle bone inscriptions were discovered, that was successfully selected as a World Cultural Heritage, and later the oracle bone inscriptions were included in the Memory of the World Register.

Finally, there is a dialectical relationship between locality and globalization. The rise of locality into globalization cannot be separated from the interweaving of social relations and local background, and the inheritance and utilization value of local people's needs. As the local community culture, the local people, as the legal inheritors of the local community culture, need to connect the social network of the local community and inherit the local community culture in the form of modern progressive tense. In the local and global culture Under the construction of the system, we must maintain our own culture or integrate with the global cultural system. From the perspective of cultural exchanges, the perspective of cultural recipients is inheritance and value utilization. This will be discussed in depth in the next chapter on the inheritance of oracle bone inscriptions and the spatial structure of cultural communication media used for value utilization.

To sum up, locality and globalization are dialectically related, requiring the interaction of social environment and cultural background. It is a process of continuous development and change, and a dynamic interaction between individuals and society. Therefore, the author contacted this article, The rising process and subordinate relationship between locality and globalization requires the establishment of a social relationship network to promote the inheritance and utilization of cultural values, which is conducive to the promotion and dissemination of cultural heritage. Above, I want to introduce a few concepts to help us understand the construction of self-identity.

Part 6: In the Context of Chinese Modernity: the Inheritance and Value Utilization of Oracle Bone Inscriptions in the Context of National and World Memory Register

Gisden mentioned in *Modernity and Self-Identity*: "Modernity has given rise to some unique social forms, the most notable of which is the nation-state. People realize that sociology has always regarded society as its designated research object. In modern times In the age of sex, "society" in the eyes of sociologists refers to the nation-state, which is usually just a vague conceptual equivalent, rather than a straightforward theoretical equation. Therefore, the nation-state, as a social and

political entity, is essentially the same as most other countries. Most traditional orders are quite different (Anthony Giddens. 2014).”

Author's reflection: The author mentioned in Chapter 3 and above that the nation-state leadership establishes social relations, localizes community cultural heritage, establishes locality to globalized social relations, and unites and collaborates through the international division of labor and nation-state system social relations. , elevating the local community culture to a cosmopolitan and global culture is actually part of the process from self-identity to self-identity construction. Later, local people need to be the legal heirs of local culture and global and cosmopolitan culture, and the group must inherit it. and build value utilization.

1. Modernity, transformation in self-identity and globalization are the two poles of the dialectical category of locality and globality. In this article, as Giddens mentioned: "those ties that connect the central government and local organizations", this is actually the inheritance of Oracle culture in this article requires the connection between local and central governments, promotes the spread of global culture, and promotes cultural Value uses and develops daily consumption traditions and past consumption to tell them "who they are" in modern society. .

2. Modernity, Giddens "so that "self" and "society" are interconnected in a global context for the first time in human history." In this article, it is the nail bone inscriptions as "self" that need the current society "society" " as the background to construct self-identity. Furthermore, oracle bone inscriptions enter the process of modernity and self-identity to self-identity construction.

3. Modernity, self and belonging, that is, the relationship between self and sociality. In modern Chinese society, oracle bone inscriptions, in connection with the background of the times, have risen from local community cultural heritage to world-wide and globalized heritage, which requires the nation-state system and the social network of both sides of the international division of labor to carry out self-development under such diversified conditions. The construction of identity is actually the cultural transmission of belonging to society and realizing its inheritance and value utilization in society.

To sum up: Oracle as a cultural heritage of the local community in Anyang, the social relationship network established by the national ethnic system and the social relationship network established by the international division of labor have contributed to Oracle becoming a world-wide and global cultural heritage. The ruins of the ancient capital city were successfully selected as a World Cultural Heritage, and later the oracle bone inscriptions were successfully selected into the Memory of the World Register. In the context of construction.

The Anyang people are local community people. As the legal inheritance of the place where the oracle bone inscriptions were discovered, in the modern progressive tense, they show the city creation and value utilization of the oracle bone inscriptions:

6.1 The Diversified Artistic Value of Oracle Design is Presented

1)Presentation of the Value of Protection: Improvement and Maintenance of the World Cultural Heritage Yin Ruins and the Museum of Chinese Characters

On September 13, 2023, the "Notice of the Office of the People's Government of Anyang City on Issuing Several Policies and Measures for Supporting the

Development of Cultural and Creative Enterprises in Anyang City" was issued in order to further promote the healthy and rapid development of the cultural and creative industry in our city. The General Office of the Government issued the "Notice on Several Policies and Measures for Implementing the Integration Strategy of Culture, Tourism and Culture to Promote the High-Quality Development of the Cultural Industry" and the "Implementation Opinions of the Anyang Municipal Committee of the Communist Party of China on the Construction of a Strong Cultural and Tourism City by the Anyang Municipal People's Government" and other documents, combined with the spirit of In reality, our city has formulated the following policies and measures. Support objects are legal entities that have gone through industrial and commercial registration and tax registration within Anyang City and are engaged in the design, development and production of cultural and creative products.

Based on the birthplace of oracle bone inscriptions in Anyang City, historical figures, scenic spots, and summary. Attaching great importance to the protection and display of the Yin Ruins Oracle Bone Inscriptions. It is recommended to build a "Chinese Oracle Bone Inscriptions Museum" in Anyang, improve the protection and display measures of the Yin Ruins oracle bone inscriptions, strengthen the preservation and restoration of the Yin Ruins oracle bone inscriptions, improve the preservation environment of the oracle bone inscriptions warehouse, introduce advanced protection technology, and ensure that the oracle bone inscriptions are properly preserved.

The Value of Innovation is Presented: Innovate the YinXu Cultural Tourism Industry Format and Improve Supporting Facilities and Services

Innovate the Yinxu cultural tourism industry format and improve supporting facilities and services. Market-oriented, actively cultivate or introduce leading cultural tourism enterprises to promote the integrated development of the Yinxu cultural tourism industry. There are not many well-known tourism companies in Anyang City, and there is a lack of mature cultural tourism companies such as Kaifeng Qingming Shanghe Garden Co., Ltd. and Xi'an Datang Evernight City Cultural Tourism Development Company. It is recommended to invite well-known planning and creative masters or professional cultural tourism companies at home and abroad to conduct in-depth research on the Yin Ruins Oracle Bone Inscriptions. Research and make recommendations.

Draw on successful practices and experiences from other places to formulate a scientific development plan for the development of Yinxu cultural tourism in Anyang. Further improve the construction of supporting facilities such as "food, accommodation, travel, shopping and entertainment" near Yinxu, and truly change "flow" into "retention" and "consumption". Strengthen marketing and publicity efforts, invite media and Internet celebrities from all over the country, as well as outstanding short video creators from Anyang Media, Anyang New Media Association, Anyang Short Video Alliance and other institutions, through short video platforms such as Douyin and Kuaishou. Promote and promote the Yin Ruins Oracle Bone Inscriptions to attract more domestic and foreign tourists to Anyang, truly build Anyang into a new landmark of Chinese culture with the "Yin Ruins Oracle Bone

Inscriptions", and truly build Anyang into an international tourist destination city(Zhao Qian. 2008) .

Presentation of the Value of Cultural Exchange: Reflection of the Value of Diversity in Cultural Exchange

In September 2016, the Eleventh Congress of Anyang City was held, and a report entitled "Transformation and development, pragmatism and hard work, and striving to build a moderately prosperous society in an all-round way and build a regional central and strong city" was delivered to the city's cultural and tourism integration and The protection of cultural relics has been given a new impetus.

We must firmly seize development opportunities and conscientiously carry out the great article of "integrated" high-quality development, so that culture, tourism, and cultural preservation can truly realize integrated development and advance hand in hand, and effectively enhance the people's sense of happiness, gain, and security.

Citizens can borrow and read books at their doorsteps, and "urban bookstores" have become everyone's favorite place. At the grassroots level, every community and village has its own grassroots comprehensive public cultural service center, allowing residents to share various cultural and sports resources and allowing public services to truly benefit the people. If you are a lover of literature and art, then your experience of the changes in the past five years will be even more profound. There are more performance opportunities, and a large number of professional teams and social volunteer teams go deep into the grassroots. From watching performances to going on stage themselves, everyone is an "artist."

Anyang is making strong strides on the road of integrated development of cultural and tourism industries. At the city-wide cultural tourism conference held on August 11, 2020, the municipal party committee and municipal government focused on building cultural tourism as one of the four leading industries worth hundreds of billions of dollars. Our city's cultural tourism has gradually accelerated its transformation to high-quality development. On the basis of the existing integrated development of cultural tourism, our city will accelerate the creation of a "two cores, three sectors and six groups" development pattern, with the protection, inheritance and promotion of Oracle culture and the spirit of the Red Flag Canal as the main line, and all-region tourism as the leading role, to promote the depth of cultural tourism Integration can truly transform the advantages of historical and cultural resources into the development advantages of the tourism industry and build a strong cultural and tourism city.

The Yin Ruins are a world cultural heritage. The protection and utilization of the Yin Ruins has attracted much attention from all walks of life, and the Yin Ruins site is a key cultural project in Anyang City. As the first cultural heritage protection and inheritance project, the Yin Ruins site has been clearly written into the "National "14th Five-Year Plan" and the Outline of Long-term Goals for 2035". Anyang City has completed the preparation of the "Yinxu National Archaeological Site Park Plan" and implemented it with the approval of the State Administration of Cultural Heritage. It has implemented the first phase of the environmental improvement project of the Yinxu palaces, temples and entrance areas, the Wangling

District environmental improvement project, and orderly advanced the Huanbei Mall and Hougang ruins. The construction of the Yinxu National Archaeological Site Park is in full swing, including protection, display and landscape renovation of the Yinxu section of the Huanhe River. The Yin Ruins Museum has entered the construction stage, completed the international bidding for the architectural conceptual design plan of the Yin Ruins Museum, raised more than 500 million yuan in construction funds through the issuance of special government bonds, and started laying the foundation stone on November 23, 2020.

6.2 The Development of Oracle Cultural Tourism

During this year's Spring Festival holiday, the city's cultural tourism market is heating up rapidly, ushering in a good start to the new year. Reporters learned from the Municipal Bureau of Culture, Sports, Sports and Tourism on February 17 that during the Spring Festival holiday, the city received a total of 4.0353 million tourists, an increase of 195.97% compared with the same period in 2023, and an increase of 249.98% compared with the same period in 2019; the cumulative tourism revenue was 2,286,285,300 yuan, an increase of 97.6% compared with the same period in 2023, and an increase of 79.46% compared with the same period in 2019. Cultural tourism consumption is becoming more popular, and new landmarks of Chinese culture are shining brighter(Excerpted from: Anyang Media 2024-02-18).

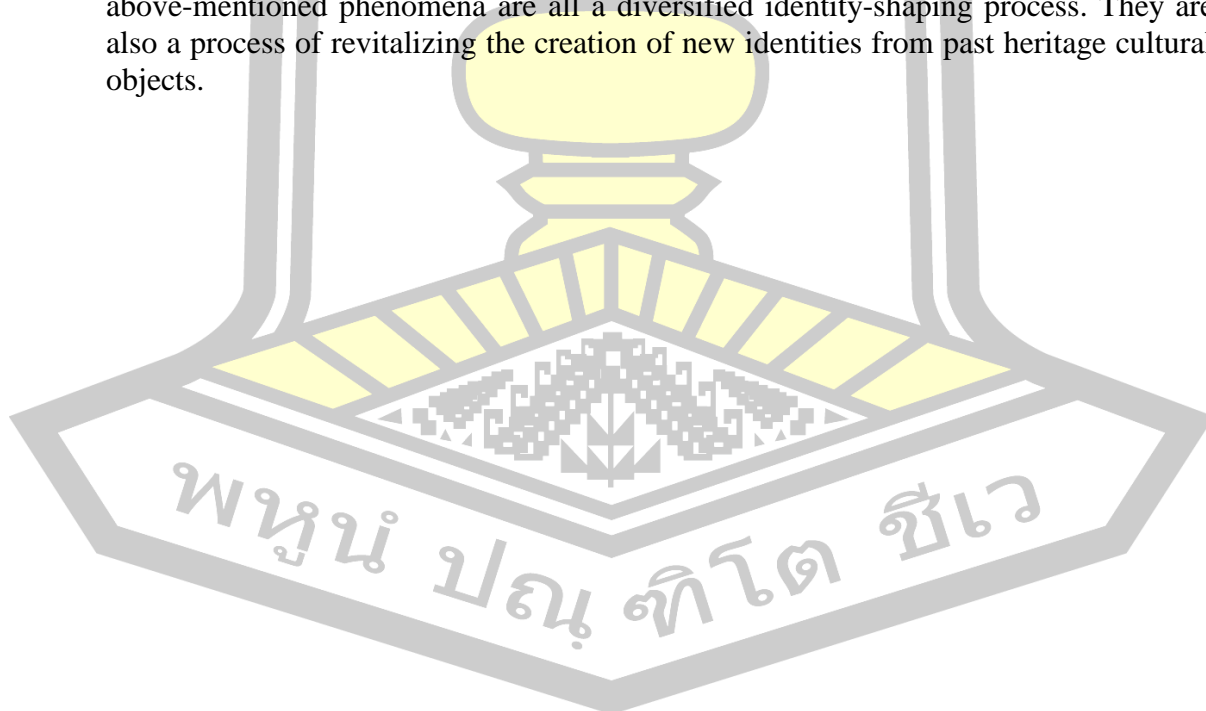
Diversified forms of utilizing the value of oracle bones have brought good results in recent times, which can be explained by the concept of "reflexivity" in modernity, which emphasizes the mutual shaping and reflective relationship between actors and social structures. (Anthony Giddens. 2014). You can also use daily consumption traditions and past consumption to tell them "who you are" in modern society, which is called historical consumption. The social relations network established by the "actor" nation-state system and the international division of labor have constructed cultural heritage, pushing oracle bone culture from local community culture to the global cultural heritage stage. The place where oracle bone inscriptions were discovered and the capital of the Shang Dynasty The ruins of Yin Ruins became a world cultural heritage, and later the oracle bone inscriptions were successfully selected into the Memory of the World. Against this background, culture needs to be inherited and utilized.

The inheritance and utilization of cultural heritage values require Anyang people to construct inheritance and value utilization in a modern progressive form. The inheritance and value construction carried out by Anyang people can be done from the perspective of cultural recipients, thinking from the perspective of historical consumption and tourists. From the angle of gaze, we can think about various forms of inheritance and value utilization. The detailed paper below will present various forms of self-identity construction, inheritance and value utilization from the perspectives of "historical consumption", "tourist gaze" and "spatial reconstruction of cultural communication media".

Conclusion

In the past, identities and interests were created. In human society, everyone is created by society to have their own identity. Tell me, who are you? who I am? and how they differ from others in society. From the display dimension, Anyang uses oracle bones to shape identity, and this study shows that political, educational and tourism income in society increased simultaneously. It has driven various benefits in Anyang. In modern society, Anyang people inherit the cultural value of oracle bone inscriptions and become the inheritors of oracle bone inscriptions.

Research reveals that the past and present are in an interactive relationship, with national leadership and local governments shaping Oracle's identity and creating value. The cultural inheritance value groups of oracle bone inscriptions are diverse. In addition to the corresponding protection laws and regulations set by the state and local governments, in Anyang community, oracle bone inscriptions have become a text for the consumption of past heritage culture. In addition to political and policy support, cultural and educational practices, and the culture displayed in the museum in the present continuous tense. Anyang, where the oracle bone inscriptions were discovered, has created an "archaeological park", which is a relationship between past historical culture and the establishment of a certain inheritance value in today's society. Modern people use the past historical culture to create a historical and cultural consumption view that belongs to modern people. The creation of domestic and international tourist attractions belonging to the region has become an important cultural feature of the Anyang area. As the inheritors of the oracle bone inscription culture, Anyang people have gained benefits in a modern progressive way. The above-mentioned phenomena are all a diversified identity-shaping process. They are also a process of revitalizing the creation of new identities from past heritage cultural objects.



Chapter V

Museum of Oracle Bone Inscriptions: Place of Construction Self-Identity from the Past

Introduction

This chapter focuses on a case study of the value of oracle bone inscriptions related to the process of creating one's own identity until inheritance. Take the Oracle Bone Inscription Museum as an example: Part 1 mainly talks about the construction of the world's cultural heritage Yin Ruins and the Chinese Characters Museum. Countries and people work together to promote identity formation. Part 2 studies the structure of the Yin Ruins, World Cultural Heritage, and Chinese Characters Museum, and interprets the cultural values and uses of space communications. Part 3 interprets the cultural heritage model display of the Yin Ruins, which is a world cultural heritage. Part 4 section interprets the display of the value-use model of the Chinese Character Museum. Discuss the valuable utilization of local and global self-identity to inheritance in the modern Chinese context.

Part 1: Oracle Bone Inscriptions and the Self-Identity of the Nation-State: The Self-Identity of the Leadership of the Nation-State System and the Creation of the World Cultural Heritage Yin Ruins and the Museum of Chinese Characters

Nation-state system leadership, cultural self-construction through political identity. The application of modernity in this chapter refers to the establishment of social relations between representatives of the national system and local communities, and then the establishment of social relations networks with the global and international division of labor. The three of them jointly push cultural heritage onto the world stage. In this construction process, creating a spatial communication venue for cultural communication media is conducive to spreading heritage culture. Local people become the media heirs of heritage and cultural communication, exerting local wisdom. Local heirs use cultural communication media to inherit their identity, play the role of media heirs in cultural communication, and construct places for cultural communication media space reconstruction, which is a self-identity to self-identity. Self-expression of value utilization in identity construction (Anthony Giddens. 2014).

Therefore, in modern Chinese society, political stability, economic prosperity, cultural exchanges, and representatives of the Chinese national leadership, through political decision-making and political activities, attach great importance to Oracle culture and utilize cultural values, creating a good environment for the cultural dissemination of Oracle. In 2006, the Yin Ruins, where the oracle bone inscriptions were discovered and the site of the Shang Dynasty capital, was successfully selected as a World Cultural Heritage. Later, in 2017, the oracle bone inscriptions were successfully selected into the Memory of the World Register. This is the result of the

unity and support of the local people of Anyang, the national leadership and the people around the world who support and love Oracle culture.

As the heirs of the oracle-bone cultural media, Anyang people exert their identity as heirs of cultural media and construct their own identity. Anyang Yin Ruins and the Chinese Character Museum are common places for the use of the oracle-bone cultural media of Anyang. Therefore, as heirs of cultural media, Anyang people For Anyang people, the use of the communication space of the Yin Ruins and the Museum of Chinese Characters is the identity of a media communicator in the process of self-identity construction, inheritance and value utilization. The role of the Yin Ruins and the Museum of Chinese Characters in inheriting culture and utilizing cultural values is closely related to the “nation-state leadership”, “cultural communication media successors” and “cultural communication media space reconstruction” in the process of self-identity construction.

1.1 World Cultural Heritage Application Process:



Figure 98 On November 3, 2020, Li Keqiang inspected Anyang and Zhengzhou, Henan Province. In the morning, he came to Donglu Village, Wadian Township, Anyang, Henan Province. During his tenure as provincial governor, Li Keqiang paid great attention to the declaration of cultural heritage in Henan. source: CCTV <https://www.cnr.cn/> (Accessed on November 4, 2020)

The successful selection of the Yin Ruins as a World Cultural Heritage is closely related to the support of Prime Minister Li Keqiang: Li Keqiang, then governor of Henan Province (he served from 1998 to 2004), visited the site many times and held special meetings. On November 30, 2000, the Longmen Grottoes were designated by the United Nations UNESCO has listed it on the World Heritage List. This is Henan's first world cultural heritage project. Li Keqiang emphasized at the provincial government meeting: "Longmen Grottoes are the best in the world's treasure house of sculpture art. We must earnestly fulfill our responsibility for protection".

During his stay in Henan, Li Keqiang always paid attention to the discovery, protection, development, and utilization of cultural resources. When studying and formulating the "Tenth Five-Year Plan" of Henan Province, he proposed that the development of tourism must take advantage of Henan's rich historical and cultural resources, and made the development of cultural tourism one of the eight major measures that the province must work hard to implement.

In 2001, Li Keqiang commented on an internal reference manuscript written by a reporter from Henan Daily titled "Write a Big Article Calling Yinxu Tourism": "The subject of Yinxu Tourism should indeed attract attention and should be planned from a high starting point. In the gradual development process We will make great efforts to promote it and make it an important part of Henan's cultural tourism." After the Yin Ruins application was put on the agenda, Li Keqiang personally served as the honorary leader of the leading group for the application of the Yin Ruins in Henan Province as a world cultural heritage. During the Yin Ruins application for World Heritage, he also conducted in-depth investigations at the Yin Ruins, the Anyang Mall site, the Anyang Work Station of the Institute of Archeology of the Chinese Academy of Social Sciences, and even field archaeological excavation sites to promote the Yin Ruins application and the province's archaeological work.

In 2006, the Yin Ruins were successfully applied for World Heritage. At that time, Li Keqiang had already left Henan, but the people of Henan, especially Anyang, will not forget his contribution to the application of Yin Ruins as a World Heritage and the development of cultural tourism.

Xi Jinping's Congratulatory Letter to the 120th Anniversary of the Discovery and Research of Oracle Bone Inscriptions

On the occasion of the 120th anniversary of the discovery and research of oracle bone inscriptions, I would like to express my warm congratulations and sincere greetings to the experts and scholars who have long been committed to inheriting and carrying forward the excellent traditional culture such as oracle bone inscriptions! The major discovery of the oracle bone inscriptions at the Yin Ruins has epoch-making significance in the history of the development of Chinese civilization and even human civilization. Oracle bone inscriptions are the earliest mature writing system discovered in China so far. They are the source of Chinese characters and the root of China's excellent traditional culture. They deserve to be cherished and better inherited and developed.





Figure 99 From October 26 to 28, 2022, Xi Jinping, General Secretary of the CPC Central Committee, President of the State, and Chairman of the Central Military Commission, visited Yan'an City, Shaanxi Province, and Anyang City, Henan Province. This is the afternoon of the 28th. Xi Jinping inspected the Yinxu Museum in Anyang City. This shows that Xi Jinping, the national leader, pays great attention to the development of Yinxu and has longed for Yinxu. Source: Xhttp://www.xinhuanet.com/(Accessed on July 4, 2023)

2) Xi Jinping Visited Anyang Yin Xu

On October 28, 2022, General Secretary Xi Jinping visited the Yinxu ruins located on the north and south banks of the Huan River in the northwest suburbs of Anyang City. At the Yinxu Museum, the General Secretary carefully observed the unearthed cultural relics such as bronzes, jades, oracle bone inscriptions. Later, the General Secretary came to the Chemakeng Exhibition Hall to inspect the physical specimens of animal-drawn vehicles and road relics from the Shang Dynasty. During the inspection, General Secretary Xi Jinping pointed out that I have longed for the Yin Ruins for a long time. This time I came to learn and understand Chinese civilization more deeply, to apply the past to the present, and to provide reference for better building the modern civilization of the Chinese nation. He also said, "China's Chinese characters are very remarkable. The formation and development of the Chinese nation are inseparable from the maintenance of Chinese characters." "The oracle bone inscriptions unearthed from the Yin Ruins have preserved for us characters from 3,000 years ago and pushed forward the history of Chinese writing by about 1,000 years."

3) Xi Jinping's 2024 New Year's Message Mentioned Anyang:

President Xi Jinping mentioned the place Anyang in his 2024 New Year's message; the nine bends of the Yellow River and the rushing of the Yangtze River always make people excited and full of pride. The dawn of civilization in Liangzhu and Erlitou, the written inheritance of Yin Ruins oracle bones, the cultural treasures of Sanxingdui, and the continuous cultural context of the National

Edition Museum... China has such a long history and broad civilization. This is the foundation of our self-confidence. The source of strength.

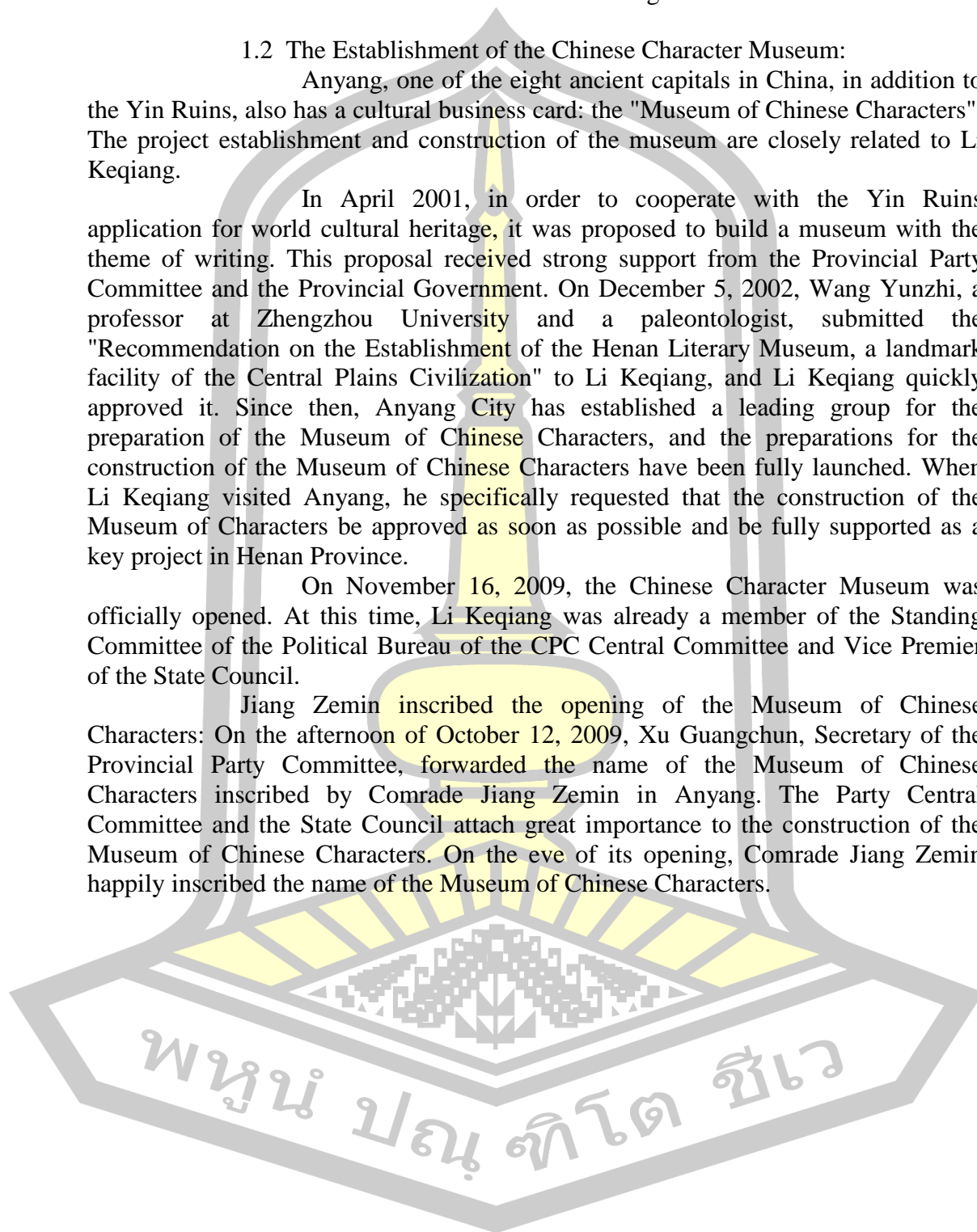
1.2 The Establishment of the Chinese Character Museum:

Anyang, one of the eight ancient capitals in China, in addition to the Yin Ruins, also has a cultural business card: the "Museum of Chinese Characters". The project establishment and construction of the museum are closely related to Li Keqiang.

In April 2001, in order to cooperate with the Yin Ruins application for world cultural heritage, it was proposed to build a museum with the theme of writing. This proposal received strong support from the Provincial Party Committee and the Provincial Government. On December 5, 2002, Wang Yunzhi, a professor at Zhengzhou University and a paleontologist, submitted the "Recommendation on the Establishment of the Henan Literary Museum, a landmark facility of the Central Plains Civilization" to Li Keqiang, and Li Keqiang quickly approved it. Since then, Anyang City has established a leading group for the preparation of the Museum of Chinese Characters, and the preparations for the construction of the Museum of Chinese Characters have been fully launched. When Li Keqiang visited Anyang, he specifically requested that the construction of the Museum of Characters be approved as soon as possible and be fully supported as a key project in Henan Province.

On November 16, 2009, the Chinese Character Museum was officially opened. At this time, Li Keqiang was already a member of the Standing Committee of the Political Bureau of the CPC Central Committee and Vice Premier of the State Council.

Jiang Zemin inscribed the opening of the Museum of Chinese Characters: On the afternoon of October 12, 2009, Xu Guangchun, Secretary of the Provincial Party Committee, forwarded the name of the Museum of Chinese Characters inscribed by Comrade Jiang Zemin in Anyang. The Party Central Committee and the State Council attach great importance to the construction of the Museum of Chinese Characters. On the eve of its opening, Comrade Jiang Zemin happily inscribed the name of the Museum of Chinese Characters.



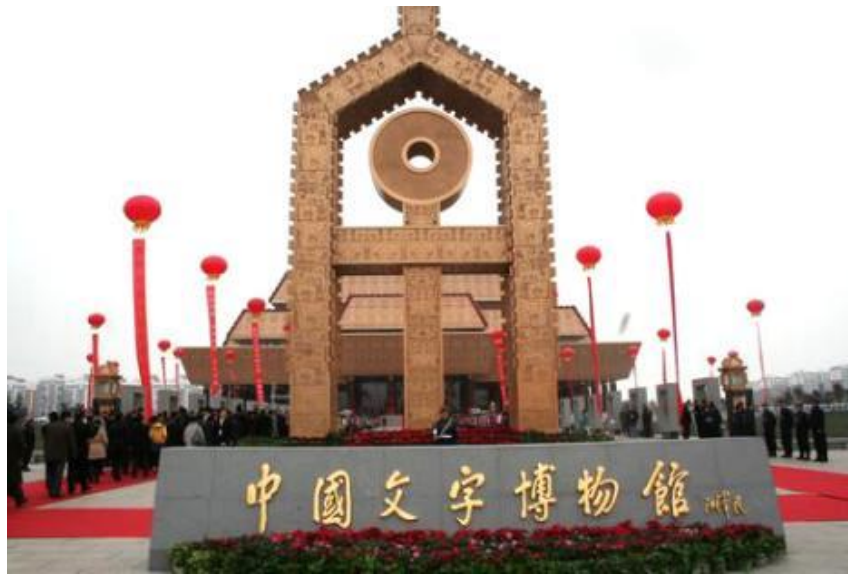


Figure 100 On the afternoon of October 12, 2010, Xu Guangchun, Secretary of the Henan Provincial Party Committee, forwarded the name of the Chinese Characters Museum inscribed by Comrade Jiang Zemin in Anyang. The five golden characters "Museum of Chinese Characters" still used at the entrance are based on Jiang Zemin's inscriptions. It shows that the national leadership is concerned about the establishment of the Chinese Characters Museum. source: <http://www.catv.net/> (Accessed on November 16, 2009)

In a local and globalized social environment, the inheritance and value utilization of cultural heritage requires the joint efforts of social relationships established by multiple parties, the relationship network established by the national leadership, the relationship network established by local communities, and the relationship network established by the international division of labor and cooperation. Working together to spread culture is also a process of self-identity construction.

The "cultural communication media successors" and "cultural communication media space reconstruction" born in this chapter are conceptual explanations from the construction of cultural self-identity to inheritance and value utilization. Therefore, the Yin Ruins and the Museum of Chinese Characters are the spatial places of cultural communication media in the process of constructing the self-identity of oracle bone inscriptions. Anyang people, as the "heirs of cultural communication media", need to present them in diversified forms and in the present continuous tense. The following is an analysis of "cultural communication media successors" and "cultural communication media space reconstruction".

Part 2: The Space Structure of Communication Media from Self-Identity to Inheritance and Value Utilization: the Structure of the Yin Ruins, A World Cultural Heritage, and the Structure of the Museum of Chinese Characters

1) "Heirs of cultural communication media": In modern society, cultural communication requires cultural media. Because the "cultural communication media group" was born, what is defined in this article as "heirs of cultural communication media". As a local community culture, heritage culture is produced locally, and the local community people become the cultural heirs of the culture. The heirs use local wisdom to construct the culture, which is conducive to cultural dissemination. In the construction of self-identity, many parties work together to bring heritage culture to the world stage. Due to the improvement of science and technology, heirs continue to use the value of this cultural heritage in modern society. The efforts of many parties in the construction of self-identity create "cultural communication". "Media space", the role of space is the receiver in the process of cultural communication. Through the on-site feeling and experience of space, it is actually the spatial interaction between people and objects, and we understand the culture. Therefore, the "space of cultural communication media" is the role of interaction and communication between people and culture.

2) "Reconstruction of cultural communication media space": Heritage culture needs to be inherited and used in value, and more people need to understand genetic culture. "Cultural communication heirs" use multiple social relationships to create a space for cultural communication in various forms. In the context of modernity and globalization, "cultural communication media heirs" play a central role in shaping and disseminating cultural identity. "Cultural communication media space reshaping" refers to reshaping and optimizing through technology, design and creative means. The spatial environment for cultural communication, digital media, virtual reality, augmented reality and other technologies provide new possibilities for cultural communication. Through these technologies, we can create more immersive and interactive cultural experiences. This means combining traditional cultural elements with modern design concepts and technical means to create a cultural space that has both historical charm and modernity.

"Cultural communication media successor" and "cultural communication media space reconstruction" here refer to the conceptual expression from self-identity construction to inheritance and value utilization in the process of heritage and cultural communication. Oracle requires local Anyang people to use their local wisdom to carry out the process. Cultural communication, cultural communication space media include the discovery site of Oracle Bone Inscriptions, Anyang Yin Ruins, the ruins of the capital of the Shang Dynasty, and the Museum of Chinese Characters. With the development of science and technology, traditional cultural elements are combined with modern design concepts and technical means to create a historical charm. It is a cultural space with a modern feel.

2.1 World Cultural Heritage Yin Ruins Structure: Coordinate Location Layout, Internal Structure, Cultural Exhibition Hall, Cultural Value

1) History of Yin Ruins and Oracle Bone Inscriptions The Yin Ruins are the ruins of the capital city of the late Shang Dynasty (late 14th century BC to the mid-11th century BC) in China - Xiaotun Village, Anyang, Henan Province. The oracle bone inscriptions were discovered at the capital ruins of the Shang Dynasty in Xiaotun Village, Anyang, Henan Province, China.

In 1928, the Institute of History and Philology of Academia Sinica sent Dong Zuobin to Anyang to investigate the unearthed oracle bones of the Yin Ruins, thus starting the archaeological excavation of the Yin Ruins. There have been three important discoveries of oracle bones in the Yin Ruins. So far, about 150,000 oracle bones have been discovered. More than 35,000 oracle bones have been excavated by scientific archeology, and the number of individual characters has exceeded 4,000 (Dong Zuobin, & Dong Min (Eds.). 2015).

Yin Xu on July 13, 2006. It was included in the World Heritage List at the 30th World Heritage Committee meeting, becoming China's 33rd World Heritage Site.

2) Geographical Location

The ruins of the capital city of the late Shang Dynasty in China are located on the north and south banks of the Huan River in the northwest suburbs of Anyang City, Henan Province, with Xiaotun Village as the center, covering an area of about 30 square kilometers.

A. Transportation services

Anyang Yinxu Scenic Area has three ways for tourists to arrive:



Figure 101 Anyang Yinxu Scenic Area has three ways for tourists to arrive. It explains the efforts made by the Anyang people in cultural tourism services as heirs to the value utilization of the Oracle Bone People. Source: Anyang Yin Ruins official website <http://ipad.aynews.net.cn/> (Accessed on September 21, 2022)

Transportation: Self-driving: Take the Anyang exit of the Beijing-Zhuhai Expressway and turn right along Renmin Avenue to the Fifth People's Hospital; Bus lines: Bus No. 1, No. 15; Train: Get off at Anyang Station and take bus No. 1 at the Cultural Palace Get off at Yinxu Station, turn right and walk for 5 minutes.

B. Ticket purchase service

Follow the WeChat public account "Yinxu Scenic Area" or "Yinxu Ruins", enter the homepage, and select the menu "Online Ticket Purchase" to purchase tickets.



Figure 102 Display of the steps for the ticket purchase service on the Anyinxu WeChat public account. It explains the efforts made by the Anyang people in cultural tourism services as heirs to the value utilization of the Oracle Bone Man. source: Anyang Yinxu WeChat public account December 2022 Author's screenshot

3) Main Attractions

1. Schematic Diagram of the Lof the Yinxu City

The Yin Ruins site is centered on Xiaotun Village and covers an area of approximately 30 square kilometers. The tourist area mainly includes the ruins of

palaces and ancestral temples, the Yin Ruins Museum and the ruins of Yin Ruins royal tombs.



Figure 103 A guided tour of the ruins of palaces and temples in the Yin Ruins, illustrating the Anyang people as heirs to the value utilization of the oracle bone people. source: <https://baijiahao..com/> (Accessed on September 21, 2022)

2. Gate of Yin Ruins Museum

The gate of Yinxu Museum is designed in the shape of the word "door" in oracle bone inscriptions, reflecting the solemn simplicity of Shang Dynasty architecture. The gate's root carvings are composed of wooden pillars and beams decorated with Shang Dynasty patterns. The relief carvings on the wooden pillars echo the patterns on the door frame, showing typical patterns on Shang Dynasty bronzes, such as dragons, tigers, gluttons, cows and cicadas.

The name of Men'e Garden was inscribed by the famous historian Mr. Zhou Gucheng. The walls on both sides of the door are embossed with circular jade dragon blocks from the Yin Dynasty, which seem to show the world the ancient customs of the descendants of the dragon.

The gate complements the palace-style buildings imitating the Yin Dynasty in the garden, reflecting the unique charm of ancient Chinese architecture. Visitors can feel the ancient atmosphere and profound historical heritage

of Yin Ruins. The gate of Yin Ruins Museum is the main symbol of Yin Ruins and a special symbol of the ancient capital Anyang.



Figure 104 The gate of Yin Ruins Museum. The picture on the left overlooks the Yin Ruins Map APP map. The picture of the gate of Yin Ruins Museum. The two pictures on the right are the author's field trip picture above and the author's group photo below. Source: APP mobile map photos and pictures taken by the author during field trips (Accessed on September 18, 2022)

3. MuWu Dafang Ding (there is also a theory that there is a stepmother Wu Ding, the name is controversial)

Passing through the gate of Yinxu Museum, you will see a replica of Simuwu Ding. The Simuwu Ding is an important royal sacrificial vessel in the late Shang Dynasty and is now stored in the "Ancient China" basic exhibition hall of the National Museum of China. What you see now is a 1:1 imitation of the original Simuwu Ding. On January 18, 2002, it was listed as a first-class national cultural relic by the State Administration of Cultural Heritage in the "Catalogue of the First Batch of Cultural Relics Prohibited for Outbound Exhibition".

It is a masterpiece from the peak period of bronze culture in the Shang Dynasty. It weighs 875 kilograms, is 133 centimeters high with ears, 110 centimeters long and 78 centimeters wide. It is the largest and heaviest bronze ware discovered in my country. The body and legs of the tripod are carved with animal-shaped patterns, and the two ears are cast with two tigers facing each other with their mouths open to eat one person's head, which is a ferocious image. The large tripod was cast from multiple pottery molds. The hollow tripod ears and body were cast separately and then joined together. Under the conditions at that time, the casting could not have been successful without the close cooperation of two to three hundred people. It concentratedly reflected the Shang Dynasty. The high development and brilliant achievements of modern smelting and casting technology.



Figure 105 The author's field trip and a group photo of the Dafang Ding of Simuwu in the Yin Ruins. The Simu Wu Ding was used for burials. It was specially cast by King Ding of Shang Dynasty to worship his mother "W". It also represented the advanced manufacturing technology of bronze tripods at that time. Source: Pictures taken by the author during fieldwork on December 27, 2022

In 1959, Guo Moruo, then president of the Chinese Academy of Sciences, examined the bronze inscriptions on the inner wall of the tripod and named it the Simuwu tripod. According to research, the Simu Wu Ding was specially cast by King Ding of Shang Dynasty to worship his mother "W". "Queen of Xia" refers to the monarch of Xia Dynasty. Mu means "mother", and the so-called "stepmother" does not mean stepmother, but refers to the monarch's mother. In the Shang Dynasty, "W" was her (the monarch's mother) name. The three characters "Stepmother Wu" combined mean "the monarch's mother Wu". Scholars agree with the saying "Stepmother Wu". At the end of March 2011, this national treasure bronze was officially renamed "Stepmother Wu Ding".

The excavation and preservation of the Simuwu Ding went through various hardships. On the evening of March 19, 1939, a young man surnamed Wu was searching for treasures in his ancestral graveyard in the Wujia cypress forest in the northwest post of the Military Attaché and discovered the national treasure, the Stepmother Wu Ding. Chinese antique dealer Xiao Yinqing went to Anyang to buy this big tripod.

The tripod was too strong and was not successfully separated by saw blades. The Japanese also got the news and took the copper chamber pot away as a treasure. Wu Peiwen knew that the Japanese would not give up and chose to leave their hometown. In 1946, after the Anyang government of the Kuomintang learned the exact location of the tripod, it dug it out and stored it in the Central Museum of the then Kuomintang government. On the eve of the liberation of Nanjing, Chiang Kai-shek prepared to transport the tripod to Taiwan but was intercepted by the People's Liberation Army. In 1959, the new Chinese History Museum was built, and this tripod was stored in the Chinese History Museum (the predecessor of the National Museum).

On September 19, 2005, in order to cooperate with Anyang Yin Ruins application for World Heritage, the National Museum transported the stepmother Wu Ding back to Anyang for "visiting relatives" after being away from her hometown for 59 years. As a special guest, Wu Peiwen set off a "red hijab" for the Ding. Wu Peiwen was awarded the "Henan Province Cultural Relics Protection Special Contribution Award" and was added as a member of the Anyang CPPCC on September 14, 2006.

4. B20 Imitation of Yin Hall



Figure 106 Directly behind the large square tripod of Simuwu, the picture on the left shows the location of the Yi-20 Yin Hall, and the picture on the right shows the overall view of the hall. Source: <https://baijiahao.baidu.com/> (Accessed on April 27, 2023)

Walking past the Simuwu Dafang Ding, located in the square is the Yin-Twenty imitation Yin hall restored on the site of Group B. Archaeologists divided the 53 building bases into three groups: A, B, and C: Group A There are 15 foundation sites, which are the earliest buildings and the longest-used buildings in the palace and ancestral temple area. They are considered to be the palaces and residences of the Shang royal family. There are 21 foundation sites in Group B, most of which have complex structures, huge areas, and are connected to each other. is considered to be the ancestral temple building of the Yin royal family; Group C, with 17 bases, is considered to be the altar building of the Shang royal family.

More than 80 large-scale rammed earth building foundations have been discovered in the palace and ancestral temple area, following the pattern of

ancient Chinese palace buildings of "front dynasty and back bed, left ancestor and right shrine"

The Yi-20 Imitation Yin Hall is one of the buildings restored on the site of Group B. It is 51 meters long from east to west and is one of the main buildings in the palace and ancestral temple area. The main hall uses loess and wood as the main building materials. It is located on a thick and tall rammed earth platform. The building foundation is set with column foundations, the frame is supported by wooden columns, the walls are built with rammed earth plates, and the roof is covered with thatch. The architectural style of "Maoci Earthen Terrace and Four Ah Chong Houses" recorded in "Mao Ci Earthen Terrace" represents the advanced level of early palace architecture in ancient China.

5.Yin Xu Museum



Figure 107 To the right of the Simuwu square ding is the Yinxu Museum. The words "Yinxu Museum" are written on it. This is the stone cup on the ground behind the door of the Yinxu Museum. Source: Pictures taken by the author during fieldwork on April 27, 2022

The Yin Xu Museum is currently the only museum in China that professionally and systematically displays Shang Dynasty cultural relics. Every cultural relic on display is a national treasure.

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Figure 108 The "Time and Space Corridor" of the Yin Ruins Museum. Passing through the corridor leads to the underground Yin Ruins Museum.
Source: Pictures taken by the author during fieldwork April 27, 2022



Figure 109 From October 26 to 28, 2022, Xi Jinping viewed the Yinniu Fangzun at the Yinxu Museum in Anyang City. This shows that Xi Jinping, the national leader, pays great attention to the development of Yinxu and has longed for Yinxu. Source: Xinhua News Agency Client Xinhua News Agency July 14, 2023

After passing through the museum's "Time and Space Corridor", you will go to the underground Yin Ruins Museum and visit the Preface Hall, Dayi Merchant Hall, Bronze Hall, Jade Hall, and Text Hall in order to savor 3,000 years of history. Xi Jinping has also been here. From October 26 to 28, 2022, Xi Jinping visited Yan'an City in Shaanxi Province and Anyang City in Henan Province. It was the afternoon of the 28th. Xi Jinping was viewing the Yinniu Fangzun at the Yinxu Museum in Anyang City and said that I had longed for the Yinxu.

It was built in September 2005. It was designed by Mr. Cui Kai of the China Architectural Research and Design Institute and a leader of the new generation in the architectural field. His plan won because this design is in line with

the current concept of protecting heritage sites in the world. From this plane, the museum resembles the character Huan in oracle bone inscriptions, which means that the Yin Ruins are attached to the circle, symbolizing the important role of Huan water in nurturing Shang civilization. Looking again, there is a bronze structure in the center 3 meters above the ground, which symbolizes the bronze production of the Shang Dynasty. reached its heyday.

In the museum, pottery and bronzes excavated from the Yin Ruins are on display. What was directly cut out from the bronze vessel was the character for son, like a child being gestated. It looked very vital and was a hieroglyphic character. At the same time, it was also the surname of the royal family during the Shang Dynasty. Now, let's enter this time corridor together. This time corridor is based on more than 500 exquisite cultural relics such as oracle bone inscriptions and has a high academic level.

A. Yin Ruins Museum—Prologue Hall

The entrance hall of Yinxu Museum. Walking in here is like going back to that chaotic and complicated era. Judging from some oracle bone inscriptions, the people of the Shang Dynasty believed that their nation was related to birds, so there are many inscriptions that reflect the thoughts of the Shang Dynasty people about the origin of their nation. The first thing I want to introduce to you is the hereditary table of Shang kings. The Shang Dynasty went through more than 550 years from the establishment of its capital to its demise.

Starting from the first king Shang Tang, to the 19th king Yangjia, the capital was constantly moved due to years of wars. In 1300 BC, the 20th king Pan Geng moved here to establish his capital, until the 31st king Shang Zhou. The fall of the Shang Dynasty took a total of 255 years and passed through 8 generations and 12 kings. At that time, the Shang Dynasty implemented the inheritance method of "brothers succeed to younger brothers, and fathers die to sons."

B. Dayi Merchant Exhibition Hall

Dayi Shang is the nickname of merchants for their capital city. The entire exhibition hall is decorated with reference to the interpretation of "civilization" by famous scholars in the world.



Figure 110 In the corner of the Dayi Merchant Exhibition Hall, a large tripod and wine vessels illustrate the bronze inscription culture of the Shang Dynasty. Source: <https://baijiahao.baidu.com/> (Accessed on April 27, 2023)

The Dayi Merchant Exhibition Hall, the Dayi Shang Dynasty is the nickname that merchants gave to their capital city. The entire exhibition hall, including the city, has a complete set of etiquette, casting techniques, and other contents. In 1975, pottery underground drainage pipes from the Shang Dynasty were unearthed in the west of Baijia Tomb. There are 28 sections in total. On the surface, there are small rope patterns, which play an anti-slip role. There are more than 80 of them arranged in the entire palace area.

The palace is built in this bend of the river. The source of the Yellow River comes from the foot of the Taihang Mountains in the west and finally flows into the Haihe River in Tianjin. People in the Shang Dynasty liked to drink, which is recorded in the literature. People in the Zhou Dynasty believed that one of the reasons for the demise of the Shang Dynasty was caused by excessive drinking. The Gu and Jue are both drinking vessels, which are equivalent to today's wine glasses. The copper ones are wine containers, which are equivalent to wine jugs. These containers are relatively large, but the alcohol content is not high, which is equivalent to today's beer, The degree of rice wine.

Ancient chickens, ancient frogs, and drum tigers are all women's decorations. They are all made of animal bones. The hairpin unearthed from Fuhao's tomb in 1976 is equivalent to the hairpin used by women today. There are small green dots on the femur, which are inlaid with turquoise. It can be seen that hand-making at that time was already very developed.

C. Bronze Hall

China's bronze culture has a long history and reached its first peak of development in the Yin Shang society. The bronzes at this stage not only embody the superb skills and wisdom of the skilled craftsmen of the Shang Dynasty, but also condense the etiquette and music culture of the Shang Dynasty society. They are the most important window for us to read the culture of the Shang Dynasty. When making bronze ware, first make a mold out of clay, carve patterns on the inside of the outer mold, put the inner mold into it, pour molten copper into the gap between the inner mold and the outer mold, let it cool, smash the outer mold, and take out the inner mold. , the exquisite bronze vessel was formed.

There are thousands of Shang Dynasty bronzes that have been discovered. In terms of function, they can be roughly divided into tools, weapons, containers, musical instruments, chariots and horses, etc. Different types of bronzes vary depending on the occasion of use. Different from the methods, various types of utensils have been derived, which can be said to be diverse and colorful.



Figure 111 A corner of the Bronze Hall, a large cauldron and wine vessel, illustrating the bronze inscription culture of the Shang Dynasty. Source: Pictures taken by the author during fieldwork April 27, 2021

Oracle Forest of Steles



Figure 112 In the Forest of Oracle Bone Inscriptions, 30 pieces of oracle bones selected by oracle bone inscription experts were enlarged into stone tablets in the shape of the original oracle bone pieces. The forest of steles formed reflects the charm of oracle bone calligraphy. Source: Pictures taken by the author during fieldwork April 27, 2021

After walking out of the Yin Xu Museum, passing through the beautiful small lotus pond, you came to the Oracle Forest of Steles. This is a forest of steles formed by 30 pieces of oracle bones selected by famous oracle bone inscription experts and enlarged into stone tablets in the shape of the original oracle bone pieces. The Forest of Steles is engraved with 125 vivid and interesting oracle bone inscriptions of various shapes. Walking through them will give you an additional layer of understanding and appreciation of the subtleties of Chinese characters and culture.

6. Chemakeng Exhibition Hall



Figure 113 On the afternoon of October 28, 2022, Xi Jinping visited the chariot and horse pit exhibition hall in Yinxu, Anyang City. This shows that Xi Jinping, the national leader, pays great attention to the development of Yinxu and has longed for Yinxu. Source: <https://app.xinhuanet.com/> (Accessed on July 14, 2023)

Yinxu Carriage and Horse Pit, A symbol of social civilization in the Shang Dynasty more than 3,300 years ago, the Yin Dynasty carriage pit is the earliest physical specimen of a virtual carriage discovered by Chinese archeology. On display are six carriages and road relics, which were collected by the Anyang Work Station of the Institute of Archeology of the Chinese Academy of Social Sciences and the Anyang City Cultural Relics Team in the north and south of Liujiazhuang, Anyang respectively. Discovered by Xiaomin Tundong, the Shang Dynasty road relics were discovered in the south of the aviation school.

Judging from the chariots and horses discovered at the Yinxu site in the late Shang Dynasty, the complex structure and exquisite decoration of the chariots indicate that developed chariot and horse manufacturing had already appeared at that time, reflecting the advanced manufacturing and developed transportation of the Shang Dynasty.

7. Yinxu Carriage and Horse Road

It was discovered at Anyang Aviation School. What you see now is a restored section. The entire road is made of rammed loess and is wide. There are 4 ruts on the 8.35-meter-long road. There are 1.8-meter-wide sidewalks on both sides. The slow lane can It is said to be the highway in ancient times. Imagine that between the prosperous capital and the vast territory, if there is no convenient transportation

and no carriages, how can the Shang king implement effective rule? It can be seen that the roads in the Shang Dynasty were already relatively developed transportation roads.

Human sacrifice pit (There are a large number of human sacrifice pits next to the foundation site)



Figure 114 This is a human sacrifice used in the Shang Dynasty. There are a large number of human sacrifice pits next to the foundation site, which illustrates the mysterious and cruel sacrificial behavior. Source: Pictures taken by the author during fieldwork April 27, 2021

Among the foundation sites that have been excavated in the Yin Ruins, the Yiba foundation site is the largest, with a length of about 85 meters from north to south and a width of about 14.5 meters from east to west. It is connected to the Yiqi Foundation site in the west. To the south of the Yiqi base site, there are three groups of burial pits. There were as few as 1 to 3 people in the pit, and as many as 10 to 13 people. There were burials in the bent-over, supine, kneeling, and beheading styles. These large-scale human sacrifice remains indicate that the Yiqi and Yiba base sites were probably used for A temple-like building for worship (Yang Shengnan, 1982).

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Oracle Bone Cellar Exhibition Hall and Oracle Bone Inscription Gallery



Figure 115 This is the exterior scene of the Yinxu kiln exhibition hall. Source: Pictures taken by the author during fieldwork April 27, 2021

Passing through the spectacular foundation area, what comes into view is a building imitating the palace and ancestral temple of the Shang Dynasty. This is the site where the largest oracle bone inscriptions were discovered and the oracle bone cellar cave exhibition hall.



Figure 116 This is the interior view of the exhibition hall of the Yin Ruins Oracle Bone Cellar. Source: <https://baijiahao.com/> (Accessed on July 14, 2022) More than 17,000 oracle bones with inscriptions have been unearthed from this oracle bone cave. The oracle bones are extremely rich in content and involve all aspects of social life in the Shang Dynasty. They are called the earliest "archives" in ancient China.



Figure 117 This is the Yin Ruins oracle bone inscription gallery. Source: Pictures taken by the author during fieldwork April 27, 2021

After walking out of the oracle bone cellar cave exhibition hall and walking westward through the long corridor of oracle bone inscriptions, you will arrive at the last stop of the Yinxu Palace and Ancestral Temple Site - Fuhao's Tomb.

Fu Hao's Tomb



Figure 118 Statue of Fu Hao in the Yin Ruins. Fu Hao was the wife of Shang King Wu Ding. She was the first female general, politician, and heroine recorded in Chinese history. Source: Pictures taken by the author during fieldwork April 27, 2021

Fu Hao was the wife of King Wu Ding of Shang Dynasty. She was also the first female general, politician, and heroine recorded in Chinese history. The Tomb of Fuhao is the only fully preserved tomb of a royal member of the Shang Dynasty discovered since the archaeological excavation of Yin Ruins (Compiled by the Institute of Archeology, Chinese Academy of Social Sciences. 1980) .

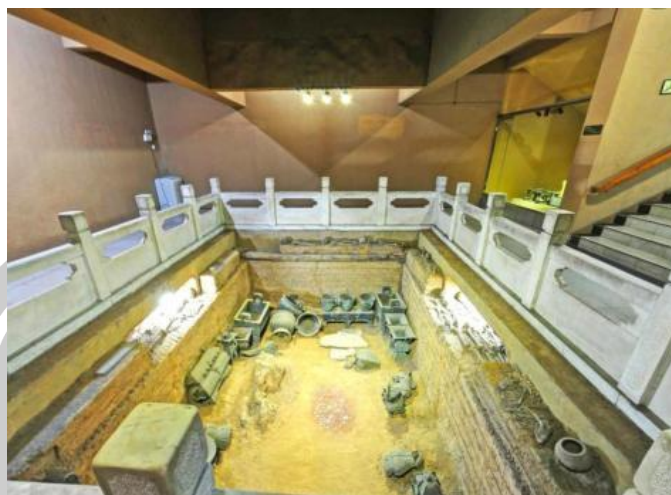


Figure 119 Restored scene of the tomb chamber of Fuhao Tomb. There were 16 martyrs in the tomb chamber, and funerary objects were unearthed. The number of funerary objects was huge, and it can be called a national treasure. Reflecting the Shang Dynasty system and funeral customs. Source: Pictures taken by the author during fieldwork April 27, 2021

There were 16 martyrs in the tomb of Fuhao's tomb, and thousands of exquisite funerary objects were unearthed, including bronzes, jades, bone vessels and a large number of seashells. The funerary objects are not only huge in number and rich in variety, but also novel in shape and exquisite in craftsmanship. They can be called national treasures.



Figure 120 The funerary objects exhibition hall of Fuhao's tomb shows that there are many funerary objects and they are very rich. Source: Pictures taken by the author during fieldwork April 27, 2021

11. Construction of Yin Ruins Museum (New Yin Ruins Museum)

The new Yinxu Museum construction project is a key project for cultural protection, inheritance, and utilization, and is included in the "National "14th Five-Year Plan" and the Outline of Long-term Goals for 2035". Since the launch of the new museum construction project, the State Administration of Cultural Heritage and the National Development and Reform Commission have attached great

importance to it and supported it as a national key thematic museum. They have guided Henan Province, Anyang Municipal Government and cultural relics departments at all levels to organize and promote it in an orderly manner. The Chinese Academy of Social Sciences has also Given strong support, the construction project has been completed recently.



Figure 121 The layout of the exterior scenes and interior furnishings of the new Yin Ruins Museum. The new Yin Ruins Museum is located on the north bank of the Huan River in Anyang, adjacent to the core area of the Yin Ruins ruins and across the river from the Yin Ruins palaces and temples. Source: Henan Provincial Department of Culture and Tourism (Accessed on February 23, 2024)

The new Yin Xu Museum will be officially opened to the public on February 26, 2024. The new Yinxu Museum is located on the north bank of the Huan River in Anyang, adjacent to the core area of the Yinxu ruins and across the river from the Yinxu Palace and Ancestral Temple area. On the afternoon of February 19, when I walked into the South Square, what I saw was a magnificent "tripod"-shaped building. The bronze-clad curtain wall seemed to have given the museum a solemn and simple "bronze coat". The three characters "Dayi Shang" are written in oracle bones above the gate.

The new museum focuses on the theme of "Great Business Civilization" and has three basic exhibitions: "Exploring Business Civilization", "Great Business Civilization" and "Business Civilization of the World", clarifying the development context of business civilization and displaying Chinese characteristics and style. , Chinese-style archeology, explaining the world significance of Shang civilization; there are "Where did the growth come from - Special exhibition of long tombs in Yinxu Huayuanzhuangdongdi" and "Who is the son - Special exhibition of oracle bones in Yinxu Huayuanzhuangdongdongdi", etc. Four thematic exhibitions and a featured immersive digital exhibition. The exhibition hall in the museum covers an area of about 22,000 square meters, and displays nearly 4,000 sets of bronzes, pottery, jades, oracle bones and other cultural relics. The number of cultural relics on

display is large and diverse, and more than three-quarters of the precious cultural relics are on display for the first time.

The cultural relics on display for the first time include bronzes from the mid-Shang Dynasty on display, funerary artifacts such as Yazhi Tomb and Mawei Tomb displayed in groups, more than 110 pieces of oracle bones unearthed from the H3 oracle bone cellar pit in Huayuanzhuangdong, and Yachang Tomb. All the cultural relics unearthed, through multi-disciplinary research and scientific and technological archaeological methods, restore the military life of the Shang Dynasty generals more than 3,000 years ago; this time, 23 groups of chariots and horses unearthed from the Yin Ruins are also displayed, showing the "chariots rumbling, horses rustling" at that time. Spectacular sight.

"A large number of exquisite cultural relics show the heyday of the bronze civilization more than 3,000 years ago from different angles, and also allow the audience to experience the ingenious technology and craftsmanship of the Shang Dynasty up close." Yan Yalin said.

The exhibition format is solemn and grand, focusing on seeing people and events clearly, diversified integrated presentation, highlighting the interest of stories, and enhancing immersive experience. It makes full use of artificial intelligence, multimedia and other technologies to give cultural relics, documents, oracle bone records and other new expressions of the era. For example, the new museum will display more than 20 precious cultural relics from the Shang Dynasty through naked-eye 3D, including the Duling Fangding Ding from Zhengzhou Shangcheng, the Yachou Bronze Yue from Subutun, Shandong, the Four-Yang Fangzun from Ningxiang, Hunan, and the kneeling jade figure from Fuhao's tomb in Yinxu. The technical presentation allows people to experience the charm of Shang civilization and Oracle in a multi-dimensional, three-dimensional, and immersive way.

4) Cultural Relics

1. Shang Taoist Tee, Collected by Yinxu Museum

The picture above is from the program "National Treasure". Actor Jia Nailiang plays the story of Yao, a potter who provides a safe place for the tribe, disobeys the orders of the clan leader, and secretly improves Tao Santong.

The ceramic three-way water pipe was unearthed in 1972 from the Baijia Tomb in Yinxu, Anyang. The ceramic three-way water pipe is in a "T" shape and connects the two water pipes running north-south and east-west. Each section of the water pipe is 42 cm long and the outer diameter of the pipe is 21.3 cm. Taoist tee was unearthed from Baijia Tomb in Yinxu, Anyang in 1972. The pottery tee is in the shape of a "T" and connects two water pipes running north-south and east-west. It is almost exactly the same as the three-way water pipe we use now! Especially the sockets and sockets at the tee connections are still the same for pipes all over the world. You know, it was a product more than 3,000 years ago. Because of this, its significance is even greater! It also has three world records: "the oldest drain pipe", "the most classic drain pipe" and "the most advanced drain pipe".

The ceramic tee is in the shape of a "T", which can collect water from different directions into one direction for discharge. Whether in appearance or function, it is similar to the current tee pipe for drainage. Although the ancients began to use clay pipes as building materials more than 4,000 years ago, the

three-way type is not common. This is because making ceramic tees requires better quality clay and higher firing temperatures. Only in this way can the fired pottery tees have better waterproof and pressure-resistant functions.



Figure 122 A pottery tee from the Shang Dynasty, collected by the Yin Ruins Museum. The pottery tee is in the shape of a "T", allowing water from different directions to be collected in one direction and discharged, similar to the tee pipes used for drainage today. Source: <https://www.shuhua.net/> (Accessed on January 24, 2024)

2. Shang Dynasty Engraved Inscriptions Collected by Yin Xu Museum

Oracle bone inscriptions are characters engraved on tortoise shells and animal bones (mainly ox shoulder blades). They are usually the divination records or events of the Yin people, so they are also called "tortoise bones" and "tortoise shell inscriptions". In 1936, a treasure cave that has fascinated generations of archaeologists was accidentally discovered, and the miracle of the archaeological history of Yin Ruins was born. The cellar is named YH127 oracle bone cellar, where Y refers to the Yin Ruins and H refers to the ash pit (a pit used by ancient people to dump garbage, store daily necessities, or bury sacrifices, burial objects, etc.). The entrance of the pit is 1.2 meters from the surface and has a diameter of about 1.8 meters. The bottom of the pit is 6 meters from the surface and has a diameter of 1.4 meters. A total of 17,096 oracle bones were unearthed, including more than 300 complete tortoise shells.

The Yin people not only inherited the practice of burning bone fragments and predicting good or bad luck based on the cracks from their ancestors, but also developed this practice to a new level. According to statistics, about 150,000 inscribed oracle bones have been unearthed from the Yin Ruins so far, containing more than 5,000 single words and more than 100,000 inscriptions, covering various aspects such as politics, economy, culture, astronomy, meteorology, etc. To this day, there is still no major discovery comparable to it, so it is also known as "China's earliest written archive" and "China's earliest library".



Figure 123 Shang Dynasty, inscribed divination armor, collected by Yin Ruins Museum. Oracle bone inscriptions are characters engraved on tortoise shells and animal bones (mainly ox shoulder blades). They are usually the divination records or notes of the Yin people, so they are also called "tortoise bones". "Turtle shell script".

Source: <https://www.shuhua.net/> (Accessed on January 24, 2024)

3. Shang Ya Chang Niu Zun Collection of Yinxu Museum

The Ya Chang Niu Zun was unearthed in 2001. It is 40cm in length, 22.5cm in height with cover, 52.5cm in waist and 7.1kg in weight. It is the only cow-shaped bronze ware found in Yin Ruins so far. It is in the shape of a strong bull as a whole, with its head stretched forward and its mouth slightly open. Its physical features are all vivid and lifelike. The inscription "Ya Chang" is cast under the neck and on the inner wall of the lid. The face is concave, the eyes are in the shape of a square, the eyeballs are convex, the ears are outstretched, and there is a pair of large, flat, rhombus-shaped horns on the top of the head. The body of the cow is covered with various animal-shaped decorations such as dragons, birds, tigers, and elephants. The shape is unique and magnificent, and the decorations are intricate and exquisite.

This bronze statue is made to imitate a buffalo. The decorative pattern and composition are exquisite and ingenious. The lifelike shape reflects the craftsman's precision in grasping the characteristics of the buffalo. It is also a direct reflection of the climate and agricultural production of the Yin Ruins at that time. The Ya Chang Niu Zun is not only a ritual wine vessel, but also a medium for communication between humans and gods during the Yin and Shang Dynasties. This Niu Zun, which is decorated with divine animal patterns all over its body, is responsible for the sacred responsibility of communicating between heaven and earth. It was used in the sacrificial rituals at that time. plays an important role in.



Figure 124 The Ya Chang Niu Zun is the only bull-shaped bronze found in Yin Ruins so far. The inscription "Yachang" is cast under the neck and on the inner wall of the lid. The body of the cow is covered with various animal-shaped decorations such as dragons, birds, tigers, and elephants. Source: <https://www.shuhua.net/> (Accessed on January 24, 2024)

Cultural Value

1. Archaeological Impact

The excavation of the Yin Ruins is the product of the combination of traditional Chinese epigraphy and Western field archaeology, and is a symbol of the rise of modern archaeology in China. The excavation of the palace area and royal tomb area of Yin Ruins and the discovery of a large number of precious cultural relics such as bronzes and jades have attracted the attention of Chinese and foreign academic circles and established the international status of Chinese archeology.

In 1931, Liang Siyong discovered the "triple layers" at the Hougang site in Anyang, which for the first time stratigraphically divided the relative chronological relationships between Yangshao Culture, Longshan Culture and Shang Culture, laying the foundation for the formation of stratigraphy in Chinese archeology. foundation. The Yin Ruins excavation site became the cradle for cultivating Chinese archaeological talents. From here came the first generation of elites in the Chinese archaeological field such as Li Ji, Dong Zuobin, Shi Zhangru, Gao Quxun, Liang Siyong, Guo Baojun, Yin Da, Xia Nai, Hu Houxuan and so on. .

The excavation of the Yin Ruins is a positive response to the suspicion of antiquity that has been prevalent in Chinese academic circles in historical research since the early 20th century. As the existence of the Shang Dynasty was confirmed by archeology, Chinese academic circles were able to start exploring the "Xia Dynasty" in relevant literary records.

2. Bronze World

The bronze processing industry of the Yin Shang Dynasty was developed, but there were no high-grade copper mines or tin-lead ores necessary for smelting bronze around Anyang. Some scholars speculate that the craftsmen at that time had learned to perform rough smelting and processing in the origin of the ore, and then transported the processed crude copper, crude tin, and crude lead here for proportional smelting. The copper mines at that time were probably mined from Jiangxi, Anhui and other areas along the Yangtze River Basin, while the tin and lead deposits were mainly in Jiangxi. Some scholars speculate that the frequent wars in the Shang Dynasty may also be related to the competition for mineral resources.

There is also a dazzling array of stone and jade artifacts from the Shang Dynasty. The jade artifacts unearthed from the Yin Ruins reflect the superb craftsmanship and artistic imagination of China's Bronze Age. Scholars believe that most of the jade articles unearthed from the Yin Ruins were made from Xinjiang Hotan jade and Liaoning Xiu jade. It can be assumed that as early as the Shang Dynasty more than 3,000 years ago, there was already a "gold and stone road" to Xinjiang. This is more than 1,200 years earlier than the "Silk Road" that began in the second century BC.

3. Yin Ruins Buildings Fill Archaeological Gaps

The discovery of Huanbei Mall and the rammed earth buildings near its central axis is of epoch-making significance in the history of archaeology. This is a Shang Dynasty city ruins discovered by archaeologists after many years of field investigation and analysis of a large number of ancient cultural relics and ancient landform data. It fills the gap between the early Shang culture represented by Zhengzhou Erligang and the late Shang culture represented by Yinxu. The gaps between cultures thus completed the chronological framework of the Shang Dynasty. Archaeologists have discovered more than 110 palaces and temples. These buildings are arranged in groups, either as ancestral temples or social altars. They already have the prototype of the planning of Chinese palace architecture of "chambers in the front and the ancestors on the left and the shrine on the right".

4. The Yin Calendar is Used by the Lunar Calendar

The natural science and technology during the Yinxu period reached the world's advanced level in many fields. Oracle records show that the Yin people were able to accurately record solar eclipses, lunar eclipses and astrological phenomena, and had an early understanding of astronomical phenomena such as supernovae. The Yin calendar adopts a combined luni-solar calendar, divides the year into 12 months, and adopts the method of adding leap months to solve the contradiction with the actual solar day in the tropical year. These methods are still used by China's current lunar calendar.

In terms of mathematics, the Yin people already had the concepts of numbers such as ones, tens, hundreds, thousands, and ten thousand, and adopted the decimal system.

In terms of medicine, in the late Shang Dynasty, more than 10 human diseases were understood. In addition to drug treatment, acupuncture, massage and other treatment methods could also be used, reaching a high level.

Cultural Relic Protection

On March 4, 1961, the Yin Ruins were announced as the first batch of national key cultural relics protection units by the State Council of the People's Republic of China. In 1982, after the "Cultural Relics Protection Law of the People's Republic of China" was promulgated, management regulations related to the protection of Yin Ruins were promulgated, bringing the protection of Yin Ruins into the legal track.

In 1987, the Anyang Municipal Government purchased nearly 80,000 square meters of farmland in the northeastern part of Xiaotun (Yinxu Palace Area), which showcases the layout and architecture of the royal palaces of the Yin Dynasty and has become a resort integrating archaeology, gardens, ancient buildings, and tourism.

In 2006, the Anyang Municipal Government invested more than 1.5 billion yuan to comprehensively improve the environment around the Yin Ruins, explore ways to display the ruins, and build the Yin Ruins Museum to collect, protect, and display movable cultural relics unearthed from the Yin Ruins.

On July 13, 2006, at the 30th session of the World Heritage Committee held in Lithuania, the Yin Ruins were included in the World Heritage List as they met the selection criteria of items (ii), (iii), (iv) and (vi) of the World Heritage Site. Heritage List" and became a world cultural heritage.

In 2010, Yin Ruins was included in the first batch of 12 archaeological heritage parks in the country.

In October 2018, the 90th Anniversary Commemorative Conference of the Yin Ruins Scientific Excavation and the Yin Ruins Development and Archaeological Forum were held.

In 2020, the China World Cultural Heritage Annual Conference and World Cultural Heritage Cities Mayors Forum won the 4-star rating for heritage protection and management in 2019.

On October 12, 2021, the Yin Ruins were listed as major sites during the "14th Five-Year Plan" period by the State Administration of Cultural Heritage.

2.2 Structure of the Museum of Chinese Characters: Development History, Internal Structure, Display Content, and Collection of Cultural Relics

1) Development History

The Chinese Character Museum is located in the eastern section of Renmin Avenue, Anyang City, Henan Province. It is a national-level special museum approved by the State Council that integrates cultural relic protection, display and scientific research functions. It is also the first museum in China with a text as the theme.

The museum is a group of post-modern buildings with modern architectural style and the charm of the Yin and Shang palaces. It consists of a zifang, a square, a main pavilion, a Cangjie pavilion, a popular science pavilion, a research center and an exchange center. It covers a total area of 143 acres. , with a total construction area of 34,500 square meters. It involves many aspects such as oracle bone inscriptions, bronze inscriptions, bamboo slips and silk scripts, the history

of the development of Chinese characters, the history of Chinese calligraphy, ethnic minority scripts, and world scripts.

Officially opened on November 26, 2009. The first batch of national research and practice education bases for primary and secondary school students. In December 2020, it was rated as one of the fourth batch of national first-level museums.

On April 20, 2001, Anyang City launched the application for the World Cultural Heritage of Yin Ruins, and Li Keqiang gave instructions and approved the construction of the Text Museum in Anyang. On August 14, 2002, during an investigation in Anyang, Li Keqiang requested that the construction of the Chinese Characters Museum be launched as soon as possible and be fully supported as a key project supervised by the Henan Provincial Government.

On November 12, 2005, the "Reply from the General Office of the State Council on the Naming Issue of the Anyang Museum of Chinese Characters" Document No. 94 of the State Council Office (2005) stated that "the name of the Museum of Characters to be built in Anyang, Henan Province can be designated as 'Henan Chinese Characters Museum'." museum'.

On October 20, 2007, the "Letter from the General Office of the State Council Concerning the Change of the Name of the Henan Museum of Chinese Characters" (State Office Letter (2007) No. 107) stated that "the proposed 'Henan Museum of Chinese Characters' can be renamed the 'Museum of Chinese Characters'".

Venue Features

The Museum of Chinese Characters uses world writing as its background, Chinese characters as its backbone, and ethnic minority characters as its important components. It uses scientific methods and modern display methods to explain the structural characteristics and evolution of ancient Chinese characters. It has dual missions of popularization and academic purposes. After completion, the Museum of Writing will display the essence of Chinese writing samples from past dynasties through the display of cultural relics and modern display methods, showing the structural characteristics and evolution process of ancient Chinese characters, as well as the research results of Chinese civilization and Chinese language and characters.

Display Content

The preface hall of the Museum of Chinese Characters is located in the lobby on the first floor. The overall design implies the concept of a round sky and a round earth in traditional culture. The four reliefs around the preface hall respectively show the history of the development of Chinese writing carriers, the history of the development of Chinese calligraphy, and an oracle bone. Shocking the world and the grand occasion of the ethnic minority writing family.

In the front hall of the Museum of Chinese Characters, the name of the museum inscribed by Comrade Jiang Zemin is displayed. The calligraphy is natural, mainly showing the legend of Cangjie's creation of characters and ancient sculptural symbols.

Oracle Bone Chronicles mainly displays Shang and Zhou Oracle bones, scenes of divination by Shang kings, and rules for creating characters in Oracle bone inscriptions.

Zhongding Qianqiu mainly displays bronzes and inscriptions from the Shang Dynasty, Western Zhou Dynasty and Spring and Autumn Period and Warring States Period.

Objects contain texts, mainly displaying pre-Qin texts on bamboo slips, silk books, pottery, jade, currency, seals, etc.

The unification of writing mainly displays written cultural relics related to the unification and evolution of writing in the Qin Dynasty, such as stone carvings, bronze inscriptions, seals, and Qin dynasties.

From official script to regular script, it mainly displays the bamboo slips and silk seals of the Han Dynasty, seals, stone carvings of the Han and Wei dynasties and other cultural relics that reflect the transformation from official script to regular script.

"Shuo Zi Chuan Yi" mainly displays the calligraphy books of the past dynasties, Chinese character education, Chinese character standardization, simplification reform and Chinese pinyin scheme.

Exhibition Hhall Introduction



Figure 125 The author took a photo with the Chinese Characters Museum during a field trip. Chinese Character Culture Science Popularization Center of Chinese Character Museum and National Science Popularization Education Base. National patriotism education demonstration base. Source: Author's selfie picture June 2023



Figure 126 The first exhibition hall of the history of the development of Chinese characters in the Museum of Chinese Characters. The development of world civilization includes cuneiform writing in West Asia, hieroglyphics in Egypt, Harrabic writing in India, and oracle bone inscriptions carved on tortoise shells and animal bones in China. Source: Multimedia Technology Chinese Character Museum Digital Character Blog Official Website Author Screenshot Picture (Accessed on January 24, 2023)

The first exhibition hall on the history of the development of Chinese characters. In the history of the development of world civilization, there have been several ancient ideographic and phonetic characters, such as cuneiform in West Asia, hieroglyphs in Egypt, Harrabic in India, etc. They are the origins of early civilizations.

Important symbols, but due to various reasons, they have been submerged by history. Only Chinese writing stands in the forest of world national cultures with its character of advancing with the times and broad and tolerant mind. This exhibition hall mainly introduces the emergence and evolution of Chinese characters. Bone inscriptions are characters written on tortoise shells and animal bones. They are the earliest and most complete of the ancient characters discovered in my country. They were mainly unearthed from the Yin Ruins in Anyang and belong to the writing relics of the late Shang Dynasty. In fact, the phenomenon of carving characters on oracle bones had already appeared in the early Shang Dynasty.

The oracle bone on this display board was unearthed from the site of the early Shang Dynasty capital in Zhengzhou, Henan. It is engraved with the character "you". This character has not been handed down as an ancient character, but the character "you" still exists in the late Shang oracle bone inscriptions found in Anyang Yin Ruins. This glyph is still the same, indicating that there is a certain connection between the two. Anyang Yin Ruins is the capital site of the late Shang Dynasty. Twelve Shang kings from 8 generations established their capital here for 273 years.

According to statistics, over the past 120 years since the discovery of oracle bone inscriptions, approximately 160,000 oracle bones have been unearthed within the 36 square kilometers of Yin Ruins. Now let's take a look at the relevant

system of divination in the Shang Dynasty and the contents of oracle bone inscriptions. The oracle bones used for divination during the Yinxu period were all modified, that is, whether they were tortoise shells or ox blades, they had to undergo processes such as material extraction, sawing, scraping, and drilling to make them the format used for divination. Here is a video display through which we can understand the process of renovating oracle bones.



Figure 127 The second exhibition hall on the history of the development of Chinese characters in the Museum of Chinese Characters mainly introduces bronze inscriptions, which is a general term for the characters engraved on bronze vessels during the Shang and Zhou dynasties. Source: Multimedia Technology Chinese Character Museum Digital Character Blog Official Website Author Screenshot Picture (Accessed on January 24, 2023)

The second exhibition hall on the history of the development of Chinese characters, bronze inscriptions, is the general name for the characters engraved on bronzes during the Shang and Zhou dynasties. The bronze inscriptions have been used for more than 1,200 years. Among the many pre-Qin characters, bronze inscriptions occupy an important position. It reflects The basic situation of the development and changes of Chinese characters in the more than 1,000 years before the Qin Dynasty unified writing with Xiaozhuan. This exhibition hall mainly introduces the emergence and development of bronze inscriptions



Figure 128 The third exhibition hall on the history of the development of Chinese characters in the Museum of Chinese Characters mainly introduces official script. With its strong practicality and easy writing characteristics, it replaced Xiaozhuan as the main font in the Han Dynasty. Source: Multimedia Technology Chinese Character Museum Digital Character Blog Official Website Author Screenshot Picture (Accessed on January 24, 2023)

The third exhibition hall on the history of the development of Chinese characters, official script, with its strong practicality and easy writing characteristics, replaced Xiaozhuan as the main font in the Han Dynasty. During the more than four hundred years of the Han Dynasty, calligraphy changed from official script to Zhangcao, regular script and running script. The continuous changes in calligraphy styles have led to the continuous development of the art of Chinese calligraphy, injecting fresh aura and vitality into traditional Chinese culture. This exhibition hall mainly introduces the development and evolution of official script.



Figure 129 The fourth exhibition hall on the history of the development of Chinese characters in the Museum of Chinese Characters. Among the 55 ethnic minorities in my country, more than 20 ethnic groups use their own characters to varying degrees, which is a symbol of national unity. Source: Multimedia Technology Chinese Character Museum Digital Character Blog Official Website Author Screenshot Picture (Accessed on January 24, 2023)

The fourth exhibition hall on the history of the development of Chinese writing. Among the 55 ethnic minorities in my country, more than 20 ethnic groups use their own ethnic writing to varying degrees. Among the current ethnic writing, Mongolian, Tibetan, Uyghur and other ethnic groups use traditional ethnic groups formed in history. Characters, documents and cultural relics of these characters provide valuable information for us to understand the social system and social life of ancient my country. This exhibition hall mainly introduces the writing and development of my country's ethnic minorities.



Figure 130 The Huiwen Hall of the Chinese Character Museum is located in the east part of the museum. It has thematic exhibition halls such as "Chinese Character Folklore", "Chinese Calligraphy Qionglin" and "Book Garden Yinghua". Source: Multimedia Technology Chinese Character Museum Digital Character Blog Official Website Author Screenshot Picture (Accessed on January 24, 2023)

The Huiwen Hall is located in the east part of the museum. Together with the "Bowen Hall" in the west hall, it constitutes the academic research, cultural exchange, education and training functional areas of the Chinese Characters Museum. The Huiwen Pavilion has a construction area of 25,000 square meters. Its architectural style combines the charm of the Yin and Shang palaces with modern design concepts, embodying the traditional cultural concept of "harmony between man and nature".

The exhibitions at the Huiwen Museum are rich in content, including special displays such as "Chinese Character Folklore", "Charm Books" and "Book Garden Yinghua". By displaying the highlights and key points in the history of writing development, it presents the audience with a three-dimensional overall image

of writing culture. . In addition, the Huiwen Museum also has a Character Culture Interpretation Experience Center and a Character Culture Research and Exchange Center, aiming to allow the audience to have a deeper understanding and experience of the charm and cultural connotation of Chinese characters through interactive exhibitions and academic research activities.

5) Cultural Relics in the Collection

The talisman "eight" is engraved on the turtle's belly armor

In 1987, the Henan Provincial Institute of Cultural Relics unearthed the deed symbols from the Jiahu site in Wuyang. It is earlier than the previously discovered symbols or graphics on Yangshao Culture or Dawenkou Culture pottery, and is dated to about 7000 BC.

There are more than 20 examples of Jiahu deed-engraved symbols. In addition to the engravings for designing the sound holes seen on the bone flute and the single-line engravings on the deed-engraved bone plates, there are 17 examples. Among them, there are 9 cases of talismans carved on tortoise shells, 5 cases of talismans carved on bone vessels, and 3 cases of talismans carved on pottery, all of which are characterized by inscriptions. This cultural relic is one of them. It is engraved on the turtle's belly carapace with the symbol "eight".



Figure 131 The turtle belly armor is engraved with the symbol "eight". In 1987, the Henan Provincial Institute of Cultural Relics unearthed the deed symbol from the Jiahu site in Wuyang. It is earlier than the symbols or graphics on pottery from the Yangshao Culture or Dawenkou Culture, dating to about 7000 BC. Source: <https://www.shuhua.net/> (Accessed on January 24, 2024)

From the self-identity construction of historical and cultural communication to the inheritance and utilization of historical value, and the "reconstruction of cultural communication media space", we can analyze the museum as a "reconstruction of cultural communication media space" from the perspective of historical consumption, the perspective of tourists' gaze and the perspective of cultural communication interaction. concept.

1. From the perspective of consumption history, the museum is not only a place to preserve and display historical cultural relics, but also a place for historical consumption. When cultural recipients visit museums, they are not only watching history, but consuming history. Through this consumption, connections to the past are established, understanding the impact of history on the present, and to some extent shaping their cultural identity (Jerome de Groot. 2008).

The "space reconstruction" of museums from the perspective of historical consumption means not only providing a representation of history, but also creating a space that allows the audience to deeply participate in and experience history.

2. The perspective of tourist gaze. The tourist gaze refers to how the eyes, attention and emotions of cultural recipients are attracted and shaped by cultural relics and exhibitions when visiting museums. From this perspective, the spatial reconstruction of the museum needs to be from the perspective of tourists, and enhance the audience's sense of participation and immersion through space design and exhibition layout. Reconstruct the space to create a space that allows visitors to deeply participate and experience.

3. Cultural interaction perspective: Cultural interaction emphasizes the museum as a platform for cultural exchanges, the interaction between cultural recipients and cultural relics, "people and people, people and things, and things and things". From this perspective, the spatial reconstruction of museums needs to consider how to promote this interaction and how to create a diverse, inclusive and open space so that audiences from different cultural backgrounds can find their place.

Spatial reimagining can include setting up discussion areas, workshops, lectures, etc. to promote communication and interaction among audiences, while also displaying diverse cultures and different cultural perspectives through exhibitions and activities. It is also the relationship between the inheritance and value utilization of "cultural communication media heirs" and "cultural communication media space".

Part 3: Symbolic Interactive Presentation of Inheritance Value

Utilization: Internal and External Use of The Inheritance Value of the World

Cultural Heritage Yin Ruins and the Museum of Chinese Characters

Introduction: "Cultural communication media inheritors" play a core role in the process of constructing the self-identity of cultural heritage and utilizing cultural value. As a local community cultural heritage, culture needs to be disseminated, and cultural recipients must accept culture. Culture, as a symbol, needs The interaction between people and symbols, and therefore the form of interaction between people and symbols is subject to be studied by the "Heirs of Cultural Communication Media".

"Cultural communication media heirs", as ontological community cultural heirs, establish local social relations, co-create with nation-state leadership and the international division of labor, various modes of cultural media communication, here refers to the country, insiders refer to the country Ethnic leadership and cultural inheritance in indigenous communities. Outsiders: People who cooperate with the international division of labor to bring cultural heritage to the world stage. Therefore, insiders and outsiders work together to culturally disseminate cultural heritage and realize cultural dissemination: locality (internally) extends to globalization (externally) and then spreads more widely, achieving diversified cultural symbol interaction patterns, making Cultural recipients achieve diverse symbolic interactive experiences.

3.1 The cultural heritage of the Yin Ruins, a world cultural heritage

1) Oracle cultural inheritance

In the autumn of the twenty-fifth year of the reign of Emperor Guangxu of the Qing Dynasty (1899), Wang Yirong, an official of the Qing Dynasty who was serving as a wine worshipper in the Imperial College, accidentally discovered symbols similar to characters on the medicinal materials called "dragon bones" (tortoise shells and animal bones) he bought back. Relying on his profound knowledge of philology, he deduced that this was a long-lost ancient text, and sent his servant to buy back all such "medicinal materials" in the drugstore and study them. In the twenty-sixth year of Guangxu (1900), the Eight-Power Allied Forces invaded Beijing. Wang Yirong committed suicide and died for his country.

However, the news that there were ancient characters on the "dragon bones" was widely spread in Beijing where epigraphy was very popular at that time. Among them, Luo Zhenyu, an epigraphy expert in the late Qing Dynasty, was Someone who is greatly encouraged by this news. Obsessed with the study of epigraphy, he sent his family to Zhangde Prefecture (today's Anyang City), the origin of the "dragon bone" medicinal material at that time, to find the exact location where it was unearthed. In order to monopolize the purchasing channels of medicinal materials, cunning businessmen falsely claimed that the origin was in the Neihuang and Tangyin areas, which made them spend a lot of time searching for the origin of oracle bones. After many twists and turns, Luo Zhenyu finally figured out that the oracle bones were unearthed in Xiaotun Village near Anyang. At this point, the origin of oracle bones was finally revealed to the world.

Cultural inheritance of Fu hao

In the spring of 1976, the tomb of Fu Hao, the first female general in Chinese history, was excavated near the palace area, 100 meters north-west of Xiaotun Village. According to oracle bone inscriptions, Fu Hao was the queen of Shang King Wu Ding. One summer, a war broke out on the northern border. The two sides were at a stalemate. Fu Hao volunteered and asked to lead troops there.

Wu Ding was hesitant. After divination, he decided to send Fu Hao to raise troops, and the result was a great victory. After that, Wu Ding made her the commander-in-chief. From then on, she conquered east and west and defeated more than 20 surrounding Fang countries (small independent countries). An oracle bone inscription states that Fu Hao commanded a huge army of 130,000 people when

she fought against the Qiang Ji. This was the largest known use of foreign troops in the Shang Dynasty so far. The Fuhao Tomb is a well-preserved royal tomb from the Yin Dynasty excavated at the Yin Ruins. Many of the unearthed artifacts are engraved with inscriptions, which can be corroborated with oracle bone inscriptions and historical documents, so that the identity and age of the tomb owner can be determined.

Fu Hao, King Wu Ding's wife, she was highly favored by Wu Ding because of her talent in literature and martial arts. She participated in many national affairs and made great contributions to Wu Ding's country and country. According to Oracle records, she led troops to conquer the east and west many times. The most she led was more than 13,000 troops, and many men were under her command. Fu Hao once led an army to conquer Pakistan.

Because of her strategizing, she set up an ambush at a place in advance and cooperated with the frontal attack to fight a beautiful ambush. Not only could Fuhao lead troops in battle, but she could also preside over major palace sacrifices, and she had a pivotal position in the royal family. Due to years of fighting, Fu Hao eventually became ill due to overwork and died before Wu Ding. Wu Ding was very sad and made an exception to bury her in the palace area, and built a fine memorial hall on the tomb as a memoria (Compiled by the Institute of Archeology, Chinese Academy of Social Sciences. 1980) .

Value of Yin Ruins Museum

The Yin Xu Museum is the only underground museum in China that professionally and systematically displays cultural relics from the Shang Dynasty. The museum is planned and designed strictly in accordance with the standards of science, environmental protection, safety, and heritage protection, and at the same time, it is coordinated with the Yin Ruins landscape as much as possible. From a plan view, the Yin Ruins Museum resembles the character "Huan" in oracle bone inscriptions, which means that the Yin Ruins are attached to the Huan River, symbolizing the important role of the Huan River in nurturing the civilization of the Shang Dynasty. On display in the museum is a series of fine cultural relics unearthed in the Yin Ruins since the founding of the People's Republic of China by the Institute of Archeology of the Chinese Academy of Social Sciences. The exhibits not only have a high academic level, but also the numerous palace foundations and sacrificial pits displayed in the open air along the scenic area, showing that The appearance of the ruins of palaces and temples of the Shang Dynasty.

The excavation of the Yin Ruins is the product of the combination of traditional Chinese epigraphy and Western field archaeology, and is a symbol of the rise of modern archaeology in China. The excavation of the palace area and royal tomb area of Yin Ruins and the discovery of a large number of precious cultural relics such as bronzes and jades have attracted the attention of Chinese and foreign academic circles and established the international status of Chinese archeology(Li Shuo. 2022).

In 1931, Liang Siyong's discovery of the "triple layers" at the Hougang site in Anyang distinguished for the first time the relative chronological relationship of the Yangshao Culture, Longshan Culture and Shang Culture stratigraphically (Tang Jigen, & Gong Wen (Eds.). 2018) The Yin Ruins excavation

site has become the cradle for cultivating Chinese archaeological talents. From here came Li Ji, Dong Zuobin, Shi Zhangru, Gao Quxun, Liang Siyong, Guo Baojun, Yin Da, Xia Nai, Hu Houxuan and other first-class archaeologists in China. A generation of elites.

The excavation of the Yin Ruins is a positive response to the suspicion of antiquity that has been prevalent in Chinese academic circles in historical research since the early 20th century. As the existence of the Shang Dynasty was confirmed by archeology, Chinese academic circles were able to start exploring the "Xia Dynasty" in relevant literary records.

4) Domestic cultural exchanges

A. 4 archaeological experts work together to "explore the origin of Dayi merchants"

On June 11, 2023, a researcher from the Institute of Archeology of the Chinese Academy of Social Sciences used cultural relics to analyze the identity of the Yin Xu professional group with the audience at the "Exploring the Origin of Dayi Merchants Charity Lecture" at the Yin Xu Museum, which was well received by the audience.

Before and after the "Cultural and Natural Heritage Day", the Yinxu Museum organized a colorful series of activities exploring the origins of Dayi merchants. From June 8 to 11, the Yin Ruins Museum invited experts in the field of archaeological excavation and research of the Yin Ruins to carry out a rich "Exploring the Origin of Dayi" with the Yin and Shang civilization as the center, using key interpretations, typical case analysis, and practical experience sharing. Business" series of public welfare lectures. The activities are conducted through a combination of online and offline activities. More than 10 platforms including Anyang Fusion Media, Wenbo VTV, Baidu Live, and Sohu Live participated in the live broadcast, with an audience of nearly 500,000.

Yin Xu bronzes are the pinnacle of ancient Chinese bronze casting technology. Yue Zhanwei, a researcher at the Institute of Archeology of the Chinese Academy of Social Sciences, titled "Research on the Casting Technology of Yin Ruins Bronze Wares", covering aspects such as the selection of raw materials required for casting bronze wares, model production, sub-modeling methods, assembly methods, inscription production, and pouring methods of extra-large bronze wares. The casting technology of Yinxu bronzes is briefly introduced.

Many literary and philanthropic enthusiasts gathered around Tang Jigen to seek further relevant knowledge. "It's very warm to come back to Anyang. I have worked here for more than 20 years and have feelings for it." Tang Jigen said, "The archaeological data of the Yin Ruins contain rich historical, cultural, scientific and technological content. We must make good use of this treasure to tell the story of the Yin Ruins. The story of Anyang, the story of China." An audience member said that after several days of studying at the public welfare lectures, he deeply understood the vast territory of "Dayi merchants", the strong level of productivity, the high level of civilization and self-confidence, which is amazing and even more. It strengthens our confidence and determination to protect and safeguard historical and cultural heritage.



Figure 132 "Exploring Dayi Shang Public Welfare Lecture" by four archaeological experts. The event adopts a combination of online and offline methods. More than 10 platforms participated in the live broadcast, with an audience of nearly 500,000. It was well received by the audience. Source: <https://hct.henan.gov.cn/> (Accessed on June 11, 2023)

5) Foreign cultural exchanges

Anyang holds the 2021 China (Anyang) International Chinese Character Conference - Transformation of Chinese Characters in Cultural Heritage



Figure 133 Anyang holds the 2021 China (Anyang) International Chinese Character Conference - a lecture on the transformation of Chinese characters in cultural heritage. It adopts a combination of online and offline methods. Source: <https://www.163.com/> (Accessed on AOctober 18, 2021)

On the morning of October 19, 2021, the 2021 China (Anyang) International Chinese Character Conference opened grandly at the Yinxu Palace and Ancestral Temple Ruins Square in Anyang City, Henan Province. With the theme of "Chinese Character Culture and World Civilization", the conference adopted a combination of online and offline methods, and invited representatives from the China Association for Friendship with Foreign Countries, friendly countries, embassies and consulates of relevant countries in China, international organizations, and famous domestic and foreign experts and scholars from 33 countries. About 200 people, including foreign students and foreign students, participated in the opening ceremony online and offline.

In the afternoon, a parallel theme forum was held: "Transformation of Chinese Characters in Cultural Heritage". Eight participating experts (online and offline) delivered wonderful speeches on different themes, sharing research topics and practical results on the transformation of Chinese characters in cultural heritage from various dimensions. Professor Chen Nan delivered a keynote speech on "Theoretical Research and Innovation Activation of Chinese Character Design". In order to promote the excavation and development of traditional culture such as Chinese characters and continuously enhance the international influence and competitiveness of Chinese culture, this China (Anyang) International Chinese Characters Conference has received strong support from the leaders of the municipal government and representatives from cultural and creative enterprises for the development of cultural and creative products and the integrated development of culture and tourism.

In-depth exchanges and discussions were conducted. I hope that experts and scholars will continue to care about and support the development of Anyang, continue to provide suggestions for Anyang cultural tourism, and actively explore and develop traditional culture such as Chinese characters through the perspectives of experts and scholars, making traditional culture more vivid and disseminable.

3.2 The value utilization of the Chinese Character Museum

1) Academic research value:

1.2023 China International Chinese Character Cultural Creative Design Competition

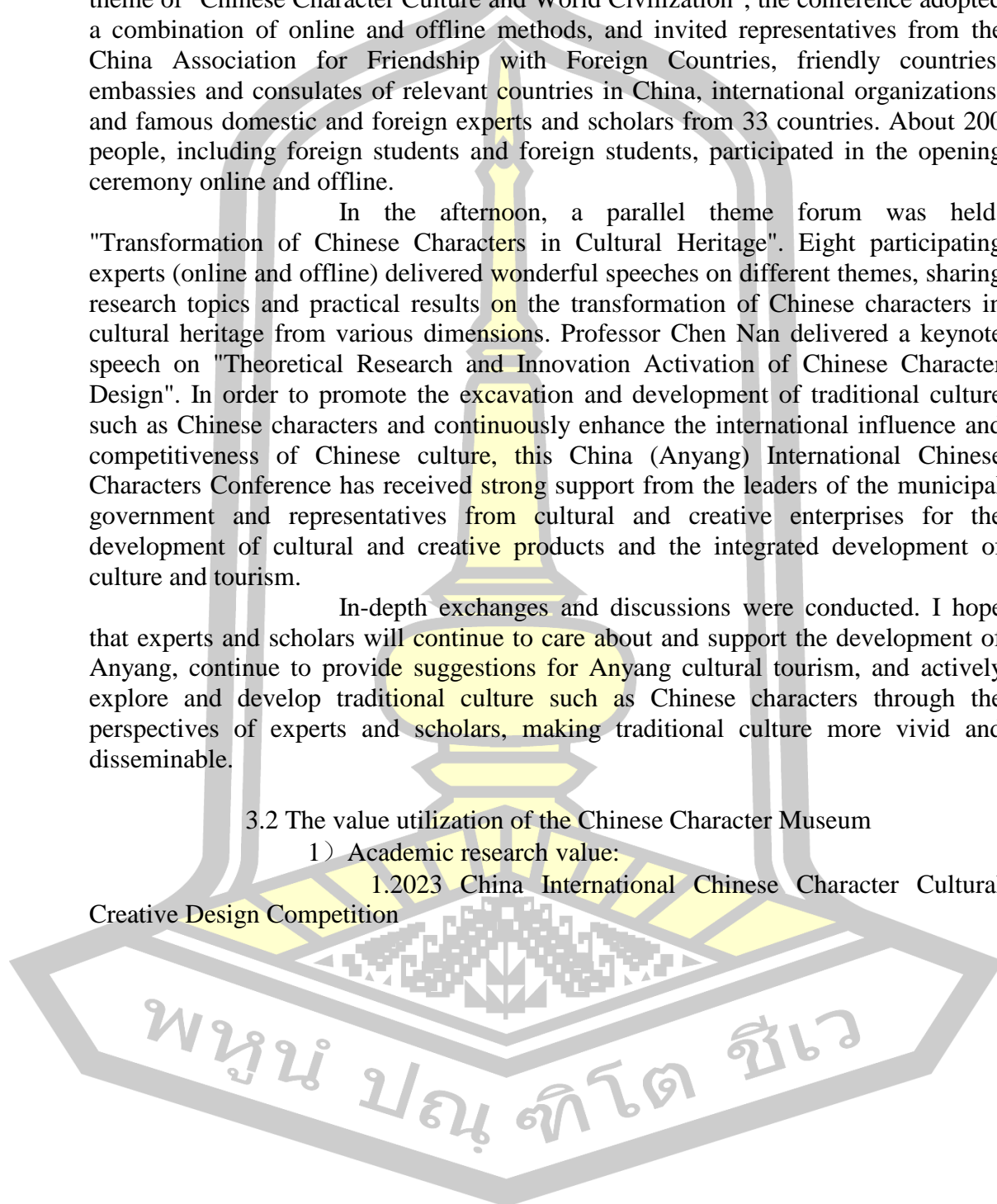




Figure 134 China International Chinese Character Cultural Creative Design Competition, this poster was designed by the visual design team of Professor Chen Nan of Tsinghua University to illustrate the role of cultural exchange of the Chinese Character Museum. source: Multimedia Technology Chinese Character Museum official website <https://www.wzbwg.com/> (Accessed on April 14, 2023)

"China's Chinese characters are very remarkable. The formation and development of the Chinese nation are inseparable from the maintenance of Chinese characters." As the gene and important carrier of Chinese culture, Chinese characters not only bear witness to the development and inheritance of Chinese civilization, but are also the common wealth of people around the world. In order to further promote Chinese character culture, integrate Chinese characters into life with creativity, and beautify the world, the Chinese Character Museum, Tsinghua University Academy of Fine Arts, and Nanjing Institute of Arts jointly organize the 2023 China International Chinese Character Cultural Creative Design Competition, specifically soliciting outstanding cultural and creative design works from home and abroad.

Organizers: Chinese Character Museum, Academy of Fine Arts, Tsinghua University, Nanjing University of the Arts.

Call for submissions for the "Glimpse of Chinese Characters Expo" Photography Contest of the Museum of Chinese Characters



Figure 135 The "Glimpse of Chinese Characters Expo" Photography Competition of the Chinese Character Museum holds a variety of competition activities, illustrating the role of the Chinese Character Museum in cultural exchanges. source: Multimedia Technology Chinese Character Museum official website <https://www.wzbwg.com/> (Accessed on April 14, 2023)

The Museum of Chinese Characters is a national first-class museum built with the approval of the State Council that integrates the functions of cultural relic protection, display and scientific research. The extension project was officially opened on November 16, 2022. The opening of the extension project has promoted the functions of the Chinese Characters Museum to become more complete, the education more systematic, the service more efficient, and the characteristics more distinctive, making it a cultural tourism with Chinese traditional culture characteristics. Brand, in order to better display the connotation and charm of the Museum of Chinese Characters and increase its popularity, the "Glimpse of Chinese Characters Expo" Photography Competition of the Museum of Chinese Characters was launched. Organizers: Chinese Character Museum, Anyang Photographers Association

3. Oracle "Word Show" Performance at the Museum of Chinese Characters



Figure 136 On September 3, 2022, the "Word Show" of the Chinese Character Museum performed at the "Walking Henan" program in Zhengzhou City, Henan Province, using body movements to imitate oracle bone inscriptions. In the lower right corner is the author's classmate Liu Wei, a staff member of the Cultural Industry Department of the Chinese Characters Museum. Participate in the show. Source: Pictures provided by Zibo Liyue (the official cultural and creative store of the Chinese Character Museum) and the author's classmate Liu Wei October 17, 2022

The "Word Show" program of the Museum of Chinese Characters will be performed on the "Walking Henan" program in Zhengzhou City, Henan Province on September 3, 2022. This program is a creative "Word Show" of oracle bone inscriptions organized and arranged by the staff of the Museum of Chinese Characters themselves. The program, wearing golden performance clothes, uses unused parts and movements of body movements. Two or three people form different oracle bone fonts. On the left side of the big screen, there are calligraphy oracle bone inscriptions and modern characters on the right side. In front of the screen, the performers use body language to show Somatic performance of oracle bone glyphs.

The staff of the Museum of Chinese Characters used body movements to imitate the movements of the arms of three people in the oracle bone inscriptions to form the beautiful word "mei". The two of them faced the word "fight" with their arms crossed, fighting. Three people lining up in a line is the public word for "zhong".



Figure 137 “Character Show” of the Chinese Character Museum, A single person’s arms are bent downwards in the sky; There are two people standing side by side with their arms raised, which means bei; The “forest” of the forest where two people are supporting one person with their legs and three people are raising their arms upward at the same time. Source: Pictures provided by Zibo Liyue (the official cultural and creative store of the Chinese Character Museum) and the author’s classmate Liu Wei October 17, 2022

The author’s high school classmates participated in the “Word Show” performance of the Museum of Chinese Characters. The author’s high school classmates worked in the Department of Cultural Industry of the Museum of Chinese Characters and provided the author with information on oracle bone inscriptions. The show included a sky with a single person bending his arms downward. The word “北” in the word “north” with two people facing each other and raising their arms on the sides; the word “Sen” in the forest with two people supporting one person with their legs and three people raising their arms at the same time; the middle person’s arms raised flat, and the two people on both sides holding up their arms. People raise their arms opposite each other, forming a state where a tall person is sandwiched between two side people. This is the word “clip” in the clip. Some of these pictures were provided by the author’s classmate Liu Wei. The author’s classmate Liu Wei provided a lot of information for the author’s fieldwork. I would like to thank my classmates.

The “Word Show” performance of the Museum of Chinese Characters is a special display. Through the use of body language by many people in golden clothes, they transform into the form of “oracle bone inscriptions”, presenting the ancient oracle bone inscriptions to the audience in a vivid and vivid way. The significance of this form of performance is mainly reflected in the following aspects:

1. Vividly and intuitively display the oracle bone culture: Oracle bone inscriptions are ancient Chinese characters with a long history and unique shapes. Through the “Word Show” performance, the audience can intuitively see the dynamic changes of oracle bone inscriptions, feel the vividness and vitality of the words, and gain a deeper understanding of oracle bone culture.

2. Innovate presentation methods to enhance the viewing experience: Traditional text display is often limited to the explanation and display of text, and the "Word Show" performance innovatively presents the changing process of oracle bone inscriptions through the body language of the man in gold, bringing the audience a sense of Come for a novel and unique exhibition experience.

3. Inherit and promote Chinese character culture: Characters are the carrier of culture, and oracle bone inscriptions, as the source of Chinese characters, carry rich historical and cultural information. Through the "Word Show" performance, not only can the audience understand the historical and cultural connotations of oracle bone inscriptions, but it can also stimulate the audience's interest and love for Chinese character culture and promote the inheritance and promotion of Chinese character culture.

In short, the "Character Show" performance of the Museum of Chinese Characters vividly and intuitively demonstrated the charm of oracle bone culture in an innovative way, enhanced the audience's viewing experience, and at the same time inherited and promoted the culture of Chinese characters.

2) Window Inheritance of Social Education:

a. Oracle Bone Academy of Chinese Character Museum

The Oracle Bone Academy is a public welfare social education activity center for the Chinese Character Museum to inherit Chinese character culture. Its main function is to give full play to the role of the second classroom for primary and secondary school students, comprehensively utilize the museum's Chinese character education resources, and combine traditional Chinese festivals and Chinese character cultural backgrounds to continue to carry out rich and colorful Chinese character education activities, so as to help young students learn and use Chinese characters well. Fall in Love with Chinese Characters and Spread Chinese Characters provides convenient learning space and educational services.

As of the end of 2018, Oracle Bone Academy has held nearly 800 Chinese character education activities inside and outside the school, attracting nearly 35,000 families (times) to participate in the activities, and has been enthusiastically sought after by a large number of young students and parents.



After three days of training, you will be just like them



Finally become one of them..



Figure 138 The Oracle Bone Academy of the Chinese Character Museum. The Oracle Bone Academy is a public welfare social education activity site for the Chinese Character Museum to inherit the culture of Chinese characters. This shows that the Museum of Chinese Characters pays attention to the role of cultivating the next generation of successors for literary and cultural exchanges. Source: Multimedia Technology Chinese Character Museum official website August 4, 2023

b. Volunteer Home



Figure 139 A group photo of the volunteer home shows that the Museum of Chinese Characters attaches great importance to the role of cultural exchanges of characters. Anyang people have become the legal heirs of Chinese characters and use the medium of the Museum of Chinese Characters to convey the long cultural history of China.

Source: Multimedia Technology Chinese Character Museum official website
<https://www.wzbwg.com/> (Accessed on May 1, 2022)

The volunteer service work of the Museum of Chinese Characters was launched on the eve of the opening of the museum. From 2009 to now, a total of 9 batches of volunteers have been recruited, more than 600 volunteers have passed the assessment, and there are currently 116 registered volunteers. By the end of 2018, a total of more than 38,000 hours of explanations have been provided to

the audience. Our library is full of talented volunteers. In addition to explanation volunteers, there are also volunteers with specialties such as photography, vocal music, instrumental music, dance, calligraphy, etc. A special calligraphy volunteer service station provides free explanations and guidance on calligraphy knowledge and techniques to the audience every week.

Part 4: The Author's Self-Reflection: Thoughts on Modernity, Self-Identity, Inheritance and Value Utilization

4.1 Locality and Globalization: The Phenomenon of Globalization of Oracle Culture In the Process of Anyang Oracle From Locality to Globalization

"Locality" and "globalization" mentioned by Gidden are two interrelated but different concepts. Locality emphasizes the uniqueness and originality of a culture, tradition or characteristic in a specific region or community, while globalization refers to various cultural, economic, political and other phenomena that transcend regional restrictions and spread on a global scale. The process of mutual integration and influence.

Gidden said that this is the function of modern reflexivity caused by the dynamic mechanism. Modern reflexivity is an important concept, which involves actors' reflection and recognition of their own actions and social environment. This kind of reflection and cognition can in turn affect the actor's behavior and social environment, forming a two-way interactive relationship (Anthony Giddens. 2014).

Modern reflexivity is also restricted by social structures, and can also be aware of this restriction and adjust its behavior through reflection and cognition. This kind of reflection and cognition affects individual values and behavioral norms, thereby also changing the social environment. Therefore, modern reflexivity emphasizes the subjective initiative of actors and their active participation in society.

Modern reflexivity provides society with new perspectives and ways of thinking. It provides a deep understanding of the interaction between actors and social structures, solves social problems, and provides a comprehensive way of thinking.

Therefore, Gidden emphasizes that, in a sense, the globalization of social activities caused by modernity is a process of gradual development of world-wide connections, such as those embodied in the nation-state system or the international division of labor. (Anthony Giddens. 2014). Gidden's concept of reflexivity in modernity provides us with an important theoretical tool.

Contact this article: Oracle is a local community culture, and local community people build society. Oracle as a heritage culture has received the attention of the leadership of the national system. The social relations established in the local community and the social relations of the national system are both connected with international social relations. (International Division of Labor), the three together pushed Oracle onto the global world stage. Oracle gradually broke out of its original geographical restrictions and began to spread and influence on a global scale. This process is inseparable from the promotion of globalization.

First of all, modernity is reflexive. It is affected by the social environment and promotes social processes through the social relationships established by actors. The globalization of Oracle culture is reflected in many aspects. First of all, the study of oracle bone inscriptions is no longer the exclusive domain of China, but has attracted the participation of scholars from all over the world. It has promoted the international academic exchange of oracle bone literature.

Secondly, the rise of local decommunity culture to the global stage requires society to establish a network of relationships and promote cultural dissemination. The artistic and economic value of Oracle has also been recognized globally. Oracle bone inscriptions have also been used in various cultural and creative products, such as cultural and creative products, tourist souvenirs, etc., becoming an important carrier to showcase the charm of Chinese culture.

Finally, the globalization of cultural heritage is the rise of locality into globality, plays a modern reflexive role, connects with the social environment, and promotes social and cultural exchanges. Oracle adds a new element to global cultural diversity. Its dissemination and exchange help enhance mutual understanding and respect between different cultures and promote the harmonious and co-prosperity of world cultures.

To sum up, the locality and globalization of Anyang oracle bone inscriptions are a process of mutual promotion and common development. In the context of globalization, Oracle has been able to go abroad and go global, showing its unique cultural charm and value. At the same time, the globalization phenomenon of Oracle culture also provides us with a typical case for observing and studying the process of cultural globalization.

4.2 After Global Localization, the Tourism Industry During the Recovery Period from the COVID-19 Epidemic has Provided a Strong Impetus for Changes in Tourism Experience

At the beginning of 2020, the sudden outbreak of novel coronavirus pneumonia had a significant impact on the tourism industry. Tourists are canceling hotel tickets and tourist attractions are suspending operations. The Spring Festival holiday, the traditional golden period for tourism, has become a "cold winter" for the tourism industry. Based on the tourism data and trends during the Spring Festival holiday in the past three years, it can be judged that the loss of tourism revenue during the Spring Festival holiday in 2020 will reach at least 500 billion yuan.

According to calculations by the China Tourism Academy, it is expected that in the first quarter and the whole year of 2020, domestic tourist arrivals will have a negative growth of 56% and 15.5% respectively, with a year-on-year decrease of 932 million people; domestic tourism revenue will have a negative growth of 69% and 20.6% respectively, with a decrease in revenue for the whole year. 1.18 trillion yuan. In addition, the novel coronavirus pneumonia epidemic is spreading in many countries around the world, and inbound and outbound tourism has also been greatly affected. In particular, the epidemic will reduce the confidence of overseas tourists in visiting China, and the number of inbound tourists will decrease. According to the United Nations World Tourism Organization, due to the impact of the new coronavirus epidemic, the number of international tourists will drop by 20-30% in

2020, which may cause millions of people to lose their jobs. At this point, the novel coronavirus pneumonia epidemic has caused a crisis in the entire industry chain of the tourism industry. (People's Daily Online-Public Opinion Channel 2020.4)

In 2024, China will have strong advantages in the tourism market, coordinate both domestic and international markets, continue to promote tourism exchanges and cooperation, expand the "circle of friends" of visa-free countries, and continuously improve the level of convenience... Thanks to a series of favorable policies, my country's current entry and exit Tourism resumes in an orderly manner. With the "two-way rush" of Chinese and foreign tourists, Chinese culture and Chinese tourism are further reaching the world.

Statistics from the Ministry of Culture and Tourism show that during the Spring Festival this year, there were approximately 6.83 million inbound and outbound tourists, including approximately 3.6 million outbound tourists and 3.23 million inbound tourists. The "World Tourism Barometer" recently released by the United Nations Tourism Organization shows that the recovery of China's tourism market has injected impetus into the recovery of the global tourism market. Due to visa facilitation and increased air transport capacity, China's inbound and outbound tourism market is expected to develop rapidly in 2024, promoting the recovery of the global tourism market. (China Engineering Network. 2020.3)

From the perspective of consumer history, history is a socially and culturally constructed and consumed entity. How a society consumes its history is crucial to understanding contemporary popular culture, the issues involved in representing itself, and the various means available for its own or social construction. The dialectic between globalization and locality and the role of modern social network provide a powerful driving force for the transformation of tourism experience. On the one hand, tourism practitioners can provide a culturally authentic tourism experience that attracts customer loyalty; on the other hand, they can build positive relationships with local residents by incorporating local cultural factors into their management strategies (Jerome de Groot. 2008).

4.3 A Perspective Discussion of Phenomena Proposed by Others

1) Locality: Preserving and Promoting Local Culture and Identity in A Global Context

The dialectical relationship between locality and globality, in terms of the consequences of certain disterritorial mechanisms, means that no one can "escape" the transformations caused by modernity. Many other aspects of modern institutions (including those operating on a small scale) affect those outside the region living in traditional contexts, and the connection between the local and the global has long been bound to a deeper set of in an evolving scenario (Anthony Giddens. 2014).

Locality and Globalization, Cultural Identity, Representation and Otherness Gidsen, the interaction and influence between locality and globalization cannot be ignored. In the context of globalization, Gidsen's locality has been better spread and blended with other cultures, forming a unique cultural communication phenomenon.

Locality and self-identity: Unique and rich, locality is the foundation of its unique culture. Indigeneity is everywhere, from language, art, history, traditions to customs, providing Gidsen with a unique identity and sense of

cultural belonging. Local culture not only enriches the lives of local people, but also provides valuable resources for cultural exchanges in the context of globalization.

Globalization and self-identity: a new stage for local culture. Globalization allows Gisden's local culture to go out of the region and go global. Through tourism, media, education, business and other channels, Gisden's local culture has been disseminated and recognized globally. This spread not only enhanced Gisden's popularity, but also brought both economic and cultural benefits to Gisden.

The integration of locality and globalization: a new model of cultural communication Gisden's locality and globalization form a unique blending model in cultural communication. The establishment and integration of local social network and global social network, with an open and inclusive attitude, combines local culture with modern elements to create cultural products with both local characteristics and global influence. . This blend of locality and globalization makes Gisden's cultural communication more attractive and dynamic.

Social representation: The representation of an individual will be affected by the social environment in which he or she lives. In the continuous interaction with the external environment, the individual forms a representation based on a specific social group. This kind of concept, consciousness and expression shared by a certain social group Systems of knowledge and practice are defined by Moscovici as social representations (Moscovici, 1988). But different from the individualistic psychological perspective, Moscovici emphasized that this group-shared ideological form is produced by society and forms part of the "common consciousness" through social communication.

Social representation function:

One is to provide social norms and social order for individuals to live in specific social groups;

The second is to provide symbols that can be used to classify the external world, individuals, and groups, thereby promoting the realization of interpersonal communication. Moscovici puts more emphasis on the dynamics and diversity of social representations in modern society.

Social representation theory, social problems, structural studies, social dynamics.

"Self-representation" is how individuals perform and shape their identities across time and social context. From the perspective of self-cognition theory, the developmental trajectory of self-representation is affected by the cognitive process of individual self-concept and self-worth. People shape and adjust their self-representations through self-reflection and self-evaluation.

In psychology, sociology, anthropology and communication, locality and globalization, social representation and individual representation, in modern society, how to shape their identity in the world and social environment, affecting the self through the concept of self-identity Cognitive processes in the representation of individual self-concept and sense of self-worth.

In the context of the integration of the globalized information age, tradition, and modernity, unity and pluralism, are all dialectically unified. With the development of the times and the integration of social culture, looking at the world from the perspective of dialectical unity, we are influenced by pluralism, The influence of constructivism, under the influence of growth background and personal

experience, raises a new question on self-perception and self-shaping, how to construct self-identity in a diverse world.

The Embodiment of the Construction Value of "Cultural Communication Media Successor" and "Cultural Communication Media Space Reconstruction"

"The dialectical relationship between locality and globality", oracle bone inscriptions are the cultural heritage of local communities. Under the influence of modernity, local societies have to establish social relations networks, which are valued by the leadership of the nation-state system. People who cooperate with the international division of labor have a strong interest in the oracle bone inscription heritage. Cultural emphasis and globalized social network cooperation have pushed Oracle onto the globalized world stage.

Local community cultural heritage: Anyang is the place where Oracle was discovered. Anyang people, as a local community group, are the inheritors of Oracle. In the context of modern Chinese society, the local successors of Anyang have a positive attitude and exert local wisdom. The group represents the "actors" of the successors. , to realize the inheritance and value utilization of oracle bone inscriptions. Through the behavioral activities of actors, oracle bone inscriptions culture has been spread.

In the process of cultural heritage dissemination, the local cultural inheritors of Anyang can also be called "cultural communication media inheritors". In the process of cultural dissemination, the cultural recipients must have a place to interact with culture. This place can be a "cultural communication media space". Cultural communication space is a space left over from the past. In modern society, it has been given a new cultural communication function. It can be called a space communication venue for "reconstruction of cultural communication media space".

What is referred to here is the "heirs of cultural communication media" because the oracle bone inscriptions were discovered in Anyang City. Therefore, Anyang people are the heirs of the local community's cultural heritage. The heirs are called "actors" and the behavior patterns of cultural communication spread culture.

"Culture Communication Media Space Reconstruction" is a space left over from the past historical background. In modern society, culture needs rafters and pens, which have been given new cultural communication functions. It can be called a space communication venue for "Cultural Communication Media Space Reconstruction".

The integration of locality and globalization: a new model of cultural communication. Locality and globalization have formed a unique integration model in cultural communication. Combining local culture with modern elements creates cultural products that have both local characteristics and global influence.

The construction value of "cultural communication media successor" and "cultural communication media space reconstruction" is reflected, in "cultural communication media successor" and "cultural communication media space reconstruction". Together, these two construct the unique value and far-reaching influence of Gisdén's cultural communication.

Modernity, the "successor of cultural communication media" and the "reconstruction of cultural communication media space", under the influence of diversified social backgrounds, culture needs to be expressed in different forms of communication presentation through construction. This is an indispensable core figure and space for cultural communication in the construction of self-identity. It is an indispensable time, place, person, and process of self-identity construction in modern society and in the process of upgrading local culture to global culture. There is no doubt that this is the existence of "self" and highlights the unique characteristics of this modernity.

Conclusion

The museum is a political exhibition space. This means that the objects presented in the museum are selected and displayed. Some are selected and some are excluded. or was chosen and placed Explanation is the goal of authority. Therefore, the Oracle Bone Museum consists of Yin Ruins. (Yin Ruins Museum) and Chinese Character Museum The oracle bone inscription used the turtle shells of ancient creatures for divination and sacrifice. Or written on turtle shells and animal bones, the messages on the oracle bone inscriptions record society, business, politics, economics, and culture. The museum is like a bridge between the past and the present.

China's national leaders recognize the importance of the cultural heritage value of the oracle bone inscriptions. and determined to build Anyang into the "Capital of Chinese Characters", the function of the oracle bone inscription has changed from the past to the present. The Yin Ruins and Chinese Character Museum interact with the culture of oracle bone inscriptions: reading, identification, recording, preservation, and use. New venue for regional cultural exchange space It shows that Anyang is a special city with world cultural heritage and the memory of the world program, and the oracle bone inscription has become a symbol of the city. The Oracle Museum is not only two important landmarks in Anyang, but also a A communication space to showcase Oracle's culture as well. It showcases the past and present life of Oracle. It becomes an interactive hub that presents a systematic history of consumption. It targets different interactive groups and has different cultural exchanges. The results. The importance that the Chinese government attaches to the cultivation of oracle bones is reflected in the model presented in the Oracle Bone Inscription Museum. This shows that the nation-state system and local people attach great importance to the oracle bone inscription culture and are proud of it. At the same time, they can generate income from cultural tourism and related things in many ways.

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Chapter VI

Summary, Discussion, and Suggestion

"Oracle Bone Inscriptions in Anyang City, China: Construction of Self-Identity and Utilizing Values Inherited from the Past" is a basic research study using qualitative research methods. The important issues to study are in the context of modern Chinese society. This study aims to study the issues of "China Anyang Oracle Bone Inscriptions", "Oracle Bone Inscriptions' Self-Identity Construction" and "The Value Utilization of Heritage". Collect information from community field surveys in Anyang, Henan, and China, and collect documentary information from research and other related documents.

The researchers' summary, discussion, and suggestions are as follows:

Summary of Research Results

This research consists of 4 important objectives 1) To study Anyang oracle inscription in China: historical and cultural development before national heritage, 2) To study Anyang oracle inscriptions in the process of becoming a national heritage and the memory of the world register, 3) To study the construction of Self-Identity and Utilizing Inherited values from Oracle Bone Inscriptions in the context of nation and MEMORY OF THE WORLD (INTERNATIONAL) REGISTER, and 4) Museum of Oracle Bone Inscriptions: Place of Construction Self-Identity from the Past.

1. Anyang Oracle Inscriptions in China: Historical and Cultural Development before National Heritage

From an anthropological perspective, oracle bone inscriptions were discovered in Xiaotun Village, Anyang, Henan (Yin Ruins, the ruins of the capital of the Shang Dynasty). The royal family of the Shang Dynasty used them for divination and recording events. The characters carved on tortoise shells or animal bones made divination an important part of the political life of the Shang Dynasty. As a major event, the imperial court set up special institutions and diviners, and the oracle bones with inscriptions were piled up in cellars and preserved as national archives. This was the earliest systematic writing carrier in East Asia. Word of mouth is one of the most primitive and basic forms of communication. Its communication speed is very slow and prone to information distortion, while the written form of Oracle is stronger, more certain, and more stable than the most primitive oral transmission. Social facts that are durable, accurate, and detailed and need to be remembered are meaningful to the society and culture at that time.

The choice of tortoiseshell as the main carrier of written records of social facts reflects human beings' attempts to find carriers that can support recording and long-term memory. Through practical cognition and continuous attempts, humans have realized that tortoise shell and animal bones, as a natural material, have natural properties. The texture and shape are easy to inscribe and identify, so they were chosen as the carrier of written records. Therefore, humans began to explore the carriers of written records. At that time, tortoise shells were used

as the main carrier of written records based on their physical properties and symbol of cultural transmission. significance.

However, as time went by, the social context changed the meaning of the recorded functions of turtle shells and animal bones, especially the group that did not use written records. This group could not understand the text recorded on turtle shells or animal bones. This group believed that the turtle shell was just an Objects that was no more valuable than an animal bone. The writing on turtle shells or animal bones may become incomprehensible or completely incomprehensible. Different regions, cultures, and time periods may have used different writing systems or symbols, making it difficult for later generations to decipher without relevant background knowledge and leading to the use of turtle shells as medicinal materials or medicines based on belief.

At the end of the Qing Dynasty in China, oracle bone inscriptions were regarded by local villagers as a magical medicine that could cure all kinds of diseases. They were called "dragon bones" and were eaten as medicine. This is the so-called "human swallowing of Shang history". (Oracle bone inscriptions were used in the Shang Dynasty. It is said that people ate the history of the Shang Dynasty), for example: someone was sick and had abscesses, and had no money to buy medicine. In desperation, he crushed the picked oracle bones into powder and applied it to the sores. Unexpectedly, the pus on the sores was absorbed by the bone powder. .He applied bone powder to the bleeding wound and the bleeding stopped. Bone powder also has the effect of stopping bleeding. It turns out that the ancient bones have been buried underground for thousands of years and have the function of absorbing moisture.

Gisden's reflexive explanation is that in the autumn of the 25th year of Guangxu in the Qing Dynasty (1899 AD), Beijing official Wang Yirong (1845-1900) fell ill with malaria. Someone was sent to buy Chinese medicine, which is called dragon bone and has some symbols carved on it. After research, it was found that it was oracle bone inscriptions, so Wang Yirong was called the father of oracle bone inscriptions. It wasn't until academia developed that stories from the past came into focus and serious attempts were made to understand the past. From a sociological perspective and way of thinking, people have a deeper understanding of the interaction between actors and social structures, and it also provides a more comprehensive way of thinking about solving social problems.

After continuous practice and selection by humans, people at that time chose tortoise shells as the carrier of writing. The writing on tortoise shells is called a bridge and medium between the past and the present. Therefore, these tortoise shells and character graphics are not only tangible objects, but also records of social life at that time. Important reference: text and graphics as symbols not only have aesthetic value, but also reflect people's ideas, religious beliefs and social life during the Shang Dynasty. It can be said that oracle bone inscriptions are both text and graphics. They have both the function of text and the characteristics of graphics. This unique dual nature makes oracle bones have important research value in the fields of philology and art, and has become a source of learning and research to understand the "memory" of the past.

1. Oracle bone inscriptions have become a cultural symbol of Anyang area, and the discovery of oracle bone inscriptions has brought Anyang a high

popularity and reputation. As the hometown of Oracle Bone Inscriptions, Anyang has attracted a large number of scholars and tourists to visit and study. This not only promotes cultural exchanges and academic cooperation in Anyang, but also brings a huge impetus to the development of local tourism.

2. Oracle bone inscriptions have become a symbol of the cultural identity of Anyang. In modern Chinese society, Anyang is the place where oracle bone inscriptions were discovered. Anyang people are committed to using oracle bone inscriptions as a symbol of the cultural identity of Anyang (the hometown of oracle bone inscriptions) and create a "Chinese Character Capital", which will become The cultural identity of Anyang City.

3. Oracle bone inscriptions have become a symbol of Anyang's cultural identity. In modern Chinese society, with China's stable and economic prosperity, the leadership of the national system and the international division of labor cooperate (supporting groups who love oracle bone inscriptions) to establish a social network from local community groups in Anyang, the social network established by the national leadership, through policy and political activities, through social network connections, and through the international division of labor and cooperation, have pushed Oracle onto the world stage.

As heirs to the value inheritance of oracle bone inscriptions, Anyang people have connected with the efforts of the national leadership and international friends. The Yin Ruins in Anyang, where the oracle bone inscriptions were discovered, was successfully selected as a World Cultural Heritage in 2006, and the oracle bone inscriptions were successfully selected into the Memory of the World Register in 2017. Both are UNESCO cultural heritage sites. The organization's heavyweight honor has brought new vitality to Anyang. In mid-modern society, oracle bone inscriptions are known as the symbol of the new identity of Anyang culture.

The discovery and research of oracle bone inscriptions played an important role in promoting the development of Anyang. It not only improved the visibility and reputation of Anyang but also injected new vitality into the development of local culture, economy, and tourism.

2. Anyang Oracle Inscriptions in the Process of Becoming a National Heritage and the Memory of the World Register.

Cultural relics are the material carriers of human history and culture. Through the study and interpretation of cultural relics, it can establish connections between local and national states and globalization. The past can never be separated from the present. The two parts continue to evaluate each other through new lenses.

In modern Chinese society, today's oracle bone inscriptions in Anyang are not just relics of the past, they have become the cultural heritage of the Chinese nation. Today's oracle bone inscriptions are no longer the previous function of divination and sacrificial records, but are now given another function of becoming the prosperity of the ancestors of Chinese civilization. responsibilities and expectations. In addition, it has also been repositioned as a text. Oracle bone inscriptions were discovered in Anyang and used in the Shang Dynasty. Anyang in the Shang Dynasty was once prosperous. After more than 3,000 years of history, the

current Anyang has passed through the Anyang local level and the nation-state level. Oracle bone inscriptions The site of discovery became a national heritage.

The historical time stage of China's late Qing Dynasty and modern Chinese society, the national process and the construction process of national heritage - the construction process of the modern historical stage of national heritage and the Memory of the World List: 1.1 Before 1949: Western economic and cultural penetration promoted the construction of self-identity; 1.2 1949 In the future: continue to excavate oracle bone inscriptions - the state strongly supports the cultural identification of oracle bone inscriptions; 1.3 1978 to the present: world cultural heritage and Chinese writing museum - a good start for ethnic policies.

In modern Chinese society, political actions at the national leadership level and Henan local level promote the value construction process of national heritage and Memory of the World lists: 1. The new identity of the times (with the efforts of the Chinese government and people, China's "Protection of World Cultural and Natural Heritage" Convention" to prepare for China's application for world cultural heritage in the future) 2. A magnificent turn (the good politics and economy of modern Chinese society have promoted the increase in the number of world cultural heritage applications in China) 3. The support of the country's leadership (relevant leaders, national politics and laws Promulgation of regulations) a. Li Keqiang's support: b. Xi Jinping's yearning: c. Jiang Zemin's concern; 4. Local relevant policies and behavioral support (to prepare for the subsequent successful inclusion of Yin Ruins in the World Cultural Heritage and Memory of the World lists)

After the reform and opening up in 1978, China experienced political stability, economic prosperity, and cultural exchanges. Through the efforts of local and national governments in Anyang, the social network was established, and through the international division of labor and cooperation, the Yin Ruins (the ruins of the capital city of the Shang Dynasty) where the oracle bone inscriptions were discovered was built and protected. , creating an oracle-type museum to display the value and stories of oracle-bone inscriptions is a process of creating new value for local communities, the Chinese nation, and national heritage culture.

The state and local governments work together: the Yin Ruins, where oracle bone inscriptions were discovered, was successfully selected as a World Cultural Heritage and the value construction process of the Yin Ruins site and the Chinese Characters Museum: 1. The twists and turns of the Yin Ruins application process (1) The origin of Anyang Yin Ruins' application for a world cultural heritage; (2) The difficult process of the Yin Ruins applying for a world cultural heritage; (3) The problems encountered when the Yin Ruins applied for a world cultural heritage; (4) The result of the unity of the people was the successful application of the Yin Ruins. 2 The significance of becoming a world cultural heritage: the value of the national process of the successful application of the Yin Ruins as a World Cultural Heritage, the value of the extension of the successful application of the Yin Ruins' cultural heritage value of the successful application of the Yin Ruins.

The state and local governments work together: the world heritage value construction process of Oracle being successfully selected into the Memory of the World Register 1 The process of successfully being included in the Memory of the World Register (1) The "tough battle" process of being successfully selected into the "Memory of the World Register" (2) The successful selection of

Oracle into the "Memory of the World Register" Important representatives. 2 The significance of joining the Memory of the World Register: (1) Oracle was successfully selected into the "Memory of the World Register", which enhanced its world status (2) Oracle was successfully selected into the "Memory of the World Register", promoting cultural research (3) Oracle was successfully selected into the "Memory of the World Register", developed science and technology; (4) Oracle was successfully selected into the "Memory of the World Register" and developed its value.

The Yin Ruins, where the oracle bone inscriptions were discovered (the ruins of the capital of the Shang Dynasty), were successfully selected as a World Cultural Heritage in 2006, and the oracle bone inscriptions were successfully selected into the Memory of the World Register in 2017. Both are two heavyweight cultural projects of the United Nations Educational, Scientific and Cultural Organization, which have led to the development of Anyang. Come honor and vital development. Anyang is a small city. It currently has the Yin Ruins World Cultural Heritage and the Memory of the World List. It is a world-class treasure recognized by UNESCO as a two-weighted world treasure of prosperity. Anyang's efforts as the legal heir, this study has great significance for the academic community of Anyang Oracle Bone Inscriptions. important guiding significance. The designed study can serve as a research model for studying other cultural heritage phenomena in modernization contexts around the world. Importantly, my research can support China's policy utilization of cultural heritage development at local and national levels.

The construction process of oracle bone inscriptions is a national heritage and memory of the world. The oracle bone inscriptions in modern Chinese history, they have gone through the process of discovery, plunder, protection, and utilization, to the political support of the national leadership and the political support of local governments and people in modern Chinese society, which contributed to the discovery of the oracle bone inscriptions at Yinxu (Shang Dynasty). Capital Ruins) was successfully selected as a World Cultural Heritage in 2006, reflecting the world, country and local recognition of its value. It laid the foundation for the subsequent successful selection of Oracle to the Memory of the World Register. In 2017, Oracle was finally included in the Memory of the World Register. The cultural value of oracle bone inscriptions has also brought benefits to the local people, affected local people's lives, and affected local politics, economy, and culture, and has a far-reaching impact. Anyang is the place where Oracle was discovered. As the legal heirs of Oracle, Anyang people naturally protect and utilize the value of Oracle. The cultural value of Oracle is not only limited to Anyang people but also belongs to the nation.

Therefore, the above phenomenon shows that cultural relics are the material carriers produced by human society, which can establish links between local and national states and globalization, and the past can never be separated from the present. The two parts of the article continue to evaluate each other through new perspectives.

3.The Construction of Self-Identity and Utilizing Inherited values from Oracle Bone Inscriptions in the context of nation and MEMORY OF THE WORLD (INTERNATIONAL) REGISTER.

In the past, identities and interests were created. In human society, everyone is created by society to have their own identity. Tell me, who are you? who I am? and how they differ from others in society.

From the perspective of the display, Anyang society uses oracle bone inscriptions to shape its identity. This study shows that political, educational and tourism income in society increased simultaneously. In the process of shaping self-identity, Oracle has brought many benefits to Anyang. It also shows that in modern society, Anyang people strive to inherit the cultural value of oracle bone inscriptions.

Part Two: Anyang Oracle Cultural Identity: In the context of the National and Memory of the World registers, the self-identity construction process of people within the nation-state:

2.1 From the national level, the cultural and political construction of Oracle's self-identity after the reform and opening up: (1) Joining the World Heritage Convention after the reform and opening up to promote the establishment of a national cultural heritage day: This proposal was put forward at the two sessions in 2004 and 2005 and submitted to "Proposal on Proposing the Establishment of Cultural Heritage Day in the Country". Starting in 2017, the "Cultural Heritage Day" on the second Saturday of June every year will be adjusted and established as "Cultural and Natural Heritage Day". Since the State Administration of Cultural Heritage established the home city activity mechanism in 2009, the State Administration of Cultural Heritage has selected a city to host the home city activity on Cultural Heritage Day every year.

The impact and significance of the establishment of National Cultural Heritage Day: In 2023, on June 10, "Cultural and Natural Heritage Day" arrived as scheduled. On June 2, General Secretary Xi Jinping delivered an important speech at the symposium on cultural inheritance and development, emphasizing that "Only by comprehensively and deeply understanding the history of Chinese civilization can we more effectively promote the creative transformation and innovative development of China's excellent traditional culture, and more effectively promote China's The construction of characteristic socialist culture and the construction of modern civilization of the Chinese nation "There are many important elements in China's excellent traditional culture, which jointly shape the outstanding characteristics of Chinese civilization." "Carefully protect the cultural heritage left by our ancestors so that the historical context can be better passed on." General Secretary Xi Jinping has always been concerned about the protection and inheritance of historical and cultural heritage.

2.2 Government protection and inheritance in the construction of Oracle's self-identity (the government attaches great importance to the protection and inheritance of cultural heritage: (1) In 2005, the country established the "Chinese Cultural Heritage Mark" (2) In 2006, the state established the "Chinese Cultural Heritage Mark Management Measures" (3) The far-reaching impact of the country's establishment of Chinese Cultural Heritage Marks and the Management Measures for Chinese Cultural Heritage Marks

Part 3. The role of representative figures of the leadership of the nation-state system: the process of protection and value utilization of insiders' self-identity construction in the world

3.1 Reflection of the protection of political support value: (1) National leadership's attention: On New Year's Eve, President Xi Jinping passed China Central Radio and Television and the Internet issued the 2024 New Year's greetings. Mentioned: The written inheritance of the oracle bones of the "Yin Ruins", the cultural treasures of Sanxingdui, and the continuous cultural context of the National Edition Museum. China has such a long history and its civilization is so broad. This is the foundation of our confidence and the source of strength. (2) Local policies and support: On January 30, 2023, the Anyang Municipal Party Committee and Municipal Government recently issued the "Implementation Opinions on Building a "Chinese Character Capital" as an International Tourism Destination" to clarify Anyang's ideas for building an international tourism destination. , goals, and work priorities.

3.2 Protection and presentation of economic development value (1) Tourism development: for example, the development of Yinxu archaeological cultural tourism town and other tourist attractions; (2) Cultural and creative industry development: Chinese Character Museum Cultural Creation, Anyang Internet Celebrity Ancient Street, Yinxu Cultural Create new products; (3) Development of public facilities: dedicated tourist bus line to Yinxu and Chinese Character Museum, Oracle street lamps, Yinxu cultural tourism town; (4) Service industry development: educational services, cultural services, digital services, and tourism services.

3.3 Protection performance of cultural communication value (1) Educational practice: Anyang Normal University Laboratory: Oracle big data platform "Yin Qi Wenyuan" Oracle Radio Gymnastics, Oracle Primary School (2) Media communication: CCTV's "National Treasure", "Oracle Bone" Entertainment programs such as "Dynasty" and "Discovering Oracle Bone Inscriptions" are all about the Shang Dynasty and Oracle Bone Inscriptions in Anyang, Henan. The promotion of culture has promoted more and more people to pay attention to the Yin Ruins and promoted economic development.

Part 4. The role of the international division of labor: the self-expression of the interaction between insiders and outsiders in the construction of inherited values in the world

4.1 The value of oracle bone inscriptions for internal and external communication (1) Museum of Chinese Characters China (Anyang) International Chinese Character Conference (2) Museum of Chinese Characters 2023 China International Chinese Character Cultural Creative Design Competition (3) Chinese girl writing oracle bone inscriptions "China" in Times Square, New York, USA (4) United Nations holds Oracle Bone Calligraphy Exhibition

4.2. Create an Oracle City Business Card (Create a City with Chinese Characters) The "Implementation Opinions on Building a "City with Chinese Characters" and Building an International Tourism Destination" on January 30, 2013 clarified the ideas, goals, and work priorities of Anyang in building an international tourist destination. In recent years, Anyang City has implemented the construction of iconic cultural tourism projects. Several new cultural and tourism landmarks such as the Municipal Cultural and Sports Center, the continuation project of the Chinese

Character Museum, the Chinese Character Park, and the first phase of the Guangyi Hundred Years Archaeological and Cultural Tourism Town have been renovated and unveiled. Significant progress has also been made in the protection, renovation, and revitalization projects of the Yinxu National Archaeological Site Park, the Yinxu Site Museum, Cao Cao's Gaoling Tomb, and Anyang Ancient City.

During this year's Spring Festival holiday, the city's cultural tourism market is heating up rapidly, ushering in a good start to the new year. It was learned from the Municipal Bureau of Culture, Sports, Sports, and Tourism on February 17 that during the Spring Festival holiday, the city received a total of 4.0353 million tourists, an increase of 195.97% compared with the same period in 2023, and an increase of 249.98% compared with the same period in 2019; the cumulative tourism revenue was 2,286,285,300 yuan. , an increase of 97.6% compared with the same period in 2023, and an increase of 79.46% compared with the same period in 2019. Cultural tourism consumption is becoming more popular, and new landmarks of Chinese culture are shining brighter.

Research shows that the past and present are in an interactive relationship, with national, national, and local leadership shaping Oracle's identity and creating value. The community groups that inherit the value of oracle bone inscriptions are diverse. Oracle bone inscriptions have transformed from Anyang community heritage culture into a globalized and world-wide heritage culture. In the process of shaping the value inheritance, countries and localities have set up corresponding protection laws and regulations, resulting in important Influence. In the Anyang community, oracle bone inscriptions have become a stage for the cultural consumption of past heritage, political and policy support, cultural and educational practice, and museums displaying culture in the present continuous tense.

Oracle Bone Inscriptions are listed in the Memory of the World. Anyang, the place where Oracle Bone Inscriptions were discovered, creates an "archaeological park". This is a relationship between past history and culture and the establishment of current society with certain inheritance values. Modern people use past history and culture to create something that belongs to modern people. The concept of historical and cultural consumption is creating tourist attractions belonging to the region both domestically and internationally. This has become one of the important cultural features of the Anyang area. As the heirs of the inheritance value of the oracle bone inscriptions, Anyang people have acquired the modern progressive tense. income.

The above-mentioned phenomena are all a complex identity-shaping process. It is also a process of revitalization that creates a new identity from the heritage cultural objects of the past.

4. Museum of Oracle Bone Inscriptions: Place of Construction Self-Identity from the Past

In general, museums are also political displays, which means that some of the objects presented in the museum are displayed and some are excluded or have been selected to be placed, and the unselected items are placed in another group. The explanation is that the goals of serving the national leadership and political system of the country are consistent.

Therefore, museums are a field of political display. As places of public culture, museums are often used to display the history, culture and values of a country. Exhibitions in museums are therefore often political in that they reflect the country's political agenda, ideology and power structures. The oracle bone inscription museum includes the Yin Ruins (Yin Ruins Museum) and the Chinese Character Museum. The oracle bone inscriptions use the tortoise shells of ancient creatures to perform divination and sacrifice, or words written on tortoise shells and animal bones. From the records of oracle bone inscriptions, we learn about the slavery society of the Shang Dynasty, the display of politics, economy, and culture. From the late Qing Dynasty to modern Chinese society, the oracle bone inscriptions have experienced the process of discovery, plunder, protection, and utilization. The museum is like a bridge between the past and present.

China's national leadership recognizes the importance of the cultural heritage value of oracle bone inscriptions. The country and Anyang local governments have worked hard to build Anyang into the "Chinese Character Capital". From the past to the present, oracle bone inscriptions are connected with the social background and their functions have also changed. In the past, tortoise shells were used for sacrifices. From the role of proportional records to the inheritance of value in diversified forms in modern society, this series of functional transformations is reflected in museums. The Oracle Museum is a bridge connecting the past and the present. The Yin Ruins in Anyang (the site of the Shang capital city) where the oracle bone inscriptions were discovered have been selected as a World Cultural Heritage. In order to cooperate with the Yin Ruins' application for a world cultural heritage, a Chinese Characters Museum was built. Therefore, the Yin Ruins and the Museum of Chinese Characters interact with the oracle bone inscription culture, including reading, identifying, recording, preserving, and utilizing. It shows that Anyang is a special city with world cultural heritage and memory of the world lists, and the oracle bone inscriptions have become the symbol of the city.

The Yin Ruins in Anyang, where the oracle bone inscriptions were discovered and the ruins of the capital city of the Shang Dynasty, were successfully selected as a World Cultural Heritage in 2006. During the successful application process of the Yin Ruins, a Chinese character museum was built. As the legal heirs of the oracle bone inscriptions, the Anyang people were introduced through the efforts of the Chinese leadership and local government. We have formulated relevant policies and measures to build Anyang into a capital of Chinese characters. Anyang itself is the hometown of oracle bone inscriptions, and the Yin Ruins are the main site for the author's fieldwork to understand the historical background of oracle bone inscriptions in the Shang Dynasty and the sacrificial role of oracle bone inscriptions, as well as the relationship between the history and culture of the Shang Dynasty and the oracle bone inscriptions symbols. The Museum of Chinese Characters is a secondary site for the author's fieldwork. Its main role is the diverse forms of oracle bone inscriptions being used by Anyang people and its profound impact. Therefore, the world cultural heritage Yin Ruins and the Museum of Chinese Characters are the cultural values of the author's self-identity in the article. Utilize two in-depth research cases including:

1. Oracle bone inscriptions and the self-identity of the nation-state: The self-identity of the leadership of the nation-state system and the creation of

the World Cultural Heritage Yin Ruins and the Museum of Chinese Characters: The creation of the World Cultural Heritage Yin Ruins and the Museum of Chinese Characters is supported by representatives of the Chinese national leadership, Li Keqiang. When Xi Jinping visited the Yin Ruins, a world cultural heritage site, he said, I have longed for the Yin Ruins. Jiang Zemin wrote an inscription expressing concern about the opening of the Museum of Chinese Characters.

2. The communication media space structure from self-identification to inheritance and value utilization: the structure of the Yin Ruins, a world cultural heritage, and the structure of the Chinese Characters Museum: the structure of the Yin Ruins, a world cultural heritage: geographical location, main attractions, cultural relics, cultural value, and protection of cultural relics; Structure of the Museum of Chinese Characters: development history, venue characteristics, display content, exhibition hall introduction, and collection of cultural relics.

3. Symbolic interactive presentation of inheritance value utilization: Internally and externally, the inheritance value utilization of the world cultural heritage Yin Ruins and the Chinese Characters Museum: the world cultural heritage Yin Ruins and cultural inheritance: oracle bone inscriptions cultural inheritance, Fuhao cultural inheritance, the value of the Yin Ruins museum, domestic Cultural exchanges, foreign cultural exchanges; the value utilization of the Chinese Characters Museum: academic research value, social education window inheritance.

The Oracle Bone Inscriptions were successfully selected into the Memory of the World Register in 2017. The Yin Ruins, where the Oracle Bone Inscriptions were discovered (the ruins of the Shang Dynasty capital city), were successfully selected as World Cultural Heritage in 2006. Both the UNESCO heavyweight Oracle Bone Inscriptions and the Yin Ruins, the site where the Oracle Bone Inscriptions were discovered (the ruins of the Shang Dynasty capital city), are both there. Anyang, therefore the people of Anyang, as the heirs of the oracle bone inscriptions, inherit and use the oracle bone inscriptions to create value. In the process of inheritance and value utilization, the Yin Ruins and the Chinese Character Museum were built on the ruins of the Shang Dynasty capital, which are two important architectural venues in Anyang City. This undoubtedly enriches the cultural construction of Anyang City and drives the economy and tourism of Anyang.

The construction of oracle bone inscriptions' self-identity to the utilization of inherited cultural value refers to the process of rising from local community heritage culture to the construction of global heritage culture. The social network established by the local government and the leadership of the national system, through the international division of labor, transform the oracle bone inscriptions from local to local. Sexual heritage culture has been pushed onto the stage of global heritage culture, and the products that were born are: the Yin Ruins, a world cultural heritage in the local community of Anyang, and the Chinese Characters Museum, collectively known as the Oracle Museum.

The cultural phenomenon of the city is the oracle bone culture, and the city landmarks are the oracle bone inscriptions museums (Yin Ruins and the Chinese Characters Museum). Therefore, the oracle bone inscriptions museum is not only the two landmarks of Anyang, but also a communication space to display the oracle bone inscriptions culture, showing the past and present life of the oracle bone inscriptions. , it has become an interactive center that systematically presents

consumption history, and has different cultural exchange functions for different interactive groups.

The importance that the Chinese government attaches to oracle bone culture is reflected in the way it is presented in the oracle bone inscription museum, which shows that the nation-state system and local people attach great importance to oracle bone inscription culture and are proud of it. The use of the cultural inheritance of oracle bone inscriptions displayed in the present continuous tense by the Anyang community generates value benefits through political decision-making, economic support, cultural education and other related models. Therefore, the people and the country of Anyang strive to create "Chinese characters" in the present continuous tense. All".

Research Discussion

The research title is "Oracle Bone Inscriptions in Anyang City, China: Construction of Self-Identity and Utilizing Values Inherited from the Past." The researchers also gained an understanding of the phenomenon of "the construction and value utilization of oracle bone inscriptions in Anyang, Henan Province".

Academic Issues: The construction of self-identity and the use of heritage value Key concepts include Anyang place, material culture, and cultural identity in modern society, directly related to local knowledge and local wisdom Local Knowledge and community culture, by Anthony Giddens in The book "Modernity and Self-Identity - Self and Society in Late Modernity" (2016) mentions that the transformation of locality, globality and daily life "in a sense, is one of the social activities caused by modernity" Globalization is the process by which cosmopolitan connections gradually develop, such as those embodied in a nation-state system or an international division of labor. In a general sense, however, the concept of globalization is best understood as an alienation from space and time. expression of fundamental aspects. Specifically, globalization involves the intersection of events' emergence and demise, as well as the interweaving of "distant" social events and social relations with local contexts.

If we want to understand the global spread of modernity, we should First, recognize the alienation of local environment and activities and the evolving relationship with long-term changes." Therefore, with the development of society, the process from self-identity to self-identity construction in Oracle has become a problem of locality and globalization. In modern Chinese society, the political activities of the national leadership are supported by the policies and actions of the local government and the people. With the development of the times, oracle bones have changed from the sacrificial and divination function of the Shang Dynasty to the globalized oracle bone inscriptions and the diverse culture of modern people. A cultural value pursued and utilized has also become a cultural symbol. Anthropologist Leslie White pointed out decades ago that culture includes a general, abstract symbol and signal system. A simple signal conveys a specific meaning through visual or auditory stimulation. A traffic light signal conveys two meanings: stop or go. Therefore, in the construction of the self-identity of the oracle bone inscriptions, Anyang and Henan became an abstract name, and the phenomenon of "cultural area" was formed in the construction of the self-identity of the oracle bone inscriptions.

"Cultural Zone" The American Robert F. Murphy's "Cultural and Social Anthropology" gradually reveals the world's "Cultural Zone" in Chapter 9. Foreign cultural items have been interpreted and synthesized into new cultural characteristics, which makes society change from its While absorbing the culture from its neighbors, it maintains its own characteristics and the consistency of its own culture. In a cultural area, although the various constituent societies are not quite the same, they share some outstanding universal characteristics. The analysis of cultural districts shows that in addition to cultural penetration, there are many other reasons for the formation of cultural districts. The process of cultural penetration is not much different from the process of independent invention. The mutual adjustment process of penetration and evolution can be seen from anthropological materials and data. Cultural areas are closely linked to dominant ways of existence. Cultural penetration is a regular phenomenon. More efficient technologies replace less efficient ones, leading to a social trend toward efficiently exploiting the environment by harnessing more energy.

Therefore, "the abstract Oracle Culture District Anyang, or the community, must have the national leadership, local people's politics and policies and political actions to support and unite to assist in the development of Oracle culture and promote the inheritance and development of Oracle values." Therefore, in Robert F. Could it be that Chapter 7 Order and Rights in "Cultural and Social Anthropology" about "prestige and power, leadership, and the state" explains very well "How do people's different desires, goals, and motivations become requirements for public security and order? "How do people work? How do seemingly independent individuals restrict part of their initiative to act on the instructions of others?" Prestige and power: Hierarchy arises in the process of social evolution due to a series of cultural factors. Social hierarchy takes advantage of people's pursuit of prestige and respect, making it a means of social stimulation and reward for individuals.

Leadership: Social stratification, whether class or caste, is accompanied by the emergence of the country. The role of leadership is to participate in and formulate organizational goals and guide their achievement.

State: Most writings on the state use central government as a defining criterion and consider it to be an institution recognized by the people as having the legal right to rule repressively. The concept of regime "legitimacy" is also prominent in anthropological writings. Legitimacy refers to a set of values and beliefs that give a regime the right to rule. People tend to view laws as just because they are made by state institutions who are believed to have the right to rule. Beneath this voluntary obedience, there is also a consciousness. Although this idea does not often appear in our minds, it is a theme of social life and secretly affects our social behavior.

Therefore, from self-identity to self-identity construction and then to the utilization of heritage value, oracle bone inscriptions require the support of political and policy activities of national and local community relations. Therefore, in modern Chinese society, the development of oracle bone inscriptions requires national and local political writing and people's unity to promote Its value utilization, this kind of political and social behavior and activities, is the embodiment of handling the relationship between "prestige and power, leadership and country". Culture needs to be inherited and society needs to develop. Anyang people use oracle bone inscriptions to build their own identity, build the prosperity of Anyang, the hometown of oracle

bone inscriptions, build the "Chinese character capital" of oracle bone inscriptions, and make good use of oracle bone inscriptions.

It helps researchers study the phenomenon of "China Anyang Oracle Bone Inscriptions" and see new academic discoveries in the research text and academic issues in related concepts as follows:

1. In modern Chinese society, the relationship between China's Anyang oracle bones and locality and globalization.

In the context of modernity, what occurs between self-identity and globalization is directly linked to the establishment of extremely broad social relations, as are the ties that connect local and national leadership, so that "Self" and "society" are interconnected in a global context for the first time in human history. "Self-identity" is resurrected and used in a new set of relationships. From the beginning, "self-identity" has been used to express "Who are we?". "How are we different from other groups?" This is a self-identity created to maintain local and global identities.

But in the context of China's modern cultural heritage development policy. In various ways it has impacted interactions with people within and outside the community, both local and global, and it has pushed the Chinese city of Anyang to showcase the oracle's self-identity, specifically beyond the self-identity associated with the oracle itself. In the context of Chinese modernity, oracle bone inscriptions express self-identity and self-development to others in two ways: 1) Anyang society where the oracle bone inscriptions were discovered presents self-identity to the external society, and 2) the diversity of cultural inheritance or value utilization is Through the intermediary, the self-identity of Anyang Oracle was presented to the outside world, which led to the "Oracle Culture" of Anyang Oracle being pushed onto the world stage, that is, the relationship between the local origin of Oracle's self-identity and globalization, and subsequently the local phenomenon of utilizing the value of Oracle.

2. Modernity, globalization, oracle bones, and self-identity, nation-state system support

In the context of modern Chinese society related to globalization, economy and culture are also subject to politics. Politics and economics, politics and culture are inseparable topics in modern society. The opening chapter of Small Places, Big Issues states that politics is connected with power, whether it is the power that people exert on each other, or the way society controls power by imposing institutional constraints on people's behavior - constraints ranging from property taxes to torture. As with genocide, however, politics is also about the prevention of lawlessness and risk, that is, about law and order, the implementation of human rights, conflict resolution, and social integration. The national ethnic system's relationship network and support for policy actions are particularly important.

In modern Chinese society, local governments have established social relations networks to connect national and ethnic leaders to exercise certain behaviors or powers, support the development of oracle bones, and promote the economic and cultural development of the region. In this article, the politics and power of the national system are positive and positive. The support of oracle bones by

representatives of the leaders of the nation-state system is actually a process from the construction of oracle bone inscriptions' identity to the utilization of their value. It is also a reflection of politics and economy, politics and culture, and supports the political and policy activities related to the promotion of oracle bone inscriptions' genetic value utilization: 1. The first is the behavior and practice of representatives of the national leadership, and the second is the promulgation of relevant policies, laws and regulations by the state. Political activities and related policies have pushed Oracle onto the world stage, allowing globalization to understand Oracle and Anyang, the place where Oracle was discovered.

3.Modernity, inheritance and value utilization of oracle bone inscriptions

The process of constructing the self-identity of Oracle requires the blessing of value utilization. Inheritance and value utilization are two concepts that support each other. Both concepts explore how modern people carry out inheritance and value utilization in the context of modern Chinese society. The paper just mentioned that cultural inheritance has political support from the state, people and government. In fact, it is a diversified way of inheritance and a diversified way of value utilization. Therefore, inheritance can be defined as a medium. How to carry out inheritance and value utilization?

The interpretation of cultural inheritance, one of the important social roles of religion, is based on the analysis of social structure of economy, politics, and culture (excerpted from Cihai). In the cultural inheritance of oracle bone inscriptions, in terms of politics, national leaders, people and governments are very supportive. This is an effective medium for the value utilization of oracle bone inscriptions in building their own identity. Therefore, the national government, local governments and people, through policies and political activities, united and assisted to promote Oracle and Anyang, the place where Oracle was discovered, to the world stage. Yinxu, the site where Oracle was discovered in Anyang, was successfully selected into the World Cultural Heritage Yinxu, Oracle was successfully selected into the Memory of the World, and Oracle became The research texts known about globalization are reflected in both economic and cultural aspects.

The protective expression of the cultural communication value of oracle bone inscriptions; educational time and media communication. The protection of economic development value is presented: tourism development, cultural and creative industry development, public facilities development, and service industry development. Therefore, in modern Chinese society, the inheritance of cultural values requires diversified inheritance models and value models to promote the continuation of its culture. This study can thus serve as a research model for studying other cultural heritage phenomena in the context of modernization around the world. Importantly, my research can support policy utilization of cultural heritage development in China at local and national levels.

4.The gaze of tourists and the production of space

The utilization of the value of oracle bone inscriptions has promoted Anyang to become the hometown of oracle bone inscriptions, attracting the attention of different community groups, focusing on the joy of spiritual life, because these cultures or items and services may bring them a pleasant experience that is completely

different from their daily life, and this At least part of this experience is seeing or observing a disparate set of unusual sights and rewards.

The gaze of tourists and the very complex relationship with tourism-related industries that develop to satisfy this gaze, social collaboration among providers of tourism services, the nature of work in tourism-related services, in tourism cultural activities and service industries The conflict that exists between, nostalgia and history in tourism. Oracle presents its self-identity through inheritance and value utilization, and through the act of "expressing" the phenomenon as a medium, it uses the diverse values created by Oracle in the communication media, and has a space production model to become a space that supports cultural tourism and "tourist attractions". Making the speaking cultural area an "expressive space" is a stage of negotiation of self-identity.

On the other hand, from the perspective of tourists and the spatial dimension of space reconstruction, Anyang's long-standing old cotton mill has been transformed into the Yin Ruins Archaeological and Cultural Tourism Town Scenic Spot. It is a tourist service scenic spot extended from the Yin Ruins, a world cultural heritage, an Anyang bus tourist line, and Anyang local and national The political facilities in the scenic area are perfect to meet the needs of tourists. From the perspective of tourists and the value utilization of Anyang Oracle, spreading and maintaining Oracle culture has transformed an almost abandoned factory building into a community to meet the needs of tourists, which is an important case of space reuse. The theory of space production refers to the process in which the political and economic factors and forces of space production reshape space, thereby making space its medium and product. A trinary theoretical framework of the spatial production process is constructed: "spatial practice, spatial representation, and representational space.

5.Oracle Culture: The Coexistence of Self-Identity and Modernity

This study shows that under the influence of globalization and modernity, cultural identity is not a static, static construct, but it is flexible and ready to adapt to diversity, especially with the political, economic and cultural development of modern Chinese society, the Internet and The emergence of social media has made it easier for individuals and groups to experience different cultural values through the use of communication forms, giving more people in the global scope the opportunity to redefine the original new identity of Oracle culture, influencing more community groups, and utilizing the value of Oracle The diversity of forms is constantly updated.

In modern Chinese society, oracle bone inscriptions are used for self-identity and heritage value utilization. Oracle has become a shared culture around the world and will expand to a wider area. It changes the form of cultural value utilization of a community and opens up new diversified forms of value utilization. Human society in the context of globalization and modern society. They are spiritual and cultural and have become a cultural product of high value. It has the value of modernity, utilizes diverse forms, and globalizes world cultural statu.

6. Modernity, the embodiment of the construction value of "cultural communication media successor" and "cultural communication media space reconstruction"

"The dialectical relationship between locality and globality", oracle bone inscriptions are the cultural heritage of local communities. Under the influence of modernity, local societies have to establish social relations networks, which are valued by the leadership of the nation-state system. People who cooperate with the international division of labor have a strong interest in the oracle bone inscription heritage. Cultural emphasis and globalized social network cooperation have pushed Oracle onto the globalized world stage. In the process of cultural heritage construction, the Oracle Bone Museum is a product of the construction: the Yin Ruins, a world cultural heritage, and the Museum of Chinese Characters.

In the process of cultural heritage dissemination, the local cultural inheritors of Anyang can also be called "cultural communication media inheritors". In the process of cultural dissemination, the cultural recipients must have a place to interact with culture. This place can be a "cultural communication media space". Cultural communication space is a space left over from the past. In modern society, it has been given a new cultural communication function. It can be called a space communication venue for "reconstruction of cultural communication media space".

In the modern context of locality and globalization, Anyang people, as "heirs of cultural communication media", use the Oracle Museum as a "cultural communication media space" to exert their local wisdom and shoulder the mission of spreading cultural values in the present continuous tense.

7. Modernity, The Politics of Display (Museums, science, culture)

In modern Chinese society, "Museums and Politics", the role of museum exhibitions is to show the public the political nature, use and consequences of science and technology, and to show that exhibitions and science are fruitful arenas for studying cultural production and knowledge issues more broadly. In this article, the oracle bone museum refers to the Yinxu (1. The place where oracle bones were discovered. 2. The ruins of the capital of the Shang Dynasty) Museum and the Chinese Character Museum. The rise of oracle bones from local culture to global culture is the result of the joint efforts of local and national social relations. Representatives of the leadership of the nation-state system also attach great importance to it, and political behavior has visited Anyang many times, focusing on the local value of oracle bones and the promotion of global oracle bone culture.

Therefore, political power has promoted the rise from local culture (community culture) to global culture. As Sharon MacDonald mentioned in the book, museums and exhibition halls are places where political power can "operate... in order to appear different from the real world", and museums are part of society, culture and politics.

Therefore, the value utilization of the oracle bone cultural heritage in Anyang, China, is an important manifestation of the dialectical relationship between Anyang's localism and globalism, and a manifestation of the process of modernity and the rise of local culture to global culture. It is inseparable from the joint efforts of the social relations of the nation-state system or the international division of labor. It can

be said that museums, as important spaces for cultural exchange and value utilization, have promoted the development of culture.

Therefore, museum exhibitions are also institutions that define scientific knowledge for the public and use science and technology to tell cultural authoritative stories about race, ethnicity, progress and modernity.

Suggestions

1. Suggestion to Academic Circle

Regarding the study of oracle bone inscriptions, the academic community should consider cross-cultural comparisons, deeply explore the interaction between self-identity construction and cultural value utilization, emphasize community participation and sustainability, and study the relationship between self-identity construction and heritage value in the context of oracle bone inscriptions and modern Chinese society. Utilizing social relations, focusing on the challenges of social network and cultural heritage value utilization, and how to integrate oracle culture training into the education system to ensure the value inheritance and value utilization of oracle culture.

2. Suggestions on the inheritance and value utilization of Oracle Bone Inscriptions in Anyang, China

Cultural persistence and inheritance: In the face of more than 3,000 years of Shang Dynasty oracle bones, in modern Chinese society, we must adhere to cultural confidence and promote the creative transformation and innovative development of China's excellent traditional culture. Cultivate the younger generation to have an in-depth understanding of the history and role of the Shang Dynasty in oracle bones, and actively participate in learning and inheritance to ensure that this ancient text will not disappear.

Combining innovation with tradition: Encourage the combination of ancient oracle bones and modern design to meet the aesthetic needs of modern consumers.

Policy and political activity support: The national leadership and local government people formulate relevant policies and laws and regulations to protect and promote oracle bones, so that the economic market and cultural market can be more standardized, rational, legal, and orderly to carry out diversified forms of value utilization.

Education and training: Enhance cultural presentations in local communities through workshops, seminars and training courses. Strengthen language learning and use of online platforms, and proactively showcase the unique ancient Chinese writing culture to the outside world.

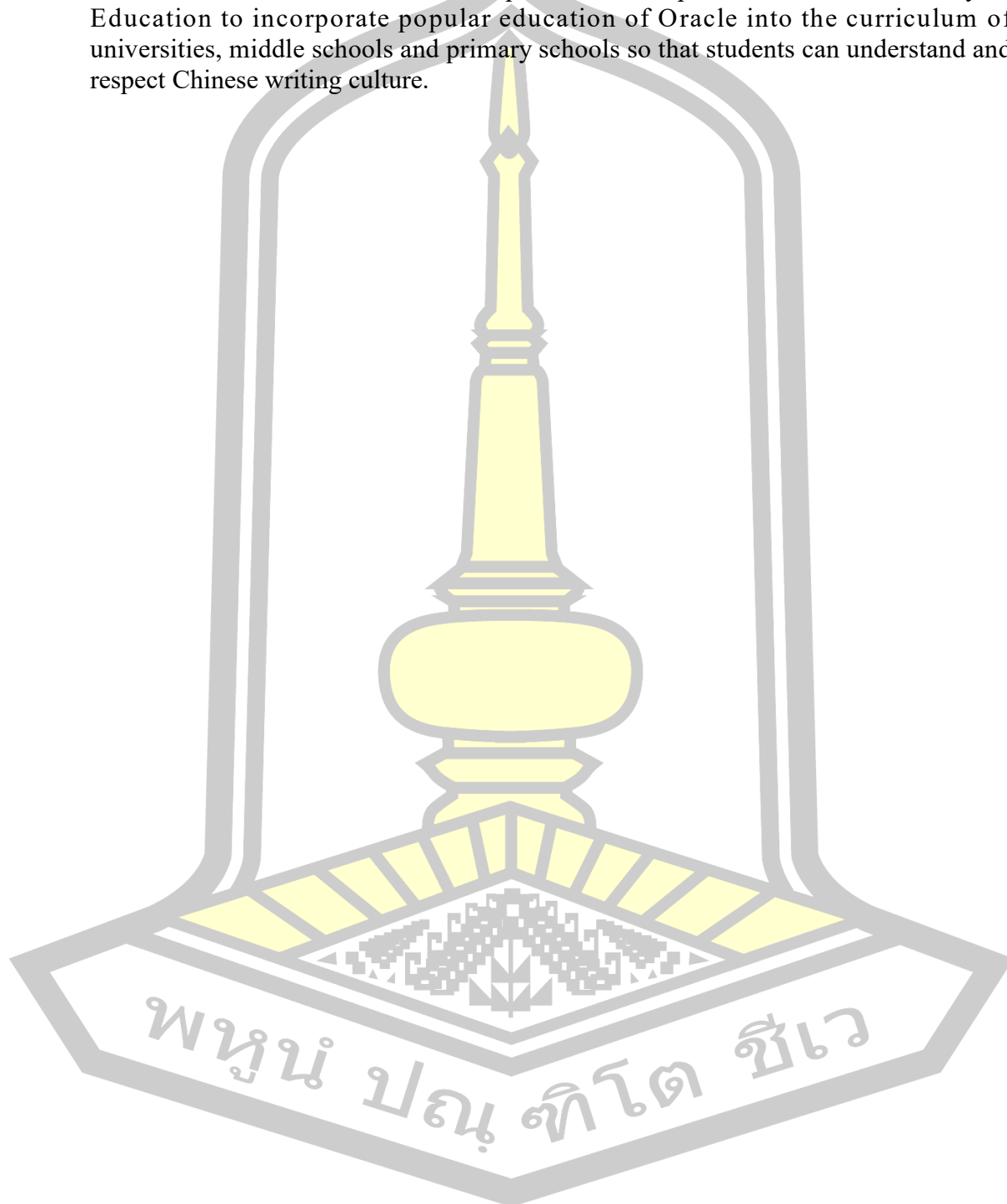
3. Recommendations to the Government of China and Anyang, Henan

3.1. Cultural Protection: Develop and implement policies designed to protect China's Anyang oracle bones and ensure that they are not diluted by the commercialization process.

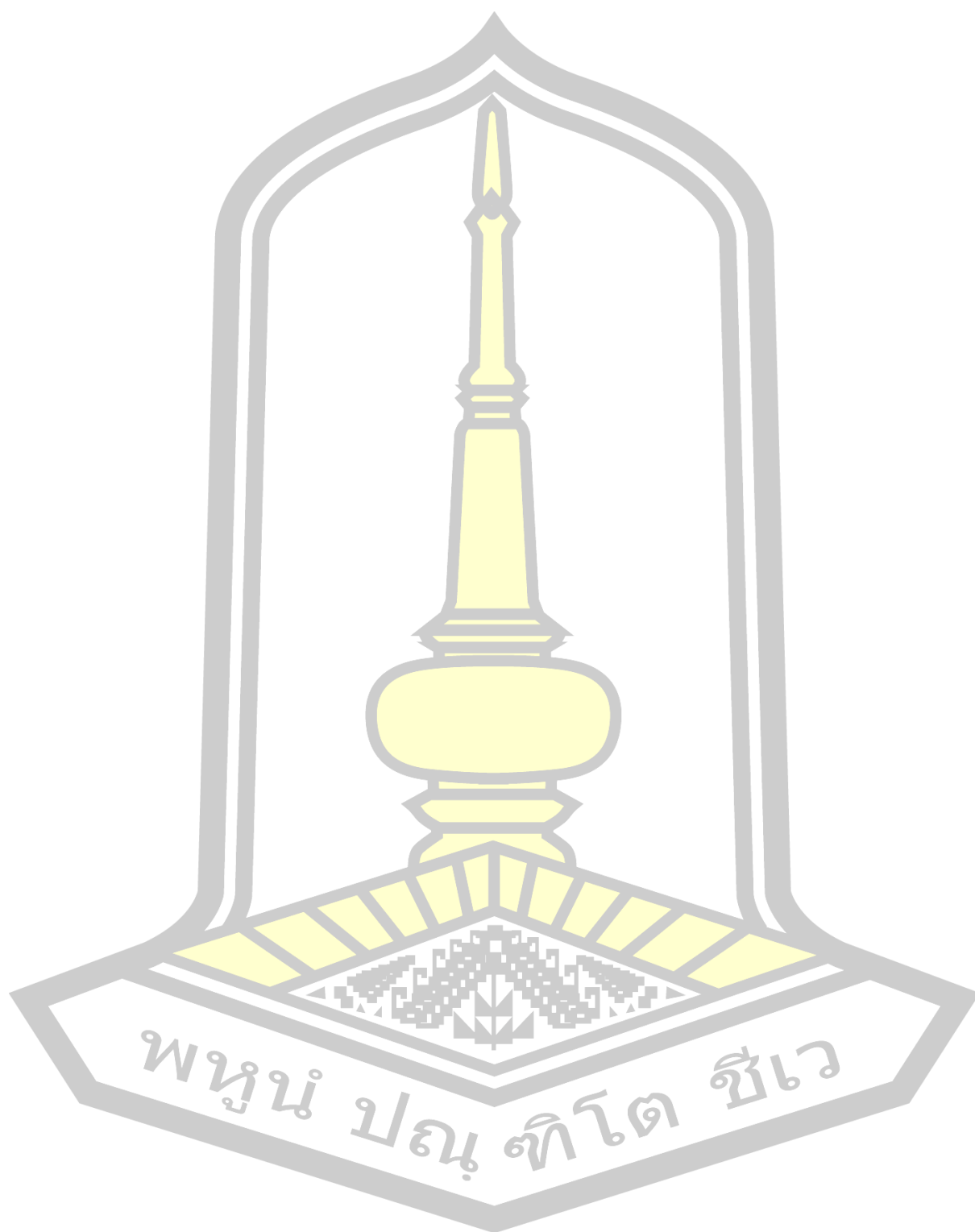
3.2. Financial support: Provide financial support for local Oracle promotion in various ways, and support related research, education and training projects.

3.3 Market promotion: Use national and local tourism and cultural promotion agencies to establish Anyang's ID name as the "Chinese Capital" to attract more domestic and foreign tourists and consumers.

3.4. Educational cooperation: Cooperate with the Ministry of Education to incorporate popular education of Oracle into the curriculum of universities, middle schools and primary schools so that students can understand and respect Chinese writing culture.



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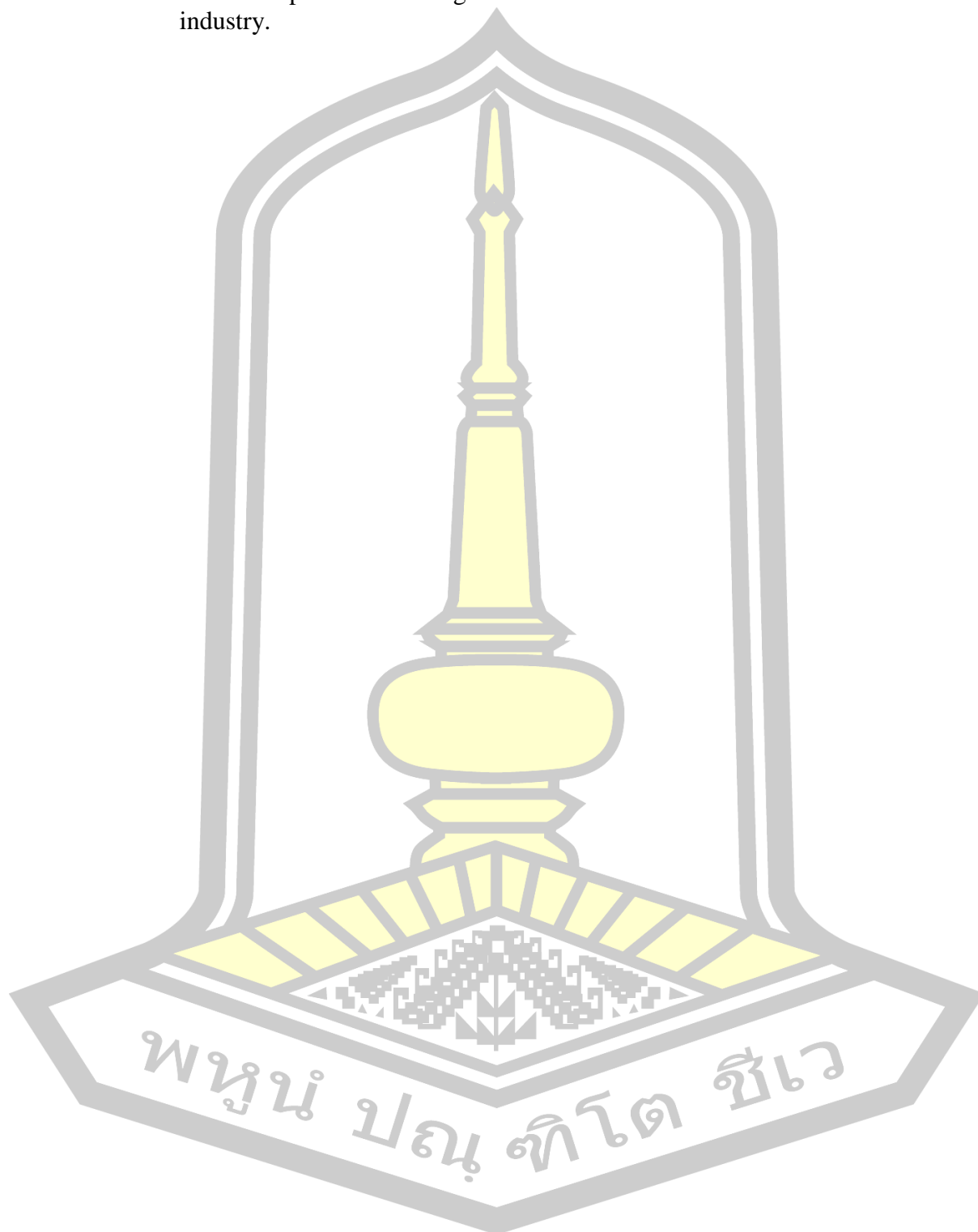
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