

# Cultural Preservation in Transition: Strategies for Sustaining the Chahar Heritage amid Modernisation

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**Abstract:** *Chahar culture, an essential component of Inner Mongolia's steppe heritage, is undergoing significant transformation due to modernization and globalization. This study investigates the drivers of cultural change impacting the Chahar Mongols and identifies challenges related to cultural loss, diminished identity and media misrepresentation. By employing qualitative methods, including focus group discussions and textual analysis, the research uncovers strategies to preserve and revitalise Chahar culture. Key findings highlight the importance of reconstructing traditional values, fostering cultural identity and leveraging innovation to sustain cultural sustainability and offer practical solutions for safeguarding minority cultures in an evolving global context.*

**Keywords:** cultural change, Chahar culture, cultural heritage, cultural protection

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## 1. Introduction

The Chahar Mongols, an integral part of the Mongolian ethnic community, have historically shaped the cultural identity of the inner Mongolia region. As a distinctive branch of Mongolian culture, Chahar culture reflects unique linguistic, artistic and social characteristics. As one of the Mongolian tribes living primarily in the Inner Mongolia Autonomous Region of China, the Chahar tribe is an extremely special tribe among the many tribes of the Mongols, and since ancient times it has been a tribe that has demonstrated toughness and has a heroic reputation and tradition of bravery, valour, and resilience (Ou & Pan, 2014). Chahar culture is a kind of regional culture created by the Chahar tribes in the steppe area over generations and adapted to the steppe ecological environment, and this culture includes the Chahar Mongolian way of production, way of life, and the culture that goes with it (Yan et al., 2024).

This culture includes the production mode, life style and the corresponding customs, ways of thinking, values, religious beliefs, literature and art of the Chahar Mongols, etc. In the process of its formation and inheritance, it has had extensive contact and exchanges with the Manchus, Tibetans, Han Chinese and other ethnic groups, absorbing the cultural factors and cultural elements of these ethnic groups, and has gradually formed into the distinctive Chahar culture (Zhou, 2014). Chahar culture is a kind of regional culture adapted to the grassland ecological environment produced by the Chahar tribes living in the grassland area for generations, and it is an important part of the culture of the grassland in Inner Mongolia, China. This culture

includes the production methods and lifestyles of the Chahar Mongols, as well as their customs, ways of thinking, values, religious beliefs, literature and art, etc., and the Chahar Mongols have a rich cultural heritage that covers all aspects of daily life, customs, traditions, art and beliefs. Modernization, technological advancements and globalization threaten its survival, presenting challenges such as cultural loss and diminished identity.



Figure 1: Map of Chahar region

## 2. Cultural Change and Ecological Anthropology

The pluralistic development of a country's culture is inevitably accompanied by the formation and transmission of different cultures. Since the 21st century, the Chinese government has attached great importance to the role of culture, and in the report of General Secretary Xi Jinping at the 20th Congress of the Communist Party of China (CPC), he said, "The rejuvenation of a nation requires strong material power as well as strong spiritual power. Cultural self-confidence is precisely the powerful spiritual impetus that unites and leads a country and a nation to move forward victoriously" (Xi, 2022).

Chinese outstanding culture is precisely the cultural community that brings together the glorious national cultural essence of 56 ethnic groups, and constantly adapts to new times, new environments, new opportunities, and new challenges in the process of inheritance and development. In the process of inheritance and development, it has constantly adapted to the new era, new environment, new opportunities and new challenges, and has prospered together as a cultural community. Chahar culture, as a branch of Mongolian culture and a unique minority culture, is still alive in modern society. However, with the advancement of globalization and changes in modern lifestyles, the inheritance and development of the Chahar culture is faced with the dilemma of little cultural dissemination and loss of culture. According to the existing literature, there is no research on the cultural change of Chahar culture by experts

and scholars so far. Therefore, the purpose of this study is to find out how to change the predicament of Chahar culture inheritance and development, so that the Chahar culture can still have a strong vitality in the present and the future.

The main factors in the presence of Chahar culture in cultural change "There are no peoples or cultures that do not change, and cultural change is the theme of all cultures. Gradual and slow changes may go unnoticed by people in the society of the time, yet human society is in a state of continuous change, so cultural change is eternal (Araten, 2006). The study of a culture is bound to place it in the context of historical time, environmental changes in social life, and the development of the times. And time, space, territory, material basis, and changes in the structure of ethnic group personnel are precisely the realities faced by a certain cultural change. Exploring the elements of change in the inheritance and development of a culture is the basis for solving the dilemma of cultural inheritance and development, so it is especially important to analyse the elements of cultural change in the study of the inheritance and protection of Chahar culture. As an ethnic minority culture, Chahar culture, in the long process of development, has elements of cultural change.

The environment is an important driving force for the occurrence of cultural change, and the living environment of any people is not a purely objective natural space, but a complex organic combination of material and social aspects. After a nation or a group undergoes a change, the natural ecosystem of its living environment is left with traces of the elimination, processing and organization of this nation or group under its cultural belonging, making it its unique living space. Historically, the geographical area in which the Chahar Mongols were located was not fixed, mainly because the nomadic life of the Mongols required migration by water and grass according to the natural climatic conditions; at the same time, it was affected by the wars and policy reasons of the time, which often led to large-scale mobility, and therefore the exact geographical location and nomadic boundaries of the Chahar division were difficult to ascertain historically.

Since China's modern times, the Chahar region has become a geographical concept, the Republic of China three years (1914), the Republic of China government has established Suiyuan, Jehol, Chahar three special districts, and now said the Chahar region of the difference is greater, covering part of the territory of Hebei, Shanxi. After the founding of the People's Republic of China, in 1958, the original four banners of the right wing of Chahar was assigned to the Ulanqab League, that is, now the city of Ulanqab Chahar before, in, after the three banners, the four banners of the left wing of the Chahar and the herd of banners was assigned to the Xilin Gol League, that is, inlaid yellow banners, is set inlaid white banners, zhenlan banners, taiwansi banners. (Wudenglin. 2004)It can be seen that no matter how the regional division of the Chahar region changes, the main settlement of the Chahar Mongols is the Inner Mongolian Plateau. The Inner Mongolian Plateau is an important pastureland in China, with the grassland area accounting for about 80% of the plateau's area, which is part of the Eurasian temperate grassland area. Therefore, the cultural characteristics of the Chahar are inevitably characterised by the main features of a nomadic steppe culture.

### **3. Environment Influences on Chahar Culture**

After 1978, along with the reform and opening up, China began to implement large-scale urbanisation. The barriers between urban and rural areas were gradually loosened and broken down, and many gachas on the steppe were also included in the scope of urban construction. The living environment of the Chahar Mongolian herders has undergone important changes,

and their way of life has changed significantly accordingly. They have gradually shifted from traditional nomadic life to sedentary life, which has led to changes in their daily life, eating habits, and socializing styles. The traditional yurts that lived with the grass migration have become modern brick houses with reinforced concrete; the tradition of eating beef, mutton and dairy products as the main diet, along with the supply of vegetables and foodstuffs, has also changed their dietary habits accordingly; once upon a time, the main foodstuffs, such as milk tea, hand-picked meat and milk food, which needed to be made by Chahar Mongolian herders themselves, can be purchased at the shopping malls, and the foodstuffs they can accept are becoming more and more popular, and the dietary structure has also been changed. More and more, the diet structure has also changed; once upon a time the Chahar Mongols lived by the grass, the herdsmen on the vast grassland mostly live alone, a gacha herdsmen scattered in a radius of thousands of kilometers, and now the Chahar Mongols live with Han Chinese and other ethnic minorities in the towns and cities, even if they still live by the grass, the different herdsmen's families due to the convenience of transport can also strengthen each other to and from each other.

From an ecological anthropological perspective, there is a dynamic equilibrium between culture and the environment. Human existence has always been closely related to and influenced by neighbouring lands, climates, plants and animal populations, and environmental factors have in turn acted upon man (Haeckel, 1866). Ecological anthropology attempts to explore the ways in which human groups adapt to shape the environment in which they live and, in the process, develop corresponding customs and habits, as well as social, economic, and political life (Xu, 2010). According to the above viewpoints, for the Chahar Mongols, who mainly live a nomadic life, the settlement of towns is not only a change in the mode of residence, but also a manifestation of the fusion of nomadic culture with farming culture and modern culture. Their moving out from the original ecological environment and settling into the urban society led to a certain change in the foundation of traditional culture accordingly. The existing urbanized living environment has accelerated the exchanges between the Chahar Mongols and the Han Chinese and other ethnic minorities, so the Chahar culture has begun to merge with the Han Chinese culture, which has a large population, and acceptance and reception have become inevitable in its development. Thus, in the course of their long-term interaction with the Han and other ethnic minorities, the Chahar Mongols, influenced by their living environment and way of life, inevitably developed a tendency to integrate with the cultures of other ethnic minorities and to homogenise with the Han culture.

The driving force of cultural change in Chahar lies in the living environment and its needs, in which economic needs are one of the most decisive elements, and people's economic needs and political influences have become an important driving factor in the development of cultural inheritance. In the development of Chahar culture, the phenomenon of cultural change brought about by political and economic factors is also particularly significant. The social and economic systems, ethnic policies, and regional development plans formulated by the Chinese government, as well as by the government of the Inner Mongolia Autonomous Region and the Ulanqab municipal government, where it is located, at different times, have had a direct impact on the changes in the Chahar culture.

#### **4. Economic Untegration and Cultural Shift**

In the early days, the Chahar Mongols lived on a nomadic economy, which had a certain degree of vulnerability, instability and structural homogeneity, and because of its strong dependence on the natural ecological environment, it was subject to a high degree of influence and

uncertainty from the natural environment. With this sense of survival, the Chahar Mongols have a strong sense of "reverence for nature and respect for life" (Zhou, 2014) cultural connotation can be understood. However, along with the continuous development of the society, the traditional nomadic economic structure of the Chahar Mongols is not able to meet the needs of the Chahar Mongols. Because of the unitary nature of this economic structure, people gradually realised the inconvenience and disadvantage of the traditional nomadic economy, which forced the Chahar Mongols to seek new ideas for survival. Against this background of survival needs, the Chahar Mongols have begun to develop forms of livelihood that are purely animal husbandry, semi-agricultural and semi-pastoralism, and pure farming, with semi-agricultural and semi-pastoralism being the most prevalent, with the aim of supplementing the nomadic animal husbandry economy with the farming economy, and the changes that have ensued have taken place silently.

Along with the development of China's economy and the regional economy of the Inner Mongolia Autonomous Region, the Chahar Mongols have not only been affected by the broader economic environment, but the main source of their family's economy has also changed. Traditional animal husbandry is no longer the main source of the Chahar Mongolian economy; in other words, the number of Chahar Mongolian herders engaged in traditional animal husbandry is decreasing day by day. This is even more evident in the 21st century, as livestock farming has become mechanised and entrepreneurial, and many Han Chinese and other ethnic minorities have begun to engage in this type of work, which has brought competition to the Tsakhar Mongols and is gradually dismantling their basic form of subsistence economy.

In this process, the Chahar Mongols have been integrating into various economic and social spheres, acquiring social identities and economic resources in different areas. In this context, the Chahar culture has become more integrated and accepted with other minority cultures and Han culture, and some traditional cultural elements have inevitably faded away, which means that changes in economic patterns have a direct impact on cultural changes, so it is not difficult to understand the changes that have taken place in the Chahar culture in the course of its development.

## **5. Identity and Representation Challenges**

At the same time, the political system has also been an important factor in the changes in Chahar culture. Since the founding of New China, in order to strengthen national unity and consolidate the unity of the country, the Chinese government has implemented a series of policies of ethnic equality and national unity to protect the culture of ethnic minorities, which has provided a strong political guarantee for the protection and inheritance of the Chahar culture. However, in the 1960s, China experienced the catastrophe of the Cultural Revolution, and the slogan of "Breaking the Four Olds" was put forward, which called for the breaking up of old ideas, old culture, old customs and old habits. This made it impossible to carry out many traditional ethnic cultural activities, and many scholars of ethnology and religious figures were tortured in the struggle, while many precious cultural relics were destroyed. As a result of the above, many traditional cultures have disappeared and cultural faults have appeared, and the Chahar culture is one of them. For example, the "shamanism" practised by the Chahar Mongols could not be mentioned for a long period of time, and the activities of sorcery, divination, and other deifying activities could not be seen, and in the long run, the related beliefs and customs were diluted and even died out. Even the phenomenon of extinction.

Since the beginning of this century, the Chinese Government has pursued a policy of "vigorously promoting and passing on the excellent traditional Chinese culture". Under this policy, the cultures of all ethnic groups have flourished, and some dying minority cultures have been revitalized, and the Chahar culture is no exception. For example, in the Chahar Mongolian settlements, the traditional Chahar cultural rituals and activities such as the fire ceremony and the Grassland Naadam Assembly have been re-emphasized by the Chahar Mongols. This shows that the political system has a profound impact on the development of cultural heritage.

Times, own factors:

For the Chahar Mongols, the impact of cultural change has been multifaceted. From the material level, the creation of modern living tools, the use of bicycles, motorbikes, cars and other modern means of transport has fundamentally changed the traditional way of travelling of the Chahar Mongols; influenced by modern culture, the Chahar Mongols' dresses incorporate more modern elements, with simplicity and aesthetics as the main features, and the Han Chinese and other ethnic minorities who live in the Ulaanchab region also choose the improved Chahar Mongol dresses as their daily clothes. There are many other manifestations of the Chahar Mongolian dress, and the existence of these factors is closely related to the development of the times itself.

In addition, Chahar Mongols have "inclusive" national cultural characteristics has little rejection of foreign culture and greater acceptance of foreign culture, which is an important factor in the process of change of Chahar culture (Ou, 2019). When faced with the invasion of foreign culture, the Chahar Mongols are not eager to reject it, but understand and accept it, and finally integrate with each other. In this process, barriers to communication and interaction, cultural and psychological barriers are eliminated, and a friendly and accepting attitude towards other ethnic groups is adopted, so that interaction and identification with other groups can be achieved smoothly. The Chahar Mongols have always formed comprehensive social contacts and interactions with other groups in the same region, and are in the midst of a multifaceted and integrated social and cultural pattern, forming a close connection with the social environment and changing accordingly with the changes in the general social environment. This is the most direct reason why the Chahar culture has a multicultural form in its inheritance and development.

## **6. The main problems of Chahar culture in cultural change**

The first problem facing the Chahar culture in the process of change is the problem of cultural loss. The protection of minority cultures has always been paid attention to by the Chinese government (Yan et al., 2024). Cultural community is an important aspect of the realization of the Chinese national community, and the protection and inheritance of the cultures of various nationalities is a necessary precondition for the realization of cultural integration and cultural export, and an important form of expression of the national cultural self-confidence. In the context of forging a strong sense of Chinese national community, promoting the protection and inheritance of national cultures is conducive to raising the cultural confidence of the whole nation and enhancing the country's cultural soft power, and is necessary for telling a good Chinese story and creating a cultural atmosphere of a great nation." (Jin & Zhang, 2022).

It is not difficult to see that the inheritance and dissemination of excellent national culture can show the world China's history, culture, values and development achievements, help the world better understand and respect Chinese culture, and enhance the international influence of Chinese culture. At the same time, it can also give people a deeper understanding of the rich

and colourful history and culture of the various nationalities in their own country, arouse the Chinese people's sense of identity and pride in their own culture, and enhance their cultural self-confidence.

Like many ethnic minority cultures, the Chahar culture faces the challenge of preserving its traditions and customs in the face of the current state of the age of modernisation and globalisation. "Disturbed by some historical problems, the development of the Chahar Mongolian traditional music asl once came to a halt and even faced the danger of being lost." (Zhou Liqing. 2018)The younger generation of Chahar Mongols tends to be more exposed to the mainstream culture, which can lead to the gradual influence of Chahar cultural practices.

The second problem facing Chahar culture in the midst of change is the low level of cultural identity. The Chinese government has always attached great importance to the protection of minority cultures, and in a society where the Han Chinese are the dominant ethnic group and other ethnic minorities are developing together, it is particularly important that minority cultures be able to develop a national cultural identity. However, on the basis of cultural self-confidence and cultural identity, the weak culture of ethnic minorities, which is in a non-mainstream position, is influenced by the strong culture rich in the main culture, which makes the survival and development of traditional ethnic minority cultures encountered unprecedented challenges, so that ethnic minorities have a poor sense of cultural identity.

Gao Yu and Wang Linping (2020) in their article "Study on the Generation of Ethnic Minority Cultural Identity under the Perspective of Cultural Confidence" said that, "Ethnic minority cultural identity plays a key role in the protection and inheritance of traditional culture. When ethnic minorities have a high degree of recognition of their own cultures, they are more motivated to protect, pass on and promote their unique cultural heritage, and avoid its marginalization or disappearance in the process of modernization and globalization." Cultural identity can enhance the self-esteem and self-confidence of ethnic minorities and make them more self-confident in their interactions with other ethnic groups, thus promoting equal exchanges and cooperation among ethnic groups and enhancing the status and influence of ethnic minorities in society (Gao Yu & Wang Linping, 2020).

The issue of cultural identity in relation to cultural change in Chahar has not yet been raised by relevant scholars. However, in the course of this study, the research method of focus group discussion was used, and five groups of 25 people were selected as focus group subjects for focus group discussion. The basic classification of these five groups was as follows: the first group of five people, all of whom were Chahar Mongols; the second group of five people, all of whom were non-Chahar Mongols from the Ulanqab region of the Inner Mongolia Autonomous Region of China, the main gathering place of Chahar culture; the third group of five people, who were non-residents of the Ulanqab region of the Inner Mongolia Autonomous Region; the fourth group of people who had never travelled to the Ulanqab region outside of the Inner Mongolia Autonomous Region of China; and the fifth group of people who had travelled to the Ulanqab region outside of the Inner Mongolia Autonomous Region of China. The fifth group consisted of people outside of the Inner Mongolia Autonomous Region of China who had been to the Ulanqab area. One of the questions discussed was "What are the cultural norms, customs, rituals, and arts of Chahar itself, and how have they been passed down and developed in the course of history? In response to this question, one participant replied, "It's just some daily rituals, as well as food and dress, but some of them have been simplified." One participant said, "Some of the customs and rituals have been simplified and have been greatly influenced by Han Chinese"; one participant said, "Many of the customs don't exist

anymore"; one participant said, "I'm not sure, but the language and food of our family are not different from Han Chinese"; and one participant said, "There should be no change". One participant said, "I don't know much about it." One participant said, "Our family's language, food, and so on, are not different from the Han Chinese. Three of the five non-Chahar Mongolians from Ulanqab said, "I don't know, I don't know about the Chahar culture"; one said, "I have seen some of the customs and rituals and found them interesting"; and one said, "Their festivals are more or less the same as those of the Han Chinese, there is nothing special about them". One said, "Their festivals are similar to those of the Han Chinese, there is nothing special about them". Of the fifteen focus group respondents from outside of Ulanqab, thirteen said they were "not aware of or did not know about Chahar culture"; one said they had "occasionally seen it on short videos, but were not interested in it"; and one said that "their costumes are very nice". "Their costumes are very nice, I like their living environment very much, and the music and dance are beautiful". The above data shows that people do not have a strong sense of identity with the Chahar culture, and that the Chahar Mongols themselves have a low level of identity.

The third problem facing Chahar culture is cultural misrepresentation. The main media platform in China in recent years has been new media. New media communication has limitations such as complicated information, low starting point of media, low credibility, fragmentation of information, and poor standardization. In such a media environment, it is easy to lead to cultural miscommunication. With the huge amount of information on new media platforms, users are easily affected by information overload and find it difficult to screen the authenticity and reliability of information. Users tend to receive information on new media platforms that agrees with their own viewpoints, leading to homogenization and parochializing of information acquisition and the formation of the 'information cocoon' phenomenon (Zhang, 2022). The phenomenon of cultural misrepresentation about Chahar culture has not been proposed by scholars yet.

This study conducted a textual analysis of the content dissemination of Chahar culture on existing media platforms, including "Shake" and "Shutter", China's main short-video platforms, and found that content searched by the keyword "Chahar culture" had low viewership and low click-through rates. In the textual analysis of the main Chinese short video platforms "Shakeyin" and "Shutian", the content searched by the keyword "Chahar culture" showed a low number of viewers, a low click rate, and old content, and a lot of the content was titled "Chahar culture" but was only advertisements, thus affecting the audience's understanding of the Chahar culture. This can lead to cultural misunderstandings. Promoting accurate representation of and respect for Chahar culture is essential to fostering understanding and appreciation.

## **6. The Specific Path of Chahar Culture Inheritance and Protection in the Process of Cultural Change**

Chahar culture, as a grassland nomadic culture, is an important part of the multiculturalism of mankind, and after the implementation of the nomadic settlement project, the nomadic culture of the Chahar Mongols has gradually transformed into farming and urban culture, and modernity has been strengthened (Anning, 2015). But no matter how profoundly the changes have taken place, the ethnic identity of the Chahar Mongols has not changed. In the face of the impact of modernisation, it is necessary to reconstruct the culture on the basis of ensuring cultural inheritance, so that the traditional culture and modern culture can be organically combined, and then promote the innovative development of Chahar culture. Specifically, this can be done in the following ways:

First, cultural reconstruction is needed. Through the research, it is found that there are intergenerational differences in the inheritance and development of Chahar culture, and the younger generation of Chahar Mongolians have insufficient cognition in cultural orientation and cultural identity; at the same time, balancing the traditional culture with the modern needs, and better perpetuating its traditions are also dilemmas faced by the dissemination of Chahar culture. "The five core values of Chahar culture are revering nature, practicing openness, abiding by faith, honoring etiquette, loyalty and patriotism. (Ou & Pan, 2014). With social changes, these values are still of important guiding significance, but they also need to be reshaped with the times to adapt to the development and changes of modern society.

By linking the core value of "reverence for nature" with social reality, we can develop environmental protection concepts that are in line with the mainstream culture of Chinese society, strengthen the awareness of environmental protection, advocate green lifestyles, and promote sustainable development. At the same time, education on ecological civilization can also be integrated into the compulsory education system in Ulanqab, Inner Mongolia Autonomous Region, where the Chahar Mongols mainly reside, or in the whole Inner Mongolia Autonomous Region, so as to cultivate the next generation's respect for and love of nature. For the core value of "openness", people can be encouraged to expand their international vision, actively participate in international exchanges and cooperation, and promote the open development of culture, economy, science and technology (Yan et al., 2024).

For example, it can combine Chahar Mongolian diet with local Han characteristics in Ulanqab, and Chahar Mongolian dress with national style elements, etc., so as to realise the diversified fusion of cultures. For the core value of "honoring trust and justice", it can be interpreted and implemented in several aspects, such as strengthening the sense of honesty, promoting the construction of social integrity system, and creating a social atmosphere of honesty and trustworthiness; strengthening the education of the rule of law, advocating to act according to the law, defending the rights according to the law, and safeguarding the fairness and justice in the society; and advocating the social responsibility and achieving the good order in the society (Yan et al., 2024).

For the core value of "respect for etiquette", we can advocate the creation of civilized cities, promote the enhancement of urban civilization, and create a harmonious and livable social environment; we can advocate the observance of public order, respect for the rights and interests of others, and work together to maintain social harmony and stability. For the core value of "loyalty, courage and patriotism", it can strengthen patriotism education, promote the national spirit, and inspire people's patriotic fervor. By reconstructing the five core values of Chahar culture in the above way, these traditional values can be revitalized in modern society, better complete the cultural integration, and provide a strong spiritual support for social harmony, stability and development, and at the same time, it will also help to pass on and carry forward the excellent traditions of the Chahar culture, and promote the re-prosperity of culture.

Secondly, it is important to actively cultivate a sense of cultural identity. Chahar culture is facing a cultural crisis or identity confusion in the process of change, so it is necessary to consciously cultivate people's sense of identity for this culture. Specifically, first of all, a social environment for cultural identity should be built. As the main regional culture in Ulanqab, the Chahar culture should receive the government's attention and concern, and a social environment conducive to cultural identity should be created through policy guidance and social advocacy. Encourage all walks of life to participate in cultural construction, forming a favorable atmosphere for the whole society to pay attention to and support the development of

Chahar culture. At the same time, cultural brands with local characteristics, such as cultural tourism and cultural creative products, should be created to enhance the popularity and influence of Chahar culture. Through brand building and marketing, more people will be attracted to pay attention to and participate in the cultural activities of Chahar, and the sense of cultural identity and cohesion will be enhanced.

Once again, cultural self-confidence should be strengthened. Through education and publicity, the local people of Ulaanchabu and the Chahar Mongolian people can be made prouder of their Chahar culture, increase their cultural self-confidence, and inspire them to protect and pass on their Chahar culture. Specifically, the protection of cultural heritage can be strengthened by conducting a comprehensive census of the Chahar cultural heritage, ensuring that historical relics, monuments and traditional buildings are properly preserved, establishing a list for the protection of cultural heritage, and strengthening the protection and inheritance of intangible cultural heritage. Support in-depth academic research on Chahar culture, and explore its historical value, cultural connotation and social significance. Through the promotion and dissemination of the results of academic research, society's sense of identity and self-confidence in Chahar culture will be strengthened.

## 7. Conclusion

The Chahar culture is at a critical juncture, facing challenges from modernization and globalization. This study identifies environmental, economic dan political drivers of cultural change, emphasizing the need for innovative strategies to preserve and revitalize its heritage. Chahar culture should take the road of cultural innovation and development. Local governments, experts and scholars should conduct a comprehensive sorting and excavation of the cultural resources of Chahar, including historical relics, traditional arts, folk stories, etc., and integrate these resources to form a library of cultural materials with local characteristics, to provide rich basic materials for cultural innovation.

At the same time, in-depth analyses of aesthetic trends and changes in people's needs in modern society, combining traditional Chahar culture elements with modern design and lifestyles, and creating cultural products that meet the preferences of modern people, are an important way of creating and developing Chahar culture. Artists, designers and other creators can be encouraged to incorporate elements of Chahar culture into modern artistic creations and designs for home furnishings, handicrafts, architecture, cultural and creative products, clothing, etc., to create unique cultural styles, etc., which will be better known and accepted by the Chahar Mongolians, as well as by other ethnic minorities and the Han Chinese.

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