

Value Evaluation of Lisu Costume in Nujiang based on Questionnaire Survey

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Received: 30 May 2022

Accepted: 11 September 2022

Published: 31 September 2022

ABSTRACT

The traditional women's costume of the Nujiang Lisu people in China has a long history, profound cultural connotations, and strong artistic qualities, making it a precious wealth of Chinese national costume culture. However, the Lisu people in China live in border areas with harsh natural conditions, which have led to a general lag in the economic, social, and cultural development of this ethnic region. The traditional costume of the Lisu people is very rich in value. As ethnic cultural resources, these costume values are of particularly significant in the current process of intangible cultural heritage protection and development in China, and should be scientifically evaluated and utilized. This article uses a questionnaire survey method to conduct the research. According to the 15 values of the Nujiang Lisu costume, the questionnaires were designed accordingly. A total of 164 print and electronic survey questionnaires were issued to systematically evaluate the value of the costume of the Lisu ethnic group in Nujiang.



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Based on the statistical results of the questionnaire data, analyze the influencing factors of the superior value and the inferior value of the costume, propose the corresponding protection methods, and finally construct the development strategy of Lisu costume. The results of this research are suitable for the scientific evaluation of the Nujiang Lisu costume resources, provide clear ideas and directions for the sustainable development of Lisu costume, and help make reasonable decisions on the development of Lisu costume.

Keyword: *Value evaluation; costume; Lisu ethnic; survey*

INTRODUCTION

The Nujiang Lisu Nationality is located in the Nujiang Lisu Autonomous Prefecture of Yunnan Province on the southwest border of China. It is located in the mountains and gorgeous region, with harsh natural conditions and a backward state of material life for a long time. The Lisu ethnic group is one of the few “straight-through” ethnic groups in China (Yang & Zhang, 2015). The social development of this ethnic group has crossed several social forms from primitive society or slave society, and directly entered the socialist society. Therefore, it retains a large number of traditional social customs and cultures. The women's costume (Figure 1) of the Nujiang Lisu people is a traditional ethnic culture preserved in this social state, with typical regional characteristics and ethnic features. It is an essential part of China's conventional ethnic costume culture and China's intangible cultural heritage.

Since China launched the 17-year Chinese National Folk Culture Protection Project in 2003, the protection of China's intangible cultural heritage has gradually embarked on a comprehensive and integrated protection stage (Wang, 2006). The intangible cultural heritage of Nujiang prefecture (Zhu et al., 2020) can strengthen the protection of costume intangible cultural heritage. The protection also drives development and promotes the conservation for a win-win goal (Zeng, 2019).

The researcher has identified from previous research that traditional the Lisu costumes has practical value, craft value, aesthetic value, historical and cultural value, symbolic value, emotional expression value, national

identification value, education value, scientific research value, social value, institution and ethics value, economic value, tourism development value, collection value and ecological value, this point of view was expounded and explained publicly in the 6th International Conference of Applied and Creative Arts (Zhu & Sahari, 2021). Based on the above point of view, this article will evaluate the value of the Nujiang Lisu costume through a questionnaire survey, to analyze the advantages and disadvantages of Lisu costume in the current social development process, and to provide scientific methods and suggestions for the sustainable development of the Lisu traditional ethnic costume.

Figure 1
The Author with a Woman in Lisu Costume



METHODS

To achieve the goal of evaluating the value of the Lisu costume, the questionnaire will be designed based on the 15 values of the Lisu costume above, expecting a correspondence between the questionnaire data, and the

research objectives. The researcher will use statistical methods to analyze the data based on the data collected in the questionnaire. The specific steps of statistical data analysis include sum-mated rating scales, option assignment, Subtotal, Analytic Hierarchy Process method and the consistency test.

Based on the results of the data analysis, the diverse values of the Lisu costume are classified into advantageous values and disadvantageous values. The research proposes specific measures for building the good values, and present specific actions for enhancing and improving the disadvantageous values. Finally, through the use of inductive methods, all of these measures are summarized and integrated into the sustainable development suggestions of Lisu costume based on the classification of the different costume roles.

Questionnaire Survey

The researcher designed the survey questionnaire based on the 15 types of values of Nujiang Lisu costume, each type of costume value corresponded to a questionnaire question, and a total of 15 questions were set. The questionnaire was distributed to 200 Lisu people within Nujiang Prefecture, Yunnan Province, China, between December 2019 and February 2020, and 164 valid questionnaires were returned, with a valid return rate of 82%.

Questionnaire Data Analysis

Sum-mated Rating Scales

According to the difference in the degree of recognition of the different types of costume value by the respondents, there are 3 or 4 optional options for each question, including strongly agree, agree, and disagree votes. Some questions also include "unclear" options; these data were considered invalid by the researcher in the statistical process. The setting of this option is following the principle of the statistical sum-mated rating scales method, with two opposing attitudes as the two endpoints for the question rose (Feng, 2020). The different attitudes are arranged in order of degree between the two endpoints, and the respondent chooses a mood that suits them.

Option Assignment

To make the data we get more authentic and accurate to reflect the evaluation of different value aspects of the survey participants, we consider the options for each question separately giving 2 points, 1 point, and 0 points. In addition, because some respondents expressed unclear or uninformed attitudes towards specific topics, these data were considered invalid by the researcher in the statistical process. Based on the above methodology, the scores corresponding to each question option in the Lisu costume value evaluation questionnaire can be derived (refer to Table 1).

Table 1
Scores Assigned to Question Options

Value type	Question NO.	Option A	Option B	Option C	Option D
Practical Value	1	2	1	0	—
Craft Value	2	2	1	0	—
Economic Value	3	2	1	0	Invalid data
Historical and Cultural Value	4	2	1	0	—
Education Value	5	2	1	0	Invalid data
National Identification Value	6	2	1	0	Invalid data
Aesthetic Value	7	2	1	0	Invalid data
Tourism Development Value	8	2	1	0	Invalid data
Symbolic Value	9	2	1	0	—
Social Value	10	2	1	0	—
Institution and Ethics Value	11	2	1	0	Invalid data
Scientific Research Value	12	2	1	0	Invalid data
Collection Value	13	2	1	0	Invalid data
Ecological Value	14	2	1	0	Invalid data
Emotional Expression Value	15	2	1	0	Invalid data

Subtotal

At this stage, the researcher will establish a formula to get the specific score ratio of different values of the Lisu costume. Let the number of people who choose A in each question be C_A , the number of people who select B is C_B , the number of people who decide C is C_C , and the score ratio is P . The formula for calculating the score ratio is:

$$P = \frac{C_A \times 2 + C_B \times 1 + C_C \times 0}{(C_A + C_B + C_C) \times (2 + 1 + 0)} \quad \text{Equation 2.1}$$

After aggregating the questionnaire data, the scores for the different types of values of the Lisu costume can be derived (Table 2).

Table 2
The Score of Different Values of Lisu Costume

NO.	Value Type	Op. A	Op. B	Op. C	Total score	Num of participants	Full score	Score ratio
1	Practical Value	81	68	15	230	164	492	46.75%
2	Craft Value	115	44	1	274	160	480	57.08%
3	Economic Value	47	52	1	146	100	300	48.67%
4	Historical and Cultural Value	47	76	41	170	164	492	34.55%
5	Education Value	58	52	0	168	110	330	50.91%
6	National Identification Value	102	42	5	246	149	447	55.03%
7	Aesthetic Value	101	42	7	244	150	450	54.22%
8	Tourism Development Value	68	80	3	216	151	453	47.68%
9	Symbolic Value	60	99	5	219	164	492	44.51%
10	Social Value	100	60	4	260	164	492	52.85%
11	Institution and Ethics Value	55	101	8	211	164	492	42.89%
12	Scientific Research Value	94	21	4	209	119	357	58.54%
13	Collection Value	129	29	1	287	159	477	60.17%
14	Ecological Value	60	16	80	136	156	468	29.06%
15	Emotional Expression Value	66	59	3	191	128	384	49.74%

Analytic Hierarchy Process

However, the researchers believe that it is too superficial to judge the importance of the value of the Lisu costume based on the percentage of the scores. It is necessary to use more scientific and in-depth methods to evaluate the importance of different aspects of the Lisu costume. Therefore, the researcher used the analytic hierarchy process method to compare them, using relative scales to minimize the difficulty and improve accuracy of comparing factors with different properties (Saaty & Vargas, 2000). The researchers made pairwise comparisons of the score ratios for each aspect of the Lisu costume value and obtained the comparison judgment matrix results of the value score ratios.

The Consistency Test

Since the construction of the comparison judgment matrix may cause inconsistencies between the pairwise comparisons, it may result in a confusing and unscrupulous comparison judgment matrix, and lead to errors in our judgments. For these reasons, the consistency test should be performed on the constructed comparison judgment matrix.

Through the calculation of Matlab software, the statistical conclusion of the consistency test of the Lisu costume value can be drawn:

Compare the maximum eigenvalue $\lambda_{max} = 17.1529$ of the judgment matrix A ;

The eigenvectors are

$$\omega = (0.0286, 0.1352, 0.0343, 0.0102, 0.0551, 0.0968, 0.0877, 0.0302, 0.0199, 0.0703, 0.017, 0.1593, 0.2011, 0.0079, 0.0462);$$

The consistency index $CI=0.1538$ and the consistency ratio $CR=0.0967$ are obtained through the relevant calculation of the consistency test method.

The result is that the consistency of this matrix is acceptable. Therefore, the elements of its eigenvector can be used to represent the degree of importance between individual indicators. The weight values of Lisu costume for practical value, craft value, economic value, historical and cultural value, education value, national identification value, aesthetic value, tourism development value, symbolic value, social value, institution and ethics value, scientific research value, collection value, ecological value,

emotional expression value are 0.0286, 0.1352, 0.0343, 0.0102, 0.0551, 0.0968, 0.0877, 0.0302, 0.0199, 0.0703, 0.017, 0.1593, 0.2011, 0.0079, 0.0462. As the weight values for Lisu costume values are the result of comparisons between different aspects of costume values, the weight values can represent the importance of that value across all types of costume values.

RESULTS AND DISCUSSIONS

The researcher ranked these 15 weight values from largest to most minor, with the seven costume values with higher weight values as the advantage values and the eight Lisu costume values with lower weight values as the disadvantage values, shown in the table below (Table 3).

The researcher analyzes in depth the reality of the advantage values and disadvantage values of Lisu costume in the lives of the Nujiang Lisu people, dissects the aspects and factors that affect the advantage and disadvantage values of Lisu costume, and proposes reasonable measures for these aspects and factors. In addition, the researcher streamlines the proposed measures, numbering the 15 types of Lisu costume values as A, B, C, ... M, N, O, and rank the proposed measures for each costume value as 1, 2, 3, 4..., the final merger number as A1, A2, A3, B1, B2, B3...O1, O2, O3, etc.

Advantage Value of Lisu Costume

Collecting Value

The collection value of the Lisu costume is evaluated by different collectors such as experts, scholars, and individuals, who believe that the ensemble has outstanding value in some aspects. The collection value of the Lisu costume has an extremely important position. The advantage of the collection value should be maintained and carried forward. The specific measures should be:

- A1.** Producer (Intangible cultural heritage inheritors) – Inheritance and production, to improve the value of costume itself;
- A2.** Cultural researchers – Explore valuable information to promote collections;
- A3.** Government and private – Increase costume promotion, increase visibility, and attract collections.

Table 3

The Advantage Value and Disadvantage Value of Lisu Costume

Collecting value	0.2011	
Scientific research value	0.1593	
Craft value	0.1352	
National identification value	0.0968	Advantage Values
Aesthetic value	0.0877	
Social value	0.0703	
Educational value	0.0551	
Emotional expression value	0.0462	
Economic value	0.0343	
Tourism development value	0.0302	
Practical value	0.0286	Disadvantage values
Symbolic value	0.0199	
Institution and ethical value	0.017	
Historical and cultural value	0.0102	
Ecological value	0.0079	

Scientific Research Value

The scientific research value of the Lisu costume is based on the multiple connotations that the outfit has, such as historical, cultural, social, and technological information, which has been mined and studied by researchers in different academic fields, ultimately having some impact on society. The scientific research value of the Lisu costume has a very important position. The strength of the scientific research value of this costume should be maintained and carried forward. The specific measures should be:

- B1.** Ethno-culturalists (ethnic wise people) – Pass on information and preserve value;
- B2.** Scientific researchers – Explore scientific information to increase social impact.

Craft Value

The craft value of the Lisu costume is the result of the experience of producers in the creation of costumes over the generations, based on the methods of their predecessors and combined with their production techniques and abilities to accumulate special costume-making techniques from generation to age. The craft value of Lisu costume has a relatively

important position, the advantages of the craft value should be maintained and carried forward, and the specific measures should be:

- C1.** Producers – Hold on to national skills and avoid assimilation;
- C2.** Producers (skill masters) – Teach skills and pass on the craft;
- C3.** Producers (ethnic young people) – Accepting the skills and taking responsibility for the nation;
- C4.** Government and private sector – Publicity and protecting the national craft, national transformation, and development.

National Identification Value

The national identification value of the Lisu costume is in the complete process of the creator designing the outfit, the producer making the costume, the wearer using the outfit, the evaluator evaluating the outfit, and other costume-related personnel identifying the outfit. People or social groups in the relationship can make favorable judgments about Lisu costume, such as familiarity, recognition, love, appreciation, etc., and they can all have a high degree of consensus on Lisu costume. The national identification value of the Lisu costume has a relatively important position. The advantages of the national identification value should be maintained and carried forward. This requires the participation of multiple roles related to the costume. The specific measures should be:

- D1.** Creator (designer) – Use ethnic elements to strengthen ethnic identification;
- D2.** Producer – Improve production skills and show national characteristics;
- D3.** Wearer – Increase the frequency of wearing and promote recognition;
- D4.** Government and civil society – Disseminate national culture and promote national symbols;
- D5.** Wearers (ethnic youth) – Learn the national culture and strengthen national identity;
- D6.** Appreciators – Respect national traditions and appreciate national aesthetics.

Aesthetic Value

The aesthetic value of the Lisu costume comes from making the costume, based on the creator's understanding of beauty, a combination of inner personality traits, aesthetic ability, and artistic expression, using the costume as a medium for self-expression. The aesthetic value of the Lisu costume has a relatively important position. The advantages of the aesthetic value should be maintained and carried forward. The specific measures

should be:

- E1.** Creator – Strengthen professional artistic skills and improve the aesthetics of costume design;
- E2.** Appreciators – Accept particular cultures, relax judgment standards, and understand national aesthetics.

Social Value

The realization of the social value of the Lisu costume refers to the process of individuals wearing the Lisu outfit to engage in a specific social activity, and to complete the process of personal socialization in this activity. The social value of the Lisu costume has a relatively important position. The advantages of the social value should be maintained and carried forward. The specific measures should be:

- F1.** Wearer – Learn national costume culture and increase the frequency of costume wear;
- F2.** Creator – Adhere to national symbols and promote social consensus;
- F3.** The government and civil sector – Cultivate the atmosphere of national costume culture and promote a harmonious society.

Educational Value

The educational value of the Lisu costume is realized by the cultural information contained in the ensemble, which has a subtly educational effect on the ethnic individuals and the society. The educational value of the Lisu costume has a relatively important position. It should be maintained and carried forward. The specific measures should be:

- G1.** Cultural researcher – Sort out the essence of national culture and enrich the content of costume education;
- G2.** Creator – Strengthen the transformation of knowledge and information, and shape the connotation of costume education;
- G3.** Wearer – Receive costume education and expand the influence of education;
- G4.** Appreciator (audience) – Receive costume education and spread helpful knowledge;
- G5.** Government agencies – Formulate local ethnic policies, create cultural communication mechanisms, and strengthen campus costume education.

Disadvantage Value of Lisu Costume

Emotional Expression Value

The realization of the emotional expression value of Lisu costume is a process of expressing their inner feelings using Lisu costume as a medium in the creation and production of the costume by the creator and the process of selective dressing by the wearer. The weight value of emotional expression value is slightly lower among all 15 costume values. It should be improved and refined to make up for the disadvantage of the emotional expression value of the costume. The specific measures should be:

- H1.** Creator – Integrate emotional skills and put emotion into costume;
- H2.** Producer – Skilled in production methods, produce emotional enjoyment, and realize self-worth;
- H3.** Wearer – Show national style, express national feelings;
- H4.** Appreciator – Learn the national culture; evoke emotional resonance with the costume.

Economic Value

The realization of the economic value of the Lisu costume is a process in which individuals and groups obtain economic benefits through various activities related to the Lisu costume. The economic value occupies a low weight value among all 15 types of value. It should be improved and refined to make up for the disadvantages of the economic value of costume. The specific measures should be:

- I1.** Creator (designer) – Strengthen the ability of design creation and increase the probability from design to production;
- I2.** Producer – Improve production technology and facilities; improve production quality and efficiency;
- I3.** Sellers (individuals and enterprises) – Open up sales channels, update sales methods, and improve sales capabilities;
- I4.** Government and civil society organizations – Build a national tourism platform, provide policy and planning support, develop the local costume industry.

Tourism Development Value

The tourism development value of Lisu costume is realized in the process of tourism development in Lisu areas. ethnic costume is used as a tourism development resource, through the display of ethnic humanities and supplementing the tourism consumption market. The tourism development

value occupies a low weight value among all 15 types of value. It should be improved and refined to make up for the disadvantages of costume tourism development value. The specific measures should be:

- J1.** Government agency – Attach importance to national costume resources and promote the development of tourism costume;
- J2.** Producer – Cooperate with tourism planning to produce a variety of costumes.
- J3.** Seller – Strengthen costume sales and strengthen tourism culture;
- J4.** Wearer (local people and tourists) – Wear the national costume, blend into the national atmosphere, create regional flavor.

Practical Value

Creating practical value for Lisu costume is a process in which costume creators produce outfits, wearers use costumes, and evaluate Lisu costume based on the wearers' own practical needs. Practical value occupies a low weight value among all 15 types of value. The practical value should be improved and refined to make up for the disadvantages of the practical value of costume. The specific measures should be:

- K1.** Creator – Update design to meet demand;
- K2.** Producer – Exquisite production, improve quality;
- K3.** Wearer – Understand the development process of Lisu costume and relax the evaluation criteria;
- K4.** Appreciator – Broaden the vision of evaluation, comprehensive and objective evaluation.

Symbolic Value

The realization of symbolic value is because the various ethnic elements contained in the costume can be recognized and recognized by most Lisu people as a consensus symbol. The symbolic value of the costume is realized in this process. Symbolic value occupies a low weight value among all 15 types of value. It should be improved and refined to make up for the disadvantages of the symbolic value. The specific measures should be:

- L1.** Creator – Extract typical national symbols and strengthen the general knowledge of costume;
- L2.** Appreciator – Improve national cultural literacy and cultivate the ability to discern symbols;
- L3.** Government and civil society organizations – Create the national cultural environment and improve social harmony.

Institution and Ethical Value

The institution and ethical value of the Lisu costume are that in using national costume, the Lisu people respect the specific meaning of certain symbols in the costume and consciously follow certain habits or rules to dress. The institution and ethical value occupy a very low weight value among all 15 types of value. It should be improved and refined to make up for the disadvantages of the institution and ethical value. The specific measures should be:

M1. Wearer (member of the ethnic group) – Identify ethnic customs and maintain traditional rules.

Historical and Cultural Value

The historical and cultural value of the Lisu costume refers to the various information recorded on the Lisu costume, especially historical records, social and cultural information. The historical and cultural value occupies a very low weight value among all 15 values. In the process of the sustainable development of Lisu costume, the development and excavation of Lisu costume information should be strengthened to improve and refine the historical and cultural value of the costume and make up for the disadvantages. The specific measures should be:

N1. Cultural Researcher – Deepen the exploration of costume information and enrich the historical and cultural value;

N2. Government agency – Create a propaganda mechanism to promote cultural dissemination, strengthen the value of costume.

Ecological Value

The ecological value of Lisu costume is expressed in the worship of the natural environment during the creation and production of the costume and in the respect for social relations during the wearing and use of the costume, a state of harmony between human and nature, human and society, expressed in the complete process of costume creation, production, use, and evaluation. The ecological value occupies the lowest weight value among all 15 values. In the sustainable development of the Lisu costume, the ecological value should be improved and refined to make up for the disadvantages. The specific measures should be:

O1. Creator – Implant harmonious cultural elements to enrich the ecological value of costume;

O2. Producer – Pay attention to natural environmental protection and strengthen biological ecological value;

- O3.** The wearer – Rational use of national costume, reflecting the social-ecological value;
- O4.** Government agency – Strengthen the promotion of ecological knowledge and create an excellent ecological atmosphere.

The summary of the measures

The researcher combed and summarized a total of 51 brief measures proposed for the 15 types of Lisu costume value. It is found that in the measures of which maintaining and carrying forward the advantage value and improving and refining the disadvantaged value of Lisu costume, there are seven main categories of people and organizations associated with Lisu costume. To promote the sustainable development of the Nujiang Lisu costume, the following suggestions are made for these seven categories of people and organizations:

The cultural researcher of the Lisu costume should dig deeper into the various connotation information contained in the Nujiang Lisu costume, sort out and pass on the essence of the national culture, enrich and expand the value of the national costume, and enhance the social influence of the Lisu costume.

The design creator of Lisu costume should first strengthen the study of traditional Lisu culture, reinforce the training of artistic design professional ability, effectively extract ethnic classic elements and symbols, enhance the recognition function of national costume, promote the formation of ethnic consensus, and create harmonious costume Ecological culture; Secondly, to integrate personal creative emotions into the process of creating the Lisu costume, to improve the aesthetics of costume design, to shape the connotations of costume education, and to complete the transformation of national culture and costume design. Finally, it is essential to constantly improve and update the creation of costumes to increase the production rate of costume design, and to meet the diverse market needs.

The production personnel of Lisu costume should be skilled in production methods, improve technical facilities and production skills, to accurately produce quality, improve production efficiency, and better display the characteristics of ethnic costume. At the same time, it is also important to cooperate with local tourism planning, to express personal

emotions in the production of Lisu costumes, to focus on ecological protection, to produce diverse ethnic costumes, and to realize self-worth. It needs to be pointed out that a relatively small number of handicraft makers such as Lisu costume intangible cultural inheritors and those who have mastered the skills of ethnic costume should take on the national responsibility to adhere and pass on the original production techniques of ethnic costume to enhance the value of the costume itself and to avoid the assimilation of ethnic costume.

The wearer and user of Lisu costume should continue to learn Lisu costume culture, be educated about outfit, relax the evaluation criteria for Lisu costume, strengthen the ability to identify and recognize costume, and gradually integrate into the ethnic atmosphere, working together to create a harmonious social ecology in ethnic areas. It is also vital to increase the frequency of costume, maintain traditional rules of costume and use Lisu costume appropriately to showcase the national style and expand the influence of the costume.

The sales promoters of Lisu costume should expand sales channels, update sales methods, improve sales capabilities, and promote the development of cultural tourism in ethnic regions with costume products.

The appreciation personnel of Lisu costume should respect traditional national customs, improve national cultural literacy, cultivate the ability to recognize national symbols, be educated in the propagation of national costume, understand and appreciate the aesthetics of national costume, and promote emotional resonance between themselves and costume. It is also important to broaden the horizons of evaluation of national costume, relax the evaluation criteria, judge the Lisu costume comprehensively and objectively, and spread the essence of ethnic culture.

Government agencies and civil organizations related to Lisu costume should firstly establish national cultural communication policies and mechanisms, publicize ethnic elements and symbols, promote ethnic costume culture, reinforce the impact of costume values and increase the visibility of Lisu costume; secondly, provide local policy and planning support to protect traditional ethnic crafts and help Lisu costume resources to be effectively passed on and transformed; and finally, pay attention to Lisu costume resources, create an excellent ecological atmosphere for ethnic

culture, build a regional tourism platform, promote the development of the tourism costume industry and facilitate the development of Lisu costume.

CONCLUSION

In this research, the researchers conducted a scientific evaluation of the 15 values of Lisu costumes in Nujiang. It concludes that Lisu costume include seven advantageous values: collecting value, scientific research value, craft value, national identification value, aesthetic value, social value, educational value; Lisu costume also include eight disadvantageous values: emotional expression value, economic value, tourism development value, practical value, symbolic value, institution and ethical value, historical and cultural value, ecological value.

According to the evaluation results of the value of Lisu costume, the researcher put forward systematic suggestions to seven types of people and organization closely related to Lisu costume, including the cultural researcher, the design creator, the production personnel, the wearer and user, the sales promoters, the appreciation personnel, and the government agencies and civil organizations related to Lisu costume.

This study enriches the content of the research on the culture of the Lisu costume and provides development ideas and strategies for the sustainable development of Lisu costume to meet the needs of local governments, cultural departments, costume companies and Lisu people.

CONTRIBUTIONS OF AUTHORS

The authors confirm the equal contribution in each part of this work.

FUNDING

This work received no specific grant from any funding agency.

CONFLICT OF INTERESTS

All authors declare that they have no conflicts of interest.

ACKNOWLEDGEMENT

The authors would like to thank all who helped in the data collection and analysis processes. The kind assistance from the reviewers and editors of this journal is much appreciated.

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