

# On the Opposite of Loss: the Revival of Traditional Culture

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**Abstract.** Confronting today's advancing technology and dominating Western values, the traditional culture has aroused numerous worries not only from the public, but also from the research field. To respond to the increasing demand for protecting conventional culture, governments worldwide have allocated incredible funds and experts to guard the indigenous culture. However, is the danger of losing the traditional culture being exaggerated to some degree? In this article, the answer is different from what we believed: In the future, the revival of traditional culture due to extreme nostalgia is expected when the most advanced technology is developed. As a result, today, there is too much panic about the disappearing conventional culture, which is unnecessary and a waste of government funds.

**Keywords:** Traditional culture; technology; nostalgia.

## 1. Introduction

Compared to climate change, traditional culture has attracted more and more attention from the public, especially while being forced to face the Western value shock. Dominated by capitalism, today's world focuses more on economic growth and urban development, neglecting partly the countryside which is the origin of traditional cultures. When people are chasing material wealth, the relationship of mutual aid and friendship represented by the traditional agricultural society is now replaced by profit and money. Fulfilled with the fact that traditional culture has no market, more teenagers decide to leave their hometown in order to search for a job opportunity in modern cities instead of inheriting the family handcraft. As a result, without advertisement and help from the government, conventional culture is considered by most people to be on the edge of extinction. The exciting number of traditional cultures is said to be shrinking and people are prepared to treat traditional culture as climate change. Notwithstanding, more and more governments have perceived the phenomena due to the identity loss of the new generation within their countries provoked by the lack of traditional culture. In this case, countries with indigenous cultures are raising more awareness through policies, including the construction of museums, the ceremony of traditional festivals and even laws related to cultural protection-in 1950, the Japanese government reinforced the *Antiquities preservation* method first published in 1827 with the aim of better protect the cultural heritage [1]. Apart from that, myriads of articles indicate the fact that traditional culture is facing an impending disaster. However, there also exist other researches questioning the assumption: will the traditional culture really die out in the future with an unimaginably fast speed of extinction?

In this article, the author will inverse this stereotype by deducing from the technology to the nostalgia leading to an exact different answer than we believed. To prove it, we will start by reviewing the previous study which proposed the exaggeration of traditional culture loss and then dig into the relationship between technology and nostalgia. After that, the relevant economic model will be employed to demonstrate the exaggerated loss of traditional culture and how the revival of conventional culture can deal with unemployment. Furthermore, the degree of protection of traditional culture will be discussed as well. At last, the revival of traditional culture is expected with a pertinent discussion of the purity of the traditional culture. Besides, several brands of further study will also be suggested.

## 2. Previous Study about the Loss of Traditional Culture: Exaggerated or Not?

We are changing the world with technology.’ is the slogan announced by Bill Gates. He initiated the second technology reform after industrialization first appeared in the 18<sup>th</sup> century rescuing human beings from agrarian and craft-based economies which had lasted for thousand years. Difficult, but efficient. Although complaints about high-rising rent and difficult employment can be discovered in every corner of the world, people shouldn’t forget the convenience brought by the advanced technology enabling at least subsistence: Today, the productivity per labor in producing light is half a million times greater than it was among our ancestors around their campfire. According to the law of Malthus, without the continuous improvement in technology to offset the diminishing average product of labor, the Malthus trap was inevitable resulting in an increased population but constant wages. Most tremendous respect to the technological revolution. Stepping over the threshold of the 21st century, people are saluting the third technology wave with excitement. However, related polemic never stopped. The most controversial topic must be the loss of traditional cultures evoked both by modernization and Westernization which are indispensable to technological change.

Looking back to the chronicle, the western entrepreneur who led the technological reform has promoted both modernization and Westernization sweeping through non-Western societies. In *The clash of civilizations and the Remaking of the World Order*, Samuel P. Huntington proposed three ways for the rest of the world to respond: ‘rejecting both modernization and Westernization; embracing both; embracing the first and rejecting the second [2].’ What deserves attention is the fact that choices vary between countries according to different backgrounds and even within the country in accordance with various hierarchies and periods.

Rejectionism dominated in the early stage of the invasion of Western culture: for instance, Japan and China posed strict restraints on forms of modernization. However, as history suggested, in the nineteenth century, non-Western nations found it more and more complicated—and eventually impossible—to maintain strictly exclusionist methods. It is proved by the fact that rejectionist policies had typically disappeared with little to no trace by the end of the twentieth century [2].

In Huntington’s opinion, Kemalism assumed that the traditional culture is incompatible with modernization and must be annihilated or abandoned, and that society must fully Westernize to modernize successfully. It is not surprising that this view has been even more welcomed by some late nineteenth-century Japanese and Chinese intellectuals who believed that ‘their societies should abandon their historical languages and adopt English as their national languages [2].’

Between the two extremes, people always tend to reach a compromise. The third option, reformism, seeks to integrate modernization with the preservation of the core beliefs, customs, and institutions of the indigenous culture of the society [2]. It is not rare in history. ‘Chinese learning for the fundamental principles, Western learning for practical use.’ suggested by Ti-Yong. Notwithstanding, difficult it was to keep the balance between traditional values and western modernization. Here came the question: How to pack the core of local rooted cultures with the fancy decoration from the ‘alien culture’?

Prof. Zhang Xianglong indicated that not only Chinese culture, but all indigenous cultures are now confronting a severe situation even under reformism. Each culture is a living thing with its own soul and historical background. Taking Chinese Confucianism as an example, he pointed out the destructive consequence of the continuous infiltration of democracy and freedom symbolizing the West. Besides, four standards to judge if a conventional culture is still alive were also suggested: foremost, if there are devotees who voluntarily inherit the culture; second, if the social structure on which it depends is still alive; third, if its core values still affect the public’s essential choices; fourth, if its unique language still exists in daily life [3]. In the next paragraph, different samples of cultural disappearance will be illustrated and evaluated through these four criteria.

In *We lost our culture with civilization*, Karla conducted a survey asking students about their preferences and degree of familiarity between western and indigenous cultures in a classroom in southeastern Senegal. Unfortunately, it demonstrates a ‘perceived tension’ between the two education systems, which displayed inadequacy and a negative view towards local cultures compared to

Western knowledge. Additionally, the fact that students tended to employ French rather than the local language presents the concept that only Western knowledge counts. 'Internalization takes a problematic form when people use notions from the development discourse to justify their own marginalization and the inferiority of their Indigenous knowledge in contrast to preferred aspects of Western civilization [4].' In the end, Karla revealed the incentive and posted the related solution which is to redesign the curriculum. Conforming to the previously mentioned four criteria, it is evident that local culture has plunged into a dangerous situation.

Another cruel example was provided by thousands of Native American children who were forced to attend U.S. special boarding schools in order to 'civilize the savage' but ended up losing their identity. Because children there were forbidden from speaking their Navajo (one of the local languages) language once they began a boarding school designed by the government. Bessie Smith, one of the children, declaimed that she nearly forgot her native tongue. 'It's so casually taken away,' she said. 'It's like you are violated.' 'We couldn't speak our language, we couldn't sing our prayer songs. To this day, maybe that's why I can't sing.' Nearly all the children who grew up now possessed the nightmare of the old days in boarding school aiming to eliminate and eradicate Native American culture. And they do succeed. Most children who forgot how to pray and sing in their mother language are searching for and reclaiming their identity [5]. In this case, traditional culture elimination by the West will never succeed in one generation, but what about our offspring?

Apart from myriads of research pointing out the disappearance of traditional culture, some articles have also doubted the exaggeration of culture loss. According to the research conducted by Wei who purpose is not only to investigate students' cognitive level of Chinese traditional culture but also to perceive their interest in local culture. Through half-month fieldwork in Xiamen and dozens of questionnaires concerning the concept of 'Yin' and 'Yang', traditional puppet shows and Gezi Opera, Wei recognized the fact that even if the cognitive knowledge was relatively low, most of the students displayed a 'high feel of identity and enthusiasm' towards not only indigenous Xiamen's culture, but also the whole Chinese traditional culture [3].

Moreover, despite the idea of exaggerated cultural loss, others would instead describe the situation as permanent loss, which means it would revitalize the eclipsed culture. Roe suggested an original view about cultural heritage from plant knowledge: Thus, plant knowledge is like energy: it can disappear from our awareness; however, it is always present in one form or another: if not in our cultural records, it is within the tissues and processes of the plants themselves. Even if we lose what they've taught us, plants will remind us. So does the indigenous culture [6].

As Huntington has concluded: 'As the pace of modernization increases, however, the rate of Westernization declines, and the indigenous culture goes through a revival. Further modernization then alters the civilizational balance of power between the West and the non-Western society and strengthens commitment to the indigenous culture [2].'

The author possessed nearly the same view as Huntington, however, with a different reason. In the next section, the author will demonstrate progressively why we don't have to worry too much about the die-away of traditional culture because of nostalgia developed by advanced technology leading to a renaissance in indigenous culture.

### **3. The Relationship Between Nostalgia and Technology**

In this section, the author endeavors to explain the relationship between nostalgia and technology, which proves to be positive. Then a drafted model will be developed to demonstrate the most straightforward positive relationship for the market analysis later. At first, the definition of two essential words is necessary for the later explanation.

### 3.1 Definition

#### 3.1.1 Nostalgia

‘Nostalgia is regarded as a sociological phenomenon which could help individuals retain their identities after significant life transitions or changes.’ As defined by Davis [7]. However, nostalgia nowadays is thought to be an emotion or effect which could happen to nearly all adults. Nevertheless, the view was totally different in the early stage. Doctor Hofer indicated the fact that the feeling of nostalgia had been regarded at first as a pathological condition before being classified as a normal feeling [8]. Moreover, according to Johnson-Laird and Oatley, nostalgia is more likely to be a happiness-related emotion, a positive emotion combined with the realization that some desirable and cherished aspects of the past are out of reach [9]. Therefore, I would like to define nostalgia as a feeling desirable and unrealistic towards an embellished picture of the happiness in the past compared to today’s misery. Apart from that, the four nostalgia classes also give us a more concise and concrete blueprint for this term. The classes can be divided into two categories, one for individual versus the collective, and the other for direct versus indirect experience.

The first is personal nostalgia which is described as a direct and individual experience; the second is interpersonal nostalgia which is indirect and unique; the third is cultural nostalgia regarded as direct and collective; the fourth is virtual nostalgia considered an indirect collective experience. This article is supposed to mention cultural nostalgia the most compared to the other three. In the next section, the author will explain the relationship between nostalgia and technological change [10].

#### 3.1.2 Technology

According to the Collins dictionary, the term technology refers to methods, systems, and devices that result from scientific knowledge being used for practical purposes. Under this circumstance, the term technology is far beyond its artificial boundary, including the social and economic systems. However, definitions vary. Some dictionaries impose a stricter restraint on the definition that excludes the inartificial product, for example, Oxford dictionary.

### 3.2 The Positive Linear Model between Nostalgia and Technology

Although few articles directly indicated that technological advancement results in the rise of nostalgia, some of them still implied the indispensable relationship between these two. The impact of technology can be divided into two categories: direct and indirect.

According to Walden: ‘Nostalgia or technology aversion might motivate the revival of certain occupations that could help to balance the unemployment caused by the increased use of technology.’ Then in the same paragraph, he detailed the occupation in traditional fields such as handcrafted products. The explanation seemed to be reasonable. ‘As robots replace more and more humans in the future, there could be a rejection of technology leading to an increase of jobs related to traditional culture [11, 12].’ It is evident that nostalgia will prompt the flourishing of traditional jobs that are now fading out of modern society. For instance, Mulberry Silk Weaving, Celadon Firing, Rice Paper Making, Cantonese Opera, Movable Type Printing, Traditional Chinese Medicine Acupuncture, Peking Opera, Shadow Play, Puppet Shows, and Chinese Abacus, all these constitute only a tiny part of the traditional Chinese occupations. Later the author will go back to this topic about the unemployment provoked by cultural shock. To conclude, Walden directly proposed the positive relationship between nostalgia and technology. However, more articles that hinted at the effect caused by technology enabled a less relevant but still robust proof of Walden’s proposal.

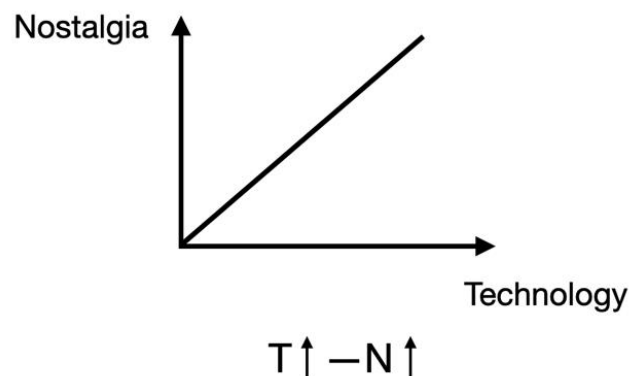
The first article dug into the nostalgia after the economic transformation from a managed economy to a market economy in China. The planned economy system is a system in which the government regulates varied factors of production and decides what to produce and how to distribute both consumer goods and factors of production. As it symbolized socialism in most of the time, almost all the socialist countries adopted the system against the market economy practiced by the capitalism. In this case, China also introduced the designed economy system from the Soviet Union in the 1950s. The planned economy system features its ‘unified job allocation system and lifetime employment’ as

well as ‘the unified wage system and low-income differences’. Due to the central controlled authority, the consumption choices of Chinese citizens were restrained. The design had no market in China at that time [13].

Notwithstanding, after the transformation to the socialist market economy system, various brands can be chosen by the Chinese public. While people were much richer than before to afford the well-designed brand product, the nostalgia for the old days still drives them to purchase old brands, even with the simplest and most undetailed tailoring. As before, the generation at that time lived the identical way, and employed the same brand representing their typical childhood. The transmission first started from the third type- cultural nostalgia to interpersonal nostalgia- by passing the memories to another generation, then finally developed to virtual nostalgia after sharing memories with peers. Nowadays, the revival of Warrior shoes from the HuiLi company demonstrated that the transformation, which should be regarded as a kind of technology, boosted the sense of returning to the old days. It may be argued that such a shift should not be determined as ‘the advancement of technology’; no article has ever mentioned this term. However, the tremendous success Chinese society achieved afterward could be decisive proof. Besides, China was not the only country who has experienced abrupt social change- the Soviet Union should be the first. Similar to ‘Huili, the representative of China in the 20<sup>th</sup> century, prima cigarettes evoked Russians’ nostalgia in two ways: the first is its package identical to the one during the Soviet Union period, and the second is the portrait of Stalin and Lenin printed in the center of the box [13].

Another example of nostalgia is still located in the most famous post-socialist country-Russia. Confronting the collapse of the Soviet Union, Russia turned out to be a capitalist country that symbolized ‘the moving forward of technology’ according to Western values. Notwithstanding, the sudden transformation from the USSR’s planned economy to a market economy has provoked a sense of loss which is not limited to objects, but also culture. A typical example could be the diminishing former soviet political holidays. ‘It was more than a political holiday. On this day, our relatives had a friendly gathering at a round table. The adults were cheerful, sang songs, and the children played outside. But nowadays, it is not celebrated in this way anymore. Thus, I have a feeling of nostalgia on November 7 for the gone times [14].’ Although the system has improved, nostalgia for the previous social structure still exists and has the trend to perpetuate, as evidenced by a woman in her thirties from Vladimir.

As a result, the author determined to simply describe the relationship between technology and nostalgia as a linear function shown below.



**Fig. 1** The positive linear relationship between technology and nostalgia

#### **4. The Effect of Advanced Technology in the Traditional Cultural Market and Unemployment Through Nostalgia**

In the next paragraph, the author will prove this article's core idea by utilizing the abovementioned notion and the basic economic model. In the future, technology will be expected to surge until rising

to the top; human society will reach a high point of civilization with the help of much more advanced technology than today. Under this assumption, there will be a high rise in technology which leads to the same increase in the sense of nostalgia concluded from the model developed before. As nostalgia is reflected by the preference to go back to the old days, the preference for traditional culture is simultaneously increasing, resulting in a high-rising demand for conventional culture, which then expands the cultural market. On the economy model side, the rise in cultural demand shifts the demand curve to the right which meets the supply curve at a new crossing with a higher price level and more quantity. The more advanced the technology will be, the more increase will occur in cultural market demand leading to a more significant shift of the demand curve to the right. Here comes the conclusion. When the technology reaches the top point driving to an extreme situation, the revival of the traditional culture of each region will crush the united western value forced to face the collapse.

After figuring out the cultural market, the result can be expanded to the widespread unemployment issue. Due to the reform of technology, marginal productivity per labor moved upwards causing the rightward shift of labor demand which has a new crossing with the fixed labor supply. As a result, the labor employed surged to mitigate unemployment to a certain degree. The analysis provided powerful proof to Walton's suggestion: the high-tech could contribute to the prosperity of traditional jobs [11].

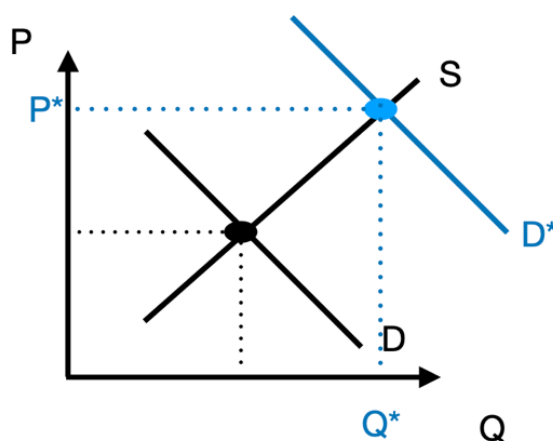


Fig. 2 Traditional cultural market

## 5. The Reasonable Degree of Protection toward Traditional Culture

According to this article's principal value, which is to prove the exaggeration of the worries about cultural loss, it shouldn't be explained as an objection against protection. Needed, but not so much. It depends on the degree of protection and the time required to develop the technology: if the former weighs more than the latter, then a continuous traditional culture could be expected, if not, the identity of conventional culture will be doubted. However, how to find suitable protection degree and measures remain vague. In the author's opinion, the minimization of the protection constitutes two parts: the theoretical recording and the practical employees. Notwithstanding, traditional hand skills lack successors due to their high threshold and low wages, which is precisely the reason why governments strongly encourage conventional occupations with fund investment. Nowadays, more highfliers who should have inherited family hand skills decided to leave their hometown to enhance their living standards. And the public is holding exaggerated concern towards this phenomenon. Following the model, the revival of traditional culture is certain, in this case, it is enough to have only one successor. The most important part is not the amount, but the continuity. Even though the more considerable the successor is, the more possible and sustainable continuity will have, governments are spending too much on the preservation. Without wasting money on extra preservation, more funds are expected to be employed in the section of hygiene, education, unemployment compensation, etc.

It would be better to focus on today's issues like the war between Ukraine and Russia as well as the high rising unemployment rate and electricity bills than worrying about the exaggerated disappearance of traditional culture which may take place after thousands of years. We have to recognize the fact that the protection of culture is not only the same aim to guard a continuous culture, but with politics propose. However, despite its importance, there should be a degree and limit.

## 6. Discussion

However, attention should be paid while mentioning the traditional culture after the revival. As it may take thousands of years for humans to reach the peak of technology, which is enough for the conventional culture to pass away without any remains, the question is raised: is the so-called traditional culture after the revival the same as the one that has already disappeared? If not, can we still crown it 'traditional culture'? Or, to be more precise, do we ought to protect the purity of traditional culture from outside influence factors- time change, countries, etc.?

The same is happening in China where myriads of traditional cultures perform quite differently from their former forms thousands of years ago. Deducted from research about China's cultural revival, there are two main elements to derivate post-revival traditional culture from its previous form.

Foremost, the increasing commercialization casts a shadow on the pure conventional culture. Industries, including food, drink, travel resorts, and even make-up, combined perfectly the cultural features with their products. However, when people are purchasing or traveling, they can't discover its historical meaning and spirit but regard them as a shallowing figurative symbol of consumption to obtain instant satisfaction [1].

Second, interpretations of traditional cultures vary among governments, which can be selected and partly edited to support the country's background or the ruling party. As we can see, socialist countries emphasize the 'Family-country' but capitalist ones the 'Liberty'. As a result, relevant traditional culture is selected and propagated mainly for political purposes by the government [15].

In the author's opinion, no matter how fancy the package is, as long as the core concept of traditional culture remains the same and enhances the collective cultural identity, it is allowed to be called 'the traditional culture'.

To prove my statement, we should first dig into why traditional culture is significant. Foremost, as we have mentioned above in the main article: traditional culture provides a sense of identity to individuals. Second, according to Smith, for collective cultural identity, shared memory is as essential to survival as a shared sense of destiny [16]. As the concentration and cooperation of a nation depend on its cultural identity which is mainly represented by the prosperity of traditional culture, the conventional culture plays a dominating role in a nation.

Take conventional festivals, which are representatives of traditional culture, as an example. As Paul Connerton suggested in *How Societies Remember*, the social practice to form the collective memory can be divided into two categories: memorial rituals and physical practices [17]. Obviously, traditional festivals belong to the latter, emphasizing the high frequency of practice to shape the memory unintentionally.

The amount of conventional Chinese festivals is on the top of the list, which has a considerable effect on the formation of collective memory. Ranging from firecrackers during the Spring Festival to lion dancing on the Lantern Festival, from rice dumplings on the Dragon Boat Festival to the offer of sacrifices to ancestors on the Qingming Festival, from the moon reunion on the Mid-Autumn Festival to the respect to the elderly on the Double Ninth Festival, collective experience and participation can be found everywhere. Based on the lunar calendar, conventional festivals have learned from Confucianism, Taoism and Buddhism during popularization and evolution [1]. Apart from that, they are always related to past myths, legends, or ancestral figures, which managed to awaken and inherit the nation's collective memory. Hobsbawm indicated the fact that repetition is a channel to maintain continuity with the past. The customary festival activities which repeat once a

year help to reinforce the nation's collective memory and emotional identity by presenting their own history, which bridges the past and present of a country into a continuous unity.

Returning to the commercialization mentioned above, it is acknowledged that repetition is made: if the customer just picks up the food with traditional cultural features on it but then fails to buy it at home, it should also be regarded as a kind of repetition. Whether the consumption is made or not, once the concept of traditional elements goes through their mind, the repetition is completed. Notwithstanding, I still argue that the conventional culture in most commercialization couldn't be called a 'traditional culture'. Not only the repetition of the concept, but also with more vitalness, the entire content of traditional elements, ranging from the myths to legends related, from food to activities, provoke and strengthen the collective memory leading to cultural identity. The combination of these two can't be separated or divided. In this case, a fancy product package with a few traditional features tells nothing but its fanciness.

Robert Redfield, an anthropologist at the University of Chicago, suggested in *Peasant Society and Culture* that the traditional culture in the background of modern society should be divided into two categories: great tradition and little tradition. The former refers to the upper class, elite or mainstream cultural traditions, which are dominant. In contrast, the latter mainly refers to intangible cultural forms such as traditional festivals, folk customs, and handicrafts, which are relatively recessive [18].

Nowadays, the government only propagates the great tradition which conforms to their ruling party's concept but ignores the little tradition. However, cultural identity shouldn't be based on grand and abstract cultural commonalities, such as great tradition, but should be a kind of spiritual cohesion that exists in specific social life through specific ethnic exchanges and the psychological basis of communication affinity [1]. Great tradition targets the elite, but not the public. No matter how grand the concept of cultural identity is, it must be rooted in a specific and realistic living environment and social relations. In this case, with its unique closeness, invisibility, and potentiality, little tradition can make up for the functional deficiencies of mainstream elite culture in identity construction strengthening historical inheritance and cultural identity. Notably, as great tradition has been repeatedly criticized, reflected, differentiated and reconstructed over the past 100 years, it has become increasingly conceptual, resulting in the lack of social interactions and emotional relationships that truly exist and are inherited in daily life. For many people, nationalism is a grand, even abstract, political attitude, rather than a concrete expression of communication, interaction, and emotional affinity with others. Little tradition such as traditional festivals, including ceremonies, legends and customs, is a symbol of beliefs, values and behaviors created by people in the past. They are closely related to the daily life of ordinary people and have innate reality, participation and affinity [19]. Again, traditional culture is not only constituted by great tradition, but also little tradition; otherwise, it can't be called 'traditional culture'.

According to Maurice Halbwachs, collective memory frames are not based on the simple summation of individual memories; they are not an empty form filled with memories from elsewhere. Instead, collective frameworks are precisely the means through which collective memory can be used to reconstruct images of the past that, in each era, are congruent with the prevailing social beliefs [20]. Therefore, it is impossible for traditional culture to maintain its purity from time to time. For instance, Chinese traditional culture closely relates to the agricultural economics formed in thousands of years of farming society. As a result, the traditional culture it carries has unconsciously inherited the shortcomings of the small-scale peasant economic production mode, such as laxity, sluggishness, lack of competition consciousness and efficiency concept, etc., which has produced some deviations from the development of our times and the modern spirit. Thus, the unceasing refreshment of traditional culture is the reason why it has lasted for thousands of years. However, here came the question: in which degree the traditional culture should combine with the modern one?

When China faced the Western World, President Mao Zedong already responded to the question. 'Facing the dominating Western value, we should not gulp any of foreign material down uncritically, but must treat it as we do to our food--first chewing it, then submitting it to the working of the stomach and intestines with their juices and secretions, and separating it into nutriment to be absorbed and

waste matter to be discarded--before it can nourish us [21].’ The same case for traditional culture which should absorb the nutriment of modern value and discard its old-fashioned waste matter. New era connotations and values are expected to be injected into the pulse of traditional culture to enhance their attractiveness in order to undertake better the functions of arousing the collective memory of the nation, reinforcing the national identity and cultural identity, and thus more effectively-gather the public’s hearts.

## 7. Conclusion

The revival of traditional culture is inevitable and irresistible in the future due to the increasing demand in the traditional culture market related to nostalgia evoked by advanced technology in the future. However, it doesn’t mean that the protection is useless. Necessary, but to a certain degree which ensures the least continuity of conventional culture, including the paper and the practical hand skills. Besides, traditional culture is also expected to embrace the modern value from time to time in order to absorb the nutriment and discard the waste matter. However, the limit for the protection still remained vague and waited for a more explicit structure. Apart from that, related questions can be posed: with the large-scale revival of traditional culture which resulted from extreme nostalgia, if it is possible that we voluntarily abandon the high quality of life and go back to the old days, like in the ninth century. And whether or not we will have to choose between an extremely high-quality life and overwhelming desirable nostalgia caused by the most advanced technology. Moreover, we have also mentioned above that the cultural revival will fill the blank of unemployment, but the question of to what extent or degree still remained unsolved. Furthermore, when robots largely replace human beings, whether the traditional markets will also be occupied by artificial intelligence because of low cost or will maintain their place or even enlarge the market such as the handicraft due to preferences for man-made.

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