

The Protection and Inheritance of Technique about Ruyuan “Guoshan Yao” Embroidery of Guangdong Province

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Keywords: Embroidery, Guoshan yao, Arts education, Protection, Inheritance

Abstract: Ruyuan “Guoshan Yao” Embroidery has a unique style, with the value of protection and inheritance. At present, Ruyuan “Guoshan Yao” Embroidery is facing all kinds of pressure, which is on the verge of extinction. Therefore, the protection and inheritance work is imminent. There is an urgent need for government departments, education departments, Yao people compatriots and all sectors of society to work together to establish a long-term mechanism to promote the conservation, inheritance and development of Ruyuan “Guoshan Yao” Embroidery into a new normal , and help it has all glory in the world stage.

1. Introduction

Yao People is one of the oldest ethnic groups in China. Yao People has created a unique and colorful national culture in its long history of development. Yao People costumes are an important part of Yao people culture. The embroideries on Yao people costumes are unique and have a strong artistic charm that is beyond praise.

Among the colorful embroidery in Yao people, Ruyuan “Guoshan Yao” embroidery is unique and has characteristics that other Yao people embroidery does not have. In 2011, Ruyuan “Guoshan Yao” embroidery successfully applied for the national intangible cultural heritage project. Growing up in this place where water goes along the mountain, the Yaoshan Women could embroider anything from their childhood. They could embroider anywhere and anytime when they were free, from the constraints of the geographical environment. It is says that Yao Girls Love Embroidering and If they cloud’t embroidery, they can’t find husband, and so on. Embroidery is a skill for women of “Guoshan Yao” nationality in Ruyuan county.

The Ruyuan “Guoshan Yao” embroidery, which is known as the world’s “Yao Root”, has the following characteristics: First, the patterns are bright-colored, and the national style is strong. Embroidery patterns commonly used red, yellow, green, black, white silk thread five colors, all kinds of patterns used silk thread color has strict regulations, pattern color matching clever, style changes. Second, the technique and craft are exquisite and unique. In addition to the unique way of composition and strict regulations on the materials, colors and patterns of embroidery, women in Yao do not need to resort to embroidery racks or draw sketches Directly on the cloth, they adopted their unique skills of embroidery on the opposite side with pick-up flowers on the front, skillfully embroidery on the opposite side. After the embroidery piece is finished, it is not only brilliant and colorful from the front of the cloth, bright and eye-catching, with fine and delicate needlework And from the opposite side is also the same diameter, and even achieve both sides are perfect effect. Third, the pattern culture connotation is profound. Since our compatriots in Yao people have no written language of their own, the Ruyuan Yao people embroidery patterns cover all the world and all the world. They include geometric patterns, human-shaped patterns, plant patterns, animal patterns, sacrificial offerings and symbolic patterns Each pattern has a specific cultural connotation, a pattern pattern to symbolize a certain species or contains a moving story, a legend of mystery, a

beautiful imagination of the myth. A piece of embroidery may represent a certain scene of the Yao family's life, or symbolize Yao People's hope for a better and happier life, etc. The Ruyuan "Guoshan Yao" embroidery is the living Chinese script of Yao people and the history books worn on the body. It is these embroidery patterns that preserve the economic, historical, cultural, living and religious aspects of Yao people. That the charms of Yao People's culture are fully revealed to the world. Fourth, it has a long history. From the dress patterns of the portrait of Panhu, the ancestor of the Yao people, it can be inferred that the people of Yao had their own unique embroidery since the birth of the world. The ancient history books have records of the Yao people's clothes embroidered with flowers. Qing Kangxi 26 years (1687) of the "Ruyuan County Records" there are Yao men and women or dress color embroidered skirt records, there are experts in the works or papers, said: Qin, Han, Nanyue, northern Guangdong is the barbarian (after Panhu) Habitat. It can be seen that the "Guoshan Yao" embroidery has a history of nearly two thousand years.

Since the Sixth Plenary Session of the 17th Central Committee of the Communist Party of China, the Party Central Committee has fully deployed the strategy of building a strong socialist culture. Chinese culture is the sum total of the cultures of all nationalities, the root and soul of the Chinese nation, and the spiritual home shared by all Chinese people. The core of Chinese excellent traditional culture is patriotism, which stresses the value pursuit of benevolence, attaching importance to the people, keeping good faith, advocating justice, advocating harmony and seeking great harmony, which is of great significance to the development of China in the new era. To build the spiritual homeland shared by all ethnic groups, we should not only strengthen cultural identity, but also develop the culture of ethnic minorities. Specifically, we should make "creative transformation and innovative development", "Use the past for the present, promote the old to bring forth the new, take its essence, remove its dross"[1]. The culture of Yao nationality is broad and profound and has a long history, which is a part of the civilization and wisdom of Chinese nation. The preservation and development of Yao people culture is of great significance to the promotion of national unity, the improvement of the quality of the whole people and the stable development of the society.

2. Current Situation of "Guoshan Yao" Embroidery in Ruyuan

Ruyuan County mainly has three Yao people gathering villages and towns, respectively is must back town, you Xi town and Dongping. Yao People is a major branch of Yao People's many branches. There are 6 village committees in the town, with a total of about 5,947 people. More than 99.9% of the population of Yao people is known as "the home of the Guoshan Yao". We selected the village committee of Bibe and the village committee of Wangcha to carry out research, and collected the education level and Yao embroidery skills of 63 people from 19 families in these two villages.

On the educational level of the villagers. 33.3% of the villagers never attended school, mainly those over 45 years of age, 30.2% with primary school education, 23.8% with junior high school education, 11.1% with senior high school and technical secondary education, and 1.6% with college education. Most of those under 18 are middle school graduates. Families with more educated parents also had higher levels of education for their children. Family Education plays a dominant role in the educational mode of the villagers in Yao village. About the villagers' mastery of embroidery skills. Of the 35 Yao women surveyed, 51.4% could embroider but now seldom embroider, 37.1% could not embroider, and four, or 11.4%, were very fond of embroidering. Of these four, two were over 60 years old Embroidery piece for their own or family use, the surplus on the town please department stores to sell. Yao Women aged 20-50 choose to work outside or accompany their children to the county seat to study and do small jobs. Pure manual embroidery is

very time-consuming and not high price, as a part-time job to earn money fast, earn more. Most girls under the age of 15 do not know how to embroider, only a few who think it is fun to learn a few simple embroidery patterns with their families, complex patterns and needlework do not. Villagers reported that in the early years, some girls with good academic records chose to study rather than learn embroidery. Now, the girls who had been absorbed in learning embroidery also chose to work in the city or in other places when they grew up, and seldom embroidered. The Ruyuan “Guoshan Yao” embroidery inheritance of the plight can be seen. The survey also found that women who often embroider can only name part of the embroidery patterns, and the vast majority can not say the meaning of each pattern or the specific representative of the embroidery patterns and related legends, etc. An embroidery nation with women who love to embroider since ancient times is facing the situation that embroidery inheritance is on the verge of fault.

On the current situation of embroidery education of Ruyuan “Guoshan Yao” embroidery. Yao People has no written language of its own, and Yao People's history and culture are passed on mainly by word of mouth and embroidery. Yao People inherits its traditional cultural knowledge of its own folk skills, customs and ethics through child discipline, teacher-apprentice education and village education. The research team conducted interviews and questionnaires in 15 schools, including Ruyuan High School and Ruyuan Ethnic Experimental School, which were attended by students from Yao people. Seven of the schools offered courses related to the heritage of embroidery in Yao people. The earliest is Ruyuan National Experimental School, in 2004 opened a Yao embroidery curriculum, built Yao embroidery classroom, organized teachers compiled “Yao embroidery” teaching materials. The schools have mainly recruited retired teachers with special skills in embroidery. So far, about 3,064 students have taken the Yao embroidery course. Some schools have no plans to offer the course because of the small number of students from Yao people. Lack of classrooms, lack of funds, lack of teachers, lack of atmosphere, although a school opened Yao embroidery curriculum, due to the lack of conditions to ensure that may be closed at any time, not systematic education for Yao embroidery has no substantive role in the inheritance of Yao embroidery. With the acceleration of globalization, industrialization, commercialization and urbanization, the original ecological cultural heritage of Ruyuan Yao people has been greatly impacted, and the inheritance of Yao people embroidery is facing the following pressures and problems.

2.1 The Living Space of Ruyuan “Guoshan Yao” Embroidery is Getting Smaller and Smaller

The embroidery culture of Ruyuan “Guoshan Yao” is attached to the dress culture of Ruyuan. The embroidery culture is an important core part of the dress culture. In the traditional culture of Yao people, the embroidery culture of Yao people and the dress culture of Yao people are almost in the same space. The living space of Yao people dress seriously affects the living space of embroidery of Yao people. With the modernization of production, volume, logistics industry developed, convenient, inexpensive urban modern supplies to replace a large number of ethnic handicrafts. In this context, the people of Yao people gradually gave up the traditional ethnic products, which were very inefficient, in favour of the modern products of the city. Coupled with the advent of the Internet and the age of Internet, Yao people culture has been unprecedented impact. As information about popular dress spreads rapidly and widely on the Internet, more and more people in Yao people are following the trend of the times and wearing comfortable and convenient modern Han or western clothing Has left the Yao people clothing market in a very tight squeeze. In the less developed and poorer parts of Yao people, and beyond the festival performances, it is now hard to see ordinary Yao people people in their traditional dress. Villagers in Yao people told us that in recent years, except for certain festivals, people basically do not wear their own national costumes. Thus, Ruyuan Yao people clothing living space compression,

prompting the traditional hand-made clothing gradually withdraw from the Yao people mass market, so that this unique traditional embroidery technology in the succession of the plight of no successor.

2.2. The Number of Embroidery Workers Engaged in Ruyuan “Guoshan Yao” Embroidery is Decreasing

Ruyuan, known as Ruyuan Yao Autonomous County, has a unique natural environment and natural resources and attracts a large number of tourists each year, with about 324,000 visitors during the 2018 National Day holiday About 700,000 visitors were received during the Spring Festival in 2017. In recent years, with the steady progress of the eco-cultural Tourism Planning and construction project, most of the Ruyuan Yao people area has been developed into a new tourist destination. The people of Yao people, a tourist area, cater to the public's consumption preference and devote too much energy to simple food and beverage, accommodation, farm recreation and other items that can quickly achieve economic benefits It requires the patience and enthusiasm of the embroiderer, and the handmade Yao people embroidery products can not bring more benefits and value. Yao people embroidery products sold in Yao people embroidery shops in tourist areas are basically made of coarse grid base cloth, embroidery is made of very coarse chemical fiber thread, the workmanship is rough, the color imbalance is unstable, embroidery decorative patterns are too exaggerated, too simple The loss of the original exquisite, simple and simple decorative style. Only a small number of purchases in the folk collection of the older generation of the higher prices for sale of fine.

2.3 The Embroidery of Ruyuan “Guoshan Yao” Has Not Received Enough Attention from the Education Department

For many years, the education department has focused on the education of mainstream culture, ignoring the education of traditional culture of the Yao people. The inheritance of Yao people culture is limited to child discipline and village education, and lacks systematicness. The Yao girls who went to school in other places did not touch embroidery at all, and the successors of the local Yao people embroidery were mostly less educated or even illiterate, which led to the decrease of the present Yao embroidery successors and the stagnation or even backwardness of the Yao people embroidery inheritance.

3. Protection, Inheritance and Development of Ruyuan “Guoshan Yao” Embroidery

The policy of intangible cultural heritage protection in China is to give priority to protection, first to rescue, rational utilization, inheritance and development. Only by protecting the unique national characteristics of Ruyuan “Guoshan Yao” embroidery can the embroidery be inherited and developed, and the embroidery of Ruyuan “Guoshan Yao” embroidery is also a kind of protection, and protection and inheritance complement each other. To do this job well, we can start from the following aspects.

3.1 To Popularize Education in Embroidery of Yao Girls in Ruyuan District

Family embroidery education is the foundation. Family embroidery education refers to the embroidery education that parents or elders give to their children or other descendants in their daily life. The family is the first place for everyone to receive education, and the main way for Yao girls to traditionally learn Yao embroidery is family-style embroidery education. Strengthening family-style embroidery education in Yao people is one of the key measures for the inheritance and protection of Ruyuan Yao embroidery.

School-based embroidery education. School Education, also known as co-education, refers to a specific teacher and a certain number of students, according to a certain training objectives,

management system and prescribed teaching content, in a fixed place of education. As for the ethnic areas, the ethnic education in kindergartens is an important place and channel for the inheritance of the fine traditional culture of ethnic minorities [2]. The survey found that many village councils in Yao people do not have their own schools or even kindergartens. It is suggested that the government should support every village committee in Yao Nationality Town to establish a village-owned school with kindergarten and primary grades 1 to 5 to improve the education system. To help children studying in other places to return to the village to study and provide favorable conditions for the school to carry out embroidery teaching. As mentioned above, some schools have begun to attach importance to the education of the heritage of embroidery in Ruyuan, and have set up a course on embroidery in Yao people, but only at a relatively shallow level. The education of Yao People's embroidery heritage is not of critical importance. Therefore, we should continue to improve the school teaching planning, improve the curriculum system; a large number of collection and collation of Yao embroidery materials, enrich the curriculum teaching plans; local policies to recruit students tilt, Yao people folk art into the scope of the system.

First, improve the school teaching planning, improve the curriculum system. At the preschool stage, the design of Yao embroidery was introduced into the art education class, so that children were imbued with the style, color and story of Yao embroidery from an early age. They were filled with the feelings of Yao people and had a unique aesthetic interest in Yao embroidery from an early age. Yao embroidery patterns should also be fully incorporated into the primary and secondary school art teaching materials; in the activity class, invited the heritage to teach the school to teach Ruyuan "Guoshan Yao" embroidery Techniques; It is also most important to set up courses in local vocational and technical colleges, universities, art design and other specialties related to Yao people costumes and Yao people embroidery. The course will introduce and analyze the origin, development and history of Ruyuan "Guoshan Yao" embroidery, and learn about the cultural background, materials and techniques of Yao embroidery, so as to cultivate student's aesthetic taste. Highlights the totem worship and the pursuit of beauty of the people of Yao people, as well as positive and healthy ideas and culture; comprehensively narrates the traditional culture of the Yao people and interprets the folk art of Yao people.

The second is to collect and arrange a large number of Yao embroidery materials, rich curriculum teaching plans. Focus on mining outstanding, heritage value and local characteristics of Yao embroidery art elements, its induction classification as an important material to improve the curriculum teaching plan. When collecting and arranging, we should arrange the traditional Yao embroidery materials according to the situation of the students in different periods, in a planned and focused way, so as to avoid misappropriating the copy and make it easy for the students to understand and master. For example, in primary and middle schools and kindergartens, it is strictly forbidden to spread the patterns and cultural contents of the forms of religious witchcraft embodied in Yao embroidery. In the teaching of relevant courses in universities, students majoring in art and design should be taught to base themselves on traditional culture. Develop a unique vision to re-examine the essence of Yao embroidery culture, research out the theory and methods of practical significance, Yao embroidery art and modern design are integrated. Design both a strong traditional cultural charm and a sense of the times of the art works, let Ruyuan "Guoshan Yao" embroidery to the world.

Then there is the shift in admissions policies to include Yao people folk art. Over the years, the art student's joint entrance examination has become a hard-fought army in the college entrance examination for students, including those from Yao people. Many students choose to study fine arts because their cultural achievements are not good enough to take the art admission examination. When they enter Yao people, most of them will choose the current hot art and design major. If Yao people folk art are included in the art students' college entrance examination, the policy of giving

priority to students who pass on their knowledge of Yao people folk art will enable Yao people students to learn art theory and Yao embroidery skills to be well inherited and developed.

3.2 To Step Up Publicity on the Culture of Embroidery on the Yao Nationality in the Mountains

The inheritance and protection of Yao embroidery is a dynamic process, which is inherited and protected in the development. Cultural departments at all levels of Ruyuan should attach importance to the popularization and dissemination of Yao embroidery culture, organize as many activities as possible in favor of the popularization of Yao embroidery culture, create a good environment for public opinion, and play a guiding role of public opinion. For example, the government has invested to invite influential artists and public figures to make propaganda films or micro-films on Yao People's embroidery culture, and put them on the web portal to increase the visibility of the culture. To improve the function of the website of the Yao people folk art, hold various kinds of folk talent skills competitions, selection of more provincial-level successors and other activities, sorting out the display of Yao people folk art beauty. By holding a fashion show and organizing a skills competition, the show has inspired young people in Yao people to learn from the show and their cultural awareness of the show. Cultural propaganda departments can make use of the annual Yao people traditional festival, the October Dynasty, carefully planned to promote Yao people's traditional culture, including Yao embroidery. To organize regular tours to various communities and schools by performing groups in Yao people costumes and with Yao people characteristics. Register wechat public account and micro-blog, will related activities, photos, video posted above, Yao embroidery culture with the help of the Internet platform to shine.

3.3 Design and Development of Cultural and Creative Products

The development and marketing of Yao embroidery cultural creative products is not only a form of inheriting intangible cultural heritage, but also the embodiment of its economic and cultural values [3]. Developing cultural and creative products with Ruyuan “Guoshan Yao” embroidery Art as the carrier is an important exploration of inheriting Ruyuan “Guoshan Yao” embroidery Culture and an effective measure to promote the development of Ruyuan “Guoshan Yao” embroidery Industry and national tourism economy in Yao village. With good commercial operation and good economic returns, protection and maintenance are not empty words [4].

4. Conclusion

In short, government departments, education departments, design companies must establish a long-term cooperation mechanism, Ruyuan “Guoshan Yao” embroidery inheritance and protection work can be on track. Relevant government departments should step up publicity efforts, formulate and implement relevant policies and implement a variety of support measures. The Yao people, especially the younger generation, should enhance their cultural confidence and self-awareness. It is incumbent upon Yao people to take up the responsibility of inheriting, protecting and carrying forward the culture of Yao embroidery. In addition, Yao people embroidery must deal with the relationship between inheritance, protection and development on the premise of adhering to its national characteristics, and constantly innovate to get out of the mountain. In line with the market, thus promoting the development of Yao people embroidery culture. Ruyuan “Guoshan Yao” people embroidery, as a rich cultural treasure-house waiting to be excavated, has a long way to go, but I believe that with the efforts of the government, education departments, Yao people compatriots and all sectors of society, this national cultural treasure will shine in the forest of Chinese culture for a long time.

Acknowledgment

This paper was supported by 2016 National Social Science Foundation Project Yao People National Corridor Cultural Heritage Research (no: 16BMZ085) stage results; 2016 Ministry of Education Humanities and Social Sciences Research Youth Foundation Project under the Internet + visual field in the north of Guangdong Yao people clothing database construction and innovative design research (No: 16 YJC760033) stage results; 2015 Guangdong Province universities humanities and Social Sciences Research Young Innovative Talent Category Project “Study on the integration of Yao nationality traditional costume culture and modern costume design in north Guangdong(No: 2015WQNCX137)” stage results.

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