

An Analysis of the Educational Culture Function of the "Dumb dance" of the Intangible Cultural Heritage Bai

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Keywords: Dumb dances; Bai culture; Sports Intangible Cultural Heritage

Abstract. The national intangible cultural heritage - "Dumb dance" is the "living fossil" of the human wedding custom dance. With the purpose of exorcising evil spirits and praying for reproduction, it integrates the Bai people's "sacrifice, song and dance, sports" as one. Dumb dance is the accumulation of art, sports and culture formed by Bai people in their long-term production and life. It has distinct national style and local color. Dumb dances have unique cultural, educational and sports research value. Through the study of these primitive and traditional intangible Bai cultural resources, we can help the public to understand the history, origin and development of the Bai nationality. This is conducive to promoting national unity, enhancing national pride and carrying forward the fine traditional virtues of our nation.

1. Primitive Belief: Origin and Development of Dumb dances

Dumb dance belongs to a folk Nuo dance of Bai nationality. People use brown leaves to make brown clothes to wrap the Er Zi around the actor's body, and use pestles, skips, hoes and other production tools to exorcise evil. Dumb dance is also known locally as "decorative red", which is mainly a folk Nuo danced when the Bai people-built houses and married.

Nuo is a kind of custom activity in the development of human beings, which is one of the important means of sacrifice in ancient China and an expression of the evolution of human life. It is a reappearance of human primitive life. People usually perform with a mask. "Dumb dance" is one of Nuo, it is a way for Bai ancestors to deal with the contradictions between man and nature, and between man and man. It is believed that Dumb dances can help gods bless themselves, and can also drive away evil spirits and filth. The performance of Dumb dances can be the prayers of believers for the future when they are married and building houses. People use this way to pray for the peace and happiness of the new home, hoping to marry a new daughter-in-law to give birth to a lot of offspring. This is the traces of the original beliefs of the Bai ancestors in the lives of the Bai people today.

2. The Educational Function of Dumb dances

2.1 Agricultural production education: survival function

In addition to being a belief of Bai ancestors, Dumb dance also shows how Bai ancestors survived in the long history. Dumb dance covered their whole body with brown clothes and covered their faces with cast leaves. They dressed up and acted like monkeys and humans. They dressed up as half human and half beast, holding hoes, pestles, dustpans, flails and other primitive farming tools of Bai nationality in mountainous areas. These tools are Bai nationality. From the tools of the ancestors' production and life, we can see that the physical activities of the ancestors of Bai nationality in mountainous areas are farming. Hoe, dustpan - tillage, flail - harvest, pestle - pestle,

reflects how the Bai people in the survival of the production tools to obtain the gift of nature. There are also bell-shaped pig urine bubbles in the waist. From the disguised way, we can see that the ancestors of the Bai nationality in the mountain area are carrying on farming life while carrying out the grazing life among the mountains and forests. But unlike the nomadic people, the Bai ancestors lived in a fixed way of farming, mainly supplemented by farming. The whole tool of Er Zi comes from Bai people's farming production and life, and their cooperation permeates Bai people's various life flavors. When the Er Zi grabs the red meat, the Er Zi grabs the fence in one hand, the broom made of straw in the other hand or a nettle. The red meat is put in the fence. People around him grab the red meats in the hands of the Er Zi. It is said that the meat can cure diseases and ward off evil spirits. The whole Er Zi decoration reflects a series of physical activities of the Bai ancestors in mountain areas, such as farming, grazing, harvesting and feeding. Dumb dances are produced because of people's need for survival and production. In the performance of the whole Dumb dance, the Bai ancestors in mountainous areas, mainly farming, imparted their life skills to their descendants - farming in the fields and grazing in the forests and mountains. Er Zi daughter-in-law wear bright mountain Bai costumes and carries a basket of children on her back in the mountain area, which reflects Bai women's life style. She can work on her back or put it on the ground smoothly. The children can sleep or sit on it. The basket design also shows the great wisdom of Bai ancestors and the quality of Bai women's endurance of hardship and hard work.

2.2 Humanity moral education: aesthetic education and moral education function

Brown clothes cover the whole body, Er Zi dress and gesture are like monkeys and humans, half human and half animal dress, roll, jump, somersault in the whole performance of these sports activities are embodied by the protagonist of the Er Zi. The whole story is also presented around the Er Zi. Actors are all local Bai people engaged in field farming, in which women are played by men. The daughter-in-law of the Er Zi is smart and competent relative to the Er Zi "she" controls the Er Zi to work, while the Er Zi is very simple. The daughter-in-law dresses beautifully in the mountain Bai costume and has a slender figure, which can be said to form a sharp contrast with the Er Zi. From these we can see that the Bai ancestors respected women and women occupied the dominant position in production and life. In the history of mountain Bai people, there is no custom that men are more important than women. In the Bai people's view, it is normal for men to be burdened. Women have the right to control the means of production at home. In the process of "Er Zi Makes Marriage", the Er Zi are the main line in the whole performance, which is also the reason why Dumb dances are performed. The Er Zi play with brides when they want red meat. A series of processes, such as "begging for red meat" and "protecting meat by the Er Zi", can be seen that the Er Zi are actually very strong and smart, but the Bai people use "Er Zi". To express some education problems which are not easy to talk about in peacetime - sex education problems. The Er Zi show respect for their parents, protect their wives, kidnap and sell their wives in the salesman, the son will strive to protect; the Er Zi grab meat will not to eat immediately, but to protect the meat to leave. The whole performance process embodies the scene of diligence and mutual assistance, the same as the Han people, the judges are honest and fair, and the nation unites with each other happily.

2.3 Demonstration of human birth and growth: life education

Many ethnic minority areas in Yunnan have genital worship, which reflects people's desire for reproduction and survival, and prays for a better life and desire for more children and more happiness. The meaning of "Er Zi" in the Dumb dance should be "silly" and "fool" instead of

"dumb" mentioned by everyone. Bai ancestors began to consider health education such as sex education and pre-marital education thousands of years ago. Because in the course of the performance, the Er Zi will answer the questions raised by others, and in the whole performance, the difficult questions are answered by the role of "Er Zi". The name of order expresses the truth of marriage, childbirth and life through the language and action of the Er Zi. With the help of humorous performances, it describes the truth that ordinary people are not good at describing, but it should be understood by the married couple. The teaching of these knowledge is embodied in the process of making a new house at night: radish with chicken feathers inserted into female genitals, a small section of bones, and bones with holes are meant to be sexual intercourse between men and women. These are answered by the Er Zi s under the questions of others, using the homophonic sound of Bai nationality, using the white word "tofu" to mean "doff" to be pregnant, vegetable leaves and pumpkin to mean "ugly orange melon". In order to coax well, Walnut Bai as "I hide" that is to do for me, and so on homophonic to describe the whole process. People use the homonym of dish names to describe the process of sexual intercourse to complete sex education. They care about each other in life, their husbands should learn to take responsibility, and they should coax their wives. If they go on living like rice and beans, they will have more children and more luck after marriage.

The Dumb dance not only embodies the process of the birth and growth of life, but also embodies the process of the acceptance and defense of foreign culture in the historical development of Bai nationality. Firstly, the Er Zi dress is the expression of human production and life in primitive society. Nowadays, experts and scholars determine that "Dumb dance" is an ancient Nuo according to the image of the Er Zi, but the clothes of the Spring Official are the official clothes of the Ming Dynasty. Historically, Yun Long was attached to the Han Dynasty in 69 A.D., and the effect of "changing the land and returning to the stream" in 1620 A.D. The official Bai language of the Han people is called "Han Jiao You", so the Bai ancestors slowly merged some Han culture into the middle and later stages of the Dumb dances under the influence of the foreign Han culture. The original ancient Nuo joined the life education of entertainers (from sacrifice to life). Secondly, in the process of accepting Chinese culture, the salesman should be the Dumb dance, and the Bai ancestors also partially resisted the integration of foreign cultures. The education of later generations is reflected in: the foreign world has brought some unknown harm to itself, and we should be brave to fight; this is a typical impact of foreign culture on our national culture, and it also shows that the Bai people are very businessmen among the Han people. Repelled. The present Dumb dances are the product of the change of the primitive indigenous culture of Bai nationality in mountainous areas under the impact of foreign cultures.

3. Analysis of the Characteristics of Sports Culture

The performers of the Er Zi s must find strong and flexible young people to play, and the performers should also be required to have a certain basis for physical exercise. Dumb dance can control people's balance ability, enhance their reaction ability and the activity of skeletal muscle. The whole section "The Er Zi grab red meat" embodies an aerobic exercise process. The Er Zi and the people involved should have a faster speed and a stronger sensitivity; not only should the whole process climax overlap, but also let the participants get the desired effect finally. After the Er Zi s grab meat, they should have a faster speed to avoid other people's grabbing, but also consider the mobilization of the grabber's participation, because the most important thing is to Later, the red

meat must be stolen. Of course, it cannot be said that the red meat can be stolen at once. The reasonable arrangement of the whole performance time should be taken into account. Sometimes it is necessary to deliberately make things difficult and amusing. The whole exercise process is relaxed and combined to improve physical function, cardiopulmonary function, nervous system and blood circulation system, so as to comprehensively improve people's sports ability and health level.

3.1 Embodiment of dance art

The Dumb dance shows the art of production and life in the sacrificial activities. It dances from side to side and squats from time to time. The primitive and simple dance is reflected in the work. The feet are strong and the body rotates flexibly. It imitates the sensitivity of monkeys perfectly and beautifully. Although the movements seem to jump at will, the freedom and flexibility of hip, waist, shoulder and knee joints are actually reflected in the dancing. The degree requirement is very high. Great progress and small step rotation. Through "Dance Four Sides" the Er Zi in the sound of gongs and drums, accompanied by music from the southeast, northwest and four directions while dancing, dance reflects the beauty of simplicity and primitiveness; stretching strong also reflects the beauty of brutality and rudeness. During the banquet, dancing, singing and performing all kinds of ghost fighting and sacrificial dances.

3.2 Dumb dance combines elements of folk martial arts and gymnastics

The Dumb dance used forward roll, roll and other gymnastic movements in Gymnastics during the interesting performances during the banquet. In imitation of field work, it used leg jump, body jump, turning 360-degree jump and other jump movements. Several sons will use flails and clubs to perform martial arts movements such as pulling, sweeping, splitting and plucking; lower limbs will cooperate with simple steps such as horse steps and bow steps, and sometimes there will be high-difficulty movements such as flying. The most typical action is to use flail as a horizontal bar and make support loops on the flail. In the performance of The Dumb dance, performers need to cooperate with each other, unite and cooperate, which also reflects the collectivism of Bai ancestors, the spirit of unity and cooperation and the good quality of courage to overcome difficulties.

4. Conclusion

The Bai nationality has only language but no written language. The inheritance of Bai nationality's traditional sports mainly relies on the words and deeds of the people in peacetime. Many excellent folk cultures have gradually disappeared with the development of the times. Dumb dances can fully reflect the history and culture of Bai people in mountainous areas. Dumb dance is also a silhouette of Bai traditional sports culture inheritance. With the development of modern science and technology, more and more people have a clear understanding of the world. Our Nuo dance function has gradually changed from the original entertainment for gods to entertainment for people. Driven by the market economy, many minority traditional sports have become a means of entertaining tourists. The inheritance and development of Dumb dances are also facing the same dilemma as other traditional minority sports. The traditional way of communication is limited and the scope of communication is small, but the traditional national culture with great research value is very vulnerable to destruction. Dumb dance is a national intangible cultural heritage. We should give special development and protection. We should also close the distance between Dumb dances and the public, increase the enthusiasm of the public to participate, and widely use various new media technology to promote Dumb dances.

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