

Research on the survival and development of the village lion dance in the raw under the background of Urbanization

Shijun Xu, Ying Pan*, Cong Zeng

Sports Department, Liuzhou Institute of Technology, Liuzhou, China

*Corresponding author: Ying Pan

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Abstract: By using the method of literature review, etc. this paper analyzes the dilemma of the survival and development of Nan Shi from the synchronic status of social transformation and the diachronic evolution process of social change; studies the bumpy fate of the lion king from the perspective of conflict theory, and seeks the feasible path of inheritance of Nan Shi from the internal and external influence of social environment and value orientation. The results show that social change is an important factor affecting the rise and fall of Nanshi, and the change of values is the internal leading factor. Conclusion: values from identity to divergence and conflict are the internal leading factors for the survival of Nanshi. The persistence of lion dancers, the formation of stable values are the foundation for the survival of Nanshi. The development path: to create the characteristic regional brand culture of Nanshi, strengthen cultural consciousness and self-confidence; lion dancers to stick to feelings as the value orientation of Nanshi in dilemma, promote cultural adaptation and cultural inheritance.

1. Introduction

Tengxian has a long history of lion dance culture and is famous in Guangxi lion dance circles, known as the "Lion King of the East". However, under the impact of market economy, the in-depth development of new urbanization and other social changes, the outflow of young and middle-aged labor force in villages and towns is increasing, the members of lion dance teams are constantly losing, and most lion dance teams are gradually disbanded and disappeared. However, there are still a group of young dancers with superb skills and persistent faith who are still guarding the title of "Lion King" despite the changes of the world.

The rise and fall of Tengxian lion dance has gone through thousands of years, and it is not easy for it to spread up to now. Sun Qingbin, Chen Ming and other scholars pay attention to the development dilemma of Tengxian grass-roots village lion dance from the perspective of economic development and cultural inheritance^[1-2]; Liu Weijun seeks to solve the dilemma of South lion dance from the perspective of national fitness and traditional lion dance culture^[3]; Wang Biao and other scholars pay attention to the development and inheritance of grass-roots Lion Dance Organizations from the perspective of brand culture and event organization^[4]. Xiang Jun, Li Limin and others analyzed from the perspective of intangible cultural inheritance that the weakening of inheritors, social organizations and government support led to the development dilemma of no successor in Nanshi^[5-6]. Most of the existing researches on Guangxi Nanshi study the rise and fall of lion dance from the perspective of economic and social development and cultural inheritance, and put forward some development suggestions such as integrating society, characteristic brand, inheriting culture, and market operation. In this paper, by combing the development process of Guangxi Nanshi culture, from the perspective of cultural identity, exchange, differences and conflicts, we focus on the influence of the changes of lion dancers' values on the inheritance of lion dance culture. We should pay more attention to the heritage and decline of traditional sports, rather than how to explore and protect it.

2. The general situation of the cultural shifts of Nanshi in Guangxi

2.1 Cultural origin and rise and fall

Guangxi lion dance belongs to the South lion school, also known as Xingshi, which originated from the north lion in the Central Plains. The image of Guangxi south lion can be traced back to the stone sculptures of two lion heads and snake bodies preserved in Tang Dynasty in front of the Dragon Mother Temple in Tengxian county. The South lion developed rapidly in the late Ming and early Qing Dynasties, and reached its peak in Qianlong years. At the end of Qing Dynasty, with the decline of national boundaries and the invasion of foreign powers, the people were in dire need of livelihood, and the activities of Nanshi were stagnant and abandoned. In the early years of the Republic of China, although there was a little recuperation, the new cultural revolution made it difficult for Nanshi to revive as an "old" culture with a long history. After the founding of the people's Republic of China, Nanshi has gained some new life and development. From 1958 to 1977, under the influence of the great leap forward, the cultural revolution and the ultra left thought, Nanshi was classified as "four old" and banned, once facing the dilemma of lost. Since the reform and opening up, a series of important national measures, such as rectifying the rebellion, have brought people's life back on the right track, revived all kinds of industries, and revived the activities of the South lion.

2.2 Local feelings of lion dance

During the feudal society, the activity of South lion has been developing for hundreds of years from its appearance to prosperity. Its cultural connotation, ethics and etiquette have never changed and have been constantly consolidated. Once the intangible culture has formed the mentality culture such as belief, it has relative independence and stability. Nanshi has a high cultural consciousness and identity in rural society, has a broad mass base, and is a part of the life of rural residents. In the special customs and festivals, the South lion, as a necessary performance and traditional ceremony, has an irreplaceable function. This interdependence stems from the villagers' high recognition of the South lion culture. Therefore, the South lion lasted for thousands of years, still can be more complete preserved.

Caiqing is the basic performance form of Nanshi, and it is also an important way to visit the countryside and interact with the people when playing in the countryside. "Qing" usually refers to the red envelope, which is called "Lishi" in dialect. It means a blessing to relatives and friends. "Green" is the soul of picking green lion dance, all lion dance movements are around how to pick green. In the countryside, the lion dance team will visit almost every family. The children in the family will play with the lion dance for about five minutes. After the performance, the owner of the family will give a red envelope to the lion dance team. Lion dance teams usually only play in their own county and village, and rarely perform outside. They have a strong sense of "territory". In the county-level cities of Cenxi and Guiping, it's a good time for the lion dance team to "enter the city" to perform and accept money during the Spring Festival. The residents of the county are fishing for red envelopes with fishing rods from the second floor of their homes. They watch the lion dancers win the red envelopes through the cooperation of exquisite skills. The residents and the lion dancers harvest happiness in the interaction of "creating problems" and "solving problems", so as to pray for the new year and exorcise evil spirits. But lion dancers don't visit every family in the county as they do in the countryside. They only show their skills to employers who are willing to open their doors and give red envelopes. There is no bargaining between employers and lion dancers in this kind of recreational lion dance performance. Instead, the lion dancers will take as much as the residents give according to their own economic conditions. These red envelopes are the main source of income for rural lion dance teams.

2.3 The history of "Lion King of the East"

Tengxian lion dance team is the benchmark of Guangxi Southern lion dance. Under the simple and difficult conditions, the inheritors spontaneously recruited soldiers, studied and innovated lion dance skills, which made this ancient folk art full of vitality in the new era. The lion dance team, which takes the village as the basic organization unit, plays in the villages every new year and festival. It often

carries out skills exchange and participates in all kinds of lion dance competitions at all levels. It has won the favor of the people, and has become a special tool to contact the feelings of the village. It has been supported by the local government and social organizations, which has rapidly expanded the scale of the development of the South lion and reached a new height of performance skills(see Table 1). In 2004, he won the honor of "Lion King of the East" and gained a great reputation in the lion dance industry. In 2006, he was listed as Guangxi intangible cultural heritage, and in 2011, he was listed as national intangible cultural heritage. At its peak in 2014, Tengxian lion dance team reached more than 100, but most of them were rural lion dance teams.

Table 1. List of Tengxian lion dance achievements

| Number / Time | Event name | Prize |
|---------------|--|--|
| 1. 1999.12 | Guangxi Lion King competition | One gold, two silver and one copper |
| 2. 2000.05 | National Lion King competition | Third, tied for the national A-level team |
| 3. 2004.07 | The 6th World Lion King competition in Malaysia | First place, won the title of "World Lion King" and "Oriental Lion King" |
| 4. 2006.07 | Malaysia "cloud top cup" 7th World Lion King competition | Third |
| 5. 2006.09 | Wuzhou gem Festival International Lion King competition | First place of Gold Award |
| 6. 2007.04 | Guangxi Lion King competition | The title of "South Lion King" |
| 7. 2008 | South lion competition of National Farmers' games | All round Gold Award |
| 8. 2015.08 | Malaysia international high stake Lion Dance Competition | Champion |
| 9. 2017.11 | China ASEAN (Qinzhou) Lion King competition and south north lion king Invitational Competition | Gold prize |
| 10. 2019.9 | The 11th National Minority Traditional Sports Meeting | Total score first |

3. The dilemma of survival and development

3.1 The contradiction between the difficulty of overall development and the dominance of one side

Under the environment of social change, Tengxian lion dance team has a series of different development. Although the scale and level of development of Nanshi in Tengxian county is relatively high, especially the "Lion King" in Yizhou island is a unique brand, but from the overall development of Guangxi Nanshi, it is still in a dilemma. In recent years, Tengxian lion dance team has dropped from more than 100 teams in its heyday to more than 10 teams, and only 6 teams can normally carry out activities.

3.2 The contradiction between high skill requirement and low sense of existence

From the perspective of external social environment, lion dance activities are mainly concentrated in villages and towns. In cities, the mass base is weak, the substitutability is high, the degree of interaction is low, and the activity space is small. Urban residents have a wide range of leisure and entertainment activities, but lion dance is not dominant in public leisure and entertainment activities. It mainly exists as an ornamental rather than a participatory sports activity. Therefore, most of the people who pay attention to lion dance are children who like to be lively and the elderly with nostalgic feelings. On the other hand, lion dance needs young people with certain martial arts skills and higher

sports skills, which is difficult to popularize. Therefore, lion dance is facing greater survival pressure than in the countryside..

3.3 Contradiction between development difficulties and resource concentration

The development of economy and society requires the lion dance to make corresponding adjustments in the event and performance content. High difficulty and high ornamental become the mainstream of development; "Caiqing", "plum pile lion dance", "high pile lion dance" and other content innovation constantly meet the needs of commercial performance; lion dance training activities have played a positive role in the promotion of economic income, skills and the popularization of sports. Lion dance is moving from mass sports to professionalization and marketization, from spontaneous village to joint undertaking of government and society, which makes the scale and level of organization constantly improve.

In recent years, there are 24 Local lion dance teams from Guangxi participating in the 11th Guangxi Lion King competition; 18 lion dance teams from Indonesia, Malaysia and other ASEAN countries and domestic places participating in the 2019 China dragon lion competition (Qinzhou station); 8 domestic and foreign lion dance teams participating in the Guangxi ASEAN (Guilin) Lion King Invitational Competition; the scale of Guangxi south lion competition is small There are about 20 teams participating in the lion dance, and only a few of them can represent the local to participate in the local international events .

In terms of prize money, the gold, silver and bronze prizes of the South lion high stake project in the 2019 China dragon lion competition (Qinzhou station) are 10000 yuan, 8000 yuan and 6000 yuan respectively. At present, the market price of lion dance in Tengxian county is 500-800 yuan for Caiqing performance and 10000-50000 yuan for Gaozhuang performance. It is difficult to attract the lion dance team to participate in either the competition bonus or the commercial performance price, let alone maintain the daily expenses of the lion dance team. The lion dance team competes for more honors and skills.

The fierce competition makes the resource concentration of all parties higher and higher, forming the survival of the fittest, and building a strong brand can obtain better development space. Small lion dance teams are under increasing pressure to survive, either eliminated or merged to enhance their strength; while strong lion dance teams are more likely to absorb favorable resources from all parties, gradually forming industry monopoly, and lion dance industry is gradually forming a fine and strong development trend, which is in contradiction with popularization and promotion. This is an integrated effect of market economy development and multiple subject selection.

4. On the values of Nanshi

4.1 Diversification of social functions

Guangxi Nanshi culture was born in the feudal society, with a strong national traditional cultural characteristics. It has gone through the ups and downs of social changes and is still based on Chinese traditional culture, such as ancient Chinese monarchy system, patriarchal system, family system and three cardinal guides and five constant guides. The South lion culture reflects the obvious politicization tendency of Chinese traditional culture ethics, that is, the feudal consciousness that the family and the country are isomorphic, the father is the king of the family, and the king is the father of the country. The organization process of lion dance activities accompanied by traditional rituals in specific festivals has special functions such as connecting local feelings, standardizing village social morality and behavior.

The construction and inheritance of lion dance team is deeply influenced by multiple factors such as social environment and cultural thought. The formation of lion dance team has been presented in many forms such as spontaneous organization, government establishment and occupation according to market demand. The inheritance mode has also been transformed from the family and teacher biography to the more simultaneous interpreting of family, biography, government inheritance, market inheritance and school inheritance. , academic, cultural heritage

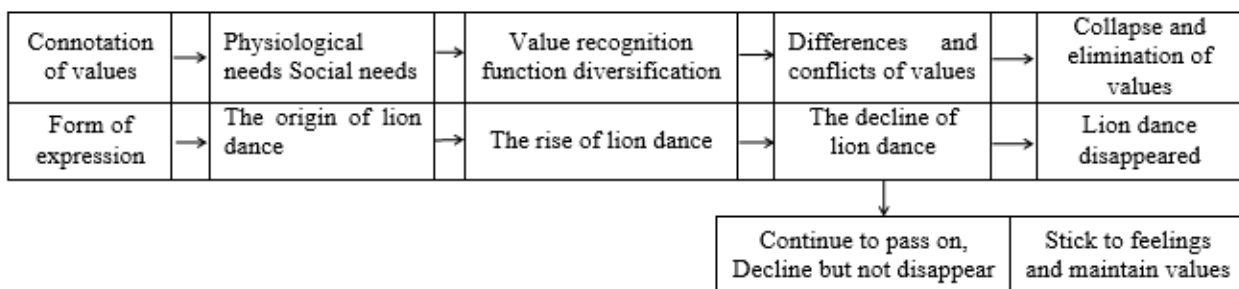
and other functions [7]. When the development of economy became the mainstream value of society, Nanshi also carried out commercial and professional operation to meet the needs of economic and social development.

4.2 The feelings of persistence of lion dancers

After more than 1200 years of vicissitudes, Nanshi culture in Guangxi has brought forth new forms of expression, but its cultural connotation remains the same. Although the living environment and values of the participants have changed, the costumes and props of the South lion have become more and more fashionable, and the performing skills have been constantly improved and innovated, the taboos, traditional etiquette and customs, deduction content, cultural connotation and lion dance spirit of the lion dance remain unchanged. The rural lion dance team is a social group with strong cohesion, which originates from the blood relationship among the team members, the geographical relationship between the team and the local villages, and the patriarchal clan system and ethical conventions respected by the South lion culture. At the same time, the ideology of traditional Chinese culture, such as patriarchal clan, family, ethical preaching, and the local people's consanguinity, kinship, and geographical relationship between the lion dance team and the village society are mutually consolidated and strengthened, which makes the South lion culture have the characteristics of family and country isomorphism and "loyalty and filial piety interlinked" .

The study of lion dance is a long and hard process. Nanshi, also known as Xingshi, has its own unique culture and inheritance mode, similar to the traditional martial arts school teaching mode. It will take more than ten years for a lion master to perform his martial arts skills, such as being surprised, excited, dancing, etc. Most of the folk dances are lion dances in the countryside. They usually walk through the streets during festivals or are invited to perform in business. They are like troupe culture. Lion dance with a long history can be handed down to today, it must have its unique existence value. The superb skills of dancers and the vividness and beauty of lion dance are the basic ornamental value of its existence. It is not only a lofty realm of skill, but also the externalization of dancer's emotion and soul that dancers give strength, emotion and skills to imitate lion's various postures and emotions. Lion dance is no longer a simple combination of people and props. Due to the long-term running in, dancers often cherish their own lion dance props, and naturally regard them as a part of themselves, and endow them with emotion and soul. Therefore, lion dance is lifelike.

Table 2. The rise and fall of lion dance and the development of values



After thousands of years of vicissitudes, the inheritors not only regard lion dance as a career to make a living, but also face the internal crisis of intergenerational fault and disintegration of lion dance organization. Lion dance activities and lion dance profession tend to develop and grow in prosperous times, and stagnate and decline in difficult times. The career of professional lion dance is greatly affected by the economic society and natural environment, so it is difficult to become a stable means of livelihood, and even more difficult to popularize and develop. Contemporary lion dance is mainly faced with the impact of the external environment of economic and social development, the pressure of internal competition in the industry, the conflict and divergence of values between the inheritors and the lion dance team. When more and more participants have to leave the lion dance industry for various reasons, the only thing left for the inheritors is to stick to their feelings, which can support the inheritance of lion dance culture. Stick to the career of

emotional dancer, national traditional culture, spirit and soul. It is this kind of unshakable and unshakable belief that inherits many intangible cultural heritages with national cultural symbols and maintains our national blood and spirit(see Table 2). This kind of national feelings and values based on maintaining the characteristics of existence is that we would rather give up all the bottom line, otherwise the symbol of national existence will disappear.

5. Conclusion

5.1 Sublimate cultural connotation, strengthen cultural consciousness, self-confidence and self-improvement

We should pay attention to excavating the spirit of South lion and the connotation of traditional culture in line with the socialist core values, retain the classic performance programs, and innovate lion dance cultural programs and performance skills that meet the needs of the times. "Cultural self-confidence is a more basic, broader and deeper self-confidence". Only by strengthening the consciousness, self-confidence and self-improvement of national culture can we have the foundation and strength to adapt to the economic and social development, resist the impact of various social changes and cultural trends, and stick to the foundation and soul of national traditional culture.

5.2 Establish the feelings of inheritors and strengthen the responsibility of inheriting national culture

Strengthen the sense of home country isomorphism and maintain the bottom line of traditional national cultural symbols. We should establish socialist core values and correct national spiritual values, cultivate the soul of inheritors of lion dance culture, learn to burst out passion for professional life in adversity, and strengthen the responsibility of inheriting national cultural symbols. Establish a firm feelings, learn to endure a career to stick to the lonely, firm do not abandon do not give up faith.

5.3 Multi subject cooperation helps to promote cultural adaptation and mutual benefit

Improve the level of rural sports organization, provide the source power for the popularization and development of national sports^[8]. Increase the government's support for the rural lion dance team, such as improving the competition rules, increasing the competition bonus, and increasing the number of lion dance competitions and related training throughout the year, so as to stimulate the vitality of the non-governmental organizations of Nanshi. Society, market, government, school and other subjects have different needs for Nanshi. Nanshi needs to undertake multiple responsibilities such as mass sports, professional sports, competitive sports and school sports. Driven by diversified interests and goals, it should choose the inheritance mode and training mode. The cooperation of multiple subjects will contribute to the healthy development of Nanshi's skill inheritance and cultural adaptation.

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