

Study on the Typical Path to Cast the Chinese Nation's Sense of Community

-- Based on the Case Study of Binyang Cannon Dragon Festival

Liwan Guo¹, Ting He²

¹ Institute of Marxism, Guangxi Normal University of Science and Technology, Guangxi Zhuang Autonomous Region, China

² Ningxiang No.13 Middle School, Changsha, China

Abstract: Binyang Cannon Dragon Festival is a comprehensive folk festival activity, which integrates the cultural characteristics of Han and Zhuang, and fully demonstrates the typical way to cast the sense of community of the Chinese nation in the new era. Through historical sources, economic, cultural and other aspects of research, to lay a solid cast of the Chinese nation community consciousness of economic foundation, spatial foundation and emotional foundation. In order to better protect, develop and inherit traditional folk customs.

Keywords: Binyang Cannon Dragon Festival; The Historical Root of the Chinese Nation's Sense of Community; Develop and Inherit Traditional Folk Customs.

1. Introduction

The dragon is a symbol of the Chinese nation and the embodiment of Chinese cultural identity. The image of the dragon unites countless Chinese people at home and abroad, forming a deep sense of community in their hearts. Binyang Cannon Dragon Festival is a national intangible cultural heritage spread in Binyang County, Nanning City, Guangxi. It integrates the cultural characteristics of Han and Zhuang nationalities, including dragon culture, Confucian clan culture, victory celebration culture, custom culture, folk belief culture, immigration culture, port culture and other diverse cultures, forming a comprehensive culture [1].

In ancient times, Binyang was mainly inhabited by the Zhuang ethnic group, while many Han Chinese migrated to the county from northern, central and southern provinces such as Fujian and Hunan after Di Qing successfully put down the rebellion of Nong Zhigao during the Northern Song Dynasty. With the development of folk festivals such as the Cannon Dragon Festival, the use of Mandarin Chinese has gradually increased, which has allowed Han culture and values to be more deeply integrated into local society and intermingled with each other. This shared way of thinking and concept of life provides the foundation for building the strength of unity of the Chinese nation. By holding the Cannon Dragon Festival, we can enhance our cultural self-confidence and deepen our understanding of Chinese culture[2]. which is the key to establishing deep feelings among members of various ethnic groups, and an important means to strengthen and consolidate the spirit of the Chinese nation community.

2. Historical Sources of the Cannon Dragon Festival

Historical sources of the Cannon Dragon Festival include legendary myths, simple epics, passionate dragon dances, sacred ceremonies, etc. all confirm the wisdom and brave spirit of Binyang people. Despite the lack of clear historical records, it is difficult to determine the exact starting point of the Binyang Cannon Dragon Festival. However, five versions of

the festival's historical origins are widely circulated: the first is the story of a Song Dynasty general, Di Qing, who deftly confronted the southern rebel army leader, Nong Zhigao, during the Yuan night Feast, and succeeded in winning the Kunlun Pass. During the reign of Emperor You in the Northern Song Dynasty, Nong Zhigao took advantage of the terrain of Kunlun Pass to launch an armed rebellion, and the famous military strategist Di Qing was appointed by the emperor to put down the war. After several failed attempts, they used smart tactics to defeat the enemy. Di Qing found a path. The narrow, winding and dangerous path, covered in dense weeds, crosses a pass next to Xiaoming Mountain in Shangfeng village, Gaotian Township, Binyang County. It was one of the main passageways from Binyang to Yongning in ancient times and was known as the "Buddha Pass". Successfully counterattack, encircle and annihilate the Nong Zhi Gao Army. During the Lantern Festival and the local Lantern and Wine Festival, Di Qing took advantage of the Central Plains soldiers' good weaving and dragon dancing skills, and had the soldiers weave straw into the shape of dragons, and set off firecrackers and dragon dancing at the old Wei to celebrate the New Year, in order to confuse Nong Zhigao. The enemy was confused and quickly put down the rebellion. Results Nong Zhi high paralysis, in the Di Qing "diversion" plan. Since then, the old tradesmen and residents have donated money every year to commemorate the victory Day and celebrate the return to peace. The custom of celebrating victory is combined with the dance cannon dragon, the legend of the dance cannon dragon can pray for good luck to avoid disasters and resolve dangers. Every year, from the 10th to the 15th day of the first lunar month, the local Cannon Dragon dance activities were held, which gradually evolved into the local unique Cannon Dragon Festival, which was later scheduled to be celebrated on the 11th day of the first lunar month every year. After Di Qing put down the rebellion, the large army returned to the court, and only a few soldiers remained in the barracks located in the old Street at that time, so the cannon dance of Binyang was mostly held near the Old Street of Luwei[3].

Second, Binyang "light wine Festival". In Binyang County,

people hold a Lantern and wine festival on the first day of the first lunar month, which is actually a rehearsal for the Lantern Festival. The Lantern Festival is regarded as a day of blessings for the heavenly officials, the most important of which is to increase population and wealth. Due to the turbulent social environment and frequent diseases in the past, increasing the number of people has become an important symbol, which is also the happiness of happiness. In rural areas, the central purpose of lantern wine events, or Ding wine, is to celebrate the new population. In the Binyang dialect, "lantern" and "ding" are homonyms, so the "lantern wine" they call refers to those families that have added a new male member in the previous year, regardless of their economic status, and need to hold a banquet on the first day of the first month to celebrate the guests. The event, known as "sending lanterns", is the joint effort of the whole village, which prepares the funds on the first day of the first lunar month, and is led by the head of the family or the parents of the newly born child to buy food and drink to share the "lantern wine", while offering sacrifices to the local temple[4]. After that, they prepare elaborate lanterns, and at dusk, all residents follow their family elders to the local temple for a prayer ceremony. Then, a series of activities, such as striking gongs, performing dances, and setting off fireworks, begin and bring these lanterns to that particular home. Eventually, they would hang lanterns from the beams of their homes to express their blessings. Often the boy's nickname is "Headlamp". If the boy is second in the family, he is called "Headlamp two"; if he is third, he is called "Headlamp three".

Ancient people usually used firecrackers on major occasions such as weddings and funerals. Similarly, during the Lantern Festival, people in Binyang County will also welcome the arrival of the "dragon" by setting off firecrackers, which has gradually evolved into a custom. In the past, red envelopes would be hung in front of the house at the beginning of the New Year, and when they saw the dragon dance team was about to arrive, they would light firecrackers in advance to show their warm welcome. Only after the sound of firecrackers, the dancing dragon will appear; And as soon as the firecrackers stop, the dragon will leave. This ritual symbolizes dispelling the bad luck of the past and ushering in new hope. At the beginning of every New Year, people who make reservations to buy dragon balls are always bustling, as they believe that dragon balls can bring luck to the future and bring new life to families without boys. At present, the dance cannon dragon activity in Binyang County has no meaning of "sending lights", and has removed the superstitious color of male superiority and female inferiority, and has become a healthy and upward mass entertainment.

Third, the road layout of ancient Binyang County has the feng shui theory of "four dragons worship ancestors". According to legend, around the Wanli period of the Ming Dynasty, most of the people who came to Binyang County town (now Binyang County urban area) for business came from the five counties of Yulin area, and soon after, the area became one of the four great wei towns in Guangxi. A number of feng shui experts were hired to investigate and evaluate this place, and they concluded that this is the so-called "Four dragons worship ancestors". The old town of Binyang County is a relatively spacious and towering place that looks like a place of sacrifice. The four old roads running south from there looked like four dragons facing the sacrificial site. This is called "Four dragons worship ancestors". And that sacrificial site is where the old temple where the Cannon Dragon

ceremony was held and unveiled today is located. In addition, holding the opening ceremony of the Cannon Dragon in the old temple also implies the meaning of wishing the land prosperity[5].

Fourth, to get rid of the plague. The Compendium of Materia Medica (1596), written by Li Shizhen in the Ming Dynasty, contains 1892 kinds of medicines, among which 266 kinds of inorganic substances, saying that sulfur can "kill scabies insects", "kill dirty insects and evil charms" and "kill nine insects". He mentioned "sulfur", which he believed was effective in destroying parasites such as lice and had the effect of driving away evil spirits. There is no distinction between diseases and insects in Chinese ancient books, and the so-called insecticide actually includes treatment. According to historical records, there were six large-scale infectious disease outbreaks in Binyang County in the Qing Dynasty, resulting in thousands of deaths. In order to curb the further spread of the epidemic, some people began to try to use gunpowder to disinfect, because the sulfur contained in it has antibacterial properties. Therefore, they suggested lighting firecrackers during the dragon dance activity, on the one hand, to pray for heaven and drive away the evil plague god, and on the other hand, to achieve the effect of destroying bacteria in this way, so as to protect local residents from diseases.

Fifth, because of the introduction of the three Lu brothers in Guangdong. In 1664, the three Lu brothers came to Binyang from Guangdong Province to make a living. After they became rich, they missed their hometown, because their hometown has the custom of dancing cannon dragon on the eleventh day of the first lunar month every year. So, they introduced this custom to Binyang, held every year on the 11th day of the first lunar month.

3. Cultural Characteristics of Intangible Cultural Heritage

Dragon dance, an ancient custom of the Han Chinese, was passed down to the ethnic minority areas in Guangxi during migration. Among them, the Cannon Dragon Festival in Binyang County is a notable example, demonstrating the integration and development of Han and Zhuang cultures. As the core part of the Cannon Dragon Festival, the dance Cannon Dragon shows its unique charm. The gundragon is led by the dragon ball, the dragon card (dragon lamp), percussion instruments, and the civil and military field, and is equipped with lights and protection teams to follow the dragon, and the fire blunderbuss are responsible for firing gunpowder to increase the dragon's potential to rise with the clouds. People in Binyang County believe that firecrackers symbolize prosperity, and the more fireworks there are, the longer the dragon stays in front of their homes, the better luck. To celebrate the festival, people throw firecrackers on the dancing dragon to "blast the dragon", and many people walk under the dragon or pick up some of the dragon's fur and scales, hoping to bring luck. The dragon dancers dance up and down, shirtless, wearing hats on their heads, singing loudly, and dancing heartily to the sound of firecrackers until the cannon dragon is blown up. The special firecrackers used on the day of the Cannon Dragon Festival are called "dragon cannons", which are a special product of the area. Each "dragon gun" does not explode more than 0.02 grams, so the damage to the human body is small, even if it is detonated on the skin, it will only cause minor trauma. Although it may be painful, it usually recovers naturally within three days,

because the firecrackers contain medicinal ingredients such as sulfur, which can be therapeutic, and the “dragon cannon” does not hurt people. In addition, due to the good local customs, everyone can consciously put firecrackers in a safe area. Binyang Cannon dragon's eyes are equipped with flashlights. During the dragon dance, the dragon's eye shines brightly, like a dragon flying clouds and mist.

As a diversified unity, Chinese civilization is shaped by the integration and evolution of Han and Zhuang cultures, and after the honing of time and history, it has continuously absorbed new elements to achieve continuous development [3]. This folk event, named “Binyang Cannon Dragon Festival”, is deeply loved by the local Han and Zhuang people, and it shows an important contribution to building the consensus of the Chinese nation. This kind of celebration not only enriches people's inner world and elevates their spiritual realm, but also makes them cherish their own traditional customs and cherish their homeland and country more deeply [6].

4. Conclusion

Binyang Cannon Dragon Festival provides a practical experience summary for the exchange and integration of other local folk festivals. Binyang has always been committed to the satisfaction of tourists, creating a good tourism business environment, strengthening infrastructure construction, improving the quality of public services, and establishing a long-term economic transformation mechanism. The economic community, the spatial community and the emotional community built with the consciousness of the

Chinese nation as the main line will also continue to help the construction of the Chinese nation community.

Acknowledgments

This paper was supported by Research on Cultural Inheritance and Historical Confidence of Chinese Nation in Lingnan Area of Tang Dynasty (Project Number: GXKS2023 QN026).

References

- [1] Luo Biguo, “Research on Binyang Cannon Dragon Culture and its Industrialization”, Master's thesis of Guangxi Normal University, 2010.
- [2] Zhuangyuan, Xie Zhixue and Luo Jinfu, “Analysis of Social Function and Value of Binyang Cannon Dragon Festival”, martial arts research, 2022, Vol. 7(12), p109-111.
- [3] Zhong Yuanbo, “Research on Folk Sports Culture from the Perspective of Intangible Cultural Heritage”, Master's thesis of Guangxi University for Nationalities, 2011.
- [4] Qian Yinghua, Yang Haichen, Shang Rusong and Zhou Hua, “Try to talk about Binyang Cannon Dragon Festival”, sports science research, 2013, Vol. 17(6), p15-19.
- [5] Zhong Yuanbo, “Research on the Cannon Dragon Festival in Binyang, Guangxi from the Perspective of Intangible Cultural Heritage”, Dossier, 2014.
- [6] Luo Biguo, “The Source of Binyang Cannon Dragon Festival”, Today's Southern country (Theoretical Innovation edition), 2008, Vol. 8(5), p163-165.