

Physical Activity in Folk Culture: An Anthropological Investigation of the "Dujie" Ceremony of the Yao Nationality in China

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Abstracts

Physical activity plays an important role in the inheritance of folk culture. This paper uses the field investigation method and the literature research method to investigate the ritual of the Yao people in China. It deeply describes the physical activity in the ritual of abstinence, and analyzes the implication of physical activity from the perspective of sociological theory. In the local social environment, the ritual of discovery has the functions of cultural change, the construction of community consciousness, national cultural symbol and social governance.

Keywords: folk culture, physical activity, Dujie ceremony, Chinese Yao nationality, anthropology investigation

Introduction

Folk culture refers to the general term of intangible cultural heritage such as traditional customs, customs and rituals passed down from generation to generation in a specific region or in a specific community (Bascom, 1953). It is a series of behaviors and activities that people follow and participate in in their daily lives, reflecting the history, beliefs, values and way of life of the region or community. With the change of society and the influence of modernization, some folk cultures are facing the risk of disappearing or declining (Menglan, 2015). Therefore, the protection and inheritance of folk culture has become an important task, and it is necessary to inherit and develop folk culture through education, research, cultural policies and community participation, and continue to bring cultural diversity and richness to people. In recent years, China has attached great importance to the protection and inheritance of folk culture, and put forward the general program of Han culture as the main task and ethnic minority culture as the branches and leaves. The folk culture of ethnic minorities is also the focus of the protection and excavation of the Chinese government.

Yao is an ethnic minority in southwest China. It has been moving for thousands of years, and has branches in Vietnam, Thailand, the United States, France and other countries. It is a worldwide nation. Despite the perennial migration, the Yao nationality has always maintained its own unique ethnic culture. Yao people pay special attention to sacrifice. The 16th day of the tenth month of the lunar calendar is the festival for Yao people to sacrifice their ancestors - Pan King Festival. Pan Wang Festival has been China's national intangible cultural heritage. In the traditional farming society, the host of the Yao sacrificial ceremony is known as "Gong". Shi Gong has a very high status in the Yao society. He is similar to the clergy in the religion. He is not only in charge of the rituals of all sizes of the ethnic group, but also a key figure in the cultural inheritance of the ethnic group. In order to become a teacher in the Yao society, one must go through the ceremony of the Dujie to be recognized by the public. The ritual is still popular in the Yao society, which contains rich physical activities such as "on the knife mountain", "under the fire sea" and "jumping into the Yuntai" (Zhang Zehong, 2019). With the

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development and change of the society, the ritual has undergone subtle changes in the Yao society due to the different regions and times. In the changing Dujie ceremony, the physical activity part has always occupied the dominant position of the whole ceremony. Physical activity is the prototype of modern sports (Wei Xiaokang, 2015). It is a part of social behavior, which shapes the social identity and role through the interaction with others and the social environment. Social expectations and norms of the body, as well as the shaping and evaluation of body image, all have effects on individual social status, social identity, and social relationships. Physical activity can be seen as a way of performance and symbolic communication. People convey messages, express emotions and show themselves through body language, gestures, movements and images.

1 Field survey of the Dujie ceremony of Yao people in China

This paper takes Jianghua Yao Autonomous County in Hunan Province, China as the field investigation site. The author entered the local field research for three times from March 5 to March 12, 2022, July 2 to August 25, 2022, December 30 / 2 / 20, 2022 to January 6 / 2023, with a total of 71 days. Fieldwork is a common method of anthropological research. Fieldwork was established by Marinovski, a representative of the British functional school, which is recognized as the basic methodology of anthropology. It is the basic research methodology from human culture, namely the practice and application of "direct observation method", and it is also the first step to obtain first-hand original information before the research work. Noda survey needs to eat, live and work with the local people, for more than one year. The main purpose of this is to understand the cultural customs of the local people and to learn the local language. When Chinese sociologist Fei Xiaotong wrote the book Jiangcun Economy, because he was a native, he only spent three months of field investigation, but fully mastered the local customs, population structure, economic production and other conditions. Local people have congenital advantages in the study of local culture. Because the author is in the same cultural circle and has the same language as the local people, the 71-day field survey time can meet the needs of academic research. Entering the field investigation site, I mainly conducted in-depth interviews with the participants of the ceremony, the Yao people, the inheritors of the intangible cultural heritage, and the government officials. During the ceremony, I also watched a complete ceremony.

The ceremony is usually for 3-7 days, and the ceremony is mainly divided into two parts. One part is the religious ritual activities such as teaching scriptures and setting an altar, and the other part is the display of physical activities. There are 10 steps in the altar, namely: standing the hall, dropping the army, sealing the small zhai, one time, the second time, visiting the altar, inviting the night saint, the forbidden altar, and the cao. This part has strong religious color and has absorbed many Chinese Taoist thoughts. The physical activity part mainly includes: on the knife mountain, under the fire sea, jump Yuntai and the Yao dance (long dance, soldier dance, etc.), the content is thrilling and exciting, which is a severe challenge for the recipients. This paper mainly explains and deeply describes the significance of the physical activity of the abstinence ceremony, one is the introduction of the physical activity of the abstinence abstinence ceremony:

On the knife mountain. The knife mountain is divided into two kinds of knife ladder and knife column. The ladder knife is the two ends of the knife on two fir trees of the same size, and the knife edge is up, shaped like a ladder. A single post knife is the knife handle tied in a tree, one side, one step by step, staggered up, the blade up. The first step on the mountain is to

sharpen the knife, which is completed by the master (the host of the ceremony), and requires it to be flat, fine and profitable. After grinding, the knife should use hair or yellow table paper test knife, the knife should be able to easily cut the hair or paper. The second step is done by tying the knife. The knife should be locked tightly, and the tied knife should be able to bear a certain weight. The third step is the standing knife. After the knife ladder is made, the knife should be set up, tied to the top of the knife ladder with a rope, and set up slowly. Pull the rope on both sides and fix it on the ground, and erect the knife ladder by adjusting the tightness of the rope. A red flag stands up on the top of the knife ladder to increase the visual effect. The fourth step is the sacrificial knife. After setting up the knife ladder, the teacher began to recite the sealed sword. A cup of wine and chicken and duck tribute were placed on the incense table. Slaughter a big rooster, the chicken blood drops on the paper money and the ground side of the spirit, while burning incense paper, please god to protect, the knife sealed, foot not hurt, hand grasp not break. Fill a bowl with water, draw symbols by hand, and then spray at the knife edge. When everything is ready, the recipients start to go to the Dao Mountain, after telling the master, step on the foot on the sharp knife edge, step by step, climb the top of the knife ladder or knife column. The whole process of the knife mountain is very exciting, it is hard to imagine more than 100 pounds of people, stepping on such a sharp knife, but there will not be a little scratch.



Figure 1: Top knife mountain picture

Under the fire. Under the fire sea is from the red fire charcoal through. The fire is symbolic, but in fact it digs a ditch about 8 to 10 meters long, about 60 centimeters wide and about 30 centimeters deep. Put the wood in the whole ditch, layer by layer on four or five layers, ignited, when the wood burned out, red charcoal has more than 10 centimeters deep, the mage whisper god, please the soldiers god will protect, and the paper money burned in the middle of the ditch and both ends of the ditch. Then put a few pieces of paper money on the fire charcoal. The charcoal in the ditch was so hot for people to approach, but the paper money put on it did not catch fire. The mage led the recipient by the fire step by step, the soles of the feet not hot or hurt. The charcoal is dark, but also with a hoe to turn it over, always keep the charcoal red flame, so that the past.



Figure 2: Fire fire chart

Jump cloud platform. The Yuntai is a platform built of four pillars, about 3 to 5 meters high. The area of the Yuntai is not required. Jump into the cloud platform is the climax of the ceremony, which can attract villagers from all directions to watch. After the head was set up, the division guild chose the right time to guide the recipients to the head. The recipients are led by the teacher with the red rope to the Yuntai, during which there will be various prayer and sacrificial ceremonies. After boarding the jump, the person will first sit for a period of time, but under the guidance of the teacher began to prepare for the jump activity. When preparing a platform head, the recipient should put his feet together, embrace his knees and squat on the edge of the platform. Then under the guidance of the teacher, slowly moving back back, knowing that the edge of the cloud head fell down. Under the cloud head, people are arranged to use a net of vines and quilts to catch people falling from them. When the recipient falls into the net, he must keep the position of holding his hands to the knees. After the abstinence, the staff of the cane net will excitedly throw the recipient in the air several times before putting it down. Jump cloud head because of different places, there will be certain differences. Some Yao people in Hunan and Guangxi provinces do not jump on the platform, while those in Guangdong and Yunnan provinces attach great importance to the activity.



Figure 3: Jump cloud platform diagram

Yao dance. In the main Yao dance has long dance and soldier dance. The dance will be combined with chanting, and some traditional Chinese Musical Instruments. Dance has a certain regularity, but there is no strict movement requirements. Squat knee walking is the characteristic of long encouragement, light and strong pace. The soldier dance is performed by the division, the action step is rigorous, the soldier dance is, the division will cooperate with the instrument, such as the horn, bell and so on. Yao dance has strong ethnic characteristics and local customs, and is usually performed in Yao traditional ceremonies, festivals, weddings and funerals and other important occasions. These dances, characterized by beauty, enthusiasm and rhythm, not only show the joy and joy of the Yao people, but also express their reverence for nature, life and the gods. The movements of the Yao dance are diverse, often with the arm dancing, supplemented by the change of footsteps and the rotation of the body. Dancers usually dress in traditional Yao costumes and wear silver ornaments. The gestures, movements and expressions in the dance all have unique Yao cultural significance. The music of the Yao dance is diverse, including the traditional Yao instruments such as Lusheng and Sanxian. The rhythm of the music is lively and full of passion, and the dance movement shows the enthusiasm and vitality of the Yao people. In general, Yao dance is an important part of Yao culture. Through the dance performance, Yao people inherit and display their own cultural traditions, and also show the unique artistic charm of Yao to the outside world.



Figure 4: Dance diagram of the Yao nationality

Physical activity has important symbolic and practical significance in Dujie rituals, helping them to cultivate concentration, mindfulness and compassion, as well as deepening the understanding and practice of clan rules. At the same time, these physical activities are also the connection mode of the people and the Yao social moral norms, production and life, which reflects the recognition of the people of the Yao people.

2. The implication of physical activity in the 2-degree abstinence ritual

2.1 The body of the society

Physical activity is part of social behavior that shapes social identity and roles through interactions with others and connections with the social environment (Duncan, 2007). Social expectations and norms of the body, as well as the shaping and evaluation of body image, all have effects on individual social status, social identity, and social relationships. In the Dujie ritual, physical activity plays an important role, transmitting rich social information and cultural connotation through specific movements, gestures, dances and other ways. Physical activity is often associated with social identity in folk culture, and through specific movements

and gestures, people can express their social identity, status and role. Physical activity in abstinence rituals is often constrained by social norms and customs. People need to express their body according to specific norms and etiquette in their folk activities. The standardization of physical activity reflects the values and norms of society. Physical activity is often one of the ways of social interaction, where people can communicate, communicate and interact with others. For example, in the national dance part of the degree Dujie ritual, people strengthen the contact and communication with each other through the coordination and cooperation of the body, and enhance the closeness of social relations. Physical activity also reflects the social values and belief systems. Specific dances, rituals, and festival activities convey specific values and beliefs through the expression of the body. These activities are not only the inheritance of traditional culture, but also the reconfirmation and dissemination of social values. In general, the physical activity in folk culture is the expression of the social body, which plays an important role in transmitting social identity, regulating behavior, promoting social interaction and transmitting values. Through physical activities, people interact closely with the society and culture, and jointly create and inherit the rich connotation of folk culture.

2.2 Body performance

Physical activity can be seen as a way of performance and symbolic communication. People convey messages, express emotions and show themselves through body language, gestures, movements and images. For example, the activities of the Dujie ritual, such as climbing the knife mountain and lowering the fire sea, all convey specific cultural values, emotional experience and meaning through physical performances and movements.¹ Body performance conveys the cultural connotation. Body performance and cultural symbols are important media to convey cultural connotation. Through the performance of the body and specific symbols, people can convey and display the values, belief systems, historical stories, and traditional knowledge of a specific culture. These performances and symbols enable the audience to deeply experience and understand the uniqueness of a particular culture through sensory means such as vision, hearing and touch.² Physical performance to reinforce the identity. Body performance and cultural symbols help to reinforce the identity of individuals and groups. By participating in and performing specific body movements, gestures, costumes and decorations, individuals can feel their connection and sense of belonging to a specific culture. This enhancement of identity helps to enhance community cohesion and cultural identity, and promote social harmony and unity.³ Physical performance inherits the cultural heritage. Body performances and the use of cultural symbols help to inherit and protect cultural heritage. Through the body movements, skills and symbols passed down from generation to generation, people can continue and inherit the traditions and history of a particular culture. This kind of inheritance is not only the protection of cultural heritage, but also a way to the continuous evolution and development of culture.⁴ Body performance promotes communication and understanding. Body performance and cultural symbols have the role of intercultural communication and understanding. In a cross-cultural environment, through the performance of the body and the use of symbols, people are able to overcome language and cultural barriers and convey and communicate specific meanings and messages. This cross-cultural communication and understanding helps to promote the interaction and integration between different cultures and promote the diversity and mutual respect of the world cultures.⁵ Body performance promotes communication and understanding. Body performance and cultural symbols have the role of intercultural communication and understanding. In a cross-cultural environment, through the performance of the body and the use of symbols, people are

able to overcome language and cultural barriers and convey and communicate specific meanings and messages. This cross-cultural communication and understanding helps to promote the interaction and integration between different cultures and promote the diversity and mutual respect of the world cultures. In a word, body performance and cultural symbols are of great significance in folk culture. By transmitting cultural connotation, strengthening identity, inheriting cultural heritage and promoting communication and understanding, the connotation of folk culture is enriched and the social harmony and development is enhanced.

2.3 Physical labor

Physical activity also involves the problem of physical labor. There are various forms of physical labor in the society, including physical labor, agricultural labor and so on. These forms of labor are not only the basis of economic production, but also an important part of social order and social operation. The division of labor, labor conditions, the value of labor and other issues of physical labor are closely related to the class and power relations of the society. The ceremony is chosen as the display of physical activities, which is also derived from the farming life of "slash-and-burn" in the daily life and labor of Yao people. Physical activity is important for physical labor, which can improve physical health status and increase physical vitality. Through physical activity, people can exercise their muscles, increase their physical strength and endurance, promote blood circulation and metabolism, and reduce the risk of disease. The positive effects of physical activity can make the body more able to withstand physical labor, and improve work efficiency and productivity. Although the physical activity in the ceremony is limited exercise on physical function, it is a means to test physical skills. Without certain physical conditions, it is difficult to pass the strict physical test of the ceremony.

2.4 Body politics

Physical activity is also associated with power, body politics, and social control. Society regulates and controls individual physical behavior and body space through laws, norms, authorities, and social systems. For example, the social norms of the gender body, the requirements for a healthy body, and the discrimination against the disabled body all reflect the problems of power relations and social control. At the same time, physical activity can also become a way of social change and protest. Through demonstration, movement, artistic expression and other forms, individuals and groups can fight for rights and interests, express demands and protest against inequality through physical actions. There are strict physical tests and behavior norms in the Dujie ritual, which is a kind of discipline for the body. Regulation refers to a social mechanism and practice that regulates and controls individual behavior and body through various rules, penalties, surveillance and standardization (plus quote). Foucault believes that discipline are closely related to political power, and the two permeate and condition each other. Regulation is a way of implementing political power. By regulating and training the behavior and body of individuals, they can become the tool and object of power. At the same time, power controls and shapes the individual behavior and body through the implementation of discipline, so that it is in line with the interests and needs of power. Regulation and power together constitute the power mechanism and the way of social control in the modern society. Foucault's discipline and power theory are of great significance for the understanding of power operation and social control in modern society. It reveals how the power controls and guides the individuals and the groups through the implementation of the discipline, and also puts forward the criticism and reflection on the power mechanism. Foucault's views have triggered in-depth discussion and research on issues such as power, freedom, individualization and social control.

3. Conflict and adaptation of abstinence rituals in the contemporary social background

3.1 Cultural adaptation under the conflict of the original ecological environment

As a traditional ritual activity, the ritual ritual originated in the agricultural society, and absorbed the cultural elements of Chinese Taoism, with a strong religious color. However, in contemporary Chinese society, the psychic art of the Dujie ritual is not widely recognized, because although China is a country of free religious belief, it is an atheistic country. There is a serious conflict between the ritual ritual and the mainstream thought of Chinese society, which is also one of the reasons for the gradual decrease of the ritual. As a cultural ritual, the Dujie ritual needs to adapt to the development of the current society. In today's Yao society, the ritual is more of a display, showing the recipient the ability to undertake legal matters independently. At present, the Yao master master mainly undertakes the presiding work of funeral etiquette in the Yao society. Because China is a country that attaches great importance to filial piety, it attaches more importance to funeral etiquette. Funeral rites in rural areas lack government management, so they mainly rely on the autonomy of the local people. As the master of the traditional Yao ceremony, Shi Gong naturally took over the funeral ceremony of the Yao level. Fieldwork has found that the ritual is being gradually simplified, usually seven to 15 days in traditional societies, but now only three days. The reduced part is mainly the content of non-physical activities such as copying scriptures and fasting, while physical activities such as climbing the knife mountain and crossing the fire have become the main highlights. The display of physical activity becomes the power to attract the masses to watch, and the masses are attracted by these thrilling activities. With the cultural changes of the society, the Yao people's concept of the ritual of measuring the Dujie is also changing, treating it more as a cultural memory, while they have lost their faith in the magic of propaganda. However, through the display of physical activity, the recipients are still able to reflect their own ability and, to a certain extent, have won the recognition of the masses. Nowadays, the ceremony is mainly divided into two categories: one is the national culture exhibition participated by the government, no religious color, is purely to show the national culture; the other is the Yao grassroots people of the ceremony, its main purpose is to make the people to engage in funeral etiquette and other laws, similar to obtaining the professional qualification certificate. Although this ritual follows the traditional abstinence ritual steps as much as possible, its core is still physical activity, which expands its own propaganda through physical activity. This also plays a propaganda role for those who will later engage in legal matters.

In general, the traditional Dujie ritual is being influenced by changes in the social environment, which is not a bad thing, but to better adapt to the development of contemporary society. This change means that the Dujie ritual is meeting social needs and continuing the culture. Through physical activity and its own publicity, it attracts more attention and participation while preserving traditional rituals. This change not only keeps the ritual of measuring the Dujie with The Times, but also provides a new way for the inheritance and development of Yao culture in the contemporary society. At the same time, this cultural adaptation also reflects the society's respect and recognition of the Yao culture, and provides a broader space for the Yao people to retain and inherit their own culture.

3.2 Construction of community consciousness under the needs of national development

The sense of community is put forward by the Chinese government and aims to build a united Chinese nation with a common culture and is the foundation of China's development. With the development of the society, the actual social function of the Dujie ritual gradually decreases, and it is mainly regarded as a ritual to obtain the professional qualification to engage in legal affairs. However, after a long history, the Dujie ceremony has left a deep cultural memory in the hearts of the Yao people, especially the physical activity part of it.

In Yao communities, the ritual is more often called "pass card" or "pass Fa", while the name "du Bajie" is not well known to most Yao people. Only the teachers or those who have a certain understanding of the history and culture of the Yao nationality will know this name. However, when mentioning "Upper Mountain", most of the Yao people will have a certain resonance. Although they may not know the specific meaning, they know that it is an activity belonging to their nation. This indicates that the physical activity in the Dujie ritual has important cultural significance and influence among the Yao people. These physical activities have become familiar and recognized by the Yao people, and they carry the cultural memory and ethnic identity of the Yao people. Even though the function of the ritual has changed in modern society, the existence of physical activity still enables the ritual to be closely connected with the Yao people, thus promoting the unity and cohesion of the Chinese nation under the framework of community consciousness. This also reflects the continuous inheritance and development of Yao culture in the contemporary society. Indeed, the physical activity in the ritual has become the collective memory of the Yao people and evolved into a cultural memory. Cultural memory can be regarded as a form of collective memory of social force and a special form of communication memory. Compared with social memory, cultural memory has a broader range and a longer time span. As Assmann (2006) said, "Being that can be remembered is text." Under the guidance of the government departments, the ceremony developed the upper knife mountain performance, which reflects the brave and indomitable spirit of the Yao people, into a folk sports by extracting its essence and removing the inappropriate part. Every year at the Pan wang Festival, government departments in Jianghua County, Hunan Province, China, organize teachers to perform on the mountain. This performance takes the physical activity in the Dujie ritual as a national symbol and has an important cultural memory significance.

Cultural memory is the basis of cultural identity. Although today's Yao people are scattered around the world, they still have a common cultural memory and form a common cultural identity. The physical activity in the ceremony became a symbol of the Yao people, expressing their bravery and tenacity. This common cultural memory has established the sense of national community among the Yao people and become a solid foundation for ethnic unity. The sense of community plays an important role in maintaining national unity. It enables the Yao people to face the social changes and challenges together with their common cultural identity as a bond.

3.3 National symbols under the needs of cultural inheritance

A symbol is a symbolic marker used to represent or represent other things, which can be language, posture, images, objects, activities, etc. According to semiotics theory, symbols are not only symbols on the surface, but also have certain significance and symbol (Feng Rose and Shi Gang, 2021). The meaning of symbols arises through social conventions and cognition, and they are endowed with meaning in society in specific cultural, social and historical backgrounds. Culture is the foundation of a country, and cultural confidence is the foundation

of a strong country. Ritual activities are the carrier of culture. In the whole process of ritual ritual, it includes the cultural inheritance of ethnic system, living habits, production experience, physical activities, national history, religious belief and other aspects. With the change of the social environment, today's society may not need the Dujie ritual to inherit the national mainstream culture, because the culture changes with the development of The Times. However, in the long agricultural society, the ritual of the Dujie has been playing a role of cultural inheritance and has become a national symbol. National symbol is the spirit of a nation, and the inheritance and protection of culture is inseparable from the national symbol. Ethnic symbols are the symbols of local identity and cultural identity, and they have an important influence on local regional or ethnic governance. Therefore, in the current social environment, the ritual of degree of abstinence still plays the role of cultural inheritance. It is both a cultural symbol and a collective memory, and national unity needs this cultural memory.

3.4 Social functions under national governance needs

Structural functionalism believes that the society has some basic institutional modes, namely, structure, and these institutional modes have mutual support relationship, namely, function, thus ensuring the survival of the social system (Liu Xueyan, 2022). In the traditional society, the ritual of the Dujie is the existence of a structure, which has the functions of maintaining the relations between the masses, establishing social order and determining the hierarchy. In the traditional rule of man society, the ritual of measuring the Dujie plays an important role. However, contemporary social governance has shifted from the rule of man to the rule of law. China has fully carried out the process of the rule of law, and has made rich achievements in recent years. Has the social governance function of the abstinence ritual disappeared? As a kind of culture, the degree of abstinence ritual has a strong adaptability, and the culture that does not adapt to the society will disappear in the society. From the field survey, the ritual of measuring the Dujie still has a certain function of social governance. First of all, it is a kind of cultural memory, which forms a sense of national identity, not only in China, but also for the Yao nationality in other countries. The ritual of degree abstinence has become a kind of cultural memory, which promotes national unity and local identity. Secondly, the Dujie ritual complements the shortcomings of the current rule of law. For example, in the vast Yao villages, people have a basic demand for funeral ceremonies, but the government departments cannot effectively manage them. As a ceremony to cultivate funeral etiquette personnel, it fills the vacancy in the need for folk etiquette in Yao villages. Funeral etiquette is the embodiment of Chinese filial piety culture, which promotes the traditional virtues of respecting elders and being filial to parents, which should be paid attention to. Finally, under the guidance of the government's presence, the Dujie ceremony is developing towards the national symbols and national spirit. In recent years, the Chinese government has paid special attention to the protection and inheritance of folk culture and established a sound mechanism for the protection of intangible cultural heritage. The ceremony is a provincial intangible cultural heritage, and the Panwang Festival, which is attached by physical activities in the ceremony, is a national intangible cultural heritage. The ceremony on the presence of the physical activity part is used to show the national spirit and improve the national cultural memory. This also has an important influence on the harmonious development of the society. The physical activities of the ceremony, such as climbing the knife mountain and crossing the fire, have become a folk sports in many places, and perform cultural performances in combination with local tourism resources. Has made a certain contribution to the local economy.

Conclusion

Culture is the spirit of a nation, and the foundation for social stability, economic development, and a strong country (Liu Mei and Tang Chunlin, 2022). The ritual is the folk culture of Yao nationality in China, which has rich physical activities. As China shifts from an agrarian society to an industrialized and information society, the original ecological environment of the ritual has also changed. The connotation of the traditional Dujie ritual is changing, and the new social significance is gradually forming. The Dujie ceremony is developing towards folk sports culture, cultural memory, national symbols and other aspects. No matter in the traditional Yao society, or in the contemporary social background, the Dujie ritual has an important cultural influence. Culture is the cornerstone of a strong country. China is building itself into a strong cultural country, and ethnic minority culture is an important part of Chinese culture. As the world's second largest economy, China's development is obvious to all. The rapid growth of China's economy is inseparable from the construction of the cultural system.

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