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On the Distribution and Consciousness Formation of National Dance Culture in Miao Corridor

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Abstract

As the official road of “opening the border” of the central dynasties, the Miao corridor made the Han people in the Central Plains flow into the southwest minority areas, stationed troops in the local areas, and engaged in business and trade. They gradually communicated and integrated with the local minorities in life, economy, technology and cultural customs. The Han people who entered the Miao corridor gradually integrated into the life of Southwest nationality and became a part of Southwest nationality. Based on the current situation of southwest ethnic dance culture integration, this paper will divide the dance culture in the Miao corridor into three categories. Firstly, the dance culture of southwest minority influenced by Han culture, such as Miao Nuo Dance and Dong "Dong Dong Tui"; next is the Han dance culture influenced by southwest minority culture, such as Han lantern dance; and lastly is the dance culture expressing the common history or events between Han and southwest minority. From the blend of southwest ethnic dance culture and the international characteristics of Miao corridor, we noticed that southwest ethnic dance culture has a common spiritual cohesion for Chinese groups at home and abroad. As a part of the Chinese nation community, the dance culture of southwest nationality has the characteristics of mutual blending. Through the inheritance and development of the southwest national dance culture, it can convey the spirit of unity of the Chinese nation.

Key words: Miao corridor, Southwest nationalities, Dance culture, Chinese national community



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I. The Opening up of Miao Corridor and the Historical Origin of the Formation of Southwest Nationalities

Miao corridor was an official road opened by the state during the Yuan, Ming and Qing Dynasties. It was a road from western Hunan to Yunnan through Guizhou opened by the central dynasty at that time in order to "open the border" and strengthen the control of southwest territory. The "Miao territory" in the Miao corridor does not exist in ancient times, in fact, it is a historical and cultural region formed in the southwest region in the process of continuous migration, exchange and integration of various nationalities in the southwest. "Miao" in the Miao corridor includes not only the present Miao people, but also the southwest ethnic minorities. In the concept of ethnic groups in Ming and Qing Dynasties, "Miao" is a general term for the ethnic minorities in the whole southwest region, such as Tujia people known as Tujia Miao, Dong people known as "dongmiao", Buyi people known as "Zhongjia Miao", etc. Therefore, the "Miao" with quotation marks in the following text is a general term for the southwest ethnic minorities following the ancient name, while the Miao without quotation marks refers to the existing Miao people. Miao corridor is a road of economic and cultural circulation, a road for Han culture to enter Miao area, and also a road for Miao people to migrate to the world. The Miao corridor not only connects the Han nationality with the southwest ethnic minorities, but also serves as a bridge to connect with the international community. The Han people entered the Miao area through the Miao corridor and brought the Han culture into the Miao area. The Han-"Miao" people also went overseas through the Miao corridor, and went from Southeast Asia to Europe and America, bringing the southwest national culture and Chinese culture to all parts of the world.

The southwest ethnic groups in this paper include not only the southwest ethnic groups, but also the Han ethnic groups flowing into the southwest. The communication between the Han nationality and the ethnic minorities in Southwest China is inseparable from the opening of the Miao corridor. The history of the Miao, Dong, Buyi and other ethnic minorities on both sides of the Miao corridor can reveal the historical traces of the Han culture.

Miao is a large ethnic group in Southwest China. It is not only a migratory ethnic group, but also a global ethnic group. We can get a glimpse of the history of the Southwest nationalities from their migration. Miao people have migrated from east to west and from north to South since the pre Qin period. During the Qin and Han Dynasties, they migrated to Wuling area, which was called "Wuling barbarian" by the central dynasty at that time. Just at that moment, the Miao people concentrated their forces and launched a series of military



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battles with the central dynasty. Their powerful forces made the central dynasty be ready in full battle array. After strengthening the troops to conquer Wuling barbarians, the central dynasty imposed heavy taxes on Miao people due to the accumulated resentment of the years of war. Under the dual pressure of war and heavy taxes, some Miao people continued to migrate westward to Guizhou, and moved to Yunnan in the southern end of China in the Tang Dynasty. During the Yuan Dynasty, the rulers were belligerent and used the Miao corridor as a military channel to recruit Miao people as militia to Southeast Asia. The Ming Dynasty strengthened the garrison in the Miao area and set up fortresses in Anshun and other places, which made more Miao people migrate to Yunnan and more Han people enter the Miao area. However, in the Qing Dynasty, the Miao people in Yunnan fled to Southeast Asia and Europe and America in order to avoid the war, which made the Miao people gradually become a nationality all over the world. The Dong people in Southwest China often live together with the Miao people, which makes the history and culture of the two nationalities closely linked. Miao nationality in Miao corridor was mostly "Sinologized Miao nationality" in the Yuan, Ming and Qing Dynasties. And they were registered residence of the government, were managed by government, paid taxes to the government, and were educated by the Han culture. After the Han culture entered the Miao area, the Miao people consciously or unconsciously integrated it into the Miao dance culture, making it a very important element in the existing Miao dance culture. Nowadays, Miao flower drum dance, originally known as wooden drum dance, has changed its name under the influence of flower drum lantern in Han culture after the opening of the Miao corridor. The dance costume was gradually assimilated by Han people and the dance form has also close relationship with flower drum lantern in Han nationality.

The Dong nationality, different from the Miao nationality, has no long history of migration. The Dong nationality belongs to a branch of the ancient Yueluo nationality. It is an indigenous nationality in Southwest China and lives in the west of Huangzhou. During the pre Qin period, it was a branch of Baiyue ethnic group. In history, it was often referred to as "babarians" of southwest ethnic minorities or "slave" of southern ethnic groups. It was not until the Song dynasty that Yiling, as a single nationality, was called. And it was not until the Ming dynasty that there was a name similar to today's Dong nationality, which was called "Dong Miao" or "Miao" or "babarians. Since the Song dynasty, the central government has opened schools in the Dong area and opened "Heshan academy" and "Longbiao academy", which accelerated the spread of Han culture in the Dong area. Even at that time, Dong people participated in the imperial examination and got "Jinshi" and "Scholar". It can be seen that the



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wide implementation and deep influence of Han culture in the Dong area laid a good foundation for the exchange and integration of Han and Dong dance culture. According to the records of Dong people in Ming dynasty that "their clothes are quite similar to those of Han people recently", it can be seen that Dong people had been influenced by Han culture in Ming dynasty, and they integrated the cultural elements of Han culture into Dong People's social life and used them flexible. Since the opening of Miao corridor, many Han people in Jiangxi due to business or war or political reasons have migrated to Dong minority area, and have been influenced by Dong customs. They are no different from Dong people in culture and customs. They even are called Dong people in today's registered residence. But these Dong people, whose ancestors are Han people in Jiangxi, are different from the indigenous Dong people and are the inheritors of the common integration of Han and Dong people in history.

Most of the Buyi people in southwest China live together with the Miao people. Nowadays, they mainly live in Qiannan Buyi and Miao Autonomous Prefecture of Guizhou Province. From the regional name, we can see that the Buyi and Miao people are close neighbors. In the Ming and Qing dynasties, the Buyi people, also known as "Zhongjia Miao", lived in Guizhou. In the Ming Dynasty, the Buyi people gradually began to accept the Han culture, learn Chinese characters and celebrate the Han festivals. However, they retained the custom of Jipugu, which formed a scene of the integration of Han and Zhong cultures.

Yi nationality is also known as "Luo Miao". Since the pre Qin period, it has experienced local regimes such as Gumang state, Yelang state, Gudian state, Ailao state, Nanzhao state and Dali state. As the main ethnic group, it lived in southwest China. During the Han Dynasty, the central government set up counties in Nanzhong, and the Han clan power became increasingly powerful. The Han nationality group is rapidly influenced by the social economy of the Yi nationality, and also affects the economic life of the Yi nationality from different aspects, thus accelerating the economic and cultural integration between the "Yi-Han nationality", and producing the "barbarized Han people". In the Yi nationality area, the Han immigrants in Ming and Qing dynasties set up military and commercial villages in the area, integrated into the Yi society, broke the Yi nationality's Lord System, and promoted the development of the feudal landlord economy of the Yi nationality. In the late Ming dynasty, most of the Han military households became landlords, and most of the soldiers became peasants. The Han people scattered in the Yi areas in various identities and lived together with the Yi people, which made the original areas inhabited by ethnic minorities become areas inhabited by Han and Yi



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people. In the Qing Dynasty, the number of intermarriage between Han and Yi people increased, and the phenomenon of Yi people merging into Han people or Han people merging into Yi people appeared.

Reference believes that when we study ethnic minorities, we should also study the Han nationality. The basic point is to study the Han nationality and the minority nationality in "parallel". Most of the existing Han people in southwest China are the descendants of Han people who recruited or engaged in business in the Yuan, Ming and Qing Dynasties. Most of them come from Anhui and Jiangxi, and enter Guizhou, the hinterland of Miao, along the door Hunan of Miao corridor leads to Yunnan and overseas areas. Most of them settled in the areas along the Miao corridor, such as Hunan, Guizhou and Yunnan and lived together with local minorities. In the pre Qin period, there were records that the ancestors of the Han nationality appeared in the southwest region. Since the Qin dynasty, they began to rule the southwest region. At the end of the Warring States period, thousands of Han people entered Yunnan to carry out large-scale development in Yunnan. However, there were still fewer Han people and many Miao people. So, the Han nationality gradually melted into the local minorities. Until the Yuan, Ming and Qing Dynasties, the opening of the Miao corridor set off a climax of Han immigrants to the Miao area, and the Han dance culture in Anhui, Jiangxi, Nanjing and other places also entered the southwest.

In the social changes of southwest China, the introduction of Han culture has a turning influence. In the existing Han nationality, there are "Miao" people who have been sinicized, and there are also many Han people who have been assimilated by Miao people, such as the unrecognized Waxiang people in Western Hunan and the Tunpu people in Guizhou. Some people living in the middle reaches of Yuanjiang River and its tributaries in Hunan Province call themselves "Guoxiong people". The local Han people refer to them as "Waxiang people", belonging to unrecognized ethnic group in southwest China, according to their own claims. They have the cultural characteristics of Han, Miao and Tujia, and they are the representatives of the sinicization of "Miao" people, witnessing the integration of Han, Miao and Tujia cultures. Tunpu people in Guizhou are Han immigrants in the Ming Dynasty, living together with southwest ethnic minorities. Now they are an unrecognized ethnic group in China. Due to the spread and infiltration of the local southwest ethnic culture, cultural variation was formed with the cultural characteristics of Han, Miao and Buyi. For example, the roof construction of Tunpu building imitates the Buyi people. Both Waxiang culture and Tunpu culture confirm the



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existence of cultural blending in southwest ethnic culture, and witness the great changes of southwest ethnic culture in the historical torrent.

At the same time, people of all ethnic groups in southwest China have taken Chinese civilization out of the country and into the world through the Miao corridor, taking root and sprouting in Thailand, Vietnam and other places. Meanwhile, they have also inherited and carried forward the splendid dance culture. Overseas Chinese tourists live in different regions and speak different languages, but they can have the same dance and use dance culture to convey the spirit of unity of the Chinese nation. Southwest ethnic dance culture bears the characteristics of Chinese cultural integration, and it is also an important symbol of homeland and abroad.

II. The Formation and Distribution of Southwest Ethnic Dance Culture in the Miao Corridor

With its long history and popularity up to now, the culture resources of the southwest ethnic dance in the Miao corridor are very rich. The rich dance cultural resources have certain rules in its distribution, and the distribution of different nationalities has different characteristics, forming a binary opposition phenomenon of relative mobility and relative fixity.

The Miao corridor has been circulating till now since the Han people migrated into here. Due to the military "border opening", political rule, economic and trade and other reasons, the continuous exchanges between the Han people and Miao people have formed a mobile Han culture, which converged into the Miao area where the Han people were located and injected fresh blood into the dance culture of the southwest ethnic minorities, which was originally firmly held in one place and was then blended together through long-term historical running in. Some ethnic groups in Southwest China were influenced by the Han people, and their life style which had been stuck to for thousands of years was broken. Therefore, they began to migrate. Some migrated to the deep mountains and forests, while others went abroad. Although these people are forced to migrate, it is also one of the reasons for cultural exchange and integration. For example, with the Han chamber of Commerce, officials, army entering, and traveling in the Miao area. The dragon dance culture of the Han nationality has been spread all over the Miao area, such as grass dragon dance in Xinhuang, evil dragon dance in Zhijiang, fire dragon dance in Hongjiang, bench dragon dance in Guizhou, and so on. In addition, the Han dance culture spreading in the Miao corridor also includes flower-drum opera, Yang opera, Nuo opera and other opera dances, as well as dragon dance, Dihuang dance, lantern dance, tea picking dance and other dance forms. However, the ethnic minorities



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in Southwest China not only have a long history of development, but also live in relatively stable areas. For example, as the indigenous people in Southwest China, Dong people are mainly distributed in the border areas of Huaihua in Hunan, Southeast Guizhou and Guilin in Guangxi. Their residence is more stable, their migration time is shorter, and their migration routes are mainly in Southwest China. Another example is that Miao people are mainly distributed in Laer Mountain, Leishan Mountain, Wumeng Mountain and its surrounding areas, so their cultural center is very clear. However, flow Han dance culture entered into the relatively fixed Miao region makes the Miao dance culture fission. The Miao dance culture in the center of Miao culture is less affected by Han culture, and dance culture with the Miao characteristics is better preserved; but the Miao dance culture in the Miao corridor, which is located in the edge of Miao culture, is greatly affected by Han culture, has stronger communication and due to the deep influence of Han culture, the Miao ethnic group in the Miao corridor area has been known as "sinicized Miao people" since the Yan, Ming and Qing Dynasties. In this group, we can see the continuous evolution of traditional Miao dance forms under the influence of martial arts, flower drum lantern, flower lantern, opera and other Han culture, such as the incense dance shared by the Waxiang people and the Miao people, and influenced by the Taoist culture of central plains, appeared the phenomenon of Taoist to preside over the sacrificial ceremony. Of course, there are profound levels, regions and times in the exchange of dance culture among different ethnic groups in southwest China. For example, the minority dance culture in Western Hunan is more deeply influenced by Han culture than that of Yunnan and Guizhou, Han culture than that of the non Miao corridor, and the rules of different dance forms in different regions are more complex.

III. The Integration of Southwest Ethnic Dance Culture in Miao corridor

Since the 18th National Congress of the Communist Party of China, the Central Committee of the CPC, with Comrade Xi Jinping as its core, has attached great importance to the work of ethnic minorities. General Secretary Xi Jinping has made a great original judgement on "casting the sense of the Chinese nation community". Professor Wang Zhen put forward that "the history of the evolution of the" nation "on the Chinese soil is precisely the history of the integration of many nationalities toward the" Chinese nation. This point coincides with that of this paper. In fact, the concept of "ethnic minorities" is rarely seen in Chinese history. It is more about "so and so people". Although there are the conception of ethnic groups, there is no gap between them. The dance culture in the Miao corridor recorded the history of the



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Chinese nation, confirmed the integration of national culture, depicted the harmony and difference between national cultures, and integrated ethnic dance culture into regional space, highlighting the spirit of "harmony" of Chinese culture.

There was no concept of "nation" in ancient China. It was first put forward by Liang Qichao in his article Observation on Chinese Nation in History. In the cognitive concept of ancient Chinese, "the view of under heaven" is deeply rooted. As the manager of the "people", the "emperor" not only needs to manage the ethnic groups of central plains within the direct jurisdiction of the central dynasty, but also the "barbarians" around. Since the Qin Dynasty, the Miao area has been under the jurisdiction of the central dynasty, and the Han people have close contacts with the minority people in southwest China. In the Yuan, Ming and Qing Dynasties, the opening of the Miao corridor opened the door for the exchanges between the Han nationality and the southwest ethnic minorities, and the cultural exchanges between the Han nationality and the southwest ethnic minorities reached the peak, forming the mutual compatibility of the Han and Miao cultures in the Miao area, which together constitute the current prosperity of the southwest ethnic culture. Obviously, the southwest national dance culture is based on the same geographical community and has the same spiritual community. The Han culture system represented by Confucianism, Buddhism and Taoism flowed into the Miao area, infiltrated into the local people's life, art, beliefs and concepts, and gradually formed the spiritual community of southwest nationalities, in which the blend of dance culture is the manifestation of the spiritual community.

The dance culture of southwest ethnic groups bears the characteristics of the integration of Han and Miao cultures, and it is also an important symbol of the identity of southwest ethnic groups to the Chinese nation at home and abroad. National identity is not permanent. It will meet and blend with each other in the process of social development, forming a mutual identity relationship. Southwest ethnic dance culture is dazzling, and it is an important carrier of national change and integration. The consensus of southwest ethnic dance culture integration can reveal the process of Southwest ethnic exchange and integration from the perspective of social culture. So that, international Chinese can feel Chinese civilization in the history and reality of dance culture exchange, and enhance the sense of national identity.