

Analysis on the Impact of Oroqen Economic Development on Religious Dance

Taking Oroqen Nationality in Xinsheng Township of Heihe City as an Example*

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Abstract—Taking the Oroqen nationality in Xinsheng Township of Heihe City of Heilongjiang Province as an example, this paper makes a deep analysis on the influence of the changes in the economic life of the Oroqen nationality on religious dance, so as to explore the importance of economy in the development process of religious dance, and to provide ideas for the protection and development of religious dance.

Keywords—economic development; religious dance; influence

I. INTRODUCTION

Heihe City is located in the northwest of Heilongjiang province, at the northern foot of Xiaoxing'an Mountains. It is known as the "Pearl of the North Country" and "Window of Eurasia", and is across the river from the Russian city of Bragovishnsk, with a distance of 750 meters. Xinsheng Township is located in the northwest mountainous area of Heihe City, 76 kilometers away from Heihe City. Although it is a little far away, it is one of the main gathering places of Oroqen nationality of Heihe City. The Oroqen people of Xinsheng Township live in a hunting life for a long time. Later, through the efforts of all parties, the Oroqen people eventually established a new village to settle down. In the long-term special geographical environment and the culture of clothing, food, housing and transportation, the Oroqen nationality has formed a religious culture dominated by Shamanism. Under the influence of religious culture, Oroqen people create a kind of religious dance, which is the product of the religious communication and development. It closely cooperates with the spiritual life needs of human beings, such as seeking rain, fighting drought, expelling ghosts, eliminating epidemics, greeting gods and sending gods. It directly reflects the form of social and economic development, and expresses the relationship and connection among religion, people, and gods with the emotional color of religion.

II. BRIEF HISTORY AND ECONOMIC DEVELOPMENT OF OROQEN NATIONALITY

"Oroqen" is the national self-proclaimed, meaning "people on mountains", and is also known as "people who use reindeer", living in Heilongjiang province and Inner Mongolia. The generations of "Oroqen" live in the forest of Daxing'an and Xiaoxing'an Mountains to hunt for a living. Before liberation, they lived a life of hunting and had no settlements. At present, there are three ethnic townships and four ethnic villages built by the Oroqen ethnic group in Heihe City, accounting for about one quarter of the population of the Oroqen ethnic group in the whole country and one half of the whole province. They are mainly distributed in Xinsheng Autonomous Township of Aihui District, and Xunke County. Agricultural production has grown from scratch, from small to large, and the degree of mechanization has been continuously improved. Xinsheng Township in Aihui District utilizes abundant forest and grass resources. With the long animal domestication foundation of Oroqen nationality, characteristic animal husbandry has gradually become an important channel for Oroqen farmers to increase their income. In 2012, Xinsheng Cierbin Breeding Horse Farm Co., Ltd. was designated as "National Oroqen Horse Conservation Farm of Genetic Resources". In 2006, with the approval of the State Council, the animal skins of the Gulunmu Festival, Mosukun and Oroqen nationalities were listed in the first batch of national intangible cultural heritage lists. In 2017, Zhang Huiliang, the representative of Oroqen nationality in Heihe City, took "the excavation of traditional culture and economic and social development of the Oroqen nationality in Xinsheng township" as the theme, and worked with the Chinese Academy of Social Sciences of Beijing high-level forum to plan the stable development of Oroqen region, focusing on the basic situation of the Oroqen nationality of Xinsheng township. In recent years, the honor, national culture inheritance, excavation and protection, infrastructure construction, cultural activities, economic and social development, Oroqen cultural exchange, and the development of folk culture tourism were reported. The successful experiences and problems of the Oroqen nationality of Xinsheng Township in recent years in

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economic and social development and cultural protection and inheritance were comprehensively introduced. More valuable opinions were absorbed for the future protection and inheritance of Oroqen culture and the revitalization of the Oroqen nationality of Xinsheng Township.

III. ORIGIN AND DEVELOPMENT OF RELIGIOUS DANCE

The word "religion" in Chinese comes from Buddhism. What Buddha said was religion, what his disciples said was sect (sect of religion), which is called religion and refers to Buddhist doctrine in general. "Cihai" defines religion as "one of all forms of religious rituals, believing in and worshipping natural gods, and is a distorted and illusory reflection of natural and social forces in people's rituals". With the continuous development and progress of society, people's production and life have changed, and religion has different forms of response in different periods. Oroqen traditional dance not only has religious, cultural and artistic expression, but also contains the unique charm of national culture. The traditional dance culture of Oroqen nationality is embodied in the mythological stories related to religion and the lyrics of inviting God. Especially, the divine songs of Shaman dancing God are mostly handed down orally, and their lyrics reflect the national culture and the way of production and life. The traditional dances of Oroqen nationality are also mostly manifested in the high worship of nature, which is directly related to the production, lifestyle and social development process of the Oroqen nationality. Because of their excessive dependence on natural environment and their dependence on natural divinity to solve their own difficulties, the early traditional dances in Oroqen were mostly the product of religious ideology, mainly manifested as Shaman dance of the Oroqen nationality. Oroqen Shaman dance is a form of dance that expresses religious ideology. It is mainly manifested in the high worship of nature, endowing the gods with themselves, reinventing the image of gods, and possessing super-mysterious power. Shaman wizards embody dance forms in the activities of praying for gods, offering sacrifices, exorcising evil spirits, curing diseases and so on, showing the connotation of primitive religion's belief in animism and totem worship. Strictly speaking, Shaman dance is not a performance dance, but a dance and eulogy to express people's activities such as praying for gods, offering sacrifices, exorcising evil spirits, and curing diseases. Shaman dance of Oroqen traditional dances is a kind of belief ceremony of primitive religion, which embodies the people's yearning for a better life, and is also the product of hunting national life and primitive religion.

IV. THE IMPACT OF ECONOMIC DEVELOPMENT ON RELIGIOUS DANCE

Before the founding of the People's Republic of China, the whole nation was in a long-term backward economy and low productivity level because of historical constraints. There were no excessive surplus products, and the economic development was very slow, even in a stagnant state. However, in this period, religion became the spiritual support of people's production and life. People relied on religious beliefs to solve the problems of lack of resources and

physical diseases in production and life. At that time, the most outstanding was Shaman dance. Shaman wizards embody dance forms in the activities of praying for gods, offering sacrifices, exorcising evil spirits, curing diseases and so on, showing the connotation of primitive religion's belief in animism and totem worship. Strictly speaking, Shaman dance is not a performance dance, but a dance and eulogy to express people's activities such as praying for gods, offering sacrifices, exorcising evil spirits, and curing diseases. Shaman dancing is mostly for people to invite, or for clan sacrifices, or for the treatment of patients. There are also rich people inviting Shaman to dance for blessing their homes, or getting more prey. Whenever having sorcerer's dance in a trance, the host's family should inform relatives and friends in advance to help. People who hear the news help the old and bring the young to see the bustle. Because Oroqen traditional dance is often associated with religion, it is full of deep "divinity". At this time, because of the backward economic development, Oroqen people showed extreme worship of religion. After the founding of New China, the Communist Party and the government concerned about the life of the Oroqen people and invited them down from the scattered mountains. Since the settlement was realized, great changes have taken place in the politics, economics, people's lives, social undertakings and other fields of the Oroqen ethnic group with the support of the Communist Party and governments at all levels and the support of brothers and nationalities. After the settlement of the Oroqen ethnic group, social productivity has been greatly improved, and agriculture, hunting, forestry, animal husbandry, township enterprises and tourism have all been developed in an all-round way. On the basis of abundant human resources and natural resources, the Oroqen people should vigorously develop the tertiary industry with folk tourism as the main industry, highlight national characteristics in the development and construction of scenic spots, such as exploration and drifting tourism in Zhanhe River Basin, exploration and drifting tourism along Kuerbin River and Cierbin River, which have become increasingly popular. Tourism projects such as Oroqen national customs resort, horse riding, shooting, bonfire evening party and Liluozi are constantly launched and promoted. Because of the development and improvement of economy and the improvement of people's quality education, Oroqen people's belief in religion has been gradually weakened. Rainfall, drought resistance, ghost repelling and epidemic elimination have gradually become scientific. In the early stage, people's awareness of Shaman dance was determined by their scientific and cultural knowledge and thinking orientation. And it was at a low level. In addition, people were influenced by many factors, such as the natural environment. They relied too much on nature and were panicked in the unknown areas. They hoped that they could get psychological comfort and satisfaction by praying for gods. With the continuous development and progress of society, the continuous improvement of people's economic living standards and scientific and cultural quality, the social status of Shaman and Shaman dance has been seriously affected, and gradually weakened. People no longer rely on Shaman to solve their illness. Shaman's social status has slowly declined,

and Shaman dance's performance has also slowly changed profoundly.

V. CONCLUSION

In short, economic development has an important impact on religion. As an expression of religious art, religious dance is also an indispensable part of dance art. With the development of social economy and productivity, along with the changes of social and economic structure and interpersonal relationship, the inheritance mechanism of religious dance has changed and gradually declined under the influence of the global economy. Creation falls into the dilemma of passive water, which requires China and the government to formulate more policies to support and help, to solve the current problems and deficiencies in the development of inheritance.

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