

The morality and educational significance of the traditional folk songs in Leibo County, Sichuan Province, China

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Abstract

Leibo County, Sichuan Province, China, is the birthplace of the well-known Yi folk songs in China. The number and types are the largest in China, but people's understanding of it could be more extensive and local for various reasons. In the field inspection and study of Leibo County, the author found that its traditional folk songs' moral thoughts and educational significance were very valuable. This thesis will explain the lyrics of the traditional Yi folk songs of Leibo County as the research object, combining its historical, cultural, and social background.

Keywords: Yi; Folk song; Leibo; China

Introduction

Leibo County belongs to the Yi Autonomous Region of Liangshan Prefecture, Sichuan Province, China. It is located on the edge of the southwest Sichuan Province. It is located on both sides of the Jinsha River in Zhaotong County in Yunnan Province. The Yi people have been breeding here for more than 2,000 years. "Population of Liangshan Prefecture."2021 "As of October 2022, the resident population was 2.9565 million, accounting for 54.56% of the local population", In Xichang City, the capital of Liangshan Prefecture, you will feel the strong cultural atmosphere of Yi people. The geographical location of Leibo County is at the intersection of the Yi and Han people's living areas. According to government statistics, "As of December 2021, the county's population is 288,837, and the Yi population is 172,461, accounting for 60.5% of the total population." The Yi culture has naturally become the local mainstream culture. Han and other ethnic minorities are accustomed to accepting various cultural forms of Yi people. With the continuous attention of Yi culture research, more and more researchers are discovering the essence of their culture. Among them, the research on moral culture mainly concentrates on analyzing relevant regulations, customs, and scriptures. The significance of moral education is still in a blank stage. Researchers believe that folk songs are a mirror of culture, and the reflected moral culture is comprehensive and visually unique. It has other forms that cannot be compared in communication and acceptance. To discover the educational value and spread.

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Geographical location

When it comes to Leibo County, many people do not know it. The first adjective that comes to mind for those who know is "remote," and the second is "backward." Although the government has been dedicated to "helping the poor" in today's rapid development, when the author, who has been living in the plain area, came here after an 8-hour drive, we still lamented how difficult it is to get here, as if it is different from the world. Same as isolation.

Today, China's highways and high-speed rail are already significantly developed. There are no highways and the most basic trains to Leibo County. Because there are more mountains here, the roads are built around the mountains. There are almost no straight roads. Although it is only 133 kilometers from its nearest highway, it takes 3 hours to get driving to reach, equivalent to the average road that can only travel more than 40 kilometers. The meandering cookies are also very dangerous. On one side of the road is a high mountain, and on the other is the Jinsha River's current. The main urban areas of Leibo County have been climbing such mountain roads. In the place where the half mountainside is, the crowd is more concentrated, but there is no road in the entire county. As a person who has lived in the plain for the first time for a long time, he will come here for the first time. Even walking will feel a sense of hardworking, but the Yi people who live in the local area can walk as flying, including some 60 -year -olds. "There are 21 townships in Leibo County, with a total area of 2838 square kilometers and a population density of 81.86 people/km²". The population density in China is very small. People in the county town are concentrated in in-built apartments. People in other townships are scattered in various mountains and forests, and their exchanges before calls are shouted or rushed to inform (Ojukwu & Esimone, 2015).

Outside the county seat, the author sees all the rolling mountains, and the road becomes more difficult. Many places need help even to reach cars. They can only rely on motorcycles or walking as transportation. Before the establishment, the local people were scattered in a mountain that could not be seen. It was not only when the author stands in these high mountains at a glance, but also a kind of Strong wish. It is easy to understand how the local Yi people have perseverance and are unafraid of hard work.

Similarly, because of this geographical environment, Leibo County is now in a relatively closed social environment. It is not easy to form various influential outputs, including cultural output.

History and Culture

Before 1956, the Yi people in Leibo County lived in a slave society. The supreme ruler, "Toast", "Zimo" in Yi language, has ruled the local area for more than 1,000 years. In addition to them (Asi, 2013), there are three categories below: "Tusi, Heiyi, and Baiyi. All classes have their own functionality. Tumi belonged to civil servants, and black clothes belonged to the noble class." There are relatively few of these people in Leibo County, and most of the unrelated Yi people and the Han people who were plundered have become "Wa Zi" and belong to the slave class. The ruling class does not allow intermarriage with the slave class. The Tusi class has the highest power and wealth, which makes their children and grandchildren not think about making progress but only like to enjoy a luxurious life and start to get some bad habits. Due to long-term marriage and bad living habits, the number of members of the Tusi class has gradually decreased, and no one has inherited it. In order to consolidate his rule, he formulated a very harsh social system. For example, "No assembly, no study, unification of thought," etc. If you resist, you will be beaten or even killed. Therefore, to resolve the confinement of these

systems, the local enslaved people began to look for a medium that could allow them to vent their sufferings and educate the next generation, so singing began to spread.

In this controlled environment, singing is almost always performed by a solo or duo, without accompaniment. The main types are Yahe (folk songs, labor songs), Bimo songs (funeral songs), and fire songs (nursery songs). It is the most basic principle and one of the most important characteristics of Yi traditional folk songs. Due to the limitations of the environment and the cognitive level of the slaves, the characteristics of the songs and tunes have not changed much. What matters is the content of the lyrics. There are many historical, social and moral meanings in the song. Moral songs have richer lyrics than others, but only some scholars pay attention to such songs. They prefer to listen to those widely circulated: wedding songs, festival songs, folk songs, wine songs (Cummings, et al., 2001).

As the status of the chieftain of the Yi nationality gradually declined, the slave class at the bottom became stronger and stronger. They won more rights for themselves and gradually broke away from the chieftain's control. There are more and more rights for free activities, such as: free marriage, funerals, parties, etc., and the forms of traditional folk songs have also been enriched, including: (Jing et al., 2012) "Ya he (labor songs), (funeral songs), Zi ni he (festival songs), Xi xie ni ji (wedding song), Huo ge(Entertainment songs), A yi huo ge (children's song), Bi mo(sacrificial song), Cuo shi yi na (Funeral Songs), Gu zhu he(love song)" This also reflects the gradual disintegration of the slave social system in Leibo County, and the life of the Yi people began to have greater freedom.

In 1956, the Communist Party of China completely liberated Liangshan and ended the history of the Social and Social Association for more than 2000 years. The slave finally turned around and became an owner. Therefore, later, the Yi folk songs of the Yi people are usually called "new folk songs". The form of new folk songs is rich and diverse. They added electronic accompaniment and a rich melody. Compared with traditional folk songs, they are more attractive than traditional folk songs. The content of the new folk song is to praise the leadership of the Communist Party and celebrate the joy of festivals, harvest. This is also a realistic portrayal of people's life. Education songs become less and less because the government has established public schools, and adolescents of all ages must receive at least 9 years of school education. They mainly learn Han culture. Yi culture has not included in school education. Other people in Leibo County also began to learn the language of the Han nationality and merged with the Han people. Therefore, the function of the folk songs of the Yi people has also changed, the educational function has gradually weakened, and the function of entertainment has become the most important feature. Few people sing traditional folk songs in Laobo County. In 2014, the Sichuan government listed Leibo Yi folk songs as "Sichuan is not a cultural heritage of material." The form of Leibo Yi folk songs is still complete, showing the historical and cultural development and humanistic information of the people. As long as they have a deep understanding of their historical and cultural background and education development, you will find that this song seems to be simple, but the lyrics have profound educational significance.

In this article, the author mainly uses the lyrics as the research object to obtain the significance of the traditional folk songs of Leibo Yi, people to morality and education. Taking music as a medium as a moral education tool is more convincing than parents and school language education. This is unique to music. It is recognized by the ability to eliminate barriers.



Figure 1, Yi Nationality Singers in Leibo County. photo by Author.Jul.2022)

In most traditional folk songs, it is always moral or educational. Morality is a very important part of education, and the education of education is also a good morality and correct value orientation.

"The folk songs of the Yi nationality in Leibo County, Sichuan Province, is oral music created and used by the Yi people in production labor and daily life. It has the characteristics of orality, collectiveness, and spread variability. It is rich in content, wide in subject matter, vivid in language, and full of the strong breath of life." (see "Strange and charming music floats in the Valley," 2016)

Because Leibo has experienced a long-term lack of human education, more text and books should be needed. People unwilling to be controlled by the spirit of enslavers have discovered that the spread of songs can educate their descendants to become correct moral cognitive people rather than wicked men in a harsh environment.

"Folk music is a great spiritual treasure of any nation" Folk songs are the most influential and widely spread form of folk music. It is rich in content and catchy tunes. In addition to being attractive enough, it can train students' wisdom and thinking, and some users will (Abdukhaliqova, 2020).

"The inheritance and development of the people's folk songs of Yi County Yi should be performed in professional music education." Leibo County belongs to Sichuan Province, so its folk songs should be widely spread and inherited in Sichuan Province. Undergraduates of the Sichuan Conservatory of Music Education are the reserves of future music teachers. Therefore, we must actively implement the guiding policy of the Ministry of Education. (Yuan, 2020)

"Every form of moral education relies to some degree on modeling...find models in history, biography, and fiction." (Noddings, 2010) Moral education always involves famous people and events from ancient times to the present. It is more convincing to illustrate with entities. Good moral thoughts can make people learn to care for others. Finding a suitable model for moral education is more powerful than blunt indoctrination. Learning may not change a person's behavior, but it will become a transition to behavior (Noddings, 2010).

Education has never been a short-term behavior with immediate effects. All educational content includes both innovation and content and classic regulations passed down from generation to generation. This is the same as the nature of folk songs. Traditional folk songs are also passed down from generation to generation. The songs that can be handed down are recognized by people or have educational significance, and the combination of the two has no sense of disobedience (Wakil, 2015). "Education encompasses teaching and learning specific skills, and something less tangible but more profound: imparting knowledge, positive judgment, and well-developed wisdom."

After being dominated by Western music for a long time, educators have realized that the disadvantages of single education are constantly expanding, and education has fallen into a bottleneck (Baltagi, 2006). "One of the critical issues of music education is the broadening of musical taste and preference for multicultural music through formal instruction." With the opening and development of the world, diversified music is presented. In front of everyone's eyes, including the folk music that is slowly disappearing, music education has found a way out and has begun to develop toward diversification and nationalization. It has been recognized in years of practice, not only in music but also in music education. In education, diversified music education has made great contributions.

Traditional folk songs have a relatively universal feature. Most ordinary people (people who have never learned music) can also sing such nursery rhymes (Ibekwe, 2019). "Folk songs, in addition to providing entertainment, contain meaningful texts that instruct, train, reprimand, caution, advice, socialize, encourage and direct the behavior of a growing child" lullabies or folk songs. Gratitude and filial piety are learned from the ballads. The young people learn the code of conduct from those ballads, and their understanding of morality has become more than unique. The philosophical thoughts in the music are silently sublimated here.

Lyrics of Traditional Folk Songs of the Yi Nationality in Leibo County

The lyrics of traditional folk songs of the Yi people in Leibo County are derived from describing life, festivals, stories, legends, and scriptures and have narrative features. Some songs about weddings and funerals have dozens of lyrics, while some are only 2.3 Pages. The author selected the lyrics of eight representative songs to introduce the moral culture of the Yi people in Leibo County.

Song 1 : "Mother's son be good "

Lyrics:

There are things in the world that people hate, and some people like. A pair of predatory eagles in the sky are hated,

A pair of little golden roosters announcing the dawn in the underground are liked, and a pair of ferocious tiger wolves in the forest are hated.

A pair of kind-hearted wild deer in the forest are lovable and have to become lovable people.

The meaning of moral education in the lyrics:

It is a lullaby, a song a mother sings when she puts her son to bed. The three keywords mentioned in the lyrics are eagle, horse, sword, and resistance. You can feel the mother's expectation for her son, hoping he can soar between the sky and the earth like an eagle and move forward bravely. Riding on a war horse, stepping into the rivers and lakes, picking up a sword, and resisting foreign enemies without fear, when the family is oppressed and violated, you can take up the sword in your hand to resist without hesitation so that the family can gain peace. This is a song that mothers sing when they sleep with their sons. The mother hopes her son can slowly fall asleep in the gentle singing, plant the seeds of "bravery" in his heart, and slowly take root and sprout. The Yi people in Leibo County have always been brave and good at fighting. Many of their national heroes are associated with the stories of defending their homeland and resisting foreign enemies. There is not word "brave" in the lyrics of the whole song, but it expresses the theme very vividly. A few simple sentences without obscure words can make children enlightened.

This "borrowing" rhetorical technique also inspired us to use other related things as metaphors instead of directly stating the theme in the educational method so that people can think, and the effect is more effective.

Song 2 :“Ga Ci Ga Yo III”

Lyrics:

All juniors, internalize propriety and righteousness in their hearts, and externalize shame in their actions.

Remember not to steal your family,

Remember not to steal your family,

Remember not to steal the belongings of the clan,

Remember not to steal from relatives' homes,

Remember not to steal your in-laws' money,

Remember not to steal your friend's house, don't steal because of poverty.

Stealing food will hurt your stomach, and drinking soup will hurt your stomach.
Wearing stolen clothes on the first day will hurt your body the next day.

The meaning of moral education in the lyrics:

This is a passage from the moral scripture "Mamuteyi" of the Yi nationality. The lyrics mainly refer to the moral code of "stealing is ashamed," which is the rule they must abide by for thousands of years. This song teaches the younger generation (teenagers) to be "honest" and not steal. Words like "remember" and "do not steal" frequently appear in the lyrics, emphasizing good behavior and never stealing for any reason. "Clothes can hurt your body." This is a narrative that smacks of "swearing," and it also fully reflects the important position of "honesty." The second part of the lyrics talks about the consequences of dishonestly stealing from others. First, you hurt your body, and second, you will be hurt by your family. Third, he will change himself and become a person who has no meaning to the family and society and will be cast aside by the world in the end.

In Leibo County, the well-known Yi nationality ethics education classic "Ma mu te Yi" states, "If you do not steal for money, the thief should be punished by beheading, and the thief has no dignity." The local customary law stipulates that for the theft of the property of the members of the family branch, the offender shall be punished severely by execution or expulsion from the family.

There is an unwritten common understanding in Leibo County:

- If one person steals, the whole family will be "labeled."
- Members will be implicated.
- The person who steals will lose his status in the family.
- The family will be pointed at in society.

Honesty is the second most important character in the local moral code after filial piety.

"Ma mu te Yi" was originally an educational scripture promoted by the ruling class, "Zi Mo" of the Yi nationality, to maintain its dominance. Have the correct values and outlook on life, and be upright.

Song 3: "Invite A Zhuo Vadu" (A Zhuo Vadu is the name of a national hero in Leibo County)

Lyrics:

Who lived in Ganluo came to invite Azhuowadu, carrying silver to invite him, and gold to invite him, but Azhuowadu refused and did not go. Money cannot tempt Azhuowadu to be pure. Soul. Azhuowadu is strong, industrious, and brave. The family's gold and silver treasures are inexhaustible, and he is dressed in silk and satin. For those who want to invite Azhuowadu, money cannot buy his pure heart.

The meaning of moral education in the lyrics:

This song is

A "hymn" praising a local hero respected by the world. Azhuo Vadu is a member of the Azhuo family of the Yi nationality. The status of the Azhuo family in the local Yi nationality is the most Zimo. That is Tusi, the highest ruling class, so he has a very high status in the local area and is worshiped by everyone, but he is not a person who wins popularity by power. He is not tempted by money and interests, sticks to his principles, and insists on working for the people's welfare. When encountering foreign invasion, he will be the first to stand up and fight to ensure the safety of the people in his territory and the integrity of the territory. He has won everyone's admiration and respect for his "honest and firm" character. Therefore, this song extols the virtues of "honesty" and "persistence in not being moved by interests," which is very commendable.

If you want to spread an idea and get the best educational effect, it will be more contagious to narrate the hero's personality to spread because the hero has a good crowd base and wide acceptance.

Song 4: "My Songs"

Lyrics:

There are things in the world that people hate and some people like. A pair of predatory eagles in the sky are hated,

A pair of little golden roosters announcing the dawn in the underground are liked, and a pair of ferocious tiger wolves in the forest are hated.

A pair of kind-hearted wild deer in the forest are lovable and have to become lovable people.

The meaning of moral education in the lyrics:

The song uses the two virtues of "kindness" and "reasonableness" as the allegorical theme. The Yi people in Leibo County love and hate eagles. Because the geographical environment does not allow it, many local people have never left the mountains, so they yearn for the eagle to soar in the sky and fly to any place they want. They believe that the eagle is the messenger of the gods and is sacred and inviolable. That feeling is always there. However, what they hate is that eagles will prey on the young of other animals, especially the young of poultry and livestock they raise, which often threatens their poor lives, so in this song, it is said that eagles are "predators, "in their minds, plundering is equal to theft. Golden Rooster refers to a rooster. In their lives, roosters can tell the time and exchange money, so they like it very much. Leibo County is surrounded by mountains, and tigers, leopards, and wolves often hunt and kill livestock, which makes the local people feel bored and disgusted. To get what you want by plunder and plunder is a shameful act. Using the predation behavior of wolves, tigers, leopards, and eagles as a metaphor for "theft and plunder" will be cast aside by the world.

The wild deer in the mountains are regarded as "auspicious" animals by the Yi people in Leibo County. They do not harm humans and animals, can guide lost hunters, help strangers without asking for anything in return, and are very caring, so they have become synonymous with "kindness."

A mother sings this song to her soon-to-be-married daughter at the wedding. The mother's exhortations are metaphors, linking life principles with well-known animal habits. It sounds clear. However, she clarified that she wanted her daughter to be a kind person with moral constraints.

Song 5: "Ji Ji Bu Zha"

Lyrics:

Go, go, go three Bazi, three whirlwinds persuade Buza not to go; pass three mountains, three heavy spots of rain persuade Buza not to go, jijibuza, still go forward Go, he does not stop, does not back down, to find a beautiful place.

The meaning of moral education in the lyrics:

The song is a tribute to the moral qualities of Gigi Buza men who are "resilient,"

"not afraid of difficulties" and "courageous." To understand why some people are so obsessed with going out to find beautiful places, this has something to do with the particularity of Leibo County's geographical location. Too many mountains

block people's way out, especially in the era of underdeveloped transportation. People have never stepped out of the mountains of their own lives. The desire to see the outside world is in their hearts, but many people are just looking forward to it. Without real action, only a handful of people have the courage and perseverance to go out, and they admire such people.

"Bazi" in the song is the name of a plain (less than 10 kilometers in diameter) in the local mountainous or hilly area. It is mainly distributed in

intermountain basins, river valleys, and hilly areas. Walking through three dams means he has walked nearly 30 kilometers of mountain roads but continued and turned over three more mountains. Lightning and thunder began, and it began to rain heavily to persuade him not to go further. However, he did not back down and insisted on moving forward because he has dreams and amazing perseverance, which is worth learning.

Conclusion

The musical achievements of traditional folk songs of the Yi people in Leibo County are undeniable and widely recognized. Nevertheless, the deeper functions hidden in it have yet to be discovered, and the meaning of moral education is one of them. The stable development of society is closely related to the correct moral value orientation of the people. The lyrics of the traditional folk songs of the Yi people in Leibo County have been precipitated by thousands of years of history. They may seem simple, but careful study reveals their moral value.

Moral education cannot simply rely on schools and word of mouth but can use social resources extensively. Every culture has equal value, and traditions cannot be forgotten. The effectiveness of knowledge and understanding in guiding moral behavior may be uncertain, but it is the bridge through which we conduct our moral education.

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