

Research on Red Cultural Inheritance -Xingwen Folk Songs in Southern Sichuan

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Abstract: Xingwen County, as the main source of the early revolution in southern Sichuan, and its folk songs have also been affected by red culture to a certain extent. At present, there are very few research results in Xingwen County's folk songs. Besides, there are great changes in people's lives and production environment and its traditional music culture is facing a complex living environment, so that its inheritance is worrying. This article intends to investigate and study Xingwen's folk songs, and explore its development status, hoping to provide some references for the cultural inheritance and development of Xingwen folk song.

1. Overview of Red History of Xingwen County

Xingwen County has a long history, and its geographical location is at the junction of the three provinces of Sichuan, Yunnan, and Guizhou. It is the main source of the early revolution in southern Sichuan and the place where the Red Army passed on its way north to resist Japan. In 1935, after the Central Red Army crossed Chishui, it was decided at the Zhaxi meeting to establish a Revolutionary base area in the Sichuan-Yunnan-Guizhou border region, establish the Red Army Southern Sichuan Guerrilla Column and the CPC Southern Sichuan Special Committee. In the subsequent battles, The Guerrilla Column joined forces with the Guerrilla Column in northern Guizhou and was renamed the "Guerrilla Column of the Chinese Red Army in the Sichuan-Yunnan-Guizhou Border Region". After the establishment of this team, it has been fighting for the border between the three provinces of Sichuan, Yunnan and Guizhou for 12 years. After many battles, it has made outstanding contributions to the revolutionary cause. The region of the column is basically near Yibin, and Xingwen County has become its main source of strategy and the battlefield. The Red Army carved slogans, posted oil printed flyers, and revolutionary slogans on the bridges, rocks, and stone walls here, promoting the Party's ideas and revolutionary principles through face-to-face conversations, inquiries, family gatherings, and teaching singing to the masses, leaving touching stories of the Red Army and sowing ideological and cultural seeds.^[1] In those years, the Red Army recited poetry, sang folk songs, painted inscriptions on rock walls, and created a large number of literary and artistic works such as poems, songs, essays, slips, and quyi work. These works are deeply national, historical, revolutionary and artistic, forming many red culture and ruins.

2. The folk Song Culture of Xingwen County

2.1. Rich folk songs

Xingwen County is located at the junction of Sichuan, Yunnan and Guizhou. It is both a geopolitical area and a multi-ethnic area. The form and content of the domestic folk song culture here are rich and diverse.

In Xingwen County, mountain songs are popular folk songs. They mainly express and release emotions for self entertainment, and they are a type of folk songs that are direct, refreshing, and free to play.

1 = D (喜 调) 兴 文 县

中速稍快

0. 6 | $\frac{3}{4}$ i i 6̣ 6̣ 6̣ | 6 5 i 5 6̣ | 6 6 3̣ i 3̣ i | $\frac{2}{4}$ 3̣ i 6 |

(你) 高山 顶上 (舍) 起凉 风(哦 喂), 峨眉 山上 (舍 阿 喂)

$\frac{3}{4}$ i 6 3̣ i 6 | $\frac{2}{4}$ 5 0 0 | 6 6 6 | i i i | $\frac{3}{4}$ 3̣ i i 6 |

云 来 缠 (喂)。 打 伞 (又) 没 得 (那) 云 遮 住 (喂),

6 i 3̣ 3̣ i | 3̣ i 6 0 6 | 6 i 6 3̣ i 5 | 6 6 0 ||

摇 扇 没 得 (舍 阿 喂 才) 自 来 风 (阿 喂)。

Figure 1 Examples are from *Chinese Folk Song Integration*. [2]

This "Cold Wind on the top of the mountain" uses the form of "hedonic tone" in Xingwen Mountain Song. The beat is an asymmetric and irregular mixed section style, which reflects the randomness of folk music. There are many linings in the lyrics. In the melody, there are various decorative treatment such as leaning and downward sounds, reflecting the "hedonic tone" that originated from folk life which is rich in singing and drama.

In Xingwen County, ditty is also an important form of folk songs, which is rich in entertaining human nature to please people. The four two beat and four three beat are regularly interlaced on the beat. The tunes are mostly around "mi, fa, la". The melody is graceful and melodious, and the style is generally regular, which belongs to a folk song genre with exquisite expressive force.

For example:

1 = D 兴 文 县

中速

$\frac{2}{4}$ 2̣ i 6̣ i 6. i | 2̣ i 6̣ i 6 | $\frac{3}{4}$ 3̣ 3̣ 3̣ 2̣ i 6 | 3̣ 3̣ 3̣ 2̣ i 6 |

手 拿 (耶 那) 钥 匙 (耶) 开 花 箱 (哟 喂) 开 花 箱 (哟 喂),

$\frac{2}{4}$ 5. 6 i i 6 i | 5 5 6 2̣ i | $\frac{3}{4}$ 4 4 5 6 5 4 2 | 4 4 4 6 5 4 2 |

有 位 妹 儿 (你 哪 呀 呀 哪 儿 罗) 巧 (呢) 戴 花 (呢 阿 喂) 巧 (呢) 戴 花 (哟 阿 喂)。

$\frac{2}{4}$ i 2̣ i 6 | i 2̣ i 6 | $\frac{3}{4}$ i 3̣ 2̣ 3̣ 2̣ i 6 | i 3̣ 2̣ 3̣ 2̣ i 6 |

左 边 (阿) 戴 朵 (阿) 灵 芝 草 (哟 喂) 灵 芝 草 (哟 喂),

$\frac{2}{4}$ 5. i 6 6 i | 5 5 6 2̣ i | $\frac{3}{4}$ 4 4 6 6 5 4 2 | 4 4 6 6 5 4 2 |

右 边 戴 朵 (那 呀 呀 哪 儿 罗) 杜 (呢) 丹 花 (哟 阿 喂) 杜 (呢) 丹 花 (哟 阿 喂)。

$\frac{2}{4}$ 5 i 6 | i 6 i 6 | $\frac{3}{4}$ i 3̣ 3̣ 2̣ i 6 | i 3̣ 3̣ 2̣ i 6 |

灵 芝 (唉) 草 (哟 唉) 杜 丹 花 (哟 喂) 杜 丹 花 (哟 喂),

$\frac{2}{4}$ 5. i i 6 6 i | 5 5 6 2̣ i | $\frac{3}{4}$ 4 4 4 6 5 4 2 | 4 4 4 6 5 4 2 ||

又 在 收 拾 (你 那 呀 呀 哪 儿 罗) 到 (呢) 婆 家 (哟 阿 喂) 到 (呢) 婆 家 (哟 阿 喂)。

Figure 2 Examples are from *Chinese Folk Song Integration*. [3]

The song 'Flower Box with Keys in Hand' is mainly expressed in the form of 'Pan Ge'. Pan Ge

usually consists of one question and one answer, and the answer is called 'Jie Ge'. The lyrics of 'Flower Box with Keys in Hand' depict the scene of a woman returning to her husband's house, with subtle and delicate emotional expression, a gentle and elegant music style, and a neat and standardized form and structure.

In addition to folk songs, Xingwen County also has singing books based on long librettos circulated in the county, which is a form of oral singing and is loved by rural people. In addition, there are also "preaching the holy edict" with lectures and singing, mainly focusing on the twenty-four filial piety, karma, and so on.

2.2. Red cultural relics in folk songs

Xingwen County, as the main birthplace of the early revolution in the southern Sichuan. Due to its historical reasons, red culture is rich. And its folk songs are greatly affected by red culture, which is full of rich red genes.

In the process of fighting in Xingwen County, the Red Army taught the truth of revolutionary to the masses, and exchanged practical actions for the trust and support of the people. They maintain strict discipline and take no stitch of the people, help them chop firewood, carry water, sweep the floor, and provide medicine for the poor; thus winning the love and support of the people. These vivid images of the Red Army have a subtle and significant psychological impact on the local people. These examples are often presented in the folk songs that have been passed down, laying a deep "red imprint" for the local folk song culture. There are still many Red Army songs widely sung in Xingwen today, reflecting the combination of natural scenery, folk customs, and revolutionary consciousness of turning over and seeking liberation in local folk songs. For example, the song "The prestige of the Red Army shook Sichuan, Yunnan, and Guizhou far and wide":^[4]

The guerrilla forces are resolute and brave,
and the war chilled the enemy.
It entered Junlian City and Hezhang County,
victory in all battles, victory in all battles.
They threatened Luzhou, Bijie, and Yibin,
A charge reached Da xue Mountain.
They defeated Long Chengyao and overthrew Gu Xiaofan.
The Workers' and Peasants' Red Army sought guidance,
transported artillery and ammunition,
The prestige of the Red Army shook Sichuan, Yunnan, and Guizhou far and wide.

Another example is the "Song of the Southern Sichuan Guerrilla", which has become a popular folk rhyme in Xingwen: "Tread on the Guizhou army, fought bloody battles against the Yunnan army, exhausted the Sichuan army, and dragged down the central army. The upper class owe me money, the middle class stay neutral, and the lower class follow me and be given three yuan a month. Together, we must go together. Once we reach Yunnan, Guizhou, Sichuan, we must cut off the warlords."^[5] These red music are vivid and easy to understand, which are relics in the treasure house of red history and culture in China. And they are immortal works worth learning and singing.

During the War of Resistance Against Japan, Xingwen folk songs mainly included anti-Japanese and national salvation songs, while the singing activities after liberation are multifaceted, multi-level, and diverse. Many major festivals and celebrations are promoted through singing, such as National Day, Youth Day, and so on; Singers from all walks of life sing in a variety of forms, and have also created many excellent songs, such as "The People's commune is a golden bridge", "Singing of Wenshuixi", and so on. The song "Singing of Wenshuixi" is widely sung, and it's a folk song written by a student during Xingwen's wartime propaganda, which was later modified and composed by using southern Sichuan folk tunes. It records the extraordinary history of Wenshuixi and also praises the happy life under the leadership of the Party.

The revolutionary struggle of Xingwen County has created red culture. Under the influence of

red culture, many folk songs in Xingwen County reflect a distinct red tone. These folk songs can evoke the people's consciousness and revolutionary passion, play a role in unity and lead the masses. They have a unique charm in both the revolutionary and peaceful age.

3. Inheritance and Development of Xingwen Folk Song Culture

3.1. Inheritance status quo

Folk songs originate from and are closely related to the lives of the masses. In addition, the form of oral transmission is simple and convenient, which has good conditions for inheritance in traditional society. However, due to the lack of standardized and comprehensive notation methods for folk songs, the inheritance of folk songs in modern society is limited. In today's rapidly developing economy and society, folk songs face a severe living environment, and the inheritance status of Xingwen folk songs is not optimistic.

With the change of the soil and environment on which traditional culture depends for inheritance and development, folk songs in Xingwen County have gradually faded out of people's life stage, and there are fewer and fewer inheritors. Due to the younger generation going out to work and changing forms of labor, their attention to folk songs has decreased, and factors such as a decrease in audience have highlighted the issue of gaps in the inheritance of folk songs. Nowadays, almost all the people who can sing Xingwen folk songs are from the older generation, and their inheritance and dissemination are becoming increasingly difficult.

3.2. Development measures

3.2.1. Use the travel platform

Because of historical reasons, Xingwen County is rich in red cultural relics. At present, it has also built red cultural landscapes such as red memorial hall, education base, Xingwen Red Army Rock, Dahe Red Army Tomb, and Red Army Long March Monument. Reasonable utilization and development of red resources can provide valuable development opportunities for Xingwen folk songs and better inherit the local red music culture.

Xingwen County is also rich in tourism resources, including natural tourism resources such as Shihaidong Township, mountain canyons, springs, lakes and ponds, as well as cultural landscapes such as Bo culture and Miao customs. There are also traditional festivals with local characteristics, such as The Miao Flower Mountain Festival and Bonfire Festival. To a large extent, they provide an opportunity to create industries with musical and cultural characteristics. For example, combining these resources with the unique local folk song culture may have a positive promoting effect on both.

3.2.2. Pay attention to literary and artistic performances

There are various forms of folk songs in Xingwen County, each with its own advantages. If we creatively transform and develop these folk song culture elements, and promote new activity and demonstrate diverse forms of performance, more people can be aware and understand folk song cultures in Xingwen, making them a special characteristic.

In fact, Xingwen County has been conducting this kind of exploration. By hosting various literary and art performances, it spreads local cultural characteristics. In recent years, the local song contest organized by Xingwen County not only expands the influence of Xingwen folk songs, but also enriches cultural lives of masses. This is actually an effective way to spread the inheritance of folk song music and culture.

3.2.3. Bring the Governmental Function Into Full Play

General Secretary Xi Jinping pointed out: "Each civilization is rooted in its own survival soil, condensing the extraordinary wisdom and spiritual pursuit of a country and a nation, and has its own value."^[6] In recent years, my country has become more and more deeply aware that national culture is the origin of a country based on the development of the world. It has gradually introduced

some policy measures clearly indicating the development goals, guidelines and tasks of our cultural education sector. Therefore, with the help of the government, it can establish a mechanism for the protection of the music and cultural heritage of Xingwen folk songs to allow all sectors of society to form a joint force and jointly play a role to solve some problems of inheritance and development. For example, there is no improved spectral standards among folk songs, and we can mobilize cultural cadres to investigate and collect them on the spot. Then, through modern scientific and technological means, the folk songs with inheritance value are compiled and edited into a book. By carrying out academic research, education and teaching, we can promote their inheritance and spread. With regard to the problem of the interrupting generation of the recipients, measures can be developed by introducing excellent traditional folk songs into the campus, establishing school-based curriculum, as well as by expanding the audiences. From the basic education stage, it will guide young people to understand and love the culture of folk songs, so as to cultivate a group of potential inheritors.

4. Conclusion

In order to realize the educational function of traditional culture, it is necessary to choose understandable, trustworthy and convincing language in the process of inheriting culture, and adopt "affinity texts" that are more consistent with people's thinking patterns and psychological activities. For the people of Xingwen, local traditional folk songs are appropriate carriers. Red culture is an indelible historical memory of our nation. For people in a social transition period, this memory is even more meaningful. Xingwen folk songs and the red cultural genes contained in them can help today's teenagers recall and relive the past full of ideals and passions. While satisfying people's remembrance and nostalgia for the past years, it also has outstanding educational functions and far-reaching cultural values. We should deeply explore and comprehensively highlight the characteristics and charm of Xingwen folk songs, so as to better inherit traditional culture and deepen red education.

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