Hezhe Minority Culture and Community Education in Tongjiang, Helongjiang, China

Jun-Jun XIE¹,a and Yong-Tao GAN²,b,*

¹College of Higher Vocational Education, Hainan Medical University, Haikou, Hainan, China
²School of Education, South-central University for Nationalities, Wuhan, Hubei, China

a64325345@qq.com, bcatganwithall@163.com
*Corresponding author

Keywords: Hezhe Minority Community Education, Traditional Culture, Tongjiang.

Abstract. This paper discuss minority cultural in community education-focus on the the Hezhe minority cultural preserve and heritage in community education from Tongjiang city in Heilongjiang Province in China. Through the case study of the Hezhe Community in Tongjiang, the article analyzes the policy of minority education in china, some cultural characteristics, and approaches to learning Hezhe minority culture in community, and holds that traditional ethnic cultural educational conception and means of cultural heritage in Hezhe ethnic community have greatly changed. Meanwhile, with the development of community, the nearly-disappeared traditional culture has recovered and the value system of Hezhe minority people has been rebuilt.

Introduction

The Hezhe minority is one of "the ethnic minorities of less-population", had only about 5,354 remaining members according to the vital statistics in 2012. With a long history and unique culture, the great majority of Hezhe have inhabited in Heilongjiang Province of China for thousands of years. The advent of the information era boosts interpersonal communication worldwide, it brings us a kind of opening, mixture social environment, the Hezhe minority culture is facing a issue of how to accumulate and inherit(Sun 1, Alessandr, & Johnson, 2014). The main performances of culture function are the transmission, save the culture and the creation, update, culture. Community education as an important education way has the culture function too(Cao & Wang, 2009). The author embarks from the basic attribute of the community education, the inheritance of Hezhe minority culture is one of the important problems of community education which cannot be ignored. This study explores the relationship between Hezhe minority community education and Hezhe minority culture played an important role in the community on Hezhe culture inheritance.

This research examines the relationship between Hezhe minority culture and community education. the article analyzes the learning Hezhe minority culture in community, and holds that traditional educational conception and means of cultural heritage in ethnic community have greatly changed. It reveals complex outcomes of Hezhe minority culture succession in community education development in China through a case study of Hezhe minority community in Tongjiang city. Tongjiang city is well known for Hezhe minority people’s unique ethnic culture and beautiful landscape, but rapidly expanding economy is putting growing pressures on fragile minority resource. With the development of community education, the nearly-disappeared traditional culture has recovered and the value system of Hezhe minority people has been rebuilt.

Tradition Culture Succession in Community Education

Educator and Educated

Modern pedagogy of educators specifically refers to the teachers in school, there is a stable relationship between teacher and student, minority community education educators and educated,
are in a kind of natural background, in their own subtle way to participate into the educational activities, is a spontaneous state of education and being educated.

Education in minority communities, serving as teacher educators usually not school education is not specially trained people, but some people living in the surrounding. For example, the Hezhe adult etiquette, here are different types of educators who represented religious Worship; representatives of parents, kinship uncle, clan elderly relatives; and representatives of social relations with the villagers, they all played a different role (Wang, 2009).

Sometimes it is preserved in the form of memories, rituals, imitation rites, ceremonies, or dance. Occasionally, it is preserved in artifacts handed from father to son, or mother to daughter. It is practical common sense based on the teachings and experience passed on from generation to generation.

Throughout the community education activities, on one hand, educators impart certain cultural prescriptive educated through the activities of the educated imposes specific educational impact. On the other hand, educated as the national culture has not been able to better awareness of learners, is bound to accept the local culture, the "molding" through activities, making it consistent with customary norms of people.

What is Taught

The content of Hezhe traditional culture in community education. The Hezhe minority people regarded the core of traditional culture as the main content of community education. Folk customs, festivals, religious and other cultural activities carried naturally become the main content of Hezhe ethnic cultural community education. In order to strengthen the next generation of Hezhe ethnic cultural identity, Hezhe minority community education content consist of 4 parts.

**Code of conduct education.** In community education, the Hezhe elders help of all kinds of ceremonies or activities behavioral norms educate the younger generation, so that children know how to respect the elderly, caring for their parents, brothers and sisters, love, and kindness and other ethical conduct. Such education is a hands-on education, education is a precept and example. Whether in daily life, life etiquette or traditional festivals, there is always to create a solemn or mysterious, or joyful and peaceful atmosphere, so that the individual hands in the head dyed ears Ru process, through the influence of the soul, etc. make educated learn to do things under the rules, to shape the cultural heritage and the purpose of humanity.

**Individual identity education.** In recognition of this role in education, the first is to make educated understanding of their role in society what is expected, that the role of expectations and perception. In the Hezhe minority community education, the interaction between the various elements of education, such as social individual external expectations into the individual's own internal expectations. For example, women of the Hezhe ethnic minority marry in dresses of fish skin sewn with hand-twined animal tendons. Why make a wedding dress out of fish skin? This is a cultural feature of the Hezhe minority, also called the "Fish Skin Tribe," the only ethnic minority to have cultivated the technique of fish skin dress making, which is symbolic expression through the emergence of silently look forward to the continuation of the sons of the couple. Also, the bride's parents asked their daughters to honor husband's parents, do more housework. All those expressed the community's new role expectations.

**Ethnic identity education.** The reason why a nation different from another nation, it is that each nation has its own different national culture. If we consider festivals is a cultural parameter that affects the teaching and learning of Hezhe minority culture in a community context, then we cannot avoid taking into consideration the cultural roles of festivals, such as its link with identity. The self-identification of Hezhe is something different from the individual identity was obvious during the research. Wurih tribute Hoche General Assembly is a traditional festival of the Hezhe people in Tongjiang, "black day tribute" Hezheis "happy auspicious" means. This is a set of Hezhe folk culture, sports as one of the festival event Hoche people, since the General Assembly was held on May 15 every year, which lasted two to three days. Wurih Hoche tribute is a sign of different from other nations, by participating in monasteries in the process in such folk festivals. The nation's culture cognitive was strengthened and strong sense of national identity and belonging are formed.
**Aesthetic education.** In the Hezhe minority community education, aesthetic education is undoubtedly one of the important educational content. Each nation has its own aesthetic emotion, aesthetic consciousness and aesthetic psychology. Any kind of aesthetic emotion, aesthetic consciousness and aesthetic psychology are produced in a particular environment and social and cultural backgrounds. Community education and living environment, social and cultural closely linked, community education from the environment in which content is used to educate the community by means of media and methods, are everywhere embodies the aesthetic education. The most obvious manifestation of the Hezhe national costumes and ornaments worn by the activities in the community, as well as objects used in this aesthetic education.

**Learning Style in Community Education**

Cultural heritage of humanity can take a variety of ways, there can be word of mouth, behavioral demonstrations, personally involved, the text is passed and so on. In Hezhe community education, inheritance of educational content mainly taken the oral presentations, conduct demonstrations, hands-on way. The way of education makes Hezhe minority community education depend on natural completion of the implementation process, the impact is profound. In community education, cultural heritage through verbal communication, behavior participating, dissemination, teaching, fulfilling cultural mission. The community education plays an irreplaceable role in Hezhe cultural heritage, which is rooted in the national body and life education. However, Hezhe minority community education is very strong spontaneous, which is reflected in the educator and the educated. only participating in activities of daily living or complex educational content.

**Synthesizing Hezhe Minority Culture Succession in Community Education**

Based on what Hezhe minority in community. Table 1 summarize learn Hezhe minority culture in community education that are found in Tongjiang. This approach has certain characteristics. Each is a system of content objective, approach to learning, learning style, participation, ownership of Hezhe culture, source of Hezhe culture, learners personal orientation, social context, learning source. This approach is also an urgent call to address the loss of Hezhe traditional culture.

**Table 1. A Summary of Learning Hezhe Minority Culture in Community Education.**

<table>
<thead>
<tr>
<th>Category</th>
<th>Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Objective</td>
<td>Intrinsic motivation to learn: preparation for future life; Hezhe culture/tradition/subsistence</td>
</tr>
<tr>
<td>Content</td>
<td>Code; Individual/ Ethnic identity; Aesthetic Education</td>
</tr>
<tr>
<td>Function</td>
<td>cultural heritage</td>
</tr>
<tr>
<td>Approach to Learning</td>
<td>Watching: learners are expected to watch other community members carefully. Watching is the receiving end of modeling.</td>
</tr>
<tr>
<td>Learning style</td>
<td>Spontaneous</td>
</tr>
<tr>
<td>Means of transmitting knowledge</td>
<td>Ritual/ceremony; storytelling; hand from father/mother to son/daughter;</td>
</tr>
<tr>
<td>Participation</td>
<td>Practical, personalized</td>
</tr>
<tr>
<td></td>
<td>Participating(at all age): Learners of all ages are not given the choice of participating, but younger generations are expected to engage.</td>
</tr>
<tr>
<td>Ownership of Knowledge(Hezhe culture)</td>
<td>Belongs to families, tribes, and lineages</td>
</tr>
<tr>
<td>Source of Knowledge(Hezhe culture)</td>
<td>Traditional; beliefs, values, skills, and practices</td>
</tr>
<tr>
<td>Learners’ Personal Orientation</td>
<td>high autonomy</td>
</tr>
<tr>
<td>Social context</td>
<td>Foundation in significance of understanding and respecting local traditional culture</td>
</tr>
<tr>
<td>Learning Resources</td>
<td>Local songs, dancing, folklore, story, embroidery</td>
</tr>
</tbody>
</table>
Hezhe minority culture in community education (Table1) identifies and arranges by the degree to which they incorporate Hezhe traditional culture learning approaches, a transition was observed by the research team:

In summary, the Hezhe’s traditional culture be revalued through community education, Hezhe minority people terraces of livelihood for generations and their accustomed lifestyle and traditional culture. Community education allows Hezhe minority people to re-identify the value of their culture; the folk cultural identification is activated and handed down. With the development of community education, the local government address more enthusiastic to cultural performances and excavation of the Hezhe minority culture; the Hezhe youth began to keen interest in traditional national culture, to re-learn the value of the old culture of ancient songs.

Acknowledgement

This study was financed by Project of Educational Reform in Guizhou Province “A Study on the Construction of Rural Kindergarten Curriculum Development Capability in Guizhou” (number: 2013ZD001).

References

