

Ethical Disciplines Embedded in Nuo Opera of Tujia People in Northeast Guizhou Province--Taking Dejiang County Nuo Opera as an Example

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Abstract: This paper selects the Tujia Nuo Tang Opera located in Northeast Guizhou as the object of study, and puts it under the perspective of national ethics. Toynbee once said that the ethical culture of a nation's archetype is a response of the nation to the challenges of the environment on which it relies. In this knowledge, the study began with an overview of the Tujia Nuo Tang Opera, and further analysed the ethical and moral thinking in the Nuo Tang Opera.

Keywords: Tujia of Northeast Guizhou; Nuo Tang Opera; Ethical Discipline

1. Ethnic Characteristics of Moral Symbols in Dejiang Nuo Tang Opera

Moral symbols in Qian Nuo Northeastern Nuo opera symbol system occupies a pivotal position, which is rich in national characteristics of the way to show the good and evil right and wrong. In Dejiang Nuo Tang opera, Nuo masks in Xiangxi Tujia Nuo opera plays a crucial role. Xiangxi Tujia Nuo opera masks of a wide variety, totalling more than 70, they or depicting gods and ghosts, or show the world characters, can be categorised as civil, martial arts, the old, the young, female five categories. These masks include the opening of the mountain fierce generals, pioneers Miss, land, God of Wealth, white flag fairy mother, Jade Emperor, ox head and horse face and other deity images, as well as the Qin children, monks and other ordinary human roles.

These Nuo masks can be broadly divided into three categories of positive God masks, murder God masks and secular masks. Positive God masks, that is, on behalf of those who can bring people the blessings of goodness of God, they symbolise the Qiangdong Tujia people's desire for a better life and the pursuit of. Fierce God mask does not mean that the evil God, but relative to the positive God in the appearance of some difference, more hideous, but its inner is also full of goodness, often play Nuo Nuo theatre in the battlefield warriors, reflecting the courage of the Tujia people and the spirit of hard work. The secular masks depict some ordinary secular characters, although carved into Nuo masks worshiped as gods, but in Nuo opera and no magical ability, more than playing the role of gags, showing the wit and humour of the Tujia people.

Guizhou Northeast Tujia Nuo opera in costume also fused with the theatre and the characteristics of the Tujia, these costumes props are not only the carrier of culture, but also the spirit of the Tujia people's external expression. In general, the god masks and other symbols in the moral sense to show the unique national characteristics of the Tujia people, they together constitute a rich and colourful and deep connotation of the symbols of the Nuo opera in northeast Guizhou.

2. The ethical causes of the Dejiang Nuo theatre to be passed on

The idea of national ethics is expressed in all aspects of the moral life of the nation. A nation, often through festivals and public ceremonies, gathers a sense of national identity. Since ancient times, the Tujia people have been happy to interact with the Han people and learn Han culture and knowledge. The traditional beliefs and simple national atmosphere make the Tujia people advocate friendly, modest, polite and sincere social relations; externally, the Tujia people treat each other with sincerity and courtesy, and when dealing with the internal conflicts of the nation, the Tujia people pay attention to harmony and goodwill towards others. Moreover, the Tujia people pay great attention to respecting the old and loving the young, forming a strong national cohesion and a better social atmosphere. Tujia traditional ethical thinking in Nuo Tang opera has a profound reflection, Dejiang Nuo Tang opera so that the Turkish national cohesion and centripetal force has been very strong consolidation and strengthening, thus providing good conditions for the development of the Turkish people. Tujia as an important part of the Chinese nation, its ethical thinking is part of the ethical thinking of the Chinese nation. Tujia Nuo Tang opera ethical discipline of thought

from the perspective of practical significance, on the one hand, can effectively increase the communication between the national emotions, exchange of cultural channels, thereby promoting national unity, solidifying the common spiritual home of the Chinese nation. On the other hand, it can enrich the treasure trove of human ethical thoughts and expand the contents of ethics and ethnology, and the integration of Tujia ethical thoughts will help the Tujia people to clarify the history of their spiritual and cultural development, and help the inheritance of the national culture, so as to continue the excellent national ethics and morals and help the development of their nation. Moreover, the study of the ethical thinking of the Tujia people also helps to protect the spiritual culture of the Tujia people, highlights the excellent ethical morality of the Chinese nation, highlights the soft power of the national culture, and then contributes to the construction of socialist ethics with Chinese characteristics. In conclusion, after a long historical evolution, the Tujia people have gradually formed ethical thoughts and moral concepts that are unique to their ethnicity. They encourage positive acts of kindness, act with benevolence, do not care about rewards, gladly help the disadvantaged groups, respect labour, reject laziness, pursue saving, emphasize unity, mutual assistance and harmony, respect others, and pursue etiquette, modesty and friendliness, which are the best ways for the Tujia to pursue the ideals of social harmony, order and concord, order and harmony, which are the best expression of the ideals of the Tujia people, and are valuable assets passed down from the Tujia ancestors to future generations. These ethical concepts have played a crucial role in promoting the development of Tujia society. Nowadays, when advocating moral construction and promoting national culture, generalising, sorting out and excavating the ethical thoughts of the Tujia people will not only help to enrich the treasure trove of ethical thoughts in China, but also help to promote exchanges between the Tujia people and other nationalities, and provide important practical significance for the further development and improvement of the ethical thoughts of the Tujia people.

3. The Direction of Transmutation of Ethical Discipline in the Continuation of Dejiang Nuo opera

3.1 The tendency towards secular entertainment shows the strengthening of human morality.

With the development of the times, the Tujia society in the ritual religion is gradually replacing the faith-based religion, the influence of the original religion on people's ethical thinking and moral concepts are also weakening. Nuo Tang theatre, from the past sacrificial rituals, gradually evolved into secular entertainment, adding a lot of new era of ethical discipline content. Marx believed that man is the product of nature to a certain stage of development, nature is the basis of human existence, human beings can not be separated from nature and existence. And the richness of biological species, the completeness of ecosystem types, and the number of wild relative species of genetic material directly affect the survival, reproduction and development of human beings. At present, biodiversity is being threatened on a global scale, and its protection brooks no delay. The only way to protect biodiversity is to arouse people's "moral conscience" and "ecological conscience" towards nature, and to make people realise that the relationship between human beings and nature is an organic whole that is mutually complementary, mutually beneficial and harmonious through ecological civilisation moral education and practical actions. Human beings have the responsibility and obligation to respect the right of other species in nature to exist. The enjoyment of nature is not a privilege of human beings, but a right shared by all species. Human beings should reasonably develop nature on the basis of maintaining ecological balance, regulate human behaviour towards nature, and limit human production and consumption methods to what the ecosystem can bear. The core and key to explore the inheritance of national culture is to seek the cultural roots, the fountain of faith, and the place of the heart of the nation; only when a certain nation, as the main body of the inheritance of the spiritual essence of the nation, firmly penetrates into the root of its national spirituality and beliefs, and combines them with the corresponding principle of wholeness and the principle of folklore life, can the inheritance of the spiritual genealogy of this nation be sustained and effective; and the protection and inheritance of ethical relations of the national folklore life, which is based on the core of faith, is undoubtedly an important part of the national traditions and heritage. The protection and inheritance of the ethical relationship of national folklore life centred on faith is undoubtedly the inter-ethnic ethic of the inheritance and development of the traditional culture of the nation. The ethical and cultural archetype of a nation is a response of the nation to the challenges of the environment on which it is based. The traditional ethical and moral thinking of the Tujia has faced great impact in the twenty-first century. Such changes have enhanced the modernity of the Tujia while at the same time the transmission of their traditional ethics and morals has faced great challenges. For this reason, efforts should be made to discover the excellent traditional ethics of the Tujia people that are in line with the socialist core values, and to strengthen the combination with modernity in order to enhance the Tujia people's national cultural self-confidence, so as to make their excellent traditional ethical and moral concepts to be better inherited and developed.

3.2 The tendency of diversification of theatre shows the deepening of Chinese virtues.

Ethical thinking is based on certain customs and habits, and customs are the precipitation of national life and culture. People agree with their own customs and adhere to them for a long time in order to produce ethical thinking, and this whole process contains the centripetal

force of polycentricity. Since ancient times, there have been many outstanding people in the Tujia ethnic group, who are happy to accept and absorb Han Chinese culture, and maintain a more open attitude towards foreign cultures. Due to "both sides of the Miao", the situation of the ethnic groups living together, so the Tujia and other nearby ethnic exchanges are very much, which led to the Tujia people are more likely to maintain a relatively open state to face the other ethnic ethics, to contact other ethnic ethics. Nuo Tang opera repertoire diversification from the perspective of modernity, contributing to the modernisation of the Tujia ethnic ethical thinking. Tujia national ethics is based on the Tujia economic base to produce the development of the Tujia, under the constraints of such specific conditions, the Tujia national ethics is bound to have the Tujia national identity.

4. The Modern Revelation of Ethical Discipline in Dejiang Nuo theatre

4.1 Virtue communion in the folk ethical community

In Nuo Tang theatre episodic storytelling, often focusing on the reflection of interpersonal relationships in the ethical and moral thinking. Characters in the story is often given a different moral performance, and the storyline unfolds and the direction is often influenced by the different ethical views of various ethnic groups, the Tujia people glorify labour, to hard work as a virtue. Generally speaking, most primitive religions worship the power of nature, but the Tujia people elevate this concept to the level of dialectical thinking about the relationship between human beings and nature. The Tujia people believe that human beings and the gods are brothers of the same origin, and that natural resources need to be acquired in a controlled manner, rather than being over-plundered. If the natural resources are plundered excessively, it is the damage and persecution of the homologous brothers, which will lead to the retaliation of the "brothers", i.e., the gods. As a result of this simple concept, the Tujia people have developed a number of social orders that bind people to care for nature and use natural resources in a controlled manner. In the Tujia culture, it is believed that the use of natural resources is a gift from a brother, and that people owe a debt to their brothers. Therefore, the ritual culture of the Tujia focuses on people's apologies and gratitude to the gods, and the Tujia people thank the gods and repay their debts to them with a pious heart. This state of mind transcends the spiritual level of sacrifices made in fear of the forces of nature and the gods, and embodies a higher state of man's relationship with nature. Morality is a kind of practical spirit, because labour is the primary prerequisite for the origin of morality, and human self-consciousness is the subjective condition for the emergence of morality. Tujia people from the primitive nature of the economic society out of the birth, ideological and moral are still retaining the purity, most people retain in their hearts the natural reverence for nature. In the face of nature's gifts, they do not just fetishise it. The local aborigines realise that in order to maintain the orderly production and survival and protect the common interests of all, they must work together and watch over each other. Ethical rules and regulations, as an important morality, are not only reflected in the many members of the Tujia, but also in their actions towards the society and other ethnic groups, such as actively doing good deeds, making generous donations, and rescuing the poor; moreover, it is also reflected in the family community, such as children respecting their parents and elders, parents loving their children, elders caring for their juniors, and the idea of rescuing not only deeply affects the development of the clan, but also built a bridge to connect the clans to each other. The culture of the Tujia people, which regards human beings and gods as one, emphasises the concepts of lack and compensation, gratitude and repayment of debts, and symbiosis, has prompted the Tujia people to maintain the customs of harmonious symbiosis between human beings and nature, and of caring for the ecological environment to this day.

4.2 Ethical Identity of the Chinese National Community

Ethics, as a part of the ideological sphere of society, arises from and reacts on society. The formation of national ethics often takes place over a long historical period, during which agreed rules, codes of conduct and norms of behaviour are formed. Such rules and regulations are agreed upon for people to live in an orderly manner, thus maintaining the stability and harmony of the society. What's more, due to the traditional ethical and moral thinking of the Tujia people, the Tujia people believe that the gods are their brothers, and that the taking of nature is a debt owed to their brothers, which needs to be made up and repaid by the Tujia people. Based on this ethical and moral thinking, the Tujia people love and respect nature, take natural resources in a controlled manner, and proactively protect the cycle of the natural ecological environment and normal reproduction.

Levi-Strauss viewed the structure of different mythological forms as an inversion of symmetry, establishing an all-encompassing and complex model of mythological structure, and the ethical thinking in the story is most often the antagonistic relationship between good and evil. The study of ethical discipline in Tujia Nuo Tang opera, on the one hand, can promote the condensation of the common phase of the spiritual culture of the Chinese nation, on the one hand, it can also be clear that the nodes in the history of the development of the spiritual culture of the Chinese nation, so as to clarify the development of its development vein, the direction of development.

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