

Study on the Traditional Ecological Culture of Gelao Nationality in Wuchuan, Guizhou Province

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Abstract:

Gelao nationality is one of the ancient nationalities in Guizhou. The ecological system in Guizhou is fragile and the natural conditions are hard. The Gelao ethnic group in Guizhou has lived there for a long time and accumulated rich and traditional ecological culture. Wuchuan is the natural residence of Gelao people in Guizhou, and the ecological culture of Gelao nationality is very important. The article explores the rich traditional ecological culture of the Gelao nationality in Wuchuan through several aspects of mountain ecological culture, multi-level ecological culture and multiple livelihood methods, and gives more inheritance, protection and development to this traditional culture in the ecological aspect. It also provides a valuable reference for the study of the ecological direction of the Gelao nationality in Guizhou.

Keywords:

Guizhou, Wuchuan, Gelao Nationality, Ecological Culture

1. Introduction

Gelao is one of the ancient nationalities in Guizhou province. In the Xia Dynasty, the Pu people established their own country-the Great Yuan Dynasty. Pu people were active in the southwest from Shang and Zhou dynasties to the Western Han Dynasty, because of their numerous tribes, they were also called "Baipu". In the Spring and Autumn period, Pu people gradually settled down in Southwest China to form YiJu. After the Eastern Han Dynasty, Pu people were called "Pu", "staff", "Pulao" and so on. After the Wei and Jin dynasties, "Pu" gradually disappeared, to the "staff" special name. Sui and Tang dynasties appeared "beefy staff", "GE staff" title. After the Southern Song Dynasty, it was called "Gelo". After the founding of the peopleundefineds Republic of China, the State Council announced the unification of the "Gelao people."

2. Wuchuan regional geographical environment

Wuchuan County is located in the northeast of Guizhou province, which belongs to the slope zone from Yungui plateau to Sichuan basin and Hunan hilly area. The

overall terrain is low from west high to east, north high from south to low. The climate of the region is humid monsoon climate of subtropical plateau, mountain climate characteristic is obvious, and rainfall is abundant. The terrain is mostly plateau mountain, there is "eight mountains, one water, one field," said. The average elevation is 1034 m, the relative height difference is 1417.7 m. The geomorphological types can be divided into three types according to their origin: dissolution geomorphology region, dissolution-erosion geomorphology area and erosive geomorphologic area. There are mainly mountain, between valleys (mountains), basins (dam), hills and other types of geomorphology, mainly Zhongshan canyon geomorphology. The area of mountainous, hilly and flat dams accounts for 73.1% of the total land area in the county. Based on this environment, Wuchuan County is a typical mountainous agricultural county.

3. Ecological culture of Gelao nationality in Wuchuan

3.1. Mountain Ecological

Mountain ecological culture is a people-oriented value, the core of which is harmony and tolerance. The small group of Gelao people living in space in Wuchuan is the embodiment of mountain ecological culture and the result of the tolerance of Guizhou mountainous environment to the national culture.

3.1.1. Dansha Culture

Dansha culture is the most famous in the traditional culture of the Gelao ethnic group. According to the ancient books and archaeological unearthed, Wuchuan is the birthplace of Chinese Dansha culture. Gelao is the first people in the world to discover and use Dansha, which was discovered and used in the Neo-Paleolithic period. In the early Shang Dynasty, Pu people made contributions to the Shang King with the native product Dansha. Our countryundefineds earliest recorded history of Dan sand mining, the ancient book *Yizhoushu* wrote: "Cheng Zhou meeting." Dansa is a man of divination. "Bu Man is the forerunner of the Gelao people, and Dansha is Dansha. The Gelao people regard Dansha as the godsend of Ji Ruixiao-Qing, and the trade between Dansha and Dansha has become one of the main sources of wealth of the Gelao people. In the daily life of the modern Gelao people, the shadow of Dansha can also be seen everywhere. For example, in the Gelao settlement of Wuchuan, houses will be decorated like Dan Sha Hong, which is used by the local people to strengthen their courage and drive out ghosts and demons. However, most of the areas inhabited by the Gelao ethnic group also have Dansha mineral resources. In the area of Daping Town, Wuchuan County, we can also see the ruins of ancient Tufa smelting mercury, such as Daping Shankeng, which was the ruin of Zhu Sha well in Qin and Han dynasties. Thus, it is Dansha that has brought up the ecological culture of Gelao and Gelao.

3.1.2. Terrace Culture

The terrace cultural terrace is a step-by-step farmland built along the contour line on the slope. Because Wuchuan is located in the slope zone from Yunnan-Guizhou Plateau to Sichuan basin and Hunan hilly area, the total terrain has obvious elevation difference, so the Gelao people of Wuchuan also formed terrace farming method. According to the official Records of Sinan, "Wuchuan County originally had 26168 mu of civilian land of 5.8 millimetres." 93.5% of the countyundefineds cultivated land

was distributed between 500 and 1200 meters above sea level. The Gelao people in Wuchuan County still have terraced farming methods. The terraced fields in the mountainous areas are naturally formed in terms of their layout and form. They belong to the compound terraced fields, which include horizontal, slope, anti-slope and separated slopes. They are mostly distributed in areas such as mountains and rivers, hills, terraces and level dams, with a small scope and a large number of local areas. The area and shape of terrace are determined by the elevation of the slope, the degree of flatness and the angle of slope. The slope is generally between 15 ° and 40 °, and the width of the field is different. It can be more than 10 meters wide at the flat terrain at the foot of the mountain, but only 1.5 to 3 meters wide at the top of the mountain or at the steep point. These types of terraces interspersed with the Gelao village, and the picture was different. Although not majestic spectacular, but also the flow of water, there is a world. It shows that the typical mountain farming landscape in Guizhou area has also become a beautiful landscape of the Gelao nationality ecological culture in Wuchuan.

3.1.3. Residential Building

Residential buildings Wuchuan is located in the northeast of Guizhou mountains, perennial rain, humidity. After exploring the natural law for a long time, the ancestors of Gelao nationality used local materials to build a waterproof and moisture-proof residential building with good daylighting and ventilation. Because most of Wuchuan is mountainous, the flat land is more precious and more farmland, so the choice of residential buildings is mostly on the mountain and water or on the side of the hillside to the sun. The so-called "Alpine Miao, water Zhongjia, Gelo live in a nook." In order to adapt to the terrain of the mountain area, the Gelao people's residence is preferred by the Gelao nationality, and the Gelao people's main dwelling form is the Gelao nationality's building. According to the Book of the Southern Manzhou of the New Tang Dynasty: "people living in buildings, stairs, called Gan Lan." Gelao ancestors of the main form of residence. The material of this kind of building is mainly wood. The form of construction is to put some on the platform, the other part on the surface or under the slope, so that the foundation of the house is raised above the ground, and then the beams are crossed on the top, and the timber is laid on the top. At the end of the second floor, beams and roofs are built, on either side of the base, on one side of the slope, and on the other side on the far side. This kind of building form can adapt to the slope topography of the mountain perfectly, make the building melt into the nature, and keep the original ecological environment from being destroyed greatly, reduce the land development. At the same time, it also has the function of strong ventilation, moisture removal and moisture insulation, which are a practical architectural form and a full embodiment of the wisdom and ability of the ancestors of ethnic minorities.

3.2. Multi-level ecological culture of the Gelao people in Wuchuan

3.2.1. Totem Worship of Gelao People in Wuchuan

i. Bamboo Totem Worship of Gelao People

According to legend, the ancestors of the Gelao people respect bamboo. The following legends are recorded in Huayang National Zhi Nan Zhongzhi, and in later Han Dynasty Yi Biography: the Yelang, a woman was washed in the Dun Shui (now the Beipanjiang River in the western part of Guizhou) in the early days. There was a

three-section long bamboo tube drifting between the womanundefineds feet and refused to drift away. I heard the crying of a child in the tube. Cesarean section, see a baby boy, back to raise, have a weapon, self-reliance for the night, bamboo as the surname. In the abandoned bamboo tube, the growth of a lush bamboo forest, later built bamboo Wang ancestral worship. The legend of the bamboo king and the custom of worshipping bamboo are still widely held in the Gelao folk.

There are many customs of the Gelao people. When a woman gives birth, her husband will cut off a bamboo and make it into a bamboo barrel. When the child is born, he will put the placenta in the bamboo tube and hang it in the bamboo forest. When giving birth to the first boy, the parents buried the placenta and some egg shells in the bamboo forest to pray for the protection of the bamboo king. During the Spring Festival, every family goes to the bamboo forest to offer money to the bamboo king. There are many places with bamboo tube rice to worship ancestors or harvest. In marriage, the Gelao people like to use bamboo to make bamboo flute and Xiao instruments, flute and Xiao are often used as a romantic token to convey the love between men and women. On the wedding day, the man will use bamboo basket to carry the bride price to the womanundefineds home to greet the marriage, meaning a happy marriage. It is believed that the worship of bamboo by the Gelao people originates from totem worship, and this totem worship originates from the important significance and practical value of bamboo for the life of the Gelao people.

ii. Eagle Totem Worship of Gelao People in Wuchuan

Legend has it that a great plague broke out in the history of the Gelao people. The plague spread all over the nation and people were helpless. Every day, many people are killed and the Gelao are nearly extinct. At this time, a god eagle suddenly flew over from the Foding Mountain and filled the Ganoderma with gourd to cure the people. He eliminated the plague for the Gelao people and saved the nation. In order to commemorate the gourd eagle, the Gelao people hereafter worshipped the god eagle. The gourd eagle was used as the totem of the nation. On the first day of February, the Gelao people celebrate bird worship festival, which commemorates the gourd eagle. People will go to the mountain forest on the holiday day to feed the birds in order to repay and thank the gourd hawk. Gelao Hulu Eagle totem worship is not only a religious belief, but also a primitive culture. It reflects the Gelao peopleundefineds "unity of nature and man" view of nature. It is also a concentrated embodiment of the religious culture of the Gelao ethnic group, which contains the religious connotations of Buddhism and Taoism, and is also a way to study the religious culture of the Gelao people.

iii Thoughts on the Totem Worship of the Gelao People in Wuchuan

As the four gentlemen in Chinese traditional culture, bamboo has strong vitality and reproduction ability, so it has become a kind of belief and spiritual sustenance in the harsh living environment of the Gelao people. The indomitable vitality of bamboo has given the Gelao people a kind of example strength, which has an encouraging role in opening up the living environment and coping with natural disasters for the Gelao people, helping them overcome the obstacles psychologically and achieve success. At the same time, in primitive society, poor living conditions, lack of labor force, the reproduction and survival of future generations has become the biggest problem. To some extent, the Gelao people believed that they could obtain mysterious power from bamboo, add more children and more grandchildren, and the labor productivity was

guaranteed, and their livelihood was maintained. This is basically consistent with the idea that primitive human beings used fish to pray for offspring to multiply, to thrive and to live well.

The worship of eagles reflects the Gelao people's undefined adoration complex for animals. According to legend, the Eagle helped the Gelao people overcome the plague and thus evolved into a spiritual force to overcome difficulties, that is, faith. Because of the underdevelopment of science and the incomplete understanding of human beings, the forefathers encountered problems beyond their cognition when they first struggled to survive in nature. In the face of these difficulties and natural challenges, such natural phenomena as thunder and rain, they often need some psychological sustenance to adapt to nature, which also contributed to the mentality of the ancestors that everything is animate. They think that animals and plants in nature are incarnations of gods, so they all worship them. And some gods (such as bamboo and hawk) have helped the Gelao people out of trouble and escape disaster.

The worship of bamboo and eagle originated from the strong vitality of bamboo and the help of the Gelao people to overcome the plague. The primitive society had poor living conditions. In the constant struggle with nature, this kind of belief and worship developed and matured and gradually became a kind of thinking and behavior symbol for the Gelao people. The Gelao people imperceptibly bestowed the title of "god" on bamboo and eagle and their highest respect, and prayed for asylum through the worship of these two gods. The ideological basis of this totem worship links the Gelao people closely with the natural gods. In the natural life of the Gelao people, no matter whether they are married, bereaved or created houses, they will make full use of the nature attribute, respect the natural property, reform it without violating the principle of nature, and gradually change from the worship of things to the recognition of the self. This is also an important process of the Gelao people's undefined self-understanding, which to some extent reflects the thought realm of the Gelao people and makes them pay more attention to the protection of the ecological environment and the attention to the nature.

3.3. The Day of the Gelao People to Pay Tribute to the Mountain God in Wuchuan

The third day of the third month of the lunar calendar is the day of the Gelao mountain festival in Wuchuan. Because the Gelao people lived on the mountain for generations, they feared and loved the mountain as the god who controlled their destiny. The Gelao people believe that the mountain god holds the prosperity of human life and death. Pleasing the mountain god can not only ensure the prosperity of the family, but also ensure that the next year will be smooth and prosperous. Since the Gelao people usually choose the tallest tree in the village as the object of worship, the festival is also called the "tree festival", and the selected tree is also called the tree dedicated to the mountain by the Gelao people.

The ceremony to honor the mountain was solemn and heavy, usually presided over by local elders or respectable people. Early in the morning, each household will take the rooster to sacrifice under the mountain tree to sacrifice to god; individual villages will also kill pigs and cattle to worship. In the process of worship, the elders read the words of sacrifice to pray for the blessing of life. In addition to the mountain ceremony, the Gelao people in Wuchuan also have the custom of "feeding trees". Feeding trees is a meeting of relatives and friends. They are prepared for firecrackers, paper money, red paper, rice, pork, and so on. They usually choose the tallest tree in

the village. When they see the tree, they set off firecrackers first, and then burn paper to kneel down to worship. Kneel and cut a few cuts in the tree, feed rice and rice to the edge of the knife, seal the blade with red paper, and clean up the weeds around the tree, even if the ceremony is complete. When the sacrifice was over, the whole village had dinner.

On the one hand, it embodies the worship and worship of heaven and earth and mountain gods, on the other hand, it is also a respect for the ancestors to open up wasteland and open up grass, not forgetting the hardships of the first emperor to start a business, and to bring this spirit to the spring ploughing and production in the new year. In exchange for a bumper harvest in the coming year and the continuous development of generations.

3.4. Gelao People Eating New Festival in Wuchuan

The specific time for eating the new festival varies from one side to another, mostly between the seventh and eighth months of the lunar calendar, when the busy farming work is basically over, the crops are beginning to mature, and a good harvest is in sight. The Gelao people believe that this is the result of ancestors' undefined blessing and the spirit of heaven and earth, so the festival is not only a reward for the hard work of the people, but also a tribute to the ancestors and the heaven and earth.

On the day of the sacrifice, housewives went to the fields to pick new crops. They mainly picked about seven or eight mature crops. No matter who they were, they could pick a little. Instead of blaming them, they were proud of themselves. They believe that their crops grow well to attract others to pick, and also foreshadowing a bumper year. Housewives cook fresh harvested crops with chicken, duck and pork to worship their ancestors. After the worship, the Gelao people can eat the fresh work of this year, the Gelao people's undefined nostalgia and respect for the pioneering spirit can be seen from this. After dinner, there will be a series of entertainment activities-eating a new festival show: beat eggs, carry pumpkin competition, waist force, fancy skipping, eat a new festival bonfire party, etc., the whole activity lasts a day.

Eating the new festival is the most extensive and identity of the Gelao festival, is a cultural embodiment of farming civilization, has the ecological and cultural significance of ancestor worship, blessing and harvest celebration, and is an important carrier for Gelao people to recognize and identify with their own national cultural roots. Gelao people eat new more to remember their ancestors, to maintain the nation's undefined history and culture, to educate the people grateful.

3.5. Wuchuan Gelao Cattle King Festival

According to legend, the King of cattle Festival is held to commemorate the contribution of cattle to people's lives, held on the first day of the lunar month. On this day, the Gelao people will kill chickens and prepare wine for the cattle. On this day, the cattle family will rest the cattle and clean the stables, spread the grass, and feed the cattle with the best feed. Then use glutinous rice to hit two Ciba, hang on the horn, take the cow to the water, let it see their body in the water, and then take Ciba to feed the cattle to eat, celebrate the birthday of the cow.

This tradition of caring for cattle embodies the respect and reverence for life of the Gelao people, on the other hand, it also hopes that the cattle can help them to work and cultivate. At the same time, in the form of a holiday, it is hoped that future

generations will not forget this tradition and will carry it forward, bearing in mind the kindness of "never forgetting the hardships of cattle when eating."

4. The Pluralistic Way of Livelihood of the Gelao People in Wuchuan

4.1. Traditional Means of Livelihood

4.1.1. Mountain Farming

Gelao nationality is a kind of rice farming nation which is mainly cultivated in dry land. For various historical reasons, the ancestors of Gelao nationality gradually migrated and settled in the deep mountains, usually in the high mountains and hilly areas as the settlement site. Xi built houses on the hillside and scattered in steep hills, with a small range. In this special situation, in order to adapt to the harsh living environment, the Gelao people began to explore the laws of nature and develop the survival way of farming in mountainous areas. The first people of the Gelao ethnic group living in mountainous areas used the way of subsistence of slash-and-burn crops, producing corn, beans, etc. The lack of food was supplemented by hunting.

4.1.2. Hilly farming

Now most of the Gelao people live in Pingba hilly area, mainly growing rice, rice as the main food, cattle cultivation. The tillage technique and field management technique are high; the variety of rice is various, especially the glutinous rice planting. Glutinous rice is one of the favorite staple foods of Gelao people. It is necessary to make glutinous rice as raw material for the festival, such as glutinous rice, Ciba and so on. At the same time, the continuous cultivation of fish and duck in rice field is also a livelihood skill of Gelao nationality in Wuchuan. The fish feed on weeds and pests in rice field, which can not only reduce the damage of grass pests in rice field, but also promote the growth of fish and achieve the purpose of rice and fish harvest. In the same way, the duck in the paddy field not only eats weeds and pests, but also fertilizes the paddy field. At the same time, duck movement back and forth in the paddy field, but also loose soil, very beneficial to rice growth. This not only reduces the cost of raising ducks, but also reduces the cost of farming, maximizing economic benefits. Wuchuan Gelao this traditional way of livelihood as far as possible to use land resources, reduce the waste of resources and unnecessary labor losses.

The famous terraced landscape of Wuchuan Gelao nationality is another form of expression of mountain farming. It is not only a way of living and livelihood, but also has a certain aesthetic feeling and aesthetic function in a certain sense. The rice farming of Gelao people in Wuchuan is mainly two seasons a year, and rapeseed is planted for winter or fallow in winter. Rapeseed can satisfy the oil supply and rest the fields. The Gelao people love nature and respect nature. They think that the field will be tired, so they can undefined let it be cultivated continuously, which fully reflects the idea of the unity of nature and man, and also reflects the protection of the natural environment and the reverence for life of the people of the Gelao nationality.

In 2017, Wuchuan County completed a total output value of 3.87421 billion yuan in agriculture, forestry, animal husbandry and fishery, an increase of 7.0 yuan over the previous year. Among them, agriculture 2.26846 billion yuan, forestry 251.67 million yuan, animal husbandry 1.18121 billion yuan, fishery 32.49 million yuan, agriculture, forestry, animal husbandry and fishery service 140.38 million yuan. The added value

of agriculture, forestry, animal husbandry and fishery was 2.28513 billion yuan. Among them, agriculture 1.46504 billion yuan, forestry 181.96 million yuan, animal husbandry 610.97 million yuan, fishery 27.16 million yuan. In the whole year, 55481 hectares of grain crops were planted, a decrease of 1044 hectares over the previous year, and 9675 hectares of oil crops, a decrease of 237 hectares over the previous year, of which 6492 hectares were planted with rapeseed, a decrease of 66 hectares over the previous year. The planting area for flue-cured tobacco was 6291 hectares, a decrease of 733 hectares over the previous year, and 11296 hectares for vegetables, an increase of 963 hectares over the previous year.

4.1.3. Captive Livestock and Breeding

Because the Gelao mountainous areas are sparsely populated and self-sufficient most of the time, captive livestock and livestock farming is one of the traditional livelihoods of the Gelao people. Many of the Gelao people can raise water buffalo. On the one hand, the water buffalo can be used as a labor force to help them work in the fields faster. On the other hand, the cattle are covered in treasure, except as labor force. After the death of cattle, many other parts of the body can be processed into articles of daily use or food to meet the living needs of the Gelao people. In addition, cattle in captivity are not subject to geographical restrictions and have lower barriers. Usually, one cow per household is self-sufficient and less risky in raising and caring for cattle. For the same reason, ducks are common among Gelao farmers.

In 2017, Wuchuan County had 88735 cattle in stock, a decrease of 6.46 percent over the previous year; 174869 pigs, an increase of 7.2 percent over the previous year; and 132532 sheep, an increase of 8.6 percent. The number of cattle, pigs and sheep were 25782, 202037 and 94979 respectively. The number of cattle, pigs and sheep increased by 6.00, 3.76 and 7.43, respectively, compared with the previous year. The total output of meat in the whole year was 24901 tons, an increase of 3.37% over the previous year. Among them, pork production was 18181 tons, an increase of 2.60 percent over the previous year; beef production was 3222 tons, an increase of 5.99; and mutton production was 1459 tons, up 6.50 percent. The annual output of aquatic products was 1287 tons, an increase of 8.33%.

4.2. Handicraft Industry

4.2.1. Cinnabar, Mercury and Ironmaking Techniques

The handicraft industry of Wuchuan Gelao region has a long history, and the most famous one is that the Gelao people pay tribute to the Central Dynasty with their own refined Dansha. Since the Tang and Song dynasties, the cinnabar and mercury of the Gelao ethnic group have always been paid tribute to the Central Plains, which has become an important material for communicating the politics, economy and culture of the Central Plains. The copper and iron mining and smelting techniques of the Gelao ethnic group have also developed greatly in the pre-Qin period, and this technology has a great impact on the economic life of the Gelao people. In the Ming and Qing dynasties, this part of the Gelao nationality, which specialises in making iron from ploughs, is called "the iron Gelao". The cast iron is used not only for its own use, but also for the Miao, Yi and other ethnic groups. With the widespread promotion of iron casting in Han nationality, the iron making industry of Gelao nationality declined gradually in the late Qing Dynasty, but in some places, such as Mugao, Qingping, Zhenjiang and other places, the Gelao people still rely mainly on iron.

The Gelao people live in Wuchuan rich in mineral resources, mainly mercury, coal, bauxite, barite, fluorite and so on. Mercury is famous both at home and abroad and belongs to one of the super-large deposits in China. Its products "Yinbao brand" mercury and "Hongfeng brand" cinnabar, won many national, provincial quality certificate. Coal reserves are also relatively rich, and easy to open mining. As of 2013, Wuchuan County bauxite reserves as high as 69.1 million tons, is one of the countryundefineds high-grade, low-sulfur and low-iron bauxite deposits. The proven mercury reserves of the main minerals in Wuchuan County are 23300 tons, accounting for 22 tons of total reserves in China.

4.2.2. Textile Industry

The textile industry of the Gelao nationality has a long history. From the warring States period to the Western Han Dynasty, the textile technology has generally existed in the folk of the Gelao nationality. Gelao folk textile industry is mainly textile wool cloth, linen and silk, its fine workmanship, fine and beautiful lines, in addition to their own use in the market but also sold, popular with the local people.

Embroidery is one of the traditional textile techniques of Wuchuan Gelao nationality. It has its own unique national mark and style from stitch, design and color matching. Among them, peach blossom is the most characteristic, and embroidery method includes Frame embroidery, You embroidery, Shuttle embroidery, Picking embroidery and so on. Frame embroidery is to each horizontal three yarn, vertical three yarn on the square diagonal embroidery one pin, frame into a cross, with different colors of the line frame out of a number of uniform size of the small diagonal cross, forming a pattern; You embroidery is to draw the design record on the cloth first, then embroidery the pattern outline from the cloth bottom with the cover stitch method, and finally fill in the embroidered content; the Shuttle embroidery is to fly the needle along the warp and latitudes of the embroidery cloth, when the embroidery thread is hidden and exposed, sometimes nothing happens. First embroidered the pattern of the mesh, and then use a variety of lines in the mesh to form a pattern, so that there are small patterns in the design; Stitch method is a perfect embroidery method of finishing the finishing point. The stitch distance is long and short, sometimes only half a yarn is picked up, that is, one stitch, can make the design more detailed and complete.

Batik printing is also one of the traditional techniques of the Gelao people. First, the wax is burned and painted on the cloth. After dyeing, the wax is taken out and boiled in the water for a while, and then the wax is removed and the pattern is presented. The batik patterns of Gelao nationality in Wuchuan are mostly handed down from generation to generation with little change. These patterns impart many generations and should not be changed, so they also have certain memorial significance. Its batik style is simple and simple, mostly black or dark blue, light blue or white flowers; Wuchuan Gelao women dresses are made of batik cloth, self-made, a few will be sold to the market.

The Gelao girl from primary school embroidered and batik, embroidered all kinds of decoration on clothing and daily necessities, reflected the aesthetic consciousness of Gelao culture. The Gelao proverb, "to marry a husband to look at the fields, to take a wife to see the cloth," is to say that a woman who marries a husband wants to see whether his field is well planted, and a man who takes a wife depends on her fabric

weaving. This shows the important influence of textile technology on the life of the Gelao girls.

In 2017, there were more than 40 textile mills in Wuchuan County, with 176 employees, with accumulated assets of more than 23 million yuan, with a contribution rate of 0.9 percent. These textile mills and textile enterprises were all domestic funded enterprises. Among them, 1 collective enterprise (0.5%); 18 limited liability companies (9.5%); 163 private enterprises (90%).

4.3. Market Trading

Market trade was formed as early as in ancient times. As a result of the sustained development of social formation, the exchange of labor products between people became more frequent, and the scale and scope of exchange gradually expanded, thus gradually having a fixed time point. A fair trade was formed. The Gelao people of Wuchuan are mostly self-sufficient and do not have any surplus grain, so there is a saying among the people that "they do not envy the businessmen; they only envy the surplus grain in their homes." Guizhou does not produce salt since ancient times, so salt has become an essential necessity in Guizhou undefineds market trade. The Gelao people of Wuchuan also have a history of exchanging things for salt. Today, although many trade fairs have developed into modernization, integrated shopping malls, but in Wuchuan Gelao mountain areas, the GanChang activities are still reserved. The GanChang time and place are different, they are the custom among the local residents, and almost all the goods they sell are produced in their own homes, and then they buy the goods they need after they are sold. Some people go to the market to buy the goods they need, others just go to see their relatives and friends, and others just go to see the excitement and have their own arrangements, so it has also become an important day and an activity. The event is no longer as important as before, but for the villagers of Gelao nationality in Wuchuan, it contains more feelings and a collective generalization of the original ecological culture of the nation. As the times progress, even in the most remote mountains, life there is being eroded and affected by modernization.

4.4. Changes in the Way of Life

Before the reform and opening up, due to remote terrain and historical reasons, the life of the Gelao people in Wuchuan can be said to be poor. After the reform and opening up, the economy of the Gelao people in Wuchuan began to develop and prosper gradually.

4.4.1. To Work in the City

Migrant labor is a kind of employment mode that rural surplus labor force transfers to non-agricultural industry. By going out to work, not only solve the shortage of urban labor force, but also speed up the economic development of the city, but also make the workers broaden their horizons, master the information, and learn a certain technology. After returning to the countryside, we helped develop township enterprises and opened factories, which not only solved the employment problem of surplus labor force, but also activated the rural market economy. In recent years, in Wuchuan Gelao Autonomous County, many young and middle-aged rural people have chosen migrant workers. They believe that migrant workers not only reduce the pressure of food supply, but also make room for the development of peasants at home, while at the same time broadening their horizons. It is a good thing to promote the

change of ideas, to enable people who go out to learn skills and to increase their income. However, a large number of people out of the countryside lead to uncultivated farmland and extensive management of the land. At present, most of the rural land cultivation is the middle and old people who stick to the traditional concept, and lack of channels to accept new technology to promote efficiency. At the same time, the problem of left-behind elderly and left-behind children is becoming more and more acute, how to coordinate the contradiction between them has become an urgent matter.

4.4.2. The Development of Tourism

Since 2008, Wuchuan Autonomous County has embarked on the development of tourism industry with Gelo culture as the focus. The county party committee and county government made a quick decision to build a "new humanistic tourism district, Gelo Cultural Center" in about five yearsundefined time to receive 50, 000 tourists a year, with a tourism income of 30 million yuan. So that Wuchuan tourism brand appeal and influence to a greater extent. Up to this year, the county has invested nearly 200 million yuan to build the first, second, third, fourth and fifth phases of the cultural product development project of the Gelo Dan Sagusa tourist attraction in Longtan to continuously improve the cultural symbols of the scenic area and enrich the cultural connotation. And started the sixth phase of the project related to cultural products and infrastructure construction and other projects; the folk arts of Gelao nationality, such as "lion dance in Gaotai", "killing share" and traditional sports activities of Gelao nationality, such as "beating eggs", were refined and popularized. At the same time, the provincial key cultural relic's conservation units, such as Shenyou Temple, Luofeng Academy, Wengxi Bridge, and the county level key cultural relic protection unit, are further improved. Although rural tourism is a new thing in modern tourism, it is developing at an extremely fast speed all over the country. Tourists take the natural and humanistic objects of rural nature as tourist attraction, and the rural spatial environment, including the beautiful landscape, natural environment, architecture and culture resources of rural areas, on the basis of traditional farmhouse music and agricultural tourism. Expand the new tourism development. Nowadays, the scale of rural tourism in our country is expanding, showing a new situation of good development. The development of rural tourism has promoted the increase of farmersundefined income in our country and the solution of a series of problems related to the national economy and the peopleundefineds livelihood, such as the construction of new socialist countryside. The development of rural tourism is an important way to build a harmonious socialist society. It can be seen that the development of rural tourism reconstructs the social formation of Gelao nationality in Wuchuan and makes their livelihood way change greatly.

4.4.3. Investment in the Planting and Development of Economic Products

As an autonomous county under Zunyi City, Wuchuan has vigorously developed the cultivation of flue-cured tobacco, tea and sorghum in recent years, which is inextricably linked to the cultural development of tobacco, wine and tea in Zunyi. Wuchuan Gelao also began to move towards these high-income and sustainable industries. First, in 2018, Wuchuan County carried out a field experiment of sorghum for wine production in order to obtain the best planting area, planting method and income increase. Secondly, in recent years, the Gelao nationality in Wuchuan county, on the basis of the tea planted by the ancient people, combined with the modern new

technology, further improved the tea planting and tea making means by scientific methods, so that the tea culture of Wuchuan could be continuously developed and further promoted. Finally, 84500 mu of flue-cured tobacco was planted in Wuchuan County in 2018, which further promoted the sustained, stable and healthy development of flue-cured tobacco industry in Wuchuan. These new economic products have brought great changes to the life of the Gelao people in Wuchuan, changing the traditional way of livelihood of the Gelao people in Wuchuan.

4.4.4. Urbanization Construction

In recent years, Wuchuan Autonomous County has closely focused on the development goal of "the city has taste, the town has its characteristics, and the village has homesickness." it has focused on the precision, fineness and finesse of urban construction to highlight the Gelo style and highlight regional characteristics. Strong implementation of the "urban and rural integration" strategy, promoting urban and rural planning, coordinated development. The further overall planning and development of the urbanization construction has brought about earth-shaking changes to the life of the Gelao people in Wuchuan. The era of information block, transportation inconvenience, economic backwardness, and cultural downturn has gradually passed. The cultural level of the Gelao people in Wuchuan has been improved, and the way of life has undergone major changes. This is not only the progress of the times, but also the progress of the nation. The gradual completion of the urbanization construction of the Gelao ethnic group in Wuchuan is an important mark of the development of the Gelao ethnic group in Wuchuan.

5. Conclusions

Through the above, we can see some spiritual characteristics of Gelao traditional ecological culture in Wuchuan. First of all, Gelao is a hard-working, frugal and hard-working people. From "opening up waste and opening up grass" to todayundefineds happy life, the Gelao people have started and built their own homes with their hard-working spirit. For the development of Guizhou has made its own important contribution. Second, the Gelao people fear life and love nature. From "Mountain Festival", "eating New Festival" and "Niu King Festival", we can feel this spiritual quality of the Gelao people, fear heaven and earth, and not forget their ancestors. The ecological theory of the Gelao peopleundefineds harmonious symbiosis between man and nature is displayed vividly by feeding trees to the mountain, and the ecological concept of "equal life" of Gelao nationality is embodied in celebrating the birthday of the cattle. Through eating the New Festival, we can also feel that the Gelao people are a happy and broad-minded people; they are willing to share with others the harvest of one yearundefineds cultivation and toil, which is commendable today when the benefits and materialization of the Gelao nationality are becoming more and more material. Finally, the Gelao peopleundefineds spirit of self-improvement molded their good life today. Although the Gelao people were persecuted to some extent in ancient times and hid in the mountains, they kept improving themselves, readjusting themselves to nature and starting to build a new life. This spirit of continuous self-improvement is the embodiment of the national spirit and traditional virtues that the Chinese nation has been carrying forward. It is with such self-improvement that the Gelao people have built their new homeland and created a myth belonging to the Gelao people. Among the 56 ethnic groups in China, they are dazzling.

The diverse ecological culture of the Gelao people in Wuchuan is a microcosm of the historical development of the Gelao people and a complete embodiment of human life. It shows the Gelao people undefined cognition of the world and the world. The unremitting pursuit of the realm of harmony between man and nature and the hope for a happy life.

Conflicts of Interest

The authors declare that there is no conflict of interest regarding the publication of this article.

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