

Research on the difficulties and causes of inheriting Three Gorges folk children's games

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Abstract: In this paper, the literature and other research methods are used to research the difficulties and causes of inheriting Three Gorges folk children's games. The research shows that the cultural ecological environment of the Three Gorges folk children's games is broken; the survival time of the Three Gorges folk children's games is reduced; The living space of the Three Gorges folk children's games is being squeezed; The reduction of children participating in Three Gorges folk games; The evolution of these games' development. The study proposes to restore the cultural spirit of children's folk games in the Three Gorges, improving the environment for the folk culture of children's games in the Three Gorges region.

Keywords: Folk children's games; Cultural ecology; Three Gorges folklore

1. Introduction

Chinese folk games are traditional culture derived from the traditional folk culture foundation through processing and creation, and contain rich folk production, life and other characteristics. They can fully and vividly show the panorama of traditional folk production and life and other contents of the Chinese nation, which are passed on from generation to generation in the original ecological field, with entertaining cultural activities. According to the famous scholar Wu Bing'an (1999), "Folk games are recreational activities spread among the majority of people in the folk life of the people that are popular among children groups, in regional folk customs, festival entertainment and leisure activities [1]." Three Gorges Folk children's games are special leisure and entertainment activities that children in traditional villages in the Three Gorges area have actively participated in since ancient times during their parents' busy farming, unique folk customs or festivals. It has a variety of categories, such as life, production, belief and entertainment, as well as a variety of venues, such as water, land, mountains and other special field environment, and the above games are convenient, with outstanding entertainment, leisure and competition and other cultural characteristics, is the Three Gorges ancient folk culture matters. Three Gorges folk children's games are an indispensable part of Three Gorges children's entertainment. According to the famous Dutch cultural anthropologist Heizinga in *the Game Man*, "the rapid development of human social civilization has led to the decline of human game culture." [2] With the acceleration of a series of modernization projects such as the construction of the Three Gorges Project, the soil of the Three Gorges folk children's games has been eroded. At present, the rapid advancement of China's modernization, the continuous improvement of scientific and technological level, the change of cultural environment, the decline of population fertility ratio and the competition of high-quality education and other factors have brought huge obstacles to the inheritance and development of the Three Gorges folk children's game culture.

2. The cultural ecological environment of the Three Gorges folk children's games is broken

2.1 The reduction of the survival time of children's folk games in the Three Gorges

2.1.1 Parent-oriented thinking accelerates the reduction of children's play time in the Three Gorges folk customs

According to scholar Isoo Abe (1928), "China is a country where the extended family system prevails, and the tradition centered on men and parents has been formed for thousands of years [3]." Shaping parent-centered thinking, that is, based on the position of parents, because children's respect needs to be ignored, so that children's physical and psychological development is hindered, restricting

the development of vitality and the presentation of life activities, but also cause children to implement according to the position and thinking of parents, and lose their own position and thinking. Based on parental thinking, children's games are "play" and "play", and waste time. In the traditional Chinese thinking, "play" and "play" are connected, which refers to doing activities that make one's spirit happy, but also has derogatory meaning, meaning wasting time, not making progress and so on. Because of the influence of the above ideas, ancient China put forward many popular and enlightening sayings, such as an inch of time an inch of gold, an inch of gold can not buy an inch of time, a year's plan in spring, a day's plan is in the morning and other dependent systems we cherish time. Throughout generations, parents in the Three Gorges region have adopted the aforementioned language as a motto for striving and advancing in the unique environment of the area. They also use it to educate their children, often telling them, "Invest more time in studying and household chores, avoid being too fond of play and leisure, so that in the future you can transcend the Three Gorges, cross rivers, and attain a better life." Under the "word and example" of parents, children spend their personal leisure time doing homework, doing housework, or participating in music, sports and art training classes, etc., to a certain extent, leading to the reduction of children's play time, and this culture disappears in the edge of learning knowledge because of children's ambitions.

2.1.2 The institutionalization of modern education cuts the time of Three Gorges folk games for children

The institutionalization of modern education and the time-oriented teaching and management mode are the prominent features of modern school education, which plays an important role in cultivating children to abide by time and rules and shaping standardized behavior habits. To a certain extent, it is of great practical significance to drive children to adapt to social development. Children are naturally inclined to play. According to research by the renowned contemporary early education expert Chen Heqin (1983), "Play is an indispensable part of children's lives and a crucial component of their growth and development." As the Japanese scholar Kuniyoshi Kohara (1983) pointed out in his research, "Play in children's life is like milk's need for infant growth." It can be seen that people should scientifically respect children's nature according to the actual physical and mental development and needs of children, and play and accompany children in their precious childhood time, so that their nature can be perfectly displayed, and then rich in fun and vitality in the wonderful childhood life. However, the institutionalization and regularization of current school education have led to the emergence of fragmentation of children's nature and cut the time for children's play and entertainment. Especially, children's folk games derived from the local production and living practice of the masses in the Three Gorges and folk activities cannot freely and smoothly show the educational value and meaning contained in them. With the competition for higher education, the competition between schools and the burden of children's parents' success, children start a heavy learning life under the institutionalized and punctual framework, waving goodbye to children's games, and their nature is reduced in a lot of homework. Complete homework "on time" and reasonably cancel the time for children to participate in play. To sum up, the top-down institutionalization of modern school education leads to huge learning pressure on children, and institutionalized and programmed learning children have no time to participate in folk children's games.

2.2 Squeezing the living space of children's folk games in the Three Gorges

2.2.1 The change of production mode in the Three Gorges and the disappearance of children's play field

The Three Gorges folk children's games are closely related to the production, life and folk festivals of the Three Gorges people, and the field of people's production, life and folk festival is an important field to carry out games. With the rapid improvement of modern productivity level, the production mode of traditional cattle farming has been replaced by mechanized farming, which causes the disappearance of children's play fields dependent on it^[4]. Such as harvesting rice, in the past Three Gorges people, usually take family help each other, rice fields are children cut straw, pick up rice and carry rice fields, but also children follow their parents to carry out the pile of straw, end millet, grass rope and other Three Gorges folk children's games important park. In the parents' harvest song, the children freely chase, the straw bent along the field, the terraced fields formed by the mountain, the mountain woodland is a natural place for the Three Gorges folk children's games such as hiding cats and mud fighting. However, since the emergence of modern farming methods represented by tractor farming and drone drug application, children's play places have disappeared in the roar, and the unique Three Gorges folk children's games have lost their pure natural field. In addition, the formation of the Three Gorges generation from ancient times is a relatively low level of economic growth that relies on

the input of a large number of labor, raw materials and other materials, which has a large demand for materials, resulting in changes in the ecological environment of the Three Gorges, accompanied by the construction of factories, the drastic reduction of forest area, resulting in river and air pollution, and the reduction of play venues for children. The change of production mode and the pursuit of pure economy have caused the disappearance of children's natural playground.

2.2.2 The modernization of the Three Gorges natural environment and the erosion of children's play space

Since the implementation of the great reform and opening up policy in 1978, it has driven the rapid advancement of the modernization, urbanization and industrialization level of New China, and also promoted the continuous improvement of the modernization level of the Three Gorges generation to a certain extent. The traditional wood, bamboo and mud brick building forms formed since ancient times have been replaced by steel frame cement buildings, and the production and living field space of the people is gradually shrinking. The traditional living and production space of the people in the Three Gorges is shrinking, the face-to-face interaction between neighbors has disappeared in the past, and the complex social environment and relations have led to the subtle relationship between people, which has intangible accelerated the alienation of people. Even if the door neighbors are also busy with their work, they have not exchanged and socialized, and the "neighbors" formed since ancient times have disappeared^[5]. People living in small Spaces leave children in a few square meters of living room, bedroom or balcony activities. In addition, with the reconstruction of the living environment, the traditional streets and street backs are disappearing rapidly. The above used to be an important place for children's folk games such as children's shuttlecock fighting and water gun fighting in the Three Gorges, but now they have been replaced by parking lots, warehouses and road fences, and common folk children's games have disappeared. Children can only go to the garage or paid stadium in leisure time, modernization has brought material civilization progress, but the folk children's games and the space of the field of survival are separated, restricting the continuity of the Three Gorges folk children's games.

2.3 The reduction of folk children's game population in Three Gorges

2.3.1 The differentiation of folk children's game participation groups in the Three Gorges

With the rapid development of modern science and technology, the popularization of high-tech products represented by mobile phones and the Internet has brought great challenges to children's folk games as an important group of traditional culture. According to the research of famous American scholar Neil Postman, the change of human information environment has driven the reduction of children, which is reflected in children's games, that is, children's games are accelerating the disappearance. The popularity of modern children's games represented by movies, TV and online games has occupied the majority of children's groups with the imitation of intuitive and real roles. As a modern electronic game derived from the modern entertainment culture of human beings, it is characterized by daring to challenge and magic. Once it appears, it quickly attracts children and enables them to quickly integrate into the virtual world from ordinary realistic scenes. It can be seen that the emergence of modern electronic games, to a certain extent, re-constructs the surreal network world for children. At the same time, it also accelerated the differentiation of the Three Gorges folk children's game groups.

2.3.2 The bond of continuing the Three Gorges folk children's games is broken

According to the research of relevant scholars, human society is composed of primary society and secondary social groups, and the primary social group is composed of the original family, the neighborhood relationship and the group that often participates in children's games. The secondary society is composed of schools, enterprises and public institutions at various levels. With the development of economy and society, the function and status of the secondary social group are rapidly improved, while the function and status of the group composed of the family of origin, the neighborhood relationship and the group that often participates in children's games are sharply decreased. Based on sociological theory, the development of economy and society causes the decrease of children's play groups. Because of the reduction of children's groups, the Three Gorges folk children's games have lost their dependent groups. The cultural heritage of children's games in the Three Gorges is mainly carried out through oral transmission and osmoses, and children have inherited and innovated games through watching, imitating and learning as well as continuous participation and practice. Due to the influence of the family planning policy, a three-member family has become the norm, which has also led to a decrease in the birth rate and a decrease in children's play companions.

Due to the small number of children, the change from the previous free range to not leave, children can not play freely, free participation in children's games is no longer, to sum up, the construction of Three Gorges folk children's game partners makes the inheritance of this culture faces challenges.

2.4 The evolution of children's folk games in Three Gorges

2.4.1 The disappearance of the true spirit of the Three Gorges folk children's play culture

According to relevant scholars, Chinese traditional folk children's games have the following characteristics: children's initiative to participate in folk children's games, entertainment in the process of participation and non-utilitarian game activities. However, in today's real social life, the Three Gorges folk children's play venue has been transferred from the original ecological natural environment around the fence campus and gymnasium, due to the institutionalization and curriculum of modern school education and other factors, the introduction of the school is marked with significant modern educational characteristics, but the Three Gorges folk children's play itself has been weakened, such as entertainment, pro-nature and other special functions. Compared with the continuous strengthening of its educational tool, the loss of its original independence has led to the transformation of the Three Gorges folk children's games into an important means and appendage of modern school education. The loss of their original voice has led to the disappearance of children's unique control over the culture of play, resulting in a shift in their identity from masters to servants. According to the famous Dutch historian Johan Heizinga, "Play is an active and voluntary activity, and forced play is not a game, but only a compulsory imitation." The famous French historian Jules Michelet wrote: "It is clear that games are entertaining, gratuitous activities with no other purpose than their own." By the time it became an important part of education, the game was no longer what it used to be." It can be seen that due to the needs of modern development, the exploration of the depth of game development functions violates the laws of its culture to some extent, resulting in the separation of core cultural values and only a false shell. To sum up, the folk children's games in the Three Gorges have been artificially changed, making the spirit of its cultural authenticity disappear.

2.4.2 The change of the original value of the Three Gorges folk children's games

According to the famous Soviet educator Sukhomlinsky (1918-1970), "Children show the whole world through play, cultivating children's unique personality and great potential for innovation." It can be seen that games are of great value in stimulating children to explore the unknown and shape their special research spirit. Since many of the Three Gorges folk children's game activities equipment and content are based on the production and life of the masses, it is necessary to carefully observe, think and innovate through children's real production, real objects and stories in life, such as making slingshots and sewing sandbags. Nowadays, the construction of the Three Gorges Project has driven the rapid development of the local economy and society, and the disappearance of the natural elements of the Three Gorges folk children's games, currently due to the importance of modern family education on the growth of children's personality, and the huge business opportunities brought by it, has driven people to turn the mining economic value to the children's group, and it goes without saying that the huge commercial value of children's games and related industries. Driven by interests, many of the Three Gorges folk children's play equipment has been greatly improved in terms of material, shape, sound, color, etc., and hand-made toys previously disappeared in children's games. What followed was the emergence of industrially produced folk toys for children in the Three Gorges region, which no longer required handmade craftsmanship or collaborative efforts among peers. Direct purchases saved the time spent on making and thinking, but at the same time, they diminished the cultivation of children's initiative, creativity, and collaborative abilities, stifling their innovative thinking. In addition, the commercialization of Three Gorges folk children's games also makes it contain the special value of friendly cooperation, win-win cooperation, common entertainment, and toward the market survival rule of interest-oriented competition derived from economic interests. The commodity games produced by machines suppress children's curiosity, cut off children's motivation for innovation, and children have evolved from game thinkers and practitioners to single, passive performers. To sum up, the excavation of economic value in the Three Gorges folk children's games has led to the change of the identity of children as their cultural masters, which reveals the change of the value of the Three Gorges folk children's games.

3. Protection and development of children's folk game culture in Three Gorges

Nowadays, due to the negative influence brought by the development of modernization, the Three

Gorges folk children's games, like other traditional Chinese culture, have reached an extremely difficult period of cultural inheritance and development. In order to maintain the diversity and prosperity of Chinese culture, the existence of this special culture is of great significance to maintain the pluralistic unity of traditional Chinese culture. Accordingly, the measures and intensity of its cultural protection should be strengthened. At present, it is impossible to return to the original children's game, and at the same time, it is impossible to try to fully restore its original appearance. However, appropriate measures should be taken to protect the content, form and meaning of its development, so as to drive its continuous and dynamic inheritance and development.

3.1 Restore the cultural spirit of the Three Gorges folk children's games

Nowadays, with the rapid development of modern education, it gives excellent channels for the inheritance and development of Chinese excellent traditional culture relying on specific means of education. In recent years, according to the needs of education and teaching, the Three Gorges folk children's games have been introduced into the teaching. Three Gorges folk children's games have special functions of entertainment and development. At present, due to the influence of talent competition and high-quality education resources competition, school education attaches more importance to its function of driving children's physical and mental health development. As we all know, development and entertainment functions are the contradictory sides of the Three Gorges folk children's games, and both are indispensable, so when children participate in games and experience entertainment, they can achieve their own development. Therefore, the lack of folk children's play spirit in the Three Gorges will inevitably lead to the decline of folk children's play culture vitality. At present, school education in our country is shifting from intelligence improvement to students' all-round development. The student-oriented education concept requires teachers to examine the phenomenon of children's game alienation. Only the restoration of the original spirit of the Three Gorges folk children's game can revive its vitality.

3.2 Improve the environment of children's folk game culture in the Three Gorges

With the production and living environment of the people in the Three Gorges, the development from the former village to the community, the community construction continues to carry out, and its construction style tends to natural landscape style. However, in the community garden, flower beds eye-catching paste "do not tread" and other prompt words, to remind children not to participate in folk children's games, the improvement of the environment makes children unable to freely choose the appropriate venue to carry out game activities. Thus, the ideals of modern communities go against the playful, active nature of children. It can be seen that the community construction in the Three Gorges area should be reasonably constructed as children's activity space. At the same time, time is the guarantee of the Three Gorges folk children's games. For example, increase the publicity of the Three Gorges folk children's games, attract children to get rid of the dependence of mobile phone games and other electronic products, and enter the dynamic and real children's game story scene. At present, children's play toys are extremely rich, the society should pay attention to children going into nature to find game resources, strengthen the cultivation of children's hands-on ability, innovative interest and other abilities, and provide rich material guarantee for the development of their culture through the production of Three Gorges folk children's play toys.

4. Conclusion

The accumulation of thousands of years of history and culture of the Chinese nation has derived the special culture of children's folk games in the Three Gorges, which has been continuously nourished and developed in the original ecology, quiet and free nature of the Three Gorges^[6]. As an indispensable component of traditional Chinese culture, it is closely related to the special cultural context of the Three Gorges. At the same time, in view of the influence of the survival of the fittest law, it determines the change of its culture, development and innovation to achieve continuous development. Nowadays, people can not always restore the appearance of the Three Gorges folk children's games in historical occasions, but the construction of a strong cultural power and the reshaping of cultural self-confidence should be re-examined to provide it with the power to survive strongly based on the special environment of reality, and to achieve sustainable inheritance and development is the duty of the present.

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