

# Research on the contemporary value of Oroqen hunting culture from the perspective of ecological civilization

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**Abstract:** *From the perspective of the mutual construction of cultural society and ecological civilization, re-examine the connotation and characteristics of hunting culture to understand the value of Oroqen hunting culture for the current social ecological civilization. From a strategic perspective, this paper reflects how hunting culture provides important historical basis and value resources for modern civilization, and finally discusses the positive significance of hunting culture for building a community of shared destiny of the Chinese ethnic group.*

**Keywords:** *Oroqen people; Hunting culture; Ecological civilization; Contemporary value*

## 1. Introduction

Oroqen people is one of the 22 ethnic groups with a population of less than 100000 in China. As of 2010, the population of Oroqen people in the sixth national census was 8659. Among them, 2298 (26.5%) live in cities, 2794 (32.3%) live in towns and 3567 (41.2%) live in villages. Oroqen people is mainly distributed in Oroqen Autonomous Banner of Inner Mongolia, Zalantun City, Heihe city of Heilongjiang Province and Greater Khingan Range. Hunting has been the main way of livelihood of the Oroqen people for generations. In 1996, the Oroqen Autonomous Banner responded to the national call to implement the conversion from hunting to production. After the conversion, the Oroqen traditional culture passed rapidly. Under the influence of the evolution theory of social development, the hunting culture of Oroqen people was labeled as stupid, backward and barbaric by some people. This bad argument also caused negative benefits to the Oroqen people.

## 2. Hunting culture and its problems

First, what is hunting culture? We believe that the so-called hunting culture is a culture adapted to the forest ecological environment created by hunting ethnic group living in the forest areas of the northern hemisphere for generations. This culture includes their production mode, sales mode and corresponding customs, social systems, ideas, religious beliefs, literature and art, among which the value system is the core content. As a historical process, hunting culture, nomadic culture and agricultural culture have staggered development. The process of industrialization and urbanization has added new content to hunting culture. At the same time, it also makes hunting culture face new choices, and makes hunting culture present a wandering state of tradition and modernity, inheritance and development.

Second, the type of hunting culture. From the perspective of culturology, hunting culture can be regarded as an ecological culture with the fundamental characteristic of advocating nature. From the way of life to the way of production, from the field of concept to the process of practice, this culture is closely related to and integrated with the natural ecology of heaven and earth. Both regard the harmonious coexistence between man and nature as an important code of conduct and value scale, consistently treat nature with awe and treasure, protect nature, and treat wild animals as human friends. Communicate with nature and talk to wild animals. This is also one of the main signs that hunting culture is different from the Central Plains culture of ethical type.

Third, the basic characteristics of hunting culture.

The long history of inheritance. Hunting culture has a long history. Since ancient times, human ancestors have multiplied and lived in the primitive forests of the great and small Xing'an Mountains.

The vastness of regional distribution. As a regional culture, hunting culture forms a culture within the specific historical and geographical scope of the great and small Xing'an Mountains in China, involving Heilongjiang, Inner Mongolia and other provinces and regions. In this region, although the cultures created by different nationalities in different periods are different, they all take the geographical environment of forest as the carrier. On this basis, it establishes the internal connection and unity, and forms a hunting culture with distinctive characteristics.<sup>[1]</sup> Here, forest and hunting are not only a historical geographical concept, but also an important cultural geographical concept.

The diversity of creative subject. Hunting culture is a culture created by many nationalities in the forest area. Because these nationalities are active in different historical periods, one after another, magnificent, so that the hunting culture presents different national cultural forms in different historical periods, such as Xianbei cultural form, Qidan cultural form and so on. This is not only the concentrated embodiment of the diversity of the creative subject of hunting culture, but also one of the important signs that hunting culture is different from the Central Plains culture. Construct the complexity of morphology. Hunting culture is not only the unity of regional culture and national culture, but also the unity of hunting culture and other economic culture. Hunting culture is based on forest ecology. Since ancient times, many cultural forms have been produced, such as collection, hunting, farming, nomadism and so on.

### 3. The spirit of hunting culture

In the cultural sense, hunting culture marks the characteristics of Oroqen and the eternal mark of Oroqen history, which is both precious and fragile. The history of many nationalities is not recorded by words, but by tangible culture. The state of existence itself is history and culture.

We know that the culture of any ethnic group has its basic spirit, either simple and clear, or profound and difficult to understand. In any case, these are the world outlook, values, emotions, beliefs and thinking existing in the national traditional culture. The spirit of Oroqen culture is manifested in the spirit of freedom, pragmatism, heroism and learning.

Freedom is an important feature of the economic, social and cultural life of hunting ethnic groups. For the Oroqen people, the way of hunting must live by water and grass, and survive by chasing the traces of wild animals in the boundless forest. In the vast Daxing'an Mountains and Xiaoxing'an Mountains, or including Waixing'an mountains, it was once the hunting ground of Oroqen hunters. Their free action in space provides an objective basis for their emergence and formation of free spirit. Moreover, in their daily life, they also hunt in the "urilen" way with several families as units. Their social life is simple and has a great degree of freedom, which is the institutional guarantee of the spirit of freedom.<sup>[2]</sup> At the same time, the Shamanism belief of Oroqen people can be said to be a behavioral religion, which does not bind people's heart and soul. The resulting spirit of freedom is still reflected in today's Oroqen people.

A pragmatic attitude towards life is the only choice for hunting people to face up to survival. The pragmatic spirit is reflected in the ethics, social life, interpersonal relations, folk literature, Shamanism and other aspects of the Oroqen people. In the face of harsh nature, they developed the spirit of advocating down-to-earth. They can eat when they hunt wild animals and collect wild fruits, and have clothes when they get skins. This is the reality. Pragmatic spirit exists in all nationalities, but it is more prominent in the concept of Oroqen people. They deeply expressed this in the Shamanism belief. Turning to Shamanism and many gods is because people are eager to get food, clothing, safety, children and grandchildren, happiness, friendship, etc., hope to avoid disease, injury and pain, and resist death, demons, evil elves, etc. In the various Dharma deeds that people pray for quick success and instant benefit, we can be sure that the pragmatic spirit is people's actual need. Heroic spirit is the tendency of Oroqen culture. Hunting production is the simplest model in their biosphere, without the process of re-creation. The prey is a product, which can be eaten immediately and used to make clothes soon. The wild vegetables and fruits collected can also become food for the stomach immediately. People are always facing the ever-changing nature that can be resisted but can not be controlled. Therefore, good hunters with brave and indomitable spirit, men who treat death like return, good people who devote everything to everyone's interests, and people with jealousy of evil and selflessness have become heroes respected by Oroqen people, and this is the standard for evaluating people in life.

The spirit of being good at learning is also a prominent feature of Oroqen culture. The Oroqen people displayed the hunting culture with the title of "king of Xing'an Mountains". They constructed the "Oroqen culture" in the forest civilization system with the characteristics of Xing'an Mountains around hunting. Hunting, gathering and fishing are the handy businesses of the Oroqen people. In addition, they are very strange. For this reason, Oroqen people are particularly sensitive and curious about new things

and are very good at imitation. Their learning ability is amazing. For example, the last settled hunter in Mukui Village. Among the 27 families in the early settlement stage, there are 1 Ewenki, 1 Daur and 1 Han. In less than two years, the rest of the Oroqen family learned to plant gardens, including beans, potatoes, bracts, cabbage and cucumbers. They also learned to plant tobacco and make tobacco. Some people raise cattle and chickens. <sup>[3]</sup>The same is true when they hunt in the forest. They make bullets, hunting knives, plows and skis. Some of them have their own skills, and some have learned from others. In addition, the adaptability of Oroqen people is also very strong. Hunters have a strong dependence on nature. The guarantee of survival comes from natural organisms and wild animals. Hunting and collection also need to manage these organisms and animals. When they can fight, when they can't fight, what they can fight and what they can't fight, they have established rules. Because the relationship between supply and demand is direct, the mode of production is based on the two elements of man and nature. Compared with farming, although there is a direct face to nature, the relationship between farmers and nature is reflected in crops, in which technical means play a key role, so the transformation of nature is inevitable. In other words, compared with farming, hunting adapts to nature more than it transforms it. The demand for survival directly determines the value orientation of culture, thus creating the function of culture and forming the spirit of culture.

#### **4. The artistry of hunting culture and the value of ecological civilization**

Oroqen culture is a typical hunting culture. In the long-term hunting practice, the Oroqen people have accumulated rich hunting knowledge and experience, and mastered a variety of hunting methods and skills. The predecessors of the Oroqen people unreservedly passed on their hunting experience and technology to the next generation. Oroqen people know the habits of various animals, are familiar with terrain and rivers, and know the impact of weather changes and wind direction on hunting. The Oroqen people's arrow and gun skills are very accurate. They hit 89 out of 10 when hunting wild animals. The hunting methods of the Oroqen people are ingenious and diverse, and some of them are very unique. The Oroqen people has rich material culture and splendid spiritual culture. Material culture: first, birch bark culture. The Oroqen people used birch bark as a special material resource to make all kinds of production appliances, furniture and utensils. Second, roe deer skin culture. Roe deer are the most common in the areas where the Oroqen people live. 80% of the animal meat and skin of the Oroqen people come from roe deer. There are dozens of bedding and clothes made of roe deer skin. "Xierenzhu" (residence, simple house), leather robes and Shamanism clothes are important parts of Oroqen material culture.

Spiritual culture: first, Shamanism culture. In the past, Oroqen people believed in Shamanism. Whether they prayed for a good harvest of hunting or for the recovery of patients, they asked God to ask for divination, and even asked Shamanism to jump to God. Shamanism, a sorcerer of Oroqen people who specializes in religious activities, is also regarded as a special envoy to communicate between man and God, so it is especially respected by people. The word Shamanism comes from Tunguska Manchu, which means "predict everything" or "know everything". The second is folk literature. Oroqen has only language and no words, so its literature is inherited orally. Nevertheless, people have created a large number of literary works with extremely rich content, which have been handed down from generation to generation through word of mouth. Oroqen folk literature includes myths, legends, stories, fairy tales, proverbs, riddles, ballads and jokes. Third, traditional art. The traditional arts of Oroqen people mainly include sculpture, embroidery, painting, textile, music, dance, mosukun and so on. Fourth, the national language. National language is one of the basic characteristics of an ethnic group and an important content of national spiritual culture. Oroqen language has a long history, rich vocabulary and strong expressiveness. <sup>[4]</sup>In the long years of struggle against nature, the Oroqen people have gradually accumulated a lot of valuable experience and rich knowledge.

The hunting and production of Oroqen people and the function and cultural value of "urilen" social system are mainly human self-discipline consciousness of following the laws of nature. In pre-modern society, space and place are always the same, and human life is basically face-to-face survival interaction. With the advent of modernization, space is increasingly separated from place, resulting in the separation of time and space. In the case of space-time separation, human beings are increasingly far away from any opportunity to interact with nature face to face. Modern society passively crosses space to reorganize social relations through the infinite passage of uncertain time. Science and technology has become a resource for human beings to use and compete with each other, forming a state in which man and nature can be separated at a certain time. Therefore, it seems reasonable to carry out industrialization and technological revolution at will and create an efficient society that can trample on the laws of nature. There is no doubt that many disasters today are caused by human beings themselves. Therefore, it can be said that the Oroqen culture has given us a cultural specimen worthy of reference.

The Oroqen people left the material and spiritual wealth she created in the cultural heritage while making arduous progress. The integrity of animal skin culture and birch skin culture has preserved the artistic creation of witnessing forest civilization today. This is because the animal skin and birch skin cover almost all of the Oroqen people's life, so they have endowed the animal skin culture and birch skin culture with wisdom from generation to generation. The exquisite production technology, rich patterns and patterns, and the production perspective of hunting life can not be replaced by any modern utensils. Adding artistic creation to the necessities of life means the emergence of cultural consciousness, which becomes cultural characteristics and cultural orientation from the perspective of researchers.

In Oroqen oral literary works, the beauty of masculinity, which is fierce, brave, powerful and invincible, is particularly respected, and evil, vicious, humble and timid are despised and ridiculed. The judgment of good and evil is also reflected in customary law. They believe that without heroes, there is no hope. In oral literary works, beauty is also praised by every word. The category of beauty is no poorer than that of modern people in the heart of Oroqen people in the hunting age. They believe that beauty is harmony, symmetry, tranquility, kindness, beauty and peace. <sup>[5]</sup>Praise women, landscapes, beloved horses, dogs and nature with such words.

In the eyes of some people, the traditional mode of production of Oroqen people is purely to grab the economy, capture wild animals, pick fruits, and loot everything they go. However, this is not the case. In the process of hunting, the Oroqen people follow the principle of "returning home when you get a beast", and there is no uncontrolled capture beyond the survival needs. This principle makes the slightly cruel grab economy that sacrifices other lives for their own survival have human, environmental and sustainable significance. Oroqen hunters do not beat mating animals, thinking that the good deeds of destroying others will be punished. They also don't beat pregnant females and young animals, thinking that they will never catch their prey. The survival of Oroqen people depends on the gifts of nature, so they pay special attention to the ecological laws of nature and consciously maintain the balanced and orderly development of natural ecology.

Oroqen people are an indispensable part of the local ecosystem. From the construction of residential houses to the production of living appliances and transportation appliances, they are made of natural and environmentally friendly birch bark materials. Moreover, Oroqen people only peel birch bark in the rainy season in June and July every year to ensure the regeneration of birch bark. Hunting tribes always migrate by water, grass and wild animals, which is not only forced by the lack of local food and resources, but also to enable the animals and plants in the original living area to reproduce. It can be seen that the traditional culture of Oroqen people does tend to coexist harmoniously with their living environment, and this awareness of environmental protection has been handed down from generation to generation, so that the ethnic group living on fishing and hunting can survive in the ecological environment of "primitive forest blocks out the sky and the sun, and roe deer and wild deer can't fight all over the mountains".

## **5. Modern civilization value of hunting culture**

First of all, the modern civilization significance of hunting culture is reflected in its ability to provide important historical basis and value resources for the construction of modern civilization. In the northern forest area, there have been traces of human activities since ancient times. At the same time, the rich heritage and civilization accumulation left by hunting culture have become valuable historical resources for the construction of modern civilization of the Chinese ethnic group. For example, the character of hard work forged by the Oroqen people in the difficult natural environment. The national spirit of self-improvement, brave and indomitable fighting spirit, broad and heroic mind, and the basic attitudes and norms formed in understanding and treating the relationship between man and nature, man and society, man and man, and man and animals, such as advocating heroes, keeping promises, mutual assistance and love, and cherishing life. It is still one of the important sources of strength for the great rejuvenation of the Chinese ethnic group. Hunting culture needs us to dig, absorb and further carry forward.

Secondly, hunting culture has become an important part of modern civilization construction. For example, the significance of ecological civilization contained and revealed by hunting culture. Due to the need of survival, Oroqen people advocate nature and cherish forests and wild animals. They attach importance to the ecological protection of forests, mountains, rivers, grasslands and rare birds and animals, and have accumulated rich experience in ecological protection. Especially in today's era when people advocate ecological civilization and green civilization and pay attention to improving the quality of life, Shanzhen, which is famous for pollution-free and pure natural green products, is becoming more

and more popular.

Third, hunting culture has become an important form of modern civilization construction. China is a multi-ethnic country and a country with unbalanced regional economic development for a long time. Without the economic development of ethnic minority areas, there will be no modernization in China. The common development and prosperity of all ethnic groups is not only the essential requirement of the construction of modern civilization, but also the inevitable result of the great rejuvenation of the Chinese ethnic group. To realize modernization in China's ethnic areas and ethnic groups with a small population, we must start from the reality of the geographical environment, resource conditions, history and culture and national characteristics, rely on and rely on regional and national carriers and forms, develop modern economy and inherit traditional culture.

## 6. Conclusions

The modern civilization significance of hunting culture is also reflected in the great practice of building a harmonious society. Hunting culture, which is characterized by harmony with nature, not only contains rich ideological resources to deal with the harmonious coexistence between man and nature, but also has practical activities and experience in this regard. Oroqen people take the forest as their home. For thousands of years, they have guarded every plant and tree in the Great and Small Xing'an Mountains like protecting their eyes, forming a green barrier in the north of China. They have made important contributions to protecting the country's ecological security. When the ecology of the great and small Xing'an Mountains was destroyed, the ecological view of the Oroqen people played an increasingly important role. Therefore, we must have a deeper historical understanding and Reflection on the internal requirements of the harmony between man and nature in hunting culture.

## Acknowledgement

**Project introduction:** Major Projects of the National Social Science Foundation: Ethnographic research and database construction of countries along the Belt and Road Initiative (Project Approval No. 17ZDA155); Youth Project of National Social Science Foundation "A Study on the Sense of A Community For The Chinese Nation Based on Multi-ethnic Myth Big Data" (Project Approval No. 21CZW058).

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