

Research on Maonan Nuo Mask Cultural Identity and Protection Inheritance

Cao Quanxi¹, Boonsom Yodmalee^{2*}

Abstract

The purpose of this study is to explore the cultural identity and protection and inheritance strategies of Maonan Nuo masks, and to provide guidance for the social and cultural development of Maonan areas. Use qualitative research methods to determine KI, CI, and GI clear information to provide population data, understand the cultural beliefs and protection and inheritance status of Nuo masks in the Maonan area, propose improved government policies from three aspects: government, local and individual, and jointly strengthen functions, Improve education system training, Nuo mask cultural beliefs and other measures to provide reference for the protection and inheritance of Maonan Nuo masks.

Keywords: *Maonan Nuo Masks; Cultural Identity; Protecting Heritage.*

1. Introduction

With the intensification of globalization and the advancement of national integration, modern cultural trends continue to erode and impact the traditional culture of ethnic minorities, resulting in the disappearance of many traditional cultures of ethnic minorities with a long history. China is a country with many ethnic minorities and the prosperity and development of various ethnic cultures. The development of minority traditional culture is not only conducive to the development of Chinese minority culture, but also conducive to stabilizing social order and enriching the cultural diversity of the Chinese nation (Mackerras, C.(2003)). Since the beginning of the 21st century, the Chinese government has realized the importance of protecting the culture of ethnic minorities, and has successively formulated and published a list of intangible cultural heritage, and issued a series of relevant laws, regulations and administrative orders to protect and inherit the intangible cultural heritage of ethnic minorities (Brown,M.F.(2005)). As an outstanding representative of Maonan intangible cultural heritage, Nuo mask culture has distinct regional and national characteristics. In May 2006, the Chinese government included the Maonan 'Feitao' in the first batch of China's intangible cultural heritage list, which has made great contributions to the development of Nuo mask culture. As a national intangible cultural heritage, the Nuo mask of the Maonan ethnic group has always played a role in recording history, inheriting culture and expressing life (Lv,J.,Lv, H.L. (2011)). It integrates the ethnic beliefs, religious ceremonies, folk culture and daily life of the Maonan ethnic group. It plays an important role in the cultural inheritance and social life of the Maonan ethnic group (Wei,H.Y.

¹ Faculty of Fine-Applied Arts and Cultural Science, Mahasarakham University, 44150, Thailand

² Faculty of Fine-Applied Arts and Cultural Science, Mahasarakham University, 44150, Thailand, boonsom.y@msu.ac.th

(2017)), witnessing the social development and historical and cultural changes of the Maonan ethnic group.

However, the process of urbanization has changed people's traditional concepts and lifestyles. More and more Maonan people have given up their national cultural beliefs. The cultural identity of Maonan people to Nuo masks is also declining. Many young people who participate in Nuo mask training courses are also influenced by the idea of "money first," saying that if the government's subsidies stop, they will no longer engage in Nuo mask-related work (Cheng, G.H. (2018)). In this context, how to protect and inherit the Nuo mask culture of the Maonan people, improve the cultural identity of the Maonan people, especially the young people, and revitalize the Nuo mask of the Maonan people under the new market economy conditions. To realize its inheritance and development will be an urgent problem to be studied.

Therefore, this paper takes the Nuo mask of Maonan nationality in Guangxi as the research object. Through qualitative research methods, I have visited Nanchangtun and Maonan Museum in Xianan Township, Huanjiang Maonan Autonomous County for many times to conduct in-depth interviews and observations on individuals or groups of different genders, ages, occupations and incomes. I have collected and sorted out the historical origin of Maonan people in Guangxi and the historical changes of Nuo masks, analyzed the types and cultural characteristics of Nuo masks of Maonan people in Guangxi, the role and function of Nuo masks in Maonan people's life, and discussed the current situation and existing problems of Nuo mask cultural identity. It provides strategies for the cultural identity and protection and inheritance of Guangxi Maonan Nuo masks.

1.1 The Historical Origin and Change of Maonan and Nuo Masks

The Maonan ethnic group is a mountainous minority with a small population in China. Chinese scholars have studied the history and origin of the Maonan ethnic group from the perspectives of historical books, local chronicles, myths and legends, and ethnic beliefs, providing a large amount of information for the study of the Maonan ethnic group.

'MaoTan' appeared for the first time in the ancient Chinese geographical masterpiece 'lingwaida', which recorded the social economy and living customs of the Maonan nationality in Guangxi. This is the earliest Chinese literature recording the Maonan nationality. There are two views on the origin of the Maonan nationality: Wei, T. Q., & Tan, Z. Y. (1994) believed that the Maonan nationality is a branch of the 'Baiyue nationality', and the long-term intermarriage with foreign nationalities has gradually developed into the current nationality. Kuang, M. Z., & Huang, B. R. (2004) believe that the Maonan people migrated from Hunan, Fujian, Shandong, Guizhou and other places, and developed through intermarriage with local aborigines. The existence of these views has certain practical basis. In the study of the history and changes of Nuo mask, Qu, Y.L. (2006) proposed that Nuo mask is an important part of Nuo culture. It originated from the expulsion magic and witchcraft against wild animals in the ancient hunting era, and was influenced by nature worship, totem worship, ancestor worship, ghost worship and witchcraft worship. The earliest literature records appeared in the Xia Dynasty in the 11th century BC, and developed rapidly in the Zhou Dynasty, forming a series of complete rituals and contents, named after "Li." By praying to the gods, we hope that the country will be prosperous and stable, the ethnic groups will be prosperous, and the people will have no food or clothing (Huang, B.Q., Ge, Z.W. (2005)). The regional distribution of Nuo mask culture is mainly concentrated in Jiangxi, Hunan,

Guangxi, Guizhou, Yunnan and other places. It is the gene pool of human culture and the original driving force of human civilization (Meng,R.G.(2008)). From the above research, it can be found that the Maonan nationality is evolved from the long-term development of the local aborigines and foreign ethnic groups. The Nuo mask originated from the natural worship, ancestor worship, ghost worship, and totem worship of the primitive human society. It is produced in a specific social environment. As a symbol with special significance, it is an ancient and common phenomenon in the history of human civilization evolution, and is a product of the combination of material culture and spiritual culture.

1.2 Nuo Mask Culture Society

As an ancient and mysterious traditional folk culture, Nuo mask culture has a profound impact on the emergence and development of Chinese national culture. The early research mainly focused on the ethnic beliefs and social ideology of the Maonan people, and then gradually extended to its symbolic and social functions.

Liao, M.J (1992) discovered the internal relationship between Nuo masks and rice culture. By studying the connotation of farming culture behind Nuo masks, Lenzerini, F. (2011) analyzed the special status of deity worship in Maonan traditional culture, and finally made a deep analysis of the relationship between ' man and god '. For the social function of Nuo masks, some scholars have conducted in-depth discussions on the Nuo masks of the Maonan people, such as the religious and belief functions of Nuo masks. Liao, S.Q.(2014) proposed that the performers of Nuo masks communicate with the gods by wearing Nuo masks to convey the will and blessings of the gods. This not only played the role of religious media, but also contributed to regulating daily behavior and moral standards, stabilizing social order, and enhancing the cohesion of the Maonan people. Chang, Y.Y. (2016) found that Nuo mask culture has constructed a complete set of gods system in the spiritual world of Maonan nationality with the main purpose of sacrificing, entertaining gods and entertaining people. Liao, S.Q.(2017) pointed out that Nuo mask culture played a role in spreading national beliefs, strengthening the educational function of the people, and promoting the unity of Maonan ethnic development and human fertility. Hong, Z.J, Lu, J.Q. (2022) The thought spread by Nuo mask culture has a profound impact on the social development direction of Maonan nationality. Under the environment of natural pressure, survival pressure and mental pressure, Nuo mask culture has burst out tenacious vitality and become a medium to unite ethnic groups, cultural inheritance and interpersonal communication, contributing to the development of Maonan national culture.

1.3 Nuo Mask cultural Identity and Inheritance Development.

Nuo masks is the material carrier of Maonan folk belief. The research on the cultural identity and inheritance and development of Nuo mask mainly focuses on traditional festivals, role transformation and cultural consciousness of inheritors, inheritance and protection.

Cao, Y.H (2013) studied the role transformation and cultural consciousness of Maonan mask inheritors, and proposed that mask carving inheritors should clarify their responsibilities and obligations in the process of cultural inheritance. Liao, S.Q. (2016) proposed that the use of Maonan traditional festivals to protect and inherit Nuo masks has become a problem that we must face at present. The Chinese government has realized the importance of protecting intangible cultural heritage. It should rescue traditional culture and traditional cultural relics as soon as possible, so that some traditional culture can be preserved and try to restore the original appearance of traditional culture. However, with the intervention of

capital operation in the traditional festival of Maonan nationality, the contradiction between inheritors and enterprises in economic interests is becoming more and more obvious. Tan, W.Y., Luo, Z.Y. (2019) put forward that as the executor of spreading Nuo mask culture, intangible cultural heritage inheritors are in a weak position in the process of spreading intangible cultural heritage, while enterprises have certain economic strength and discourse power, and have obtained most of the economic interests in the inheritance of intangible cultural heritage. The status of enterprises and non-genetic inheritors should be well coordinated. Aljaberi, S.M (2021) proposed to strengthen the discourse power of inheritors in enterprises, schools, industry associations, community government departments and other groups, and become the main beneficiaries of the dissemination of intangible cultural heritage. In terms of the protection and inheritance of Nuo mask culture, Wei,W.H. (2019) studied the protection and inheritance of Nuo mask culture from the perspective of establishing cultural brands, Fu,Y, Lu,W.J. (2022) comprehensively analyzed the rich and varied plastic arts of Maonan Nuo mask, and applied the traditional Maonan Nuo mask modeling elements to the design products suitable for modern cultural circulation with the help of brand design concepts and innovative methods. So as to enhance the relevance between traditional cultural artifacts and people 's lives, and achieve the dual purpose of cultural heritage and design innovation.

Therefore, Nuo mask, as a precious intangible cultural heritage of Maonan nationality, has important cultural value and social value. The national, local and inheritors ' cultural identity of Nuo masks directly affects the development direction of Nuo mask culture in the future. The protection, inheritance and development of Nuo mask culture requires the joint efforts of all sectors of society.

2. Methodology

In this study, qualitative research methods were used to investigate three places closely related to the Nuo mask culture of Maonan nationality, namely Nanchangtun, Maonan Museum and Nuo mask square in Xianan Township, Huanjiang Maonan Autonomous County, so as to understand the specific strategies adopted by the current Nuo mask cultural identity and protection development.

2.1 Informants

Nanchang Tun, Maonan Museum and Nuo Mask Square in Huanjiang Maonan Autonomous County are all important places for the dissemination and development of Maonan Nuo mask culture. Among them, Nanchang Tun in Xianan Township has a long history as the birthplace of Maonan, and Maonan Museum and Nuo Mask Square in Huanjiang County are important places for local governments to promote and protect Maonan Nuo mask culture. Therefore, the researchers investigated all the information liaisons related to Nuo mask culture to determine the current status of Nuo mask cultural identity and protection development. Information informants include those who are directly or indirectly involved in Nuo mask cultural policy formulation, cultural propaganda, protection and inheritance. For example, Maonan village leaders, Nuo mask inheritors, Nuo mask trainees, Maonan teenagers or tourists and spectators participating in Nuo mask performances. Information providers are divided into three groups : (1) key informants, including Maonan village cadres, government officials, museum staff, primary and secondary school principals, knowledgeable scholars and Nuo mask inheritors ; (2) Casual informants, mainly engaged in Nuo mask related workers, such as Maonan

Museum narrator, Maonan civil servants, Maonan youth, Maonan Nuo mask ceremony performers, local villagers and so on. (3) General informant, such as visitors to the Maonan Festival, foreign businessmen, network anchors, photographers, freelancers, etc. This study adopts the purposive sampling method and interviews three groups of information providers in the form of in-depth interviews.

2.2 Research Tools

The research methods include literature research, field investigation, observation and in-depth interview. Before the investigation, a detailed survey outline was developed, and the problems in the process of specific interviews were interviewed. During the period from September 2022 to December 2023, the researchers completed the data collection work.

2.3 Data Collection

Data collection from literature, laws and regulations, local policies, local ethnography, genealogy, journal papers and the Internet to obtain Nuo mask cultural identity and protection inheritance. Specifically, it includes collecting relevant literature such as Guangxi Zhuang Autonomous Region Library, Hechi City Library, Huanjiang Maonan Museum, Nuo mask research, and collecting different relevant literature of Maonan Nuo mask in detail. Interviews were conducted with local villagers, and interviews were conducted with Maonan elderly, village cadres, government officials, Nuo mask inheritors, and Maonan young people. The interview contents were recorded with paper, pen, and electronic equipment, and the attitudes of different groups towards Maonan Nuo masks were found. Observe the production process of Nuo mask, make detailed records, record and capture various details with cameras, mobile phones and other equipment, and leave image data for subsequent research.

2.4 Data Analysis

Qualitative research methods were used to sort out and analyze the collected data of Nuo mask cultural identity and Nuo mask protection and inheritance. Combined with the research concepts of cultural identity, intangible cultural heritage, intangible cultural heritage protection and inheritance, the analysis results were provided according to the research objectives, and relevant text descriptions were attached.

After collecting data in Huanjiang Maonan Autonomous County, the collected data are grouped according to the research content, and the accuracy of the test data is tested by the Triangulation approach. The collected materials are classified and sent to three types of respondents to ask whether they agree with the information and views in the data. The degree of recognition of the collected information by the three types of information providers determines the authenticity and reliability of the information.

3. Results

3.1 The historical origin and changes of Maonan and Nuo masks

1) The origin and change of Maonan nationality : In the records of historical documents, it is found that the origin of Maonan nationality can be traced back to the Qin Dynasty in ancient China. In the historical relics, it is found that the main area of Maonan nationality 's life is the early activity area of " Baiyue people. " In terms of lifestyle and architectural style, Maonan nationality and other surrounding ethnic minorities have the same or similar places with "

Baiyue people, " which also proves that Maonan people are likely to be a branch of " Baiyue people. " Moreover, the Maonan language and the surrounding Zhuang, Miao, Yao and other ethnic groups belong to the Zhuang-Dong language family. The records of Si 'en County of Maonan nationality in the local chronicles of Maonan nationality in the Ming Dynasty are the same as those in the classics of the Republic of China before 1949, which further proves the origin of Maonan nationality. In the genealogy of the Maonan clan, it is found that the genealogies of Tan, Qin, Lu, Wei and Meng in the Maonan area all record that the ancestors migrated from other places and intermarried with the local aborigines for a long time.

2) The history and changes of Maonan Nuo masks : Nuo masks have long been influenced by the natural environment, social system, production methods, and primitive customs. Under the influence of the feudal social system, Nuo mask gods are mostly derived from Buddhism, Taoism, and surrounding ethnic heroes. The Nuo mask of the Maonan ethnic group originated from the nature worship, ancestor worship, ghost worship and totem worship in the primitive society of human beings. The Nuo mask appeared on the tombstone of the ancient tombs in Xianan Township, which was built in 1858. It is also recorded in the genealogy of the Maonan ethnic group that the Nuo mask has been born for more than 400 years.

3) The changes of Maonan Nuo masks : The changes of Maonan Nuo masks are embodied in the number of masks, the types of gods, materials, production tools, color pigments, production processes and processes. In terms of the types of gods, Nuo mask gods are divided into three types : ' good gods, evil gods and literary gods. ' In some areas, there will be more ' military gods ' on the original basis. In terms of material selection, on the basis of the original Enmu, *Pterocarpus santalinus*, *Ailanthus sinensis* and *Paulownia* are added according to customer needs. The production tools have also developed from traditional carpenter tools to electric tools, which has improved production efficiency. There are more choices for color pigments, and paints with brighter colors and lower prices are selected as pigments. The production process has been developed from word of mouth to the current fixed seven steps, and recorded with text.

3.2 Cultural identity of Maonan Nuo masks

1) Cultural identity at the national level : In terms of political security, the policy of equality among all ethnic groups is written into the Constitution, and the Maonan ' Feitao ' is included in the first batch of national intangible cultural heritage list, and important laws and regulations such as the ' Intangible Cultural Heritage Law of the People 's Republic of China ' are formulated, which guarantees the important position of Maonan Nuo masks in legal policy. At the economic level, the Chinese government has implemented a series of preferential economic policies, including all kinds of income and expenditure in Maonan ethnic areas into the budget, providing subsidies for production, health, social relief and interest-free loans, and formulating special policies to help and support Maonan trade and Maonan special needs production. The establishment of a non-genetic inheritor security system has improved the social status of the inheritors, enabling the inheritors of Nuo masks to go out of the mountain villages and publicize their works on a broader platform to promote the intangible cultural heritage of Maonan Nuo masks.

2) Cultural identity at the local level : In terms of political security, the local governments of Guangxi Zhuang Autonomous Region and Hechi City have formulated regulations on the protection of traditional folk culture and

strengthened the identification and financial support of non-genetic inheritors. In terms of local traditions and festival celebrations, Huanjiang County established Nuo mask cultural square and actively developed Maonan traditional cultural festivals. In the management mode, the establishment of provincial and municipal intangible cultural heritage protection list.

3) Cultural identity at the collective or individual level : all sectors of society and non-governmental organizations in Guangxi have also established associations such as ' Intangible Cultural Heritage Protection and Development Association ' and ' Guangxi Traditional Culture Research Association ', inviting non-genetic inheritors as the head of the association, regularly carrying out cultural propaganda and exchange work, and promoting the exchange of Nuo mask culture. Establish the protection system of Nuo mask inheritors, strengthen the publicity of Nuo mask culture during the special festival period of Maonan nationality, set up Nuo mask training courses, and promote Nuo mask culture into campus in primary and secondary schools.

3.3 Protection, inheritance and development strategies of Maonan Nuo masks

1) Strengthen government functions : establish and improve laws and regulations on intangible cultural heritage, establish and improve the protection of intellectual property rights of non-genetic inheritors, do a good job in government guidance, optimize the support model for Nuo mask culture, and activate the vitality of the market economy. Strengthen the propaganda ability of local governments, make good use of Internet resources, and develop the online economy through new media and other means. Enrich online education and training, and expand the influence of mask culture by making documentaries. While formulating local laws and regulations, we must take into account the current and future trends in the development of a small number of intangible cultural heritage, and further refine and improve the relevant laws and regulations of intangible cultural heritage in combination with local specific people 's conditions.

2) Improve the education and training system : build a school education and training system for young people, use the school as a carrier to promote and protect intangible cultural heritage, let intangible cultural heritage inheritors enter the campus, and build an education and training system from the three dimensions of primary and secondary education, vocational education, and higher education. Build an education and training system for inheritors, strengthen the management and contact of cultural departments with non-genetic inheritors, and provide development space and opportunities for folk Nuo mask cultural associations.

3) Improve the cultural identity of Nuo masks : improve the cultural identity of ordinary people in the Maonan area, and continuously improve the people 's cultural self-confidence and cultural identity through traditional festivals, ethnic exhibitions, community activities, etc. Improve the cultural identity of Nuo mask inheritors and youth groups, and enhance the internal motivation of inheritors and youth for Nuo mask identity.

4. Discussion

4.1 Innovation of Maonan Nuo Mask Culture Research

This paper takes Nuo mask culture as the research object, and takes Nuo mask cultural identity and protection inheritance as the entry point for research. Different from previous studies, many scholars ' research on Maonan nationality

was initially carried out from the aspects of Maonan Feitao, Maonan traditional festivals, Nuo dance Nuo opera narrative method construction, Nuo mask aesthetic characteristics, Maonan folk legends and so on.

In the 1980 s, Meng, R. G. (2008) described the types of ' Nuoyuan ' of Maonan nationality, the process of ' Nuoyuan ' ceremony, and the causes and methods of ' Nuoyuan', which provided a reference for future research. Xie, M., & Qin, K.Z. (2009) studied the origin, current situation and protection of the Maonan Dragon Festival.H.Y. (2014) proposed strategies such as the government 's guidance of public participation to ensure the normal holding of the festival, the protection of folk artists to train successors, and the collection and collation of Maonan culture. Sun, F.R. (2018) studied the ritual performance and symbolic significance of Feitao from the perspective of Maonan folk beliefs, and proposed that the image of Nuo mask mainly comes from Maonan ballads, Shigong librettos and oral myths. Predecessors have provided a large amount of literature for this study. However, his research belongs to the first-hand information, focusing on the origin of the Maonan dragon festival, the Maonan fat set ceremony, the classification of Nuo masks to carry out research, and there is no in-depth study on the artistic characteristics, color changes, production process changes and other contents of the Nuo mask itself. The research of this paper makes up for the shortcomings in this regard.

4.2 Research on Nuo Mask Cultural Identity

As the national belief of Maonan nationality, Nuo mask has an irreplaceable position in Maonan traditional culture, which enriches the diversity of Chinese traditional culture and is conducive to improving the cultural self-confidence of Chinese traditional culture. This study analyzes the natural and social environmental factors of Maonan Nuo mask culture, and studies the psychological feelings and behaviors of Maonan individuals or groups on Nuo mask in different situations. It is found that under the influence of different environmental factors, Maonan individuals or groups have great differences in information acceptance, cultural identity, community belonging and organizational atmosphere. It is proposed that continuous cultural construction will help to improve the cultural identity and social identity of Nuo masks.

Improve the cultural identity of Nuo masks at the social level : during the investigation of Huanjiang Maonan Autonomous County, individuals and groups of different ages and occupations were investigated, and the Nuo mask culture square, Maonan Museum, Huanjiang County Cultural Center, Maonan birthplace were visited. Carefully observe the reaction of the people in these places to Nuo mask culture, find the factors that affect the cultural identity of Nuo masks, so as to improve the social identity of Nuo masks.

Improve the cultural identity of individuals or specific groups : This paper mainly aims at Maonan people, Nuo mask inheritors, Nuo mask apprentices, young students, Nuo mask performers and other individuals or organizations that affect the development of Nuo masks. Through in-depth interviews and observation methods, we can understand the current situation of Nuo mask culture and put forward relevant development suggestions.

The research perspective of this paper focuses on the cultural identity, protection and inheritance of Maonan Nuo masks among different groups, aiming at enriching and developing the excellent culture of the Chinese nation and promoting the harmonious and stable development of social culture in Maonan area.

5. Conclusion and Suggestions

5.1 Conclusion

Influenced by the process of socialization and national integration, modern culture is impacting or even replacing the Maonan Nuo mask culture. In order to protect and develop the Maonan Nuo mask culture, the state and local governments and cultural departments have formulated measures to help develop the Nuo mask culture. The working environment and living standards of Nuo mask inheritors have been improved. However, the cultural identity of Nuo masks still needs to be improved. Therefore, it is necessary to find ways to continuously improve the cultural identity of Nuo masks in Maonan area, so as to make Nuo mask culture better protect, inherit and develop.

5.2 Suggestions

1) Suggestions on the cultural identity of Nuo masks

It is suggested to create a strong cultural atmosphere of Nuo mask and enhance the social influence of Nuo mask culture. People's recognition of Nuo mask culture determines how far it can go. Huanjiang Maonan Autonomous County is the only Maonan Autonomous County in China. At present, it is far from enough to rely solely on the two main cultural buildings of Maonan Museum and Nuo mask square in Huanjiang County. It is also necessary to make efforts in urban and rural planning, development of Nuo mask cultural characteristic towns, promotion of Nuo cultural brand projects, development of Nuo mask cultural industry, etc., to form agglomeration benefits and promote the cultural atmosphere of Maonan area. Only when the cultural atmosphere of the public is improved and people feel the benefits of culture, will they continue to adhere to the belief in Nuo mask culture, and Maonan Nuo mask culture can have a broader future.

2) Suggestions for government departments to formulate plans

It is suggested that local governments and cultural departments should make good use of new Internet media and other technologies to strengthen the publicity and guidance of Maonan Nuo culture. The arrival of the digital media era has shortened the distance between people. The development of Internet new media technology has broken the limitation of time and space. The development of Maonan Nuo mask culture cannot be separated from the support of the people, and the new media technology is to push Nuo masks to the window of the people. The government needs to realize the importance of the media, increase media investment, and let people hide on the network platform to see the figure of Nuo masks. People can see the process of making and explaining Nuo masks by non-genetic inheritors at any time and get real feelings.

3) Suggestions on the development of Nuo mask culture education

It is suggested that the popularization of Nuo mask culture should be strengthened in the youth education system, so that the inheritors can become part of the construction of campus culture. Maonan teenagers were born in the land of Huanjiang County, and the blood of Maonan nationality flows in their bodies. The attitude of ordinary people and teenagers in Maonan area to Nuo mask culture determines how far Nuo mask culture can go. If Maonan teenagers do not agree with their own Nuo mask culture, should they let people of other nationalities protect and inherit Nuo mask culture, This is a topic worth pondering by all Maonan people. Therefore, it is necessary to constantly update and improve the youth education system and improve the cultural identity of the youth group. The cultural identity of the Maonan Nuo mask can be continuously

improved, and the development of the Maonan intangible culture will be better and better.

4) Suggestions on the construction of Nuo mask inheritors

Improve the cultural literacy and professional skills of Nuo mask inheritors. The inheritors have a high degree of enthusiasm for Nuo masks, but limited by their limited knowledge level, they lag far behind young people in the use of new technologies and new materials. Improve the construction of the inheritor security system. National institutions, local governments and national cultural institutions should perform the function of building an advanced socialist culture with Chinese characteristics. Under the premise of existing laws, regulations and policies, they should go deep into the internal inheritors, formulate safeguard measures, solve the worries of inheritors, do a good job in government supervision and management functions, and prevent the occurrence of insufficient supervision.

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