

Research on the Interactive Model of Traditional Village Protection and Cultural Tourism Development

—Taking the Baima Tibetan Traditional Village in Jiuzhaigou County as an Example

Shuang Hao

Institute of Southwest Minority Research
Southwest Minzu University
Chengdu, China

Abstract—Nowadays, as the multi-cultural value attributes of traditional Chinese villages have great attraction to the majority of tourists, many traditional villages choose to develop tourism to achieve their common development in economy, society and culture. However, in the actual development process, it often encounters two-way dilemma. Taking the traditional villages of Baima Tibetans in Jiuzhaigou County as the research object, this paper deeply analyzes the interaction between the protection and inheritance of the traditional villages of Baima Tibetans and the tourism development from the perspective of the intangible cultural heritage protection. Finally, it is concluded that the protection of traditional villages and the development of folklore tourism should be based on traditional culture, then carry out relevant research and take reasonable measures to establish a sustainable two-way interactive model to achieve a win-win situation between culture and tourism.

Keywords—Traditional village protection, folk tourism, interactive model, Baima Tibetans

I. THE CULTURAL ECOLOGY STATUS OF BAIMA TIBETAN TRADITIONAL VILLAGES IN JIUZHAIGOU COUNTY

A. Analysis of the Current Situation of Cultural Ecology Protection in Traditional Villages

Currently, regarding the origin of Baima Tibetan ethnic group, native scholars and local elites tend to the version of “descendant of Di”, that is, the Baima Tibetan is a direct line of Di ethnic group and includes other branches of Di ethnic group such as Yinping Di. Although the original inhabitants of Baima are identified as Tibetans by ethnic identification, they can still clearly express the differences between Baima Tibetans and other Tibetan populations in other dialect areas. In addition, in terms of their traditional beliefs, although foreign Bonismo religion had a greater impact on them, the natural polytheism worship of the indigenous ancestors of Baima is still the basis of their beliefs, which can be confirmed by their various songs and dances in sacrificial rituals. In other words, in the consciousness and concept of Baima Tibetan residents, their ethnic boundary consciousness is very clear, and their internal

cultural identity is relatively strong, which is of great value for the protection of Baima Tibetan cultural ecology.

However, in the past 30 years, great changes have taken place in Baima Tibetan society and culture, especially the modern civilization has penetrated all fields of production and life in traditional villages. From the process and trend of historical development, the convergence and integration of local culture and foreign culture is inevitable with the changes of time and social progress. However, the fierce collision between the strong foreign culture and the traditional culture in the fragile cultural ecology zone often results in the vulnerability of the latter, which gradually loses its local and national characteristics. Many traditional villages are vacant due to relocation, and many newly relocated villages have lost the traditional community cultural space due to the loss of cultivated land or original way of livelihood. The cultural function has also become more and more intensified, coupled with the young people entering the city for business and work. The population of villages is decreasing sharply and the hollowing of villages is serious. The changes of population structure and production and lifestyle in traditional villages make it more difficult to effectively contain the decline of traditional culture in local areas.

B. Analysis of the Image Defilation Phenomenon as a Tourist Destination

Due to the image defilation of Jiuzhaigou National Nature Reserve which is a scenic spot with distinct image and high-level resources, the development of folk tourism in the traditional villages of Baima Tibetans has always been at a disadvantage. Moreover, the higher the popularity of the tourism brands of Jiuzhaigou, the larger space it defilades, the greater the attraction to the tourist market. It is necessary to highlight the distinctive image of the defiladed area in the same area so that it can get rid of the status quo of being defiladed [1]. In the absence of reasonable planning, the folk tourism industry of “pulling out seedlings to promote” development seems to expand the influence of Baima Tibetan culture in the region, but to a large extent it is at the expense of cultural traditions and natural ecology. These developmental actions

not only failed to make the residents in the community truly achieve the goal of getting rich, but also lead to their mental imbalance in the their competition and their loss of initial intention to cultural heritage, which has greatly damaged the traditional cultural ecology of the Baima Tibetans. It can be seen that the healthy development of tourism industry in traditional villages of Baima Tibetans needs the support of scientific and effective cultural ecology protection measures.

II. ANALYSIS OF THE CURRENT SITUATION OF CULTURAL HERITAGE PROTECTION AND TOURISM DEVELOPMENT IN TRADITIONAL VILLAGES

A. Baima Tibetan Residents' Cognition of the Cultural Heritage Protection in Traditional Villages

Whether the native scholars and cultural elites who has grown up in the traditional village of Baima Tibetans in Jiuzhaigou County or middle-aged and elderly residents who have always been there, they all generally have a high degree of cultural consciousness, especially those living in the region where Anduo Tibetan culture and QinBa Han culture interact and exchange with each other, their crisis awareness of the inheritance and development of the ethnic group culture is not scarce. In the random interviews, they all hope that the excellent cultural heritage of Baima Tibetan can be passed down from generation to generation, but in the face of the situation that young and middle-aged groups are not interested in cultural heritage, they are unable to change it. As an old man surnamed Yang in Wujiao Township said that in the past the "Zhouwu" (Baima Tibetan's most representative sacrificial dance) has hundreds of dancing methods, nowadays, the most skilled inheritors can only master more than ten dancing methods. In the past, every village spontaneously organized "Zhouwu" teams to compete with neighboring villages, and the all people in the village participated in the grand occasion. Nowadays, young people are less enthusiastic about such collective activities, and the team of inheritors is becoming more and more aging. Both physical strength and energy required for carrying out the transmission activities become obstacles to inheritance. Moreover, the tremendous changes in traditional cultural ecology are reflected in every detail of production and life in Baima Tibetan villages, such as traditional clothing, which is usually only for the display needs of important festival celebrations or tourist reception. The daily dress is almost replaced by modern clothing, which leads to the gradual decrease of the group that masters the traditional handicrafts, and the change of traditional diet culture also makes traditional folk songs such as "wine songs" on verge of extinction.

In addition, the most worrying thing is still the impact of a large number of school-age children and adolescents leaving their born places on the cultural ecology of the Baima Tibetans. According to the current data, most of the primary schools in traditional villages of Baima Tibetan have fewer than 100 students and are still losing. Local residents generally believe that as long as families have certain economic capacity, they must send their children to receive education in county towns or more economically developed areas. Moreover, at present, it is not easy to creatively transform traditional cultural resources

and connect them with campus culture, which is difficult to implement due to many restrictions on objective conditions. Teenagers are separated from their traditional cultural environment for a long time, and the intergenerational inheritance of their language and traditional customs is now facing a severe test.

B. Analysis of Baima Tibetan Residents' Demands for the Development of Folklore Tourism

Due to the long-term gap in resource allocation and the relative lag of tourism development, the residents of Baima Tibetan traditional village in Jiuzhaigou County have a strong demand for the development of tourism industry. On the one hand, driven by the "comparative effect", they are eager to integrate into the whole territory of Jiuzhaigou tourism and enjoy the same benefits as the aboriginal residents near Jiuzhaigou Scenic Area. On the other hand, they believe that only with the development of tourism and the support of tourists' consumption, can truly mobilize the enthusiasm of local residents for the inheritance and protection of the traditional culture of Baima Tibetans. Especially for young people, economic income is the most direct driving force. If the folklore tourism industry can flourish, it will be possible to attract young people to return home and realize the return of traditional culture.

Undoubtedly, without strong backing of traditional industries, only the unique traditional culture of our nation can be regarded as a chip for development. In the view of many Baima Tibetan residents, the development of tourism, economic development and village cultural ecology protection are trinity. Without tourism, the protection of traditional culture has lost its greatest significance and value. It is almost impossible for them to break away from such solidified thinking.

C. Analysis of Relevant Protection and Development Strategies of the Local Government

The traditional villages of the Baima Tibetans are usually surrounded by mountains and rivers, or scattered in the middle of the mountains, or gathered in the valleys, which are the paradise for people's memories. Therefore, in all kinds of tourism project plans or plans issued by the government or enterprises, the development planning of such resources occupies a considerable proportion. However, in the implementation of specific projects, it failed to achieve the expected results. In addition to the imbalance of spatial development caused by the "defilation effect" mentioned above, there are still many problems. For example, the lack of product supply and single format failed to create products with cultural value as a support.

Nowadays, the rescue and protection measures taken to the traditional cultural ecology of Baima Tibetans are the steppingstone for the next development of cultural tourism to a large extent, while the significance of cultural inheritance itself is usually neglected. In order to improve tourists' experiences of comfort, they actively invest a lot of manpower, material and financial resources in infrastructure construction, positively guide residents to display and exhibit traditional culture for

tourists and vigorously support the development of cultural tourism derivatives, etc. However, it seems that how culture can have independent attributes instead of being attached to tourism development is not among their thoughts. Perhaps in the short term, such cultural tourism industry development may bring tremendous social influence and economic benefits, but in the long run, if we do not face up to the significance of cultural heritage itself, it will be difficult to enter a benign interactive mode between the cultural ecology protection of traditional villages and the development of tourism resources, and its negative impacts will be difficult to estimate.

III. CONSTRUCTING A BENIGN INTERACTIVE MODEL TO ACHIEVE WIN-WIN RESULTS OF PROTECTION AND DEVELOPMENT

A. Keep the Core of the Cultural Heritage Protection

Taking an overall view of the implementation status and cultural tourism planning of Baima Tibetan villages in Jiuzhaigou County, first of all, from the perspective of traditional architectural style, the relocation of the villages from the perspective of living comfort and modern facilities have no longer used the traditional "Chinese fir boarding house (locally known as pedal house)", but only the appearance and the shape still retains some of the elements of the Baima Tibetan culture. However, the traditional buildings and overall layout of the vacant "old stockade village" remain relatively intact. If we want to plan the cultural tourism resources reasonably, we should coordinate the different development strategies of the old stockade village and the new village. For example, some projects with strong exhibition should be put down in old stockade village, and the contents of "seeing people, seeing things and seeing life" should be implanted in the new village, so as to form a complete product line of sightseeing experience on the premise of protecting the architectural cultural heritage.

Secondly, the excavation and refinement of Baima Tibetan traditional culture in Jiuzhaigou County is still at a relatively shallow level, so it has not yet formed a unique cultural symbol in the tourism market at present. According to the survey, among the large-scale folk songs and dances brands in Jiuzhaigou scenic area, there is hardly any content with the core of Baima Tibetan culture, but only some embellish elements of Baima Tibetan culture added under the request of the government cultural department, which cannot leave a deep overall impression on tourists. Therefore, we must first deeply explore and study the excellent traditional culture itself to truly establish a high-quality image of cultural tourism.

Actually, "intangible heritage" in traditional villages is an important carrier to reflect the living inheritance of village culture. All cultural matters that can represent the cultural heritage of traditional villages are "intangible heritage". Even the village, as a social organization with a high degree of integration of geography and blood, retains its family heritage, historical memory, village rules and folk conventions, etc. Although most of them are not in the category of "non-legacy", they are important cultural matters, which deserve to protect its integrity. It is necessary to break limitation on the protected objects in the list of intangible cultural heritage projects.

B. Clearly Protect the Principle of Protection is the First and Development is the Second

The inheritance and development of traditional culture itself is its most fundamental purpose for the protection of traditional villages. If the principle of "protection is first and development is second" cannot be clearly defined, it will fall in the traps. Firstly, the destruction of the traditional cultural ecology is almost irreversible. It is difficult to restore the cultural heritage after it has been damaged. Therefore, it requires the government and tourism development agencies to make scientific and comprehensive decisions when carrying out resource development and planning. If we exploit tourism only for profit, the cultural heritage will definitely be destroyed. Taking the production of the mask of "Zhouwu" as an example, this paper compares the masks made decades ago in Wujiao Township of Jiuzhaigou County with those made by the current inheritors and finds that its processing technology has obvious simplified. The traditional elements of Baima Tibetan culture are gradually weakening, the creative style of its image is beginning to tend to "cartoon modeling", and the original features of "all animals dancing together" have lost. Moreover, when communicating with the younger generation of the inheritors, most of them have been unable to express the meaning of each pattern, symbol and shape on the "mask" made decades ago. Imagine that in the development of cultural tourism resources, if the "Zhouwu" mask is used as a key creative product to enter the tourist souvenir market, then blindly catering to the aesthetics of tourists will eventually lose its unique cultural characteristics.

Secondly, both local governments and residents should break the excessive dependence on tourism development. We have to admit that traditional villages are extremely valuable cultural tourism resources, but the development of tourism is not the only way to achieve the cultural protection and economic development of traditional villages. The government should actively expand its thinking to adjust the industrial structure, optimize the industrial chain and fundamentally cultivate the cultural consciousness and cultural self-confidence of Baima Tibetan residents rather than all cultural behaviors centering on the consumption demands of tourists. Only in this way can we truly realize the reasonable docking with development of cultural tourism.

C. Scientific Overall Planning, Rational Redistribution of Resources and Avoiding the Trend of Homogenization

Many experts and scholars have criticized the "cloning" phenomenon of cultural tourism industry from the perspective of tourism development, such as Professor Zhou Daming once said that the thrust of ethnic tourism mainly depends on the tourists' experience needs for different cultures, while the tension is inseparable from the huge cultural differences between tourist destinations and tourist origin areas. Consequently, nationality or ethnicity is the core attraction, and its authentic display and effective protection are the key links to achieve sustainable development of ethnic tourism [2]. Therefore, whether to effectively protect the cultural ecology of the traditional villages of the Baima Tibetans, or to develop tourism resources on the basis of protection, the premise is to break the phenomenon of strong intervention of the

government, commercial capital or some cultural organizations and individuals without respecting the law of cultural development, to restore their traditional culture as it is, and avoid the homogenization trend resulting from blindly pursuing the benefits of tourism development.

IV. CONCLUSION

In summary, the cultural ecology protection of traditional villages and the development of cultural tourism resources are indeed in a dynamic development process, which is difficult to be separated. We must rationally treat the negative impact on the cultural ecology of traditional villages caused by the lack of reasonable planning, strong interest goal orientation and insufficient awareness of protection in the development of cultural tourism resources. And some negative effects, even without the strong involvement of tourism, are inevitable in this diversified information age. Therefore, the protection of traditional villages and the development of folk tourism should

be based on the core of traditional culture, respect the local residents known as the culture holders, strengthen the endogenous forces within the villages and enter the tourism market with the true features of culture. Only in this way can the protection of traditional villages and the development of cultural tourism finally form a benign interaction model and achieve mutual benefit and win-win situation.

REFERENCES

- [1] Yang Zhenzhi, Chen Jin. Study on the Theory and Practice of Image Defilation and Image Superposition [J]. *Tourism Tribune*, 2003, 18(3): 62. (In Chinese).
- [2] Zhou Daming. Establishing the concept of cultural pluralism and avoiding the tendency of homogeneity in Ethnic Tourism [J]. *Remarks on the Development of Tourism in China*, 2012, 27(11): 16-16. (In Chinese).