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Study on influence of tourism development on cultural identity of aboriginal community-take the historic city of dongchang, liaocheng, shandong province as an example

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ABSTRACT

Community culture identity under the context of tourism is a dynamic and multidimensional structural system, vulnerable to the influence of external economic and cultural environment and internal community culture identity and other factors. We try to explain the dynamic system by establishing a measurement model for community culture identity under the context of tourism. Thereinto community culture change is an important measurement factor influencing community culture identity, the tourism culture formed in the tourism community through interaction of foreign culture with local culture plays an important role in community culture identity change. Based on empirical investigation on the status of community culture identity in tourism development of the historic city of Dongchang, we find that rapidly developing tourism industry is changing social and cultural development of local community culture in economic and cultural form and further influences local residents' value and community culture identity.

KEYWORDS

Tourism; Community culture identity; Measurement model; Field investigation.



INTRODUCTION

Whether for developing local economy or for carrying forward regional culture, ancient town tourism has been rapidly developed in many regions in China. While ancient town development brings a lot of economic benefits to the local, it also poses many problems such as protection and inheritance of local traditional culture, restructuring of original community culture identity and social contradiction of tourism destination, especially the problem of community culture identity has attracted extensive attentions from scholars of tourism, sociology and psychology, etc.

“Identity” in a psychological sense is first put forward by Freud. Freud believes that identity is a process that individuals or groups converge emotionally and mentally.¹ Mr. Fei Xiaotong regards the occurrence of community culture identity as a process of forming “differences between oneself and others” while Mr. Liang Qichao regards it as a process of “for others and consciously for ourselves”. Community culture identity is the recognition and emotional attachment of communitarians on their own community.³ therefore, community culture identity is people’s positive confirmation for the most meaningful thing in their community in their long-term living-together in the community and the core is their identity of basic value of the community. This kind of value identity is a spiritual bond to link the community and also the spiritual foundation to prolong cultural life of the community.

Tourism activity has constantly changed inherent production and living type of the destination through economic activity during its development in ancient towns and aboriginal culture has also changed quietly during its interaction with foreign culture, changing and influencing environment system of the community and thus resulting in changes in community identity. Such changes develop toward two opposite directions, positive influence of self confidence and pride of aborigines resulting from economic development and extension of cultural influence or negative influence of inferiority feeling and drop in self confidence of aborigines resulting from broken economic balance, cultural assimilation and loss of traditional culture. In addition, if the society advocates or shows them a distorted, humble or scorned image, the aborigines may be hurt mentally in identity of the image.⁴

STUDY BACKGROUND

At present, many tourism anthropology studies have been carried out home and abroad on the influence of tourism development on community culture identity of the destination and some academic achievements shall be obtained. For community identity, psychologist He Lanping (2011) explained it as “the psychological dependency and attachment that people living in a certain territorial scope form based on their life and development demand and on the basis of mutual communication, exchange and mutual help”. Sociologist Anthony Giddens (1993) believed “community identity is essentially the process of social identity carried out in a community and a reflection of social identity at community (territory) level; it pays more attentions on micro-investigation, such as establishing community characteristic culture with unique characteristics, etc.” In conclusion, community identity is preference, trust and attachment that residents living in a certain territory scope attach to community space, culture, interpersonal relationship and management mode in life interaction, it can promote subject exchange and communication and is closely related to psychological and emotional identity of the subjects. Li Zhiqiang (2006), through quantitative analysis, found the structural factors that influenced the degree of floating population’s identity of their community include “identity of spiritual community, identity of living community (urban village community)”, neighborhood communication, community participation, community services and social insurance, etc.” Shan Zhuzhu (2006) studied the importance of community identity from the point of community attachment and believed “residents’ community attachment is the important premise for community existence and development and community satisfaction degree is the most important factor that influences community attachment.” Zhang Liang (2009) made controlled study on urban community culture identity and rural community culture identity and put forward inspiration and suggestion from macro premise, action foundation, physical pattern foundation and function foundation. For study on influence of tourism on local society and community, Murphy put forward the concept of tourism community in 1985 and he believed that tourism community was a kind of method and path, and more attention should be paid to community benefit in community development and the balance among community economy, society, culture and ecology should be set as its target. Now domestic studies on community participation in tourism development are mainly on the theoretical framework; Jiang Yan (2003) believed that community tourism was a special social entity that social group and social organization gathering in a tourism region (or nearby a tourism scenic spot) form based on common cultural background and was a social activity complex with territory characteristics. Fan Yilin (2011) pointed out in his rural tourism study that community participation was an effective mechanism to reflect community factor and resident will, including tourism planning, tourism economic activity, environmental protection, social cultural maintenance and other aspects.

Such studies have made extensive discussion and helpful investigation on community culture identity change in tourism development and it is found that tourism development has a complex and changeable influence on community culture identity. But study on changing influence factor of community culture identity in tourism development and its measurement method and theoretical bases in such studies is still relatively weak. In this paper, on the basis of anthropology, psychology, and tourism theories, influence factor of community culture identity change will be discussed, influence model will be established and the influence of tourism on community culture identity will be discussed based on field investigation.

MODEL OF TOURISM INFLUENCE ON COMMUNITY CULTURE IDENTITY

Based on tourism, psychology and anthropology theories and method, this study is made to analyze the change system of community culture identity under the context of tourism activity primarily by setting culture identity theory as a

basis, setting culture identity composition as base point and setting the influence factor of tourism activity on tourism destination as a context in order to set a measurement model for community culture identity under the tourism context.

We can understand community culture identity composition as a parameter of intuitive reflect of culture identity status of a community; by decomposing different compositions of community culture identity, we can understand the change in the degree of community identity under certain context. General compositions of social culture identity mainly include community self identity, community attachment, community attitude, community participation (social involvement and cultural practice) and other different dimensions and they are a dynamic multidimensional structure.⁵

Community culture change under tourism context is another important measurement factor influencing community culture identity. In the tourism community where tourism activity is carried out, a brand-new tourism culture will be gradually formed in the community through contact, communication and interaction among tourists, resident merchants and local residents as well as foreign culture and community culture of the tourism destination, and this kind of multiple tourism culture will integrate with, constantly penetrate into and change original culture of the community or even result in restructuring of community culture identity. (See Fig.1)

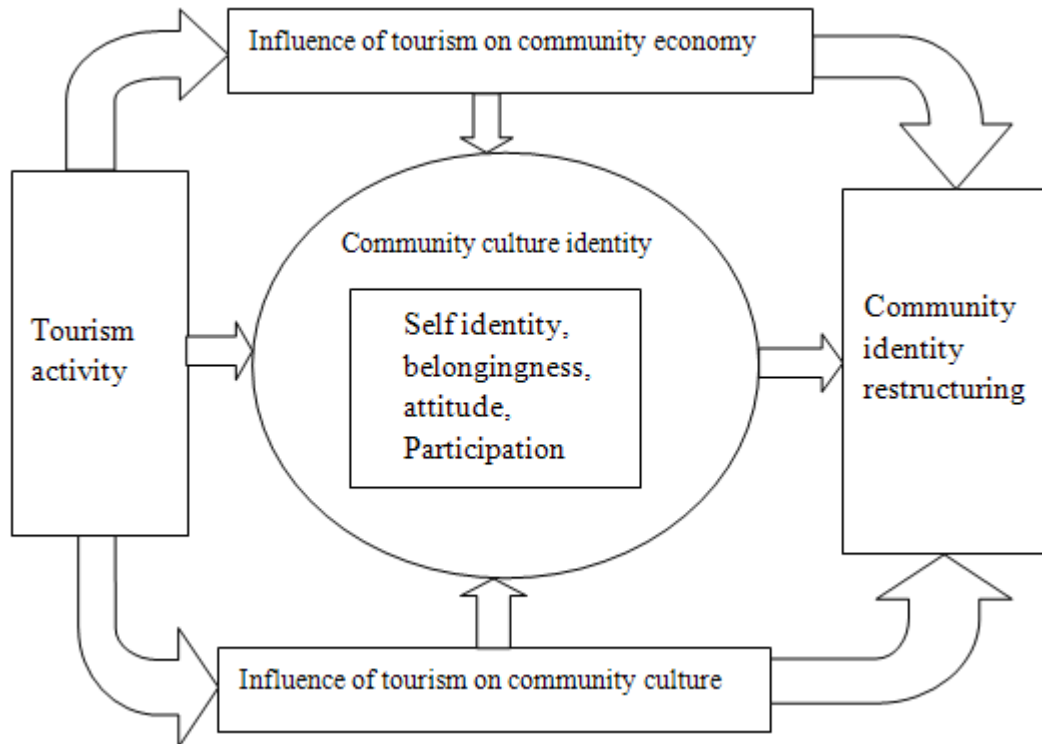


Fig.1 Model of Influence of Community Culture Change on Community Culture Identity under Tourism Context

STUDY CASE AND METHODS

(I) Study Case

Liaocheng is one of the cradles of Chinese civilization. In early ancient China, Eastern Barbarians had lived here. In the dynasty of Tang Yao, Yu Shun, Xia, Shang and Zhou, Liaocheng belonged to the jurisdiction of Yanzhou. And in the Spring and Autumn and Warring State Period, Liaocheng belonged to the jurisdiction of western Qi. In Qin Dynasty, Liaocheng County belonged to the jurisdiction of East County and then in Han Dynasty, it was still controlled as a county. In late Eastern Han Dynasty, it belonged to the jurisdiction of Wuyang and in Western Jin Period it belonged to the jurisdiction of Pingyuan County under Jizhou Province. In Sui Tang and the Five Dynasties, it belonged to the jurisdiction of Bo State. In 3rd year of Xining in Song Dynasty (1070), the city was established with soil. In Yuan Dynasty, it belonged to the jurisdiction of Dongchang County Ministry and was first called as Dongchang. In Ming Dynasty, Dongchang County was changed to be Dongchang Province and Liaocheng was still under its jurisdiction. In 5th year of Hongwu (1372), Song restructured it with bricks. In Qing Dynasty, Liaocheng was still under the jurisdiction of Dongchang Province. Liaocheng is an ancient city commonly cultivated by Yellow River Culture and Canal Culture, with general and deep culture penetration, especially the influence on its agriculture culture; nature and human landscape organically combine and integrate with each other so that rare nature unit would be found free of humanistic trace. In 1994, Liaocheng was approved as a member of 3rd group of National historical and cultural city by the State of Council and became a national historic culture city. Now its beautiful Jiangbei water town and tourism resources also fully reflect the characteristic.

Dongchang ancient town is located at the southwest of Liaocheng, east longitude 115°14'—116°06' and northern latitude 36°16'—36°42', and is the location of ancient Liaocheng town. Ancient Dongchang has been of a history of more than one thousand year; unique ancient town pattern, traditional street texture, rich material cultural heritage and characteristic and intangible cultural heritage mingle to form the memory of the ancient city and embody deep historic culture foundation of Liaocheng.

Ancient Dongchang town of Liaocheng was originally established in Song Dynasty and thrived in Ming and Qing Dynasty. Here Yellow River Culture and Canal Culture integrate with each other and create unique civilization with distinctive northern features, so Liaocheng is the only waterfront ancient town in China. Due to long-term passive protection, function of the city has gradually declined and gradually disconnected with social development. From 1993 to 2013, Liaocheng had implemented many protection and renovation projects for ancient Dongchang town to protect the national historical and cultural city and develop and construct ancient Dongchang town as a cultural tourism resources. Especially from 2010 to 2011, 3200 households of 350,000m² and 2466 households of 180,000 m² were respectively removed, including removal of 3301 original buildings, accounting for 38.86% of total number of original buildings of the ancient city; basal area accounted for 44.78% of total area of the town, after renovation, population size was controlled to be about 8,0000, and the ancient town is dominated by traditional northern style of Ming and Qing Dynasty and can properly reflect building features of Song and Yuan Dynasty and building form of different regions and reflect vigor and vitality of the ancient city and heavy historical culture and excellent ancient building art of the ancient town through flourishing tourism business with traditional features, reasonably-designed and multiform four-side enclosed courtyards and 13 recovered historical sites and two classical gardens.

(II) Study methods

Field investigation is one of the most important study methods of tourism anthropology and we have made five filed investigations on ancient Dongchang town in the project study process. First investigation was mainly made on basic information and tourism development status of ancient Dongchang town during the National Day holiday from October 1, 2013 to October 9, 2013, ten days in total. Second investigation was mainly made on the influence of tourism on daily production and life of residents of the ancient town during the Spring Festival holiday from February 3, 2014 to February 8, 2014, 5 days in total. Third investigation was mainly made on the attitude of residents of the ancient town toward tourism during the Labor Day holiday from May 1, 2014 to May 3, 2014, 4 days in total. Fourth investigation was mainly made on development information and existing problems of the ancient town through discussion with officials of Liaocheng Tourism Bureau and Ancient Town Construction Management Commission during the period from November 1, 2014 to November 3, 2014, 3 days in total. Fifth investigation was made on change of residents of the ancient town in community culture identity in tourism development during the period from January 5, 2015 to January 11, 2015, 6 days in total. We had made five investigations (28 days in total) during the period with the most intensive tourism activities in anthropological field investigation cycle in recent two years and during the period we mainly used observation method, material collection method and interviewing method to collect information and materials.

During the investigation, selection of investigation object is made mainly based on change of community individuals in identity in tourism activity implementation and individual comparison, for example, community individual participating in the tourism industry, community individual not participating in the tourism industry, community talents and government officials, in order to furthest reflect the influence on and change in community culture identity of populations at different levels under the tourism context. Another important population in the investigation object is the tourists and resident merchants that may have an important influence on economy, society and culture of the tourism destination and ancient town identity in tourism activity implementation. Resident merchants refer to people who are willing to leave their own hometown to do business in another place and then work and live in the place for a long time for the purpose of making a living. Due to living in tourism destination for a long term, resident merchants are a group of people between the tourists and local residents and a group that influences the tourists' understanding of the community, the community residents' understanding outside world and major change of local residents in community culture identity. Through screening, classifying and numbering investigation objects, investigation objects mainly include residents of the ancient town participating in the tourism industry (R1), residents of the ancient town not participating in the tourism industry (R2), community culture talent of the ancient town (E), government officials of the ancient town (G), resident merchants (M) and tourists (T), etc.

FIELD INVESTIGATION ON INFLUENCE OF TOURISM ON COMMUNITY CULTURE IDENTITY

(I) Tourism changes inherent production and living style of the community of the tourism destination.

It was first established in early Ming Dynasty, Guangyue Tower, which is collectively called as China's Top Three Towers with Yueyang Tower and Yellow Crane Tower, is the most eye-catching landmark in ancient Dongchang town; with scenic spots, ancient Dongchang town has attracted waves of tourists. Under the impact of emerging tourism industry, life style of the residents of the ancient town is changed significantly, a large number of local residents leave the town and start to a brand-new life willingly or unwillingly. At the same time, under the server impact of foreign value, slow pace of life of remaining residents has been also replaced by fast-paced commercial life.

“Many hotels in the ancient town are opened by foreigners, most local residents have no enough money to open a hotel, and many developers buy the land and the local residents are resettled at a place 4km away, so some of local residents

who open a hotel by themselves have to run back and forth, not as convenient as before when their stores and residence were all here.”——R102

“Though we lived in a more crowded space before, around us are old neighbors. We ran our own business, selling clogs, selling bean curd, fluffing cotton, making quilts, running a barbershop, running a bathhouse, mending a bike or fishing. Now all familiar people move away and life becomes boring here, though living conditions become better.”——R209

“Though people here were not very rich, they were kind, leisurely and carefree. Now all streets are newly built and tourism is developed, sweet and carefree life goes away, more foreigners come here, all local residents and foreigners work for tourists, busy and noisy all day.”——E001

(II) Conflicts from tourism economy development become apparent.

Among more than 10,000 people living in the ancient city now, half of them are migrant workers. Original residents become to be marginalized or move away and leave their hometown, massive external population enter tourism or commercial business; in this process, many original cultures are lost and cannot be inherited; different external concepts and cultures collide, integrate and recombine with remaining community culture and form a new culture symbol under the context of tourism development; tourism development results in new social stratification. According to conflict theory of social stratification, social stratification is the root of risk of community culture identity.

“I do not know how many stores there are now, more stores are opened here, but more than half of them are invested and established by foreigners and few of them are opened by local residents. Because land price has been increased significantly, demolition payment is not enough to open a store. Foreigners are good at making money and doing a business, all money are earned by foreigners.”——R101

“Land price of the ancient town has been far beyond the expected and housing price is extremely high. Now many developers are from other places and cooperate with the government in demolition, they take houses and land away and all houses and land have nothing to do with us, and we cannot stop it either. All residents living here have not been original residents.”——R208

“We make an investment here because we like antique buildings and policies offered by local government. At present, all local residents have left, all that tourists see are inanimate objects, without any feeling of freshness and different from what we expect.”——M004

“Most store bosses in the ancient town are foreigners and local residents are their employees, it seems that our place becomes more and more strange to us and it is not ours anymore.”——R109

“Local residents are antialien, especially to the businessmen; therefore, in addition to local government officials, we basically play with several foreign bosses and rarely play with local residents.”——M002

(III) Community culture identity is weakened by tourism culture implanting and distortion.

Since tourism development plan is implemented in the ancient Dongchang town, original residents have gradually moved away due to government planning, social pattern and community structure have been broken and restructured, traditional community culture has been rapidly diversified and assimilated, and ancient Dongchang town will exist in name only. Insufficient consideration of opinions and needs of original residents and lack of community participation in tourism development result in serious distortion of cultural symbol or blind patching. Culture heritage and development need innovation and advancing with the times, but, serious violation of original destination culture and dismembering or implanting of other cultures regardless of original culture context and bearing capacity in the name of original destination will not only be not helpful to achievement of expected target and good economic benefits of tourism development, but also not helpful to heritage and development of regional culture, or even it may result in community identity risk.

“Now all ancient buildings disappear, except Guangyue Tower. Tourism is developed here, ancient town and massive houses at old streets have been renovated and restructured, and most of them have been changed and lost their original style, which is a pity. Especially, ancient town wall is removed and then constructed in the style of the ancients, which is totally improper.”——E001

“Ancient Dongchang town has been changed significantly. It was still a plain but wretched ancient town in a few years ago. It is said that it has a history of more than one thousand years. Adobe house and shanty towns are weather-beaten but charming. Years later, all have been changed, now the town is more like an antique-looking site largely built. All buildings here are rebuilt in modern times and become clean and tide, but they lost their original plain and weather-beaten feeling.”——T002

“It is different from the imagination, there are too many modern buildings, we hope to see more traditional ancient buildings. And commercial elements are too intensive and original ancient town has lost its style. Tourism development is really a destructive power.”——T003

“In recent years, municipal government has made many discussions and trials in ancient town protection and renovation project with multiple methods and has effectively saved original texture of the ancient town and improved living conditions of residents through ancient town renovation, as well as has made the ancient town back to life and improved its social benefits and economic benefits by attracting foreign businesses and investment with a series of preferential policies.”——G003

“Our family has opened smoked chicken store in the ancient town for several generations, our chicken is the most authentic, and all local and foreign customers are attracted by my brand. Now many stores have been opened at this street

with a signboard, appearance and trademark similar to mine, even local residents have been confused and authentic smoked chicken does not exist anymore.”——R107

CONCLUSION

Tourism development in the ancient town is changing social and cultural development of the community at the tourism destination economically and culturally and will further influence community culture identity of local residents. People that have lived here from generation to generation passively adapt to the changes made to the land they have been live in from generation to generation by outside world, including joys of improved living condition or material wealth and helplessness and complaint about passive acceptance of severe impact from modern civilization, in the process, original residents begin to get rid of inherent traditions and try to learn modern living style. So to speak, tourism development has directly or indirectly changed local social structure, community relationship and even interpersonal closeness degree, even social level. Without community culture response, value breaking and cultural conflict may occur.

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