THE MEANING OF COMMUNITY CULTURAL TOURISM
ON MINORITY HOST WOMEN
(A CASE STUDY OF LUGU-LAKE, MOSUO AND DAI MINORITY TRIBES)

GONG XIAOYE

A project report submitted in partial fulfilment of the requirements for the award of the degree of Master of Science (Tourism Planning)

Faculty of Built Environment
University Teknologi Malaysia

JUNE 2012
ACKNOWLEDGEMENTS

I would like to express my appreciation to all of the people who have helped me in one way or the other. First, I would like to express my gratitude to my supervisor, Assoc. Prof. Dr. Amran Hamzah, for his patience, kindness, thoughtfulness and care throughout this research.

I am also grateful to my examiners, Assoc. Prof. Dr. Zainab Khalifah and Dr. Hairul Nizam bin Ismail for the important suggestions they gave me in the course of my oral examination.

I would like to dedicate this research to my parents for their trusting me in various aspects and for allowing me to further my study in another country. As a foreigner in Malaysia, my parents were my soul pillars of support that always motivate me to move on and are concerned with my life. Thanks for the unlimited freedom you gave me since I was child.

In addition, I would like to express my respect and thanks to the two minorities host women who participated in this research, as well as the managers, community leaders and national officers who assisted me in the translation and modification of the research questionnaires and also accompanied me to collect data.

My sincere thanks go to my course mates, Irfan, Shahab, Nur Hidayah, Parsa, Dr. Li Zhenyu, Luxi and Tang Xue, for their great effort in helping me and for their guidance and advice. I also thank my best friends who have shared their research experiences with me and assisted me.

Finally, I am also greatly indebted to Engr. Rafiu O. Yusuf for editing the entire manuscript and for making significant corrections in some key areas.
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ABSTRACT

The research investigated the meaning of community cultural tourism on minority ethnic host women. Literature review revealed a range of socio-cultural and economic impacts related to remote ethnic tourism development, the host women interaction and resulting influences. Data was obtained from interview of ethnic women who lived in the study area based on women’s various employment experiences in direct or indirect tourism sectors. Also, power relation among the stakeholders of key groups, government, community managers, NGOs and family members were analyzed in the paper. Case studies consisted of two ethnic minorities located in ethnic tourism destination (Lugu-Lake area, Lijiang, Yunnan). The use of qualitative and quantitative methods, interviews and observation were employed. The study showed that ethnic communities have not been fully integrated into the development strategies. Inadequate support of family, cultural rules and political parties also prevent women from taking up positions of responsibility. On future steps for community cultural tourism development in the ethnic areas, tourism planning should ensure that sustainable tourism development is sensitive to traditional ethnic lifestyle. Local empowerment and perception of tourism should be used for the major segments who are the main stakeholders. Host women need to be given more priority and better understanding of where and how tourism actually can help them to lead better lives and to increase their knowledge, skills and dexterity. This is to free them from the overload of work and responsibilities so that they can become very willing participants. Through training and capacity building, women will be able to run the tourism enterprise while psychological and physical empowerment is obtained. Drawing minority women towards education as rituals and thrift are deeply embedded in their psyche. Women education is quite a vital asset in any way, and should be precise, effective and long-lasting for all.
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CHAPTER 1

INTRODUCTION

1.1 Introduction

In the world today one of the greatest of travel market chance is increased demand for what can be called cultural tourism. Culture and creative industries are increasingly being used to promote destinations and enhance their competitiveness and attractiveness. Many locations are now actively developing their tangible and intangible cultural assets as a means of developing comparative advantages in an increasingly competitive tourism marketplace, and to create local distinctiveness in the face of globalisation. The majority of tourists prefer to actively engage their minds or bodies; a change of this nature may help to explain the tremendous rise in both the volume and types of special-interest tourism (Richards, 1997; Timothy and Boyd, 2003). Special-interest tourism in large measure entails contact with other cultures and learning about other ways of life, as exploratory cultural tourism.
township tourism, remoter experience tourism. In fact, the term “cultural tourism” is sometimes used synonymously with the term “special-interest” tourism. Cultural tourism, with its subsets of heritage, ethnic and rural tourism is constantly growing, as more and more tourists seek to interact with other cultures and broaden their knowledge and personal experience base (Lubbe, 2003).

Today Chinese tourism planning is heavily oriented towards the development of previously marginalized and rural areas (Ryan & Gu, 2009; Sun & Bao, 2006), often with specific reference to minority nationalities. Pro-poor tourism (Ding, 2004), rural tourism (Zheng & Zhong, 2004) and indigenous tourism (Wu, 2005) are perceived as important. This study seeks to amend that situation given the local minority women of Lugu-area.

The development of ethnic cultural tourism in areas inhabited by minority nationalities is part of a policy to 'develop tertiary industry'. China has turned to the advertisement of the exotic appeal of 'ethnic others' within its boundaries to attract domestic and foreign tourists. Since the mid-1980s, the national and provincial governments have invested money and resources into the development of ethnic settlement in the Yunnan province as tourist centres. Ethnic tourism emerged the early 1990s in Yunnan province as a means to help minorities break their isolation and as a vehicle for remote economic development and cultural showcasing. It has become a source of economic growth in the provincial economy and offers vast opportunities for local communities.

Most of cultural community tourism starts in remote minority areas which is a close community like than other industries. It has gradually been popular in developing countries (Askew, 1989). Minority community participation will be considered for basic information on the development cultural tourism in remote ethnic areas, and the impacts of community cultural tourism.
In addition, the position of minority host women in remote ethnic area, approach of tourism, the research highlight the relationship between community cultural tourism, host minority women and destination sustainability.

Therefore, the research will also examine the strong and close relationship between host women and cultural tourism in minority regions; explore minority women attitudes towards any future expectation on community cultural tourism development, and the gap of empowerment benefit with expectation of remote small minorities host women.

1.2 Background of the Study

Community participation started as in the late 1960s and early 1970s. Since the 1980s, tourism literature has called for the inclusion and involvement of local communities in tourism as local residents are seen as key resources in sustaining the product and regard their opinions and support as one of the most essential tools.

Community participation in tourism can be examined from at least two perspectives: in the decision-making process and tourism benefits sharing include empowering local residents to determine their hopes and concerns for tourism as ways of increasing incomes, employment, and education of locals. These also include improvement of local communities’ livelihood, implementation and identifying local problems as well as introducing something that is adapted to local needs.

Three decades ago, Vilene smith wrote of American woman as the “tastemakers of the tourism, describing developing nations. It is not surprising that they find much more evidence for the role women play as producers and service
providers in the tourism economy than as destination. According to the Global Report on Women in Tourism, women are almost twice as likely to be employers in tourism as compared to others sectors.

Many developed countries treat women and youth with the most concern when promoting community based tourism. China also believes in community tourism’s potential enhancing the local economy as well as a strategy solution of laid-off women and poverty alleviation and illiteracy on women. It also sees remote community tourism as vehicle for host women’s empowerment and employment. Ethnic host women are the main player in ethnic cultural tourism. They are the essence of ethnic cultural and real life ethnic representations. Statistics reveal that women are participating more in cultural activities than men. While, there is a dynamic interaction between tourism and host women in community-based ethnic cultural tourism.

1.3 Statement of the Problem

The numbers of women and their percentage of the workforce in tourism vary greatly between countries - from 2 % to over 80 %. Although there were few obvious regional trends, it would appear that in those countries where tourism is a more mature industry women generally account for around 50 % of the workforce. (Gender and Tourism) . The high percentage of women in the tourism workforce in many countries provides a necessary fundamental for further advancement of women.
Women make up an important percentage of the tourism workforce, but more work must be done to close the wealth and skills gap between men and women employed in tourism. They are often “concentrated in low-skill, low-paid and precarious jobs,” typically earn “10% to 15% less than their male counterparts,” and tend to perform jobs such as cooking, cleaning and hospitality, states the report. Women have been generally less able than men to access and benefit from leadership possibilities in work and high profit business (Poulos and Sonmez, 2001). The image created of ethnic minority women is often that of entertaining merrymakers: In the centre of the attraction of social scientists, artists, journalists, and tourists, these women are performing and dressed up in exotic, colourful clothes.

As Evans (1999) wrote: "Ethnic women emerge as the exotic embodiment of a range of imaginaries, fantasies, and sublimations that the dominant discourse denied in the representing of Han [Chinese] women."

Many researchers are aware of the need to consult women, especially because past research efforts so often ignored women or misrepresented them, and such misinformation was often used to inform development policy and practice (Rogers, 1978; Tomm, 1989). There is no evidence of statistics or research to direct more explicitly at determining the real needs and attitudes of the host women towards the presence and behaviour of tourism. This research to examine women that occupies certain positions in the community, evaluate the close involvement of ethnic host women in cultural tourism, focus on women attitudes, expectations and empowerment benefits in this rapidly growing and important global programme

1.4 Objective of the Study

The objectives of this research are as follows:
Explore what the cultural community tourism growth has meant for host women and to what extent do they benefit from this.

Determine the gap of the expectation and level of empowerment through cultural community tourism on these host ethnic women and reflect on issues affecting them.

Provided suggestions and recommendation that ethnic women’s roles need to get more priority and consideration.

1.5 Research Questions

From the problem statement noted above, the following research questions were developed. There are:

1. What are the roles which the tourism creates for women in the destination?
2. How has CBT benefited host women?
3. What do women want from community tourism?
4. What is attitude of host minority women on community tourism in their lives
5. What barricade are women playing in CBT?

1.6 Significance of the Study

The research needs to be carried out because there has not been awareness that the success of culture community tourism depends on the active support of the
local population, particular participation and capability of women because of their inherent role and activities which cannot be replaced, otherwise the sustainability of the industry is significance threatened. The research will also show why attractive of destinations provided by host women is the most important factor in the increase of visitors all over the world.

In the social sciences, the term "minority" is used to refer to categories of persons who hold few positions of social power. Of cause minority women still remain a disadvantaged segment. Documents show that there are many programmes for enhancing women’s skills. But it is so much highlighted in the theory paper, forget in the practice. they do their work base on their own agenda or hardly any special work for rural minority women, obviously, research on the situation of rural minority women is necessary basic for the project of community tourism as well as the long-term needs of tribal host women.

1.7 Scope of the Study

I. The literature review and observations that focus on ethnic culture tourism and impact of host women on community-based tourism. This includes economic roles, social and psychological changes.

II. Feedback obtained from the expectation and empowerment of host women. It will start from relevant department of community tourism in the local region, and will involved the champions of community tourism and the female participation of culture community tourism in research the area.
III. The respondents are above 15 years and are living in the study area. The study will revolve around characteristics of ethnic women on culture community tourism.

1.8 Research Framework

The framework of the research will look at the conditions of host women and compares existing attitude, desire and empowerment. The research methodology was formulated as figure 1.1.
Figure 1.1 flowchart of methodology research
Figure 1.2: Detail of the Thesis
1.9 Definition of Key Terms

This section presents a set of definitions for the often-used terms in this research study. These definitions have been obtained from the previous theoretical writings on the relevant topics.

*Minority ethnic region*: some town, village, tribe or settlement which they live as "a group of because of their physical or cultural characteristics, are singled out from the others in the society in which they live for differential and unequal treatment, based on the differentiation observable physical or behavioural and human characteristics, including, ethnicity, race, gender, wealth or sexual orientation. Members of region cultural diversity definitions can be as controversial as diversity projects and initiatives. On this vast expanse of China's richly endowed land live 56 ethnic groups with a total population of 1.248 billion. [*This figure, taken at the end of 1998, does not include figures of Hong Kong, Macao and Taiwan.*]

There were various colourful, difference population size and race people who share a distinctive culture when you turn any fork in the road at Lijiang area.

Ethnic minorities live in places with the following common characteristics:

1) A wide expanse of land with a sparse distribution of population. Many minority peoples have traditionally established their villages in mountainous and pastoral areas, on high plateaus and in deep forests.

2) A wide range of products and abundant mineral resources.

2) Strategically important as border regions for the whole country.

The vicissitudes of time, war, migration and seizure of lands throughout history have produced many shifts of population in the border areas. Various ethnic minorities live both mingled together and as separate compact communities. Some
minority nationalities live widely scattered over the country, though they may also have one or two communities. A permanent presence of several dozen millions of ethnic minority people can be found in the country's big and small cities and towns.

**Walking marriage:** There is no traditional marriage in Mosuo culture, all ongoing sexual relationships in Mosuo culture are called "walking marriages." These bonds are "based on mutual affection." When a Mosuo woman or man expresses interest in a potential partner, it is the woman who may give the man permission to visit her. These visits are usually kept secret, with the man visiting the woman's house after dark, spending the night, and returning to his own home in the morning. Many walking marriages last for years and lifetime and often involve the same person, but there are no husbands or wives. In which partners do not live in the same household. The couple do not share property while not actually becoming part of the family, Mosuo men and women continue to live with and be responsible to their respective families. Should children be produced by these marriages, the father has no formal relationship with the children. The mother's uncle is the one responsible for helping Whether or not the father is involved; they are raised by their mothers and the mothers' families and assume her family name. "It is the job of men to care more for their nieces and nephews than for their own children." So in a word, in Mosuo society, there are no fathers, only uncles. All family members are the descendants of the same woman.

**Matriarchal family structure:** It was produced by visiting marriage. The matriarchal family is family is compose exclusively of matrilineal members, including grandmother, mother, maternal aunts, and uncles (mother’s brothers), sisters and brothers, and the children of oneself and of the sisters’. No members of the parental side are part of it. The members of a matrilineal family belong to a mother or her sister’s children. Children remain in the maternal home throughout their lifetime. The mother is in charge of the economics of the family and it’s just distribution. If there are several sisters in a family, one of them will be elected as the “Dabu” which usually inherited by the elder daughter, who becomes the new leader.
But if she is not capable, her sister will take her place. In short, the family should be headed by the most intelligent daughter.” The male of the family are responsible for the religious activities and rites around the year. Income gained will be handed to clan-mother, the Dabu, who will used it to meet any need of the family for clothes, food, housing and services which they cannot provide for themselves. She runs the household, controls the money and owns the land and property that will be passed on to her sisters; nieces or daughters. Divorces, quarrels and strife are not known in matriarchal family.

**Yang Liping:** One of China’s renowned dancers, both at home and abroad. She has won a reputation for being the Spirit of Dance due to her charming performances. Because of her extraordinary gift, she was chosen to join the Xishuangbanna Song and Dance Troupe when she was 13 years old. She became famous overnight for her performance in the Dai dance drama, The Peacock Princess. Yang Liping has had a big following for years even before her original series that displays China's rich ethnic culture; The performance of "The Sound of Yunnan" will continue its national tour, with international tours being planned. Thus, Dai minority people were prude of her. Many tourists was attracted by her reputation as her famed dance.

Yang Liping said, "Helping a woman go into labor is one of the oldest customs in Yunnan. When a woman is giving birth, all the women in the village play drums to show support and encouragement. Team spirit, kindness and care for each other are extremely needed today."

**Yang Erche Namu:** Chinese know Yang Erche Namu from her endless autobiographies. Most are chronicling her many affairs with foreign men wrapped in her Versace miniskirts as she jaunts through Paris, Geneva and Milan. She has marketed herself as an oracle of femininity. In her advice book, *Namu Can Do, So Can You*, she suggests that minority women should thrust out their breasts when they need favours from men and urges them to smoke because "holding a cigarette in five
beautiful fingers is really seductive. "Her self-promotion so irks her own people in their remote homeland, and has performed a neat trick in eroticizing herself for two different cultures. She is a model of the conflict between what audiences want to watch and what Chinese censors claim to want to conceal. And her reputation is for being more “scandal-dogged” than Paula (The American Idol judge who is a constant source of gossip) and meaner than Simon Cowell. Already famous for her kiss-and-tell books and an English-language memoir, she grew up at Lugu Lake, among Mosuo women, a matrilineal society. Mosuo people were embarrass of her behaviours, avoid to mention her connect with Mosuo minority cultural. Because of that, Naxi younger girl ban receive education or go out of country village. Many visitors see “Mosuo Daughter’s Kingdom” life style as evidence of sexual liberation and wanton lust based on her autobiographies review.

1.10 Chapter layout

The brief outline of the contents in each chapter is shown below:

Chapter 1: Introduction

This chapter discussed the meant of minority host women in the study through the support of literature and observation on the community cultural tourism in remote minority area. It follows by creating the problem statement, determination of the objectives and the important and scope of the study and described the general recognition of the study. Introduces core concepts, key questions, and makes a comprehensive summary of research.
Chapter 2: Literature Review

This chapter discusses the main issues in the study through the support of literature as well as looking at tourism aspects in other destinations on the related subject as contained in this study. The impacts, idea and concepts as well as finding of the experts in the related field pertaining to the study will be explained in this chapter. The analysis of current situation of China rural cultural tourism indentified the concept of ethnic cultural tourism and local resident’s participation has been established in China. This chapter also gives a summary review the impacts of community cultural tourism.

Chapter 3: Description of Current Situation in Study Area

The study area (Lugu-area) will be described by document study and field work. This chapter explains the conditions by focusing on the factors that influence host women state and generate a clear understanding of their attributes.

Chapter 4: Research Methodology

This chapter described the research approach employed in the study. This includes the methods used to collect the data and software that will be used to analyze the information to report and address the problem in the study.
Chapter 5: Finding and analysis

This chapter depicted the finding of the study. Opinion, perception and comments from all parties involved in the interview will be gathered to match the basis in the literature referred to highlight and achieve the objectives of the study.

Chapter 6: Conclusion and recommendation

This chapter discussed the outcome of the research analysis and conclusion to the study. Suggestions are made to all stakeholders involved in solving the issues mentioned in the problem statement in the study.
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