

# **Analysis of Sustainable Tourism Development at Huangdu Dong Ethnic Cultural Village in China**

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*Huangdu 皇都 Dong 侗族 Ethnic Cultural Village has been developing tourism for over 20 years, however, it still has some management and economic issues to be solved. This study aims at evaluating the feasibility of sustainable soft tourism development at the selected area. It probes into the elements of tourism anatomy, explores the social-economic feasibility, and analyzes the financial feasibility at the village. The gained results show that only the rich ethnic cultural resources are not a guarantee for sustainable tourism development, but there also other factors which influence the outcome as: community participation, marketing mechanism, governance strategies etc.*

## **INTRODUCTION**

Dong Ethnic Minority group is one of the 55 ethnic minorities in China. Huangdu Village belongs to Tongdao 通道 Dong Ethnic Autonomous County, which is one of the key counties of national poverty alleviation and development. In this area, the dwellings, infrastructures, clothing, entertainment, food, religion and language are all unique from other ethnic groups (Liang, 2018). The area of Huangdu Village is about 19 km<sup>2</sup>. There are 230 households with 2,370 people in the village. It has been developing tourism for over 20 years based on its great diversity of culture, tradition, and natural resources. It is a store house of unique Dong ethnic culture. It was authorized as the 5A tourist attractions by the national tourism administration.

This research aims to assess the opportunities and challenges of sustainable soft tourism development at the village. The analysis focused on the community participation, marketing mechanism, governance strategies and social-economy feasibility under the context of sustainable soft tourism development.

## **METHODS AND DATA**

This research regards the culture and ecology protection as an essential aspect, which strongly influences the sustainability of tourism development (Ma, 2017). The feasibility study is to estimate the sustainability prospect of the soft tourism implementation. Descriptive qualitative method with

predominantly phenomenological paradigm is used. Data were collected by using primary data collection and secondary data collection.

Primary data were collected in 2012-2017, representatives of the local authority who know the situation and stakeholders involved in tourism at the village were requested to prepare a list of most important actors for interviews. The interviews were conducted with following stakeholders: the representatives of Huangtu 黄土 District Government officials, the representatives of Art Troupe, the employees from Visitor Information Center of Huangdu Village, the representatives of Local Community, the representatives of Tourist Association of Huangdu Village, the employees of schools, the owners of guest houses and home stays, and the representatives of the self-employed.

Secondary data sources were: legal documents, official statistics, articles, reports, scientific and other publications and other documents, internet resources, reports of self-government bodies and organizations websites.

## RESULTS AND DISCUSSION

Huangdu Village is composed of four blocks, which can be dated back to the era of Baiyue百越 period, with a history of more than 2500 years. Affected by the monsoon-influenced humid subtropical climate, the village average annual temperature is 14-18 °C. The native speaks Dong Ethnic Minority Language, Tongdao dialect and Mandarin. The primitive religion worship in this region is the God ‘Sa’ 萨 (a lady God) (Shi, Lin and Wu, 2011).

### **Analysis of Tourism Anatomy**

Research results show that various spectacular elements are supporting soft tourism development at the village, namely: natural landscape and cultural heritage. Huangdu Village first developed tourism in the year of 1995. The local government, worked together with travel Agency, took the initiative to manage various attractive objects for promoting cultural tourism development. It's known as the ‘National 5A Tourist Destination’; ‘National Most Important Rural Tourism Village’; ‘Village of Culture and Art’; ‘National Civilized Village’; ‘National Best Tourist Destination’; ‘National Distinctive Village’; ‘Village of Dongs and Dances’; ‘Village of Dong Ethnic Opera’ (*Profile of Tongdao Dong Autonomous County*, 1986,2008; Lin and Yang, 2014).

There are mainly 18 items of attractive elements as showing below, in which item 1 belongs to natural resource and items 2-18 are cultural heritages. Among them, items 2-7 belong to tangible cultural heritages; items 8-18 belong to intangible cultural heritages, within which item 8 is the world heritage, items 9-11 are the national heritages, items 12-13 are the provincial heritages, items 14 is the municipal heritage, item 15-18 are county heritages.

### *River and Greens*

Huangdu Village is surrounded by mountains, with a river running through it. In the village center, there is a round koppie. Assuming that the surrounding four mountains are four dragons, this small round hill resembles a dragon ball. So there is a legend of ‘four dragons fight for the ball’.

### *Mortise and Tenon Structured Stilted Buildings*

Traditional architectures of Dong ethnicity are made of wood, in mortise and tenon structure. For instance: drum tower, lounge bridge, village gate etc. There are no design drawings of these architectures. Designs are in the carpenters’ mind. Not even one nail is used during construction. After hundreds of years, however, the architectures are still stable.

### *Drum Tower*

In drum tower, there is a drum hanging inside at the top of the tower. In history, when emergency happened, one would run to the tower and beat the drum, in this way to inform the whole village to come and discuss on the event. In nowadays, drum tower is functioning as a meeting space.

### *Lounge Bridge*

There is a saying that “Where there is a river, there is a bridge”. Lounge Bridge functions as a bridge, a pavilion, and a gallery. It acts a means of transportation, and the leisure place for the villagers. Natives call it “the Bridge of Good Luck”.

### *Village Gate*

There is another saying that “Where there is a village, there is a gate”. It’s a very important place to welcome and see off the guests.

### *Religious Building*

It refers to the altar of God ‘Sa’ and the ancestral temple of the clan of “Ou” (The biggest family clan in old times in this area).

### *Ancient Wells*

Wells meant a lot in old times. It stored mountain water and supplied it to the whole village. The water is warm in winter and cool in summer. Old people lived on well water, for washing, cooking, drinking, and other daily use.

### *Gallaox (Cam Grand Choirs) 侗族大歌*

It’s a kind of multi-voice folk song without music accompaniment. In June 2010, Gallaox was performed in the Vienna Golden Hall, praised by all the audience. It shows the profound cultural background of Dong ethnic folk music and is a gorgeous music art treasure of China.

### *Opera*

Opera of Dong ethnicity were created by ancestors from their daily life. In ancient times, people lived mainly by farming. They produced large amounts of operas on farming activities while they were not so busy with farm work. It is a reflection of precious farming wisdom.

### *Brocade Textile Technology*

Most of the Dong ethnic brocade is made of cotton. In old times, Dong ethnic people grew cotton by themselves and made them into clothes. There are two kinds of brocades, namely: plain and colorful. The process of making brocade is extremely complicated. Like Dong ethnic architectures, there are also no graph papers. The design figures include geometric figures, and totems like flowers, birds, insects, fish, animals etc. These designs express Dong ethnic people’s expectation for harmonious life.

### *Lusheng Manufacturing Skills*

Lusheng 芦笙 is made of wood and bamboo. It’s a kind of reed-pipe wind instrument. It is said that Lusheng was primarily made to enhance troop morale in a battle. The original Lusheng was very simple, with only a bamboo stick. Now there are many decorations on it, which makes its manufacturing process very complicated. Now Lusheng is a famous music instrument in Dong ethnic minority villages.

### *Wuliang Singing Gala*

Wuliang 戊梁 is a neighbor village of Huangdu. Wuliang Singing Gala is an annually celebrated festival, memorializing the tortuous love story of a Dong ethnic couple.

### *Dong Kuan 侗款*

“Kuan” 款 equals to the regulations in nowadays. Dong Kuan, the rules of conduct, functioned as the common law in Dong ethnic communities (Huang, 2011). Those who broke the rules would be got punished by the authorities. It is not any kind of law, but it is functioning even stricter than law. In old times, the entire village follows it spontaneously.

### *Yueye 月也*

Yueye is a social communication activity, in which large groups of people from neighbor villages participate on that spectacular day. This activity was primarily organized to defend against enemies who might offend the village, or to call upon people to do collective farming. Gradually it becomes an interaction activity and considers cultural communication as the main goal.

### *Duoye 哆耶*

Duoye means dance. It is performed in Yueye and other celebration activities. It's particular Dong Ethnic Minority dance.

### *Bitter Wine*

Bitter wine is made from rice; however, it tastes sweet. The native makes bitter wine by themselves and the skills are and only handled by every family in Dong Ethnic Minority Area.

### *Pickled Fish*

Pickled fish is usually well reserved for several years and not going bad. Some even have been kept for more 10 years in the village. It is said that the longer the time it is pickled, the tastier the fish is. It helps open the appetite and is good for health, as there is various vitamin contained in it.

### *Long Table Banquet*

Dong Ethnic Minority People are extremely hospitable. They often invite hundreds of thousands of guests come to the village and eat together, to show the highest etiquette in the village. On this day, they prepare the best food (usually the pickled fish and meat are considered as the best food) to treat guests. There will be a welcoming speech by the most respected person before the feast starts. During the feast, all the people sing songs in a circle, and then drink and dance.

Apart from the natural and cultural resources, service facilities, such as utilities network and accommodations, are available at Huangdu Village. There is a medium-large sized hotel, and residents provide home stay for visitors. Some traditional restaurants provide native food. Shopping centers, native culture experience sites, and entertainment centers are also available. Utilities network such as electricity, clean water, driveway is adequate. A large parking lot (6200m<sup>2</sup>) and tourist service center are provided.

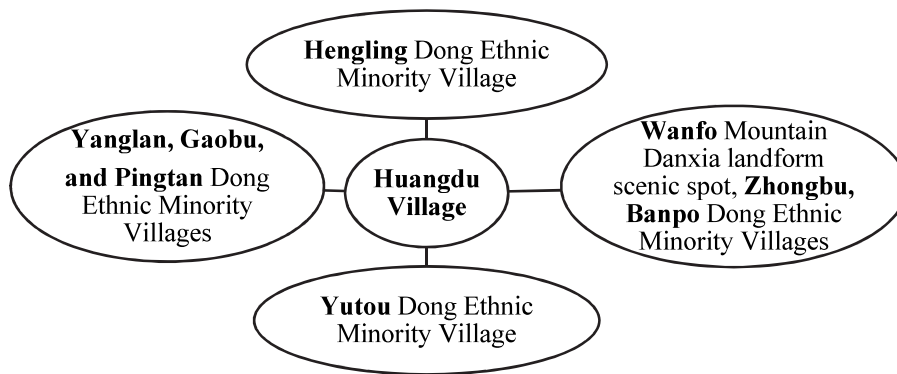
Transportation services, as the prerequisite element for tourism, is available at Huangdu Village. Recently, the transportation condition is to some extent convenient. Public buses are provided in local community (Table 2).

**TABLE 1**  
**TRANSPORTATION ELEMENTS AT HUANGDU VILLAGE**

	<b>Place of Arrival</b>	<b>Distance to Huangdu Village</b>
By air	Guilin Liangjiang airport	About 205km, 3 hours by public transportation
	Huaihua Zhijiang airport	About 210km, 2 hours by public transportation
	Guizhou Liping airport	About 160km, 3 hours by public transportation
By train	Xianxi train station	About 50km, 1 hour by public transportation
	Yatunbao train station	About 30km, 1 hour by public transportation
By bus	G209 (highway)	About 210 km, 2 hours by public transportation

In addition, Huangdu Village has advantageous tourist location, as the surrounding villages are all tourist sites (Fig. 1).

**FIGURE 1**  
**TOURIST LOCATION OF HUANGDU DONG ETHNIC CULTURAL VILLAGE**



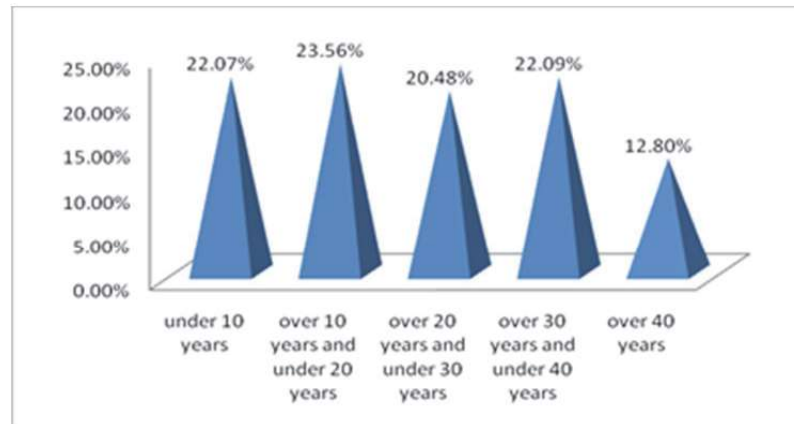
**Challenges in Tourism Development**

To a considerable extent, villagers’ spontaneous awareness on culture protection and inheritance has resulted in the well-preserved status of Dong Ethnic Minority Culture at Huangdu Village. In nowadays, however, with social changing so quickly (Song, Pei and Qiao, 2018), on one hand, many young people go out to study and work, and have less time to contact with their own culture. They accept external culture for a long time, and bring foreign culture into their own village when they are back; on the other hand, tourists themselves are carriers and communicators of different culture. They come from all over the world, which will inevitably lead to the integration of tourism destination culture and foreign cultures (Lin and Yang, 2014). Tourists represent modern lifestyles, and the ethnic minority culture is quite vulnerable (He, Chen, and Li, 2017). As a result, changes are obvious in constructions, clothing, language, opera, religion etc.

In the case of local constructions, at present, the proportion of residential buildings over 40 years is 12.80%; residential buildings over 30 years and under 40 years account for 22.09%; residential buildings

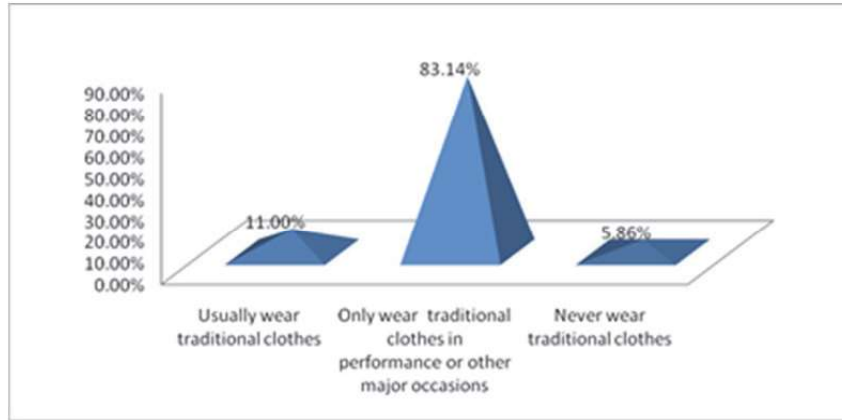
over 20 years and under 30 years account for 20.48%; the percentage of residential buildings over 10 years and under 20 years is 23.56%; residential buildings under 10 years account for 22.07% (Chart 1). With the economic and social development, the number of newly-increased private houses has been increasing day by day. Taking into account the dual needs of tourism development and ethnic cultural protection, the government has conducted consultations and restrictions on residents' building styles, floors, and forms of decoration.

**FIGURE 2**  
**PROPORTION OF RESIDENTIAL BUILDINGS AGE**



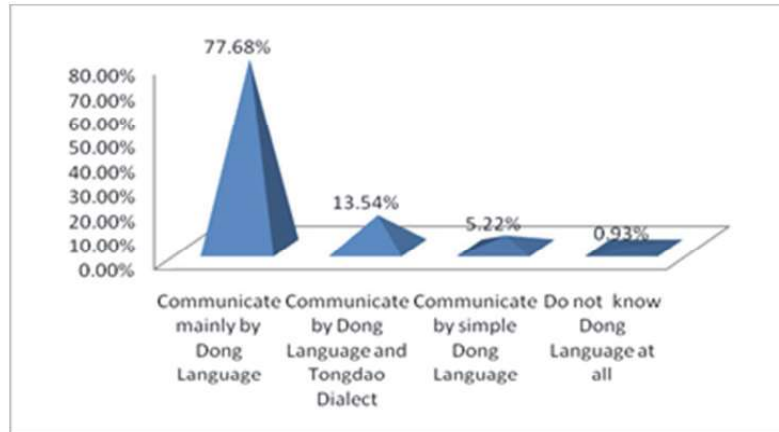
With reference to the native Dong Ethnic Minority dressings, the status quo is not satisfactory. Although most households still have traditional clothes, with the progress of the times, people are gradually attracted by modern clothing, and they believe that modern clothing is both stylish and convenient to clean. In addition, from the economic point of view, the traditional clothing is complicated to work with, and the construction cost is higher. Therefore, many villagers, especially young people, are more willing to purchase modern fashion clothes for daily wear. Nowadays, in the entire village, villagers over 50 years are basically dressed in traditional clothes, and most of the others only wear when performing or in other major occasions. In addition, most young women do not understand techniques such as spinning and brocading. They themselves do not want to learn, saying that "it is useless to learn now, and we cannot rely on this to make money". In the long run, the traditional textile technology is likely to disappear.

**FIGURE 3  
PROPORTION OF WEARING TRADITIONAL CLOTHES**



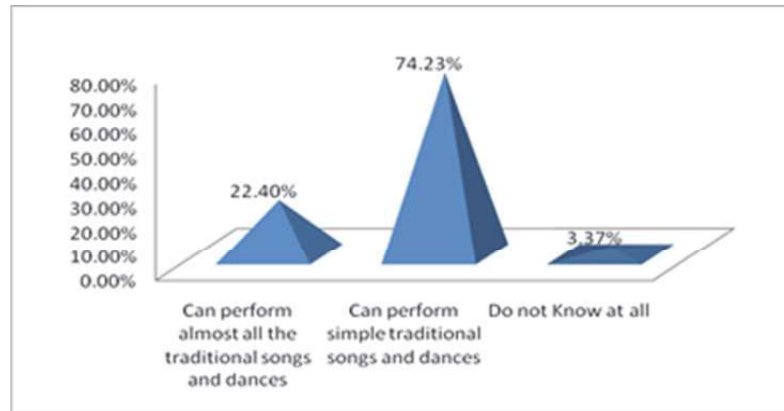
In the case of Dong Language, locating in the remote mountainous area creates favorable conditions for the protection and inheritance of the Dong Ethnic Minority Language Culture. Residents in Huangdu Village mainly communicate with each other by Dong Language in daily life. They speak Tongdao dialect or mandarin when contacting outsiders. However, with the continuous progress of the society, the villagers have been in contact with the outside world more and more frequently. A large number of young people have even gone to other provinces to work. This objective fact has made the culture of Dong Language invariably subject to external cultural shocks. Nowadays, the younger generations mostly use Mandarin to communicate in schools, which also poses a threat to the protection and inheritance of the Dong Language Culture.

**FIGURE 4  
PROPORTION OF SPEAKING DONG LANGUAGE**



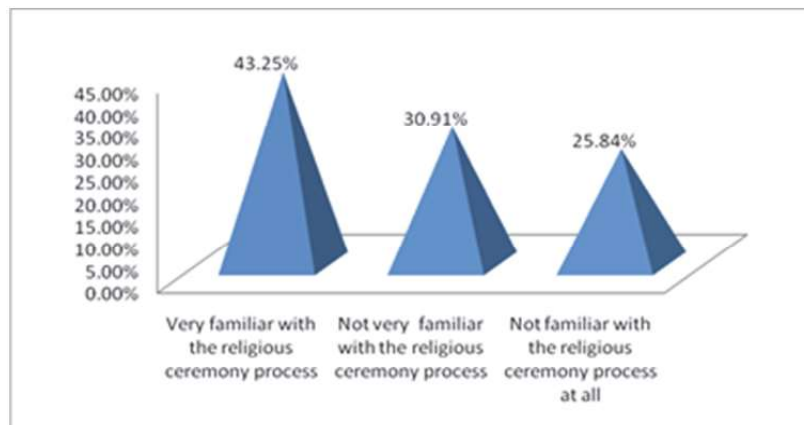
Regarding the Dong Ethni Minority Opera, 4.37% of the residents said that they basically did not understand Dong Opera, and all of them were young people under the age of 30. In follow-up interviews, residents' willingness to learn songs and dances were investigated. The survey found that: 42.03% of the residents expressed their willingness to learn songs and dances of Dong Ethnicity; 55.82% of residents maintained a neutral attitude, indicating that if there is any training opportunity in this area, they will not refuse to learn; 2.15% of the residents clearly stated that they were reluctant to learn songs and dances, saying that their congenital conditions were not good, and there was no practical use for learning it.

**FIGURE 5**  
**PROPORTION OF FAMILIARITY DEGREE ON TRADITIONAL PERFORMANCES**



On the example of religion, a large number of young people in the village even do not even know that there is an altar of God ‘Sa’, let alone their understanding of the process of sacrificing ritual. Villagers over the age of 40 are generally familiar with the traditional festival. Among the villagers under 40, 75.42% of the survey respondents expressed a general understanding of the traditional festival, but they were not clear about the specific process. The reasons for this phenomenon cannot be singled out. First, as the pace of social modernization continues to accelerate, the number of tourists keen on tourism is increasing day by day. The exotic culture brings certain impact on the belief culture in Huangdu Village. Second, traditional religious ceremonies are very sacred, and in holiday, the ceremonies are generally performed in old villages. Young people are therefore less familiar with the ceremonial process. Third, most of the young people work outside, except for the Spring Festival, they rare come back home and participate in important festivals, which will inevitably lead to the gradual estrangement of traditional festival rituals by young people.

**FIGURE 6**  
**PROPORTION OF FAMILIARITY DEGREE ON TRADITIONAL CEREMONIES**



**Analysis of Feasibility Study**

Since the development of the tourism industry in the Huangdu Village, it has been regular tourism activities for tourists to watch art troupe performances and eat enjoy long table banquet. After the Pingtan river basin cleaning project was completed at the end of 2014, the water cruise project was added. The original intention of establishing and developing tourism in the Huangdu Village was to attract tourists



with the most traditional culture of the ethnicity (Yang, 2018). However, the development of the cultural tourism resources of the village is still far from enough.

#### *Inadequate Transformation of Cultural Resources to Tourism Products*

Many local villagers only know that they will pass on the old people's silver jewelry and sell to buyers or tourists, but do not know the unique silver jewelry production process, decorative patterns and other cultural expression with a strong ethnic cultural characteristics and cultural content contained in the development into a tourist product. In addition, the common villagers' business sense is very weak, and their sense of pride is not strong. A small number of villagers with investment awareness have also been hindered in their development due to financial problems.

#### *Undiversified Advertising*

To make more people know the tourism destination is essential for developing tourism industry (He, et al., 1999). In this case, Huangdu Village should work on guiding tourists to accept be interested in the Dong ethnic culture characteristics first. Investigation shows that about 66% of the visitors got to know Huangdu Village from friends or travel agency, with few people got to know it from radio, television, leaflets, newspapers, network etc.

#### *Disadvantaged Transportation*

As mentioned above in table 2, the shortest distance to Huangdu Village from train station is 30 km. At present, most tourists take long-distance bus or train, and a small number of tourists drive themselves to Huangdu Village. The survey found that almost all tourists travelling to Huangdu Village are not very satisfied with the traffic situation here. About 20% of the visitors pointed out that the traffic condition is very poor. First of all, there is no airport nearby. The nearest airport is 160 km far away (table 2), which brings great inconvenience to travel. Second, there is no railway station nearby. It takes at least one hour from the nearest train station to Huangdu Village (table 2). What's more, the transfer is very inconvenient. Third, the departure time of the public bus from the county bus station to Huangdu Village is not fixed. Once the tourist missed the buss, they may have to wait for at least half an hour. And alternative options for other transportation are practically unavailable for foreign tourists.

#### *Lack of Destination Image*

Destination image refers to visitors' perception and memory on tourism destination. It has a considerable influence on the choice of travel destination. Any tourist destination tries to create a distinctive image of tourism destination with distinctive features (Huang, 2011). So far, however, there has not been a distinct local image of Huangdu Village. Its marketing mainly relies on propagating its strong Dong ethnic culture. The image of Dong ethnic culture museum in its neighbor southeast Guizhou area has been marketed out, and Huangdu is at a disadvantage compared to southeast Guizhou. Creating the image of Huangdu Village should not be linked to the industry in southeast Guizhou, but should promote local tourism image from its own resource advantage.

#### *Lack of Core Competitive Brand Products*

Huangdu Village has not formed any competitive brand products. Current tourism products are featured with primary products, incomplete industrial structure, limited pull effect of tourism industry etc. In addition, current tourism products are produced by simply packaging the original tourism resources. There has not been a tourism product system. And there are numerous homogeneous tourism resources in surrounding areas, which are also of original and ethnic culture.

#### *Unstandardized Construction*

With the development of economy, some modern buildings pose a great threat to the natural and primitive characteristics of Dong ethnic village. The township office building and the primary school, for

instance, at the entrance of the village, are both five layers of brick structure with modern architectural style, which destroyed the overall landscape of the traditional village.

#### *Deficient Infrastructure*

The infrastructure is not enough to satisfy mass tourists. Shopping and entertainment centers are far away from enough. In field of cultural and recreational facilities, there are only sightseeing cruise ships and karaoke. In aspect of service facilities, there is not yet a complete set of supporting service facilities system. Except for the now available hotel and family inns, parking lots, public toilets, restaurants, information and medical center, there should be other facilities like signposts, explanation boards, notice boards, garbage collection stations etc (Tang, et al., 2018).

#### *Destroyed Overall Beauty*

Pingtang road, about 6 meters wide with concrete pavement, runs through the village. It's not only the external transportation road of the village, but also a transit road to Pingtan, Longcheng and other villages and towns. This road divides the village into two parts. The other road, from the bus station to the present folk culture performance square in the village, is a main road from Huangdu Village to Yatonbao village, which is another Dong ethnic minority village. These two roads, on one hand affect the overall pattern of the village, and on the other hand lead to destruction on village environment and landscape.

The relevant departments currently involved in the development of ethnic minority village tourism and national cultural protection include the construction departments, ethnic departments, cultural relics departments, and tourism departments. The construction department is responsible for construction planning and providing financial support, but lacks research on the protection and inheritance of cultural characteristics of ethnic minorities (Ma, 2018); ethnic departments are responsible for naming ethnic minority villages, but with insufficient investment in capital; the department of cultural relics mainly bears responsibility for the protection of ancient villages and ethnic groups, which has seldom contact with ethnic tourism development; the tourism department is responsible for tourism development and overall planning in order to pursue economic interests, which will inevitably lead to insufficient attention to the protection and inheritance of the ethnic culture in the village (Zhao, 2018).

As statistical results show that there are not many families who truly changed the family's living conditions due to the participation of the tourism industry in the village. Only 17 households (7.9% of the total number of households) whose income from tourism accounts for more than 50% of the total income are mainly engaged in handicrafts, restaurants, and accommodation. A large number of families did not participate in tourism development at all. Instead, young people in the family went out to work to earn living expenses.

According to the statistics on the income of each household participating in tourism at Huangdu Village, few families has really changed their living conditions due to the participation of the tourism industry at Huangdu Village. Only 17 households, 7.9% of the total number of households, whose income from tourism accounts for more than 50% of the total income. They are mainly engaged in handicrafts, restaurants, and accommodation. A large number of families did not participate in tourism development at all. Instead, young people in the family went out to work to earn living expenses.

At present, the relevant economic entities related to tourism development of Huangdu Village include tourism development companies, community residents and tourists. There are inevitable contradictions in the process of interest distribution. For example, tourism development companies are mainly aiming to obtain maximum economic benefits in the shortest time, but they usually do not take into consideration the protection of local ethnic cultures, nor do they provide crafts skills training and employment opportunities to the people in the communities. This will surely lead to unsustainable tourism development (Li, 2008). Some villagers are not satisfied with the behavior of developers today in the process of tourism development. Many villagers are not really rich because of tourism development. Tourists come here mostly for leisure and entertainment, and they are skeptical of the few business people who believe that the small commodities they sell are more expensive than the market price. In response to these problems, the government must take timely measures to coordinate the three-dimensional

relationship of “company-residents-tourists” to solve the contradictions that have arisen during the development of tourism, and to achieve sustainable development of the village (Cao, Song and Li, 2017).

## CONCLUSION

Huangdu Village is the first-level protected area within Tongdao Autonomous County. For the preservation and inheritance of cultural relics, its management specifications include the following aspects:

Various newly-built buildings in the protected areas must be managed in accordance with the “Law of the People’s Republic of China on the Protection of Cultural Relics” and related planning requirements. 1. Within the limits of key cultural relics protection, new houses should not be allowed in principle; 2. New houses should be built within the control of cultural heritage construction to ensure consistency with the surrounding environment and local culture; 3. Any unit or individual who applies for a new batch of land in a protected area to build a house shall, on the basis of obtaining the consent of the residents and the government, examine whether or not to participate in tourism and rural planning, comply with the requirements and then start construction; 4. Government grants appropriate subsidies to buildings within the protected area in accordance with the regulations and in line with local cultural characteristics; 5. Government rewards the organizations or individuals that make outstanding contributions to the protection of the national culture of the Huangdu Village; 6. For organizations or individuals that violate the regulations, the government must take corresponding measures to eliminate the impact on planning facilities, including rectification within a time limit, demolition, etc.; 7. The villagers in the protected area who have violated the above regulations shall not be allowed to enjoy the subsidies of the country’s rural housing construction funds (Zhou, 2014).

After the government has formulated such a plan, who will manage and supervise? The responsibilities are not clear yet. And the division of responsibilities between Tongdao County, Huangtu Township, and Huangdu Village is not clear. Therefore, the scope and content of the responsibility should be clearly defined, so as to achieve effective supervision.

In the process of tourism development, ethnic minority villages should take “how to express the special culture of the village” as the main idea (Jiang, 2005; Luo, 2005; Su and Hao, 2012; Li, et al., 2017; Luo, 2018). At present, the tourism product development status of the Huangdu Village shows the following characteristics:

First, ethnic cultural resources have not been fully explored, and the proportion of tourism shopping and shopping consumption is small. At present, the largest proportion of the Huangdu Village in the tourism consumption is the tickets for the cultural performances. This proportion of commodity consumption is far from the developed areas. Some material cultural resources such as brocades, clothing, and Lusheng, etc., and non-material cultural resources such as Gallaox, opera, Lusheng dances, etc. have not been fully utilized and developed into tourist commodities. The development of tourism products lags behind, the grade and quality are generally not high, and the distinction between grades is not obvious (Wang, 2012).

Second, the local characteristics of tourism products are not prominent enough. Locality was originally a characteristic of tourism products (Lin and Liu, 2007), but at present, the variety of tourism products developed by the Huangdu Village is monotonous and not scaled, and some tourism products are not locally produced. There are many rough and imitation products, and a large number of foreign-made tourism products are mixed into the local products. The lack of local characteristics of existing tourism products has made it less attractive to tourists.

Third, the tourism products lack a good supply and marketing platform. The production scale of tourist products of Huangdu Village is small, the marketing concept is weak, and the comprehensive marketing ability is not strong. There is no special market, and a relatively complete market network has not yet been formed. In this regard, the production of Huangdu Village tourism commodities can be divided into two categories: enterprise-style production and village-style production. In the enterprise-style production, the government cultivates a group of enterprises with a certain scale, form a production

alliance, and the village's specialty foods, handicrafts, and other tourist souvenirs will be handed over to these enterprises for production and processing (Lei and Yan, 2013). The government plays an overall role in guiding and supervising them. The village production means that to form a special tourism product model for the production in the village, while the production can be either done in the factory for large-scale mass production, or in the village for handmade production.

Tourism development does not seem to contradict cultural protection. The relationship between ethnic tourism development and ethnic cultural protection can be understood as: the contradictions are unified with each other (Cui, 2010). There is indeed a contradiction between the two issues, but this contradiction can be achieved through human macro and micro regulation. If people ignore the value of creating economic benefits in the process of developing local tourism, this development is inconsistent with the development laws of today's national modernization and runs counter to the goal of improving the living standards of the residents in the village. Therefore, for the relationship between ethnic tourism development and ethnic cultural protection, and for the sustainable soft tourism development in the village, relevant organizations should establish a correct sense of coordination, and conduct reasonable development and utilization.

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