The Role of Community Integration in the Development of Traditional Villages from the Perspective of Sociology

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Keywords: The development of tourism, Community, Cultural integration

Abstract. The rapid development of tourism changed social and economic life in tourist destination greatly, while at the same time, community plays an extremely important role in the tourist development. Spatial compactness, the interactivity of resource put residents in main position which is in many aspects of construction and development in tourist communities, and there is a dialectical relationship between the two: on the one side, the development of tourist attractions affects the daily life of community residents; on the other side, the progress of communities influences the stability of attractions and the prosperity of tourism. As a large minority province in China, Guizhou province's traditional villages' development mode mainly focuses on "rural tourism" and relies on in-depth experience products developed by characteristic villages and communities. Such tourism products have very prominent cultural characteristics. Based on the existing research on community integration at home and abroad, this paper studies the community integration and structure of rural tourism through the structure-function analysis method, and strives to give full play to the role of community tourism integration development.

Introduction

In the process of the development of tourism place, culture includes not only the beliefs, values, codes of conduct, historical traditions, customs and lifestyles of the residents in a certain region, but also the language, words, organization and material wealth in a specific region. Compared with the ethnic cultural villages, the local residents are the people who live in the region where the tourist attractions are located, participate in the economic activities of tourism such as tourist development, management and service, and have a certain interest relationship with the tourist attractions. They together formed a grass-roots organization which with certain interpersonal communication mode or community significance—community, so the local people are also called community residents. In this area, their financial activities, lifestyle, cultural inheritance and even basic benefits have similar or consistent characteristics. Its prominent characteristics are as follows: the population of elements in communities have strong homogeneity and the small mobility; Structural elements and community activities are relatively simple, organizational structure and social structure are relatively single, and constraints are greatly influenced by traditional forces and habits; Psychosocial factors are strongly influenced by family, and community members are closely related and consanguineous relationships are profound; The service facilities and material conditions in the material elements are comparatively weak. As a special symbol of the community of tourist area, culture is not only a comprehensive reflection of the regional, personal, economic and social characteristics of the community, but also the main basis between different cities.

The Conflict between Tourist and the Community Culture of Tourist Destination

In tourist destination(traditional rural community), because the residents all pursue a natural economy-based lifestyle—people work at sunrise and rest at sunset; Therefore, they are basically same in human beliefs, values and code of conduct; The homogeneity of their culture is great but the heterogeneity is little, and traditional thinking always occupies a dominant position. In the tourist generating region(modern urban community), because of the increasing mobility of residents, there are many differences in race, class, occupation and cultural background, and their beliefs,
concepts and behavior are also quite different, so the community culture presents a pluralistic pattern. In the process of tourism activities, frequent culture contacts and information exchanges will always happen between the tourist generating areas and traditional rural communities; Results of the contacts and the exchanges can integrate cultures and create culture shock. The integration of cultures will result in the infiltration of heterogeneous cultures and change the previous forms, then create the new cultural system; Although culture shock fully showed the cultural exclusiveness, through the conflict between diversify cultures, culture will make the social choice of survival of the fittest, absorb and infiltrate each other, and thus integrate into a new cultural form.

There is no doubt that the infiltration of community cultures gives itself tremendous vitality, and make it presents colorful and diversified pattern. With the further development of the information society and the popularization of tourist activities, the infiltration scope of community culture is wider, and its infiltration speed is growing, finally, a situation of coexistence of multiple cultures is formed and the complexity of community culture is increased. It is seen that culture not only has a positive guiding effect on the community, but also has a negative side. According to Merton, an American social scientist, the community is not always in a state of integration and it will affect the stability of the community to some extent [1]. In tourism activities, the interaction of culture plays a central role in both in "host" and "tourist". Because the emergence of individual and group violations will lead to the differentiation of communities, and to some extent reduce the whole community cohesion. When villagers who are in minority areas are receiving tourists, because of the entry of modernity and the cruelty shown by the pursuit of profit maximization in commercial society, the foundation of villagers' traditional culture began to shake, then the collapse of local knowledge and the loss of the loss of traditional moral concepts appeared, the benign communication structure is destructed [2]. In this way, it may lead to the gradual exhaustion of cultural symbols in terms of aesthetic and spiritual needs. As a result, the community residents lose the motivation of cultural innovation, and in the end, it may cause the result of the assimilation or even disappearance of national culture; but that is only part of the problem, on the other side, the development of ethnic tourism actually can play a positive role in the financial development in minority region. In some areas, residents quickly lived a more prosperous life and began to enjoy the conveniences brought by modern material civilization.

The Tourist Destination Community of Integration Way and Cultural Change

The Change of Community Culture

The development of tourism increased the local economy especially agriculture, handicraft industry and service industry which related to tourism. It not only increases the development of commodity economy, but also impacts the agriculture of economic form. The consciousness of residents' commodity and competition begin to improve, and their values of the status quo and not make further efforts are impacted. As an ideology, psychological or material form of cultural change began to highlight [3].

The Change of Livelihood Patterns. The livelihood patterns refer to the people's survival organization, as well as the strategy and technology for obtaining means of subsistence. “All previous generations have been farming and relied on the destiny, but now everybody work in tourism.” local residents said when it comes to the survival strategies of tourist reception areas. The scale of tourism culture villages is expanding and the number of tourists is increasing with the development of tourism culture villages, the livelihood patterns of villagers have a historical transformation. The main livelihood mode of villagers before tourist development is to engage in traditional agricultural and forestry sideline production, self-sufficiency, and live a natural and economic life without competition [4]. After the development, the following tourists broke the tranquility of the original villages and profoundly affected the villagers' livelihood patterns. Villagers participate in tourist development in various ways, and their modes are roughly as follows: (1) family hotels; (2) shops; (3) tour guides; (4) farmhouse entertainment; (5) the lowest level of tourist services such as carrying sedan chairs, carrying luggage, etc.
The Change of Residential Culture. Residential buildings and their habits are the vehicles and symbols of national residential culture. Different regions or nationalities have different architectural forms, which are closely related to their living environment, mode of production, religious beliefs, aesthetic concepts and even architectural skills. Most of the buildings of Guizhou minority nationalities are “Ganlan” style architectures. With the deepening of tourism development, the living style and architectural style of villages have changed in order to meet the needs of tourism [5]. The changes of residential culture are mainly presented three aspects: (1) The change of building materials. Nowadays, wooden buildings in villages are not entirely wooden structures. A considerable part of buildings are built by cement concrete; (2) The change of functional subareas. At present, the function of housing in village family hotels has changed fundamentally. Cattle, sheep, pigs and other livestock were fed in the first floor, but now its have been changed to restaurants and kitchens for tourists. The rooms above two floors are used for tourists to live in. Owners usually move to an attached house on the first floor. The main purpose of the change of functional subareas is to meet the needs of tourists. (3) The Change of Building Customs. In the past, it was necessary to hold the ritual of top tube, but now in order to save time, the ritual of top tube and entering a new house have been cancelled, the new house will be opened directly and put into the tourism management.

The Change of Consumption Pattern. With the development of tourism, the traditional consumption pattern of rural communities has been changed greatly, especially the promotion of modern household appliances, which has changed the original consumption structure of rural communities and raised the awareness of commodities [6]. In the past, the old people only grew vegetables to meet their own needs. The remaining vegetables were made into dried vegetables which for their own use, or fed cattle and pigs. Now villagers have learned that the surplus goods can be exchanged for money. Women's tailored national clothing began to enter the market and be sold as characteristic clothing. The emergence of tourism commodity market means the consumption pattern of villagers has began to be changed.

Occupational Differentiation. Occupational differentiation is a phenomenon of division of labor after the minority areas developed. The finer the division of labor, the more reflective the economic development of a nation, and the division of labor is based on the mode of economic operation. Occupational differentiation from farming to tourism reflects the transformation from traditional rice economy to tourism economy [7]. The result of occupational differentiation is also the result of tourism economy and the inevitable transfer of traditional rice cultivation center.

For a long time, rice cultivation has been an important mode of production in most villages and took individual families as basic production units. Because of the organization and leadership of paternal parents, the family produces according to the natural division of labor of age or gender. Males are mainly responsible for ploughing, harvesting and irrigation, while females are mainly engaged in raising seedlings, pulling out seedlings, transplanting seedlings, fertilizing, weeding and harvesting. The elderly and children do auxiliary work within their abilities. People learn rice production skills from an early age, while adults take various forms to impart production knowledge and skills to the younger generation. Their occupation is around rice, so they do the occupation distribution pattern of rice production activities. With the deepening of tourism development, the occupation of villagers has changed, from rice as the center to tourism as the center. There are roughly the following types of occupational division now: One is to provide labor services, such people are generally male who are young and powerful; The other is the sale of local products, such people are generally old women; the third is the sale of handicrafts, such people are women. Fourth, open restaurants or hotels, which are generally in good family economic conditions; Fifth, other practitioners, such as security guards, help travel companies do security work, collect garbage, and maintain the cleanliness of stockades.

Integration of Community Culture

Community integration in tourist reception areas is the trend of community development, a community which lacking integration must be a community with minimal cohesion and
differentiation [8]. As a tourist destination, the unique cultural consciousness is the soul of its folkways and customs. The community integration of its culture is mainly reflected in the following aspects:

The Transformation of Ideology. The ideology is a concept formed by the nation's long-term interaction with nature, and with other nationalities and with its own people. It plays an important role in dealing with the relationship between human and nature, man and man, man and himself. Tourism development improved the living standard of villagers. However, with the deepening of tourism development and the increasing number of tourists, villagers begin to think about how to survive better and develop better. Their ideology has changed, and their sense of survival crisis is increasing. They think that most villagers in villages are running hotels. It is really deserve to think about how to standardize the operation of hotels, form village characteristics and achieve good circle [9].

The Transformation of Mode of Thinking. Villagers in ethnic areas are mostly accustomed to the natural economy. Long-term rice culture has formed the plain and intuitive thinking ways of villagers [10]. With the deepening of tourism development, the traditional natural economy has been broken by the opening commodity economy. They should not only pay attention to the increase of tourists, but also think about how to get more profits and the deep problems behind the image. Traditional mode of thinking has changed from single to complex, from perceptual to rational. Nowadays, many “Ganlan” style buildings in villages do not have the grandeur of high-rise buildings in the urbanizations, either the noise of cars and buses, but they make tourists happy. Despite the attraction of high-rise buildings and modern households outside, villagers do not change the original mode casually, but still retain the original uniqueness. They think that “Ganlan” unique feature has great tourism value. In addition, the mode of thinking of villagers also develops to how to take the initiative and the development right in the competition.

The Transformation of Values. Villagers are passionate about the housing structure. With the development of tourism, their understanding of the value of housing has surpassed the original value concept that only accommodation can be provided. The writer takes Tunpu slate house as an example, in the tourism development, the local government has repeatedly stressed that the land ownership is the state, for this reason, the villagers expressed their dissatisfaction. They believe that the houses left by their ancestors are their private property [11]. Today's slate houses are not only the value of living, but also the value of tourist goods. Therefore, housing is very important for the villagers, as well as for the government and companies. This resource is created by the labor of villagers. Villagers have a new understanding of the housing value. They believe that the lack of resources is also a kind of value, if they do not protect the existing resources, tourism cannot go on, without their own unique stockade, tourists will not come, if they come, they will not have interests. Villages are not only places where they live, but also important resources for tourism development, they are also valuable. Villagers re-examine the value of villages because they have a new understanding of the material value and re-evaluate their living environment in the development of tourism. This transformation of values reflects a nation's new understanding of the external environment, new experience of life style, and the continuous formation of a nation's values in social progress [12].

Weakening of “Zhailao” System. “Zhailao” system is a social autonomous organization in many ethnic villages [13]. In ancient times, Zhailao was the spiritual leader of nation and had great power. Villagers relied on Zhailao to solve their all problems. Zhailao had the supreme power and the decision-making power among the villagers. With the development of tourism, the powers of Zhailao have changed, mainly in the following aspects:

First, the role of Zhailao has changed. In the past, Zhailao had the decision-making power and played a leading role in all affairs. Nowadays, they are only appearing as supporting roles, In the external affairs, people solve problems as villagers’ committees, and the villagers are also looking for villagers' committees to solve their own business [14].

Second, the rights of Zhailao are weakening. In dealing with tourism affairs, the decision-making power does not rely on them, but rely on the village committee or the Tourism Management
Committee elected by the villagers. However, in the event of major events, the cadres of the village committee generally listen to the opinions of the Zhailao, and the Zhailao will collect the opinions of the villagers. Zhailao has no power in the final decision-making. His opinions are only for reference [15]. In dealing with tourism affairs, Zhailao has no power to decide, only the right to participate.

Third, the management of Zhailao is shrinking. In the past, Zhailao managed all the big and small affairs, when the contradictions in the village and disputes outside the village happened, Zhailao would show and solve. Nowadays, because of the emergence of new things, Zhailao generally do not ask about tourism, let young people handle and operate [16]. Contracts with outsiders are usually handled by villagers' committees. Nowadays, The management category of Zhailao is generally a matter of folk custom within the clan. For example, some festival rituals are decided by them. Some weddings and funerals are coordinated by Zhailao, and some customs and habits are decided by them. There are also some things that villagers' committees are not convenient to solve, Zhailao will explain to the villagers or dealt with the government. The inconvenient things are mainly those related to national taboos, such as building roads to move ancestral graves, which are generally explained and handled by Zhailao. Contradictions between villagers are also generally determined by village committees.

Conclusion

The operation of social integration mechanism is a dynamic process. Parsons, a famous American social philosopher think society is a system structure composed by interrelated parts, any part of which is incomprehensible if isolated from the whole, and any part of it changes to a certain degree of imbalance. This imbalance leads to the reorganization of the whole system to a certain extent. Here are the following suggestions:

Enhance the Subject Consciousness of Cultural Integration of All Parties

Cultural integration is not a negative assimilation process, but a positive social integration process [17]. Only by fully and actively integrating into the local society can tourists and local residents develop together in mutual promotion and mutual benefit. First of all, the residents of the reception area should actively maintain their warm and hospitable folk customs; Secondly, the residents of the reception area should give full play to their subjective initiative, actively study, improve their skills and qualities, gradually overcome the small-scale peasant consciousness and closed conservative concept, develop a healthy mentality, cultivate open and modern consciousness, and grasp opportunities, gain competitive advantage in the fierce competition, and achieve self-improvement and development [18].

Creating a Good External Environment for Cultural Integration

The government of tourism destination is the leader of local economic development. Therefore, in the process of social and cultural integration, the government should take the main responsibility of creating a good external environment and actively create a diversified cultural integration of the external environment. In modern society, the integration of culture and economy has become an inevitable trend. Successful integration of tourist origin and reception area will form a new culture or multi-culture, which will provide spiritual power, intellectual support and cultural atmosphere for economic development [19]. Through integration with regional economy, cultural economy will be formed and enormous economic benefits will be generated. Direct promotion of local social and economic development has become an important driving force for the overall development of local economy and society and a basic factor for enhancing economic competitiveness.

Improve the Scientific and Cultural Quality of the whole People and Accelerating the Process of Cultural Integration

Hold various cultural activities to eliminate cultural misunderstandings between the two sides, so that local residents and foreign tourists can understand each other's cultural characteristics and
create a reasonable channel for mutual understanding. Strengthen the value of national identity in the development of ethnic tourism, which is an internal motive force and energy growth mode of self-inheritance of traditional culture. The most effective way to improve the quality of residents in tourist reception areas and the protection of national traditional culture is to improve the value of national identity in the process of national tourism development, so that local society and ethnic groups can truly understand that our traditional culture is so valuable that it cannot be recovered. While integrating culture, we should also strengthen the value of national identity, keep its own national characteristics and culture, so that it can be inherited and carried forward forever.

References


