People’s Republic of China: Support to Ethnic Minorities Development Plan for the Dali-Lijiang Railway Project
(Financed by the TASF)

Prepared by Yunnan Nationalities University Team
Yunnan, PRC

For West Yunnan Railway Company
Yunnan Provincial Ethnic Affairs Commission

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Asian Development Bank
Support to Ethnic Minorities Development Plan for the Dali-Lijiang Railway Project

TA4455-PRC:

Final Report

July 2008

Prepared by

Yunnan Nationalities University Team

For

Asian Development Bank
Yunnan Provincial Ethnic Affairs Commission
Western Yunnan Railway Company
ACKNOWLEDGEMENT

The Yunnan Nationalities University Team would like to express its thanks to Mr. Scott G. Ferguson, Senior Social Development Specialist from ADB, for his constructive comments and inputs to this report and to the whole study. Special gratitude goes to Mr. Yan Miao, Deputy Director-General of YEAC, to Mr. Ji Zhiqiang, Deputy General Manager of WYRC, and to Mr. Li Weiwen, Deputy Director of the Foreign Affairs Division of YEAC, for their strong support and coordination with local governments in the DLRA. The Team would also like to express its thanks to Ms. Indira Simbolon, Senior Development Specialist (Safeguards) from ADB, for her insightful comments to this report. Lastly, thanks go to the local leaders and farmers in the DLRA for their help and cooperation in our field work, in the pilot trainings and in the field-site seminars.
### Abbreviations

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<tr>
<td>ADB</td>
<td>Asian Development Bank</td>
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<tr>
<td>CAB</td>
<td>Civil Administration Bureau</td>
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<td>CB</td>
<td>Culture Bureau</td>
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<td>CC</td>
<td>the Cultural Center</td>
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<td>CCB</td>
<td>City Construction Bureau</td>
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<td>CCO</td>
<td>Culture Commercialization Office,</td>
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<td>CD</td>
<td>compact disc</td>
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<td>CNY</td>
<td>Chinese yuan</td>
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<td>CPB</td>
<td>City Planning Bureau</td>
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<td>CPC</td>
<td>Communist Party of China</td>
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<td>CPPCC</td>
<td>the Chinese People’s Political Consultative Conference</td>
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<td>CRB</td>
<td>Cultural Relics Bureau</td>
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<td>CSB</td>
<td>Culture &amp; Sports Bureau</td>
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<td>DCA</td>
<td>the Department of Cultural Affairs</td>
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<td>DLRA</td>
<td>Dali-Lijiang Railway Area</td>
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<td>DRC</td>
<td>Development &amp; Reform Commission</td>
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<td>EB</td>
<td>Education Bureau</td>
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<td>EAB</td>
<td>Ethnic Affairs Bureau</td>
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<td>EMLSWC</td>
<td>the Ethnic Minority Language Steering Working Committee</td>
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<td>ERAB</td>
<td>Ethnic &amp; Religious Affairs Bureau</td>
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<tr>
<td>H/CRB</td>
<td>Historical /Cultural Relics and Protection Bureau</td>
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<td>IBAB</td>
<td>Industry &amp; Business Administration Bureau</td>
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<td>IDS</td>
<td>Institute of Dongba Studies</td>
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<td>JB</td>
<td>Judicial Bureau</td>
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<td>LG</td>
<td>local government</td>
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<td>LMB</td>
<td>Land Management Bureau</td>
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<td>NDRC</td>
<td>the National Development and Reform Commission</td>
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<td>NGO</td>
<td>Non-govermentnal Organization</td>
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<td>PB</td>
<td>Propaganda Bureau</td>
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<td>PRC</td>
<td>the People’s Republic of China</td>
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<td>RTB</td>
<td>Radio and Television Bureau</td>
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<td>SIL</td>
<td>Society of International Languages</td>
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<td>TA</td>
<td>technical assistance</td>
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<td>TB</td>
<td>Tourist Bureau</td>
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<td>TOR</td>
<td>Terms of Reference</td>
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<td>UCB</td>
<td>Urban Construction Bureau</td>
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<td>VCD</td>
<td>video compact disc</td>
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<td>WYRC</td>
<td>the Western Yunnan Railway Company</td>
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<td>YEAC</td>
<td>Yunnan Provincial Ethnic Affairs Commission</td>
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<td>YDRC</td>
<td>Yunnan Development and Reform Commission</td>
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<td>YDRT</td>
<td>Yunnan Department of Radio and Television</td>
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Summary

TA 4455-PRC: Support to Ethnic Minorities Development Plan, takes as its objective ethnic cultural protection and capacity building among ethnic minority people in the Dali-Lijiang Railway Area (DLRA) in a time of globalization. It aims at promoting effective protection of rich cultural resources and local capacity for social economic development through extensive research and formulation of proposed counter measures and action plans.

Ethnic cultural protection in the DLRA is a theme proposed in response to globalization which is the inevitable consequence of science and technology progress and economic development interdependence. Globalization is by no means global homogeneity and the disappearance of cultural pluralism which has a significant role in the development of human society. Globalization, on the one hand, may help to stimulate local people’s self-awareness of their own culture; on the other hand, it may also instigate dominant culture to wipe out weak cultures, and hence endanger cultural diversity. Dali-Lijiang Railway will help to improve local economic development and transportation facilities; meanwhile, it may also bring damage to ethnic cultures. So it is urgent to protect the ethnic cultures in the DLRA.

So far, environment impact assessment has been introduced into construction projects in China as a mandatory requirement for approval, but it is a pity there is no requirement of living culture impact assessment. Asian Development Bank (ADB)’s policy for ethnic cultural protection as well as its ideology and approaches in implementation has given fair support to ethnic cultural protection. Theories and methodology employed by experts from different disciplines in accordance with the status quo of ethnic cultures in the DLRA have offered fundamental ways of protection. Based on its data analysis, this TA proposes Action Plans for protecting and transmitting ethnic cultures in the DLRA. The research and implementation of the Action Plans are coinciding with Yunnan Provincial Government’s demand of changing Yunnan from “a province rich in ethnic cultures” into “a province powerful by its ethnic cultures”. Taking into consideration the fact that the whole world is showing its concern for the transmission and protection of intangible cultural heritage, this TA’s effort in the DLRA is a contribution to the ethnic cultural protection in the area.
The DLRA, which includes parts of Dali Prefecture and Lijiang Municipality, is one of the main settlements of ethnic minorities in Yunnan Province. In the DLRA, 73% of the population is identified as ethnic minorities who have different cultural forms. Dali and Lijiang are important cities in the northwest of Yunnan. For quite some time in history, they were playing important political roles in Yunnan and Southwest China. Taking into consideration the objective of cultural protection and transmission and different academic views, we have identified 15 categories of cultural items in the DLRA in terms of their existing patterns, nature and function (i.e., cultural relics, religious sites, natural scenery and geographical resources, epigraphs and inscriptions, ancient villages/towns and architecture of residential houses, ethnic costumes, food culture, religions, ancient books, astronomy and calendars, folk arts and crafts, languages and oral traditions, folk festivals, song and dance, and resources in ethnic cultural protection zone). Local governments, various social units and ethnic minority communities in the DLRA have made fairly good achievement in ethnic cultural protection. Take for example, Yunnan Provincial Government and governments in the DLRA have issued regulations related to ethnic cultural protection: “Regulation of Protecting Ethnic & Folk Traditional Culture in Yunnan Province”, “Regulation of Protecting Historically & Culturally Renowned Cities in Dali Bai Autonomous Prefecture, Yunnan Province”, “Plan for Protecting Lijiang, a City of Historical and Cultural Relics”, “Regulation of Protecting Dongba Culture in Lijiang Naxi Autonomous County”, etc. The measures which have been taken to protect ethnic cultures in Dali and Lijiang are effective. Based on these previous works, this TA further emphasizes on folk protection and transmission of intangible cultural relics in the DLRA. In the process of proposing and implementing this TA, our general comment on the local ethnic cultural protection is: The previous work of protection and development are taking effect, but there are still many problems and potential crisis. On the one hand, there are some wrong elements in the local understanding of cultural protection in the DLRA. On the other hand, there are some implementing problems.

Taking into consideration the existing problems and the urgent needs for ethnic cultural protection and capacity building in the DLRA, this TA was implemented in three phases: Phase 1 is data collecting; Phase 2 is data analyzing and pilot training; and Phase 3 is workshops to summarize the findings and formulating the action plans. Five pilot trainings were conducted. The content and location of each pilot training
were selected according to its geographical coverage, representability of the type and its sustainability on the basis of collected data. The five pilot trainings were: 1) Baiyi suona training in Liuhe Township Heqing County; 2) Preservation of ancient books in Heqing Library; 3) The training of Dianbei Tiangeng Tune and Xishan Tune in Heqing County; 4) The training of Dongba transmitters in Institute of Lijiang Dongba Culture Studies; and 5) Protection and transmission of Miaohui culture in Huiwen Village Madeng Township Jianchuan County. The pilot trainings have proved to be effective and demonstrative. They have helped to promote local enthusiasm in protecting and transmitting ethnic cultures as well as the sense of pride and self-awareness of ethnic cultures.

This TA also holds a series of seminars in cooperation with local government to assess the previous work, to spread propaganda, to promote the pilot trainings and to get extensive comment from different walks of life. Five on-site seminars have been held accordingly in Heqing, Lijiang, Jianchuan, Eryuan, and Dali. The five seminars can be summed up as “why protect, what to protect, who protects, for whom to protect and how to protect”. Two more seminars were held in Kunming to summarize the findings and to formulate strategies and action plans for further protection.

The Action Plans for Ethnic Cultural Protection are both the output of previous research and a guideline of future ethnic cultural protection in DLRA. The TA Report consists of three parts: (i) theoretical basis and the vision of ethnic cultural protection, (ii) relevant issues and strategies, and (iii) action plans for ethnic cultural protection.

Globalization is the “de facto” trend of the development of human world but cultural diversity should be the future of the developed human world. To keep up with the development of the eastern coast of the PRC, the government’s development plan for the DLRA gives much emphasis to economic development and the mainstream mode of development, at the sacrifice of culture.

To cope with various problems emerging from ethnic cultural protection, this TA suggests that both objective protection and subjective protection should be employed. Subjective protection is the key while objective protection the guideline. This protection mode puts more emphasis on promoting self-consciousness and capacity of local communities as cultural subjective in ethnic cultural protection through careful planning and pilot training. In the protecting process, government is playing the role of decision making, organizing and monitoring so as to effectively organize different social institutions and communities to participate in cultural protection. Experts and
scholars offer consultation, advice and academic services so that people come to know the value of their ethnic cultures and the know-how of protecting their ethnic cultures. Business enterprises should not neglect their social obligations for ethnic cultural protection, just like what ADB and Western Yunnan Railway Company (WYRC) have been doing in this TA. ADB and WYRC not only think about promoting local economy through this construction project but also give support to ethnic cultural protection. Those enterprises that are aiming at commercializing cultures should pay even more attention to ethnic cultural protection while making economic profit. The focal issue for making them do their share of cultural protection is the division of profit/benefits and the participation of local ethnic minorities in cultural commercialization.

Based on the status quo of ethnic cultures, economy and social resources in the DLRA, we identify the following objectives in protecting ethnic cultures:

1) **Objective of social organization and management**: Government takes the leading role in cultural protection and people from all walks of life, takes it into their concerns and plays an active part in protective actions. Sufficient and appropriate standards, institutions and regulations for ethnic cultural protection are in active existence. Efficacy of various activities related to ethnic cultural protection is improved. Self-awareness and self-confidence of local communities as well as their capacity are well promoted. And ethnic cultures are well recognized and respected.

2) **Objective of development in the forms of ethnic cultures**: Endangered cultural forms are rescued and the living cultures are effectively transmitted and developed. Ethnic cultures are developed on the basis of traditional cultural logic and value in the process of change. Local community’s choice is respected and the good elements of ethnic cultures are well promoted. The tangible and intangible forms of local cultures become a part of world cultural heritage. Cultural diversity is realized in cultural transmission.

3) **Objective of ethnic cultural commercialization**: The development of cultural resources does not bring damage, distortion and misrepresentation to ethnic cultures. It is ensured that when ethnic cultures, as a resource, bring profit to enterprises, the profit also increases the finance for ethnic cultural protection and transmission. The gap in the degree of cultural commercialization between regions in DLRA is substantially narrowed. It is ensured that cultural tourism will not destroy local ecological constitution and social milieu. A monitoring and assessment system is set
up to guarantee that commercialization of ethnic cultures is going in the right direction.

4) Objective of protecting cultural resources: To those cultural resources which are well protected, it is important that the existing ways of protection should be maintained. To those which have just started to be protected, the government should give more financial support and guidance so that they will be better and more effectively protected. To those endangered ones, it is urgent to take measures to rescue and protect them.

5) Objective of cultural commercialization: In the context of economic globalization, it is natural that ethnic cultures are being commercialized. This TA notices that there is much unbalance between different cultures in terms of the degree of commercialization. Some ethnic cultures are over-commercialized while others are under-commercialized or not commercialized at all. It is hoped that local governments give necessary guidance so that those under commercialized cultural resources can be better integrated into market system. They should be better protected while making profit. Some cultural resources such as historical relics and sites, ancient books and others, which are not suitable for commercialization, should be collected, edited and stored in museum and library.

To better protect cultural resources nation-wide, we suggest that the national government make cultural impact assessment a mandatory requirement for approving all construction projects, like the Environment Impact Assessment. Relevant principles and index system of this assessment should be made. Any development of tourism has to pass the cultural impact assessment before it is launched.

To reach the above-mentioned objectives and consider the nature of the 15 categories of cultural resources, this TA proposes the following actions plans.

1. Protection of Cultural Relics, Ancient Books, Epigraphs and Inscriptions: 1) Culture Department at prefecture level (or municipality level) in DL.RA should take the responsibility of making a special plan for protecting historical relics, ancient books, epigraphs and inscriptions in Dali Prefecture and Lijiang Municipality. A certain amount of labor and finance should be invested to conduct a cultural census and specific protection. 2) Archive libraries and cultural houses in Dali and Lijiang should collect and classify archives of ethnic cultures including pedigrees, clan books from among local communities and individuals. 3) Important
historical relics should be classified into files for preservation, and it should be ensured that these files are systematic and complete. 4) Exhibitions and performances related to ethnic cultures should be given free access to the public.

2. **Protection of Religious Sites, Natural Sceneries and Geographical Resources:** 1) Regional and ethnic cultures should be integrated into the design of scenic spots, and match with their surroundings so that the main features of ethnic cultures are well represented. 2) The capacity and sense of protecting environment and culture among ethnic minorities, who live by scenic spots, should be enhanced. The managing institution of the scenic spot should organize the training of local people, so as to strengthen the protection of resources and environment. 3) Tourism departments should make it a mandatory requirement that tourism-related enterprises employ local people in culture-related business and activities and give privileges to local people. 4) Important places of religious sites, such as the main hall and the entrance of a temple should be clearly marked so that religious practices and activities are properly respected.

3. **Protection of Ancient Villages, Towns and Residential Houses:** 1) Department of Land Management and Department of City Planning, when in the process of examining and approving land-use applications, should consult local Department of Cultural Relic Management, to make decisions in favor of protecting ancient buildings. The use of land nearby ancient villages, towns and residential houses (those which are listed in cultural relics by government above county level) should be strictly under control in accordance with the general planning and protection. 2) Within the core zone and controlling zone of ancient villages and towns, all the re-built houses and constructions should take the principles of “repairing the old as it was” so that ethnic cultures are well represented in terms of form, style, color, etc.

4. **Protection of Ethnic Costumes:** 1) The art of ethnic costume should be integrated into local school curriculum. 2) The traditional ethnic costume should be so developed that it is widely accepted by the people while its ethnic characteristics are maintained. 3) Government should encourage ethnic minority people to wear their traditional costumes in everyday life,
and make it requirement to wear them in ethnic festivals.

5. **Protection of Food Culture**: 1) Development & Reform Commission and Department of City Construction at the prefectural level should take the lead to construct “Street of Ethnic Food” which represents the basic features of local food in Dali Prefecture and Lijiang Municipality. 2) Based on the principle of “one county, one recommended food”, each county provides one food that can best represent the outstanding feature of the food in the county so that the food is made popular and become a well-known brand.

6. **Protection of Religious Culture**: 1) Culture Department of Lijiang Municipality and Dongba Culture Research Institute should take the lead to make standards for Dongba written language so as to regulate its transmission and development. 2) Department of Civil Administration and Department of Ethnic and Religious Affairs in Lijiang should list the living Dongba culture transmitters and include them under welfare subsidy. 3) Culture Department and Department of Cultural Relics of Dali Prefecture should list Benzhu Temples so that historically valuable Benzhu temples can be better preserved. 4) Department of Civil Administration and Department of Ethnic Religious Affairs should clarify the responsibilities of the senior people’s associations to participate in various public activities and making rules in villages so that old people’s social roles in village life are well developed.

7. **Protection of Ethnic Chronometer and Calendar**: The mode of protecting through database should be adopted, i.e. to build a database which includes a collection of all chronometers and calendars from different ethnic groups.

8. **Protection of Oral Tradition**: 1) Yunnan Provincial Ethnic Affairs Commission (YEAC) and Ethnic Minority Language Steering Working Committee of Yunnan Province should strengthen their guiding and supervising over bi-lingual education. Education Departments at all levels of government in DLRA should continue providing fund for bi-lingual education. 2) Department of Radio and TV Broadcasting should require radio stations and TV stations to operate programs/channels in ethnic languages. 3) Culture Department at
prefecture or municipality level should organize scholars to record, collect and edit “A Collection of Folk Stories of Dali” and “A Collection of Folk Stories of Lijiang”.

9. Protection of Handicrafts: 1) Industry-Commerce Administration Department and Culture Department of Dali Prefecture and Lijiang Municipality should take the lead to start the association of handicrafts, which plays the role of monitoring and quality control to ensure that “only the qualified goes to market” and to ensure that all handicrafts maintain ethnic culture features. 2) Education Department at the prefecture or municipality level should include handcraft art in their local textbooks. 3) Enterprises of handicrafts should employ managers who have obtained modern education or send their own employees to study in universities so that efficiency of their management could be improved. 4) Judicial Department should help handcraft artists to master the know-how of protecting their intellectual property right.

10. Protection of Festivals: 1) Exhibitions of ethnic costumes, singing and dancing competition, and exhibition of handicrafts or other ethnic arts should be staged on different festivals and occasions. 2) Local government should provide necessary service to these ethnic cultural events. 3) Department of Radio and TV Broadcasting and Department of Culture and Sports should help to publicize ethnic festivals through mass media such as radio, television and internet.

11. Protection of Ethnic Songs and Dances: 1) Department of Culture and Sports and the Cultural Center in cooperation with cultural stations at township level and village committee should organize teams of singing and dancing performance. 2) Education Department should hire music and dance composers to work out children/youth music or dance that is integrated with traditional culture. 3) Department of Culture and Sports and Department of Radio and Television Broadcasting should assist local cultural companies to produce CD albums of ethnic singing and dancing. They could be publicized through market.

12. Protection of Resources in Ethnic Culture Protecting Zone: 1) Development & Reform Commission as well as Culture Department should choose, with the support of local communities and ethnic groups,
some better protected villages to be built as eco-museums, ethnic cultural eco-villages so as to protect ethnic cultures in their original place and maintain their original forms. 2) Universities and other learning institutions can also set up ethnic culture transmission centers in the eco-villages.

13. Protection of Ethnic Culture Transmitters: 1) Culture Department, Department of Civil Administration and Ethnic Affairs Committee at prefecture level should conduct an overall census of culture transmitters. They should outline the number and distribution of ethnic culture transmitters, put them on records, examine and grade each one’s specialty and capacity and give him relevant honorary certificate. 2) Culture transmitters should be filed in the database and local government should pay them special subsidies and support their development.

14. To Enhance Self-Awareness of Communities in Ethnic Cultural Protection: 1) Department of Culture and Sports and Department of Ethnic and Religious Affairs at county level should help Cultural Centers or cultural stations to open training classes or night schools so as to help enhance sense of pride and self-confidence among ethnic minority people. 2) Department of Culture and Sports and Department of Ethnic and Religious Affairs should encourage cultural activities at squares and give some help in cultural training in the local place. Cultural centers or libraries should give more propaganda, supervision and help to local communities. 3) Cultural protection should be included in the yearly appraisal of the leaders in ethnic areas by the personnel department of the higher level government.

15. Protection of Local People’s Religious Activities: 1) The manager of the temple should give local people who are to do their religious activities free entrance into the temple at the time period when it is not visited by tourists. 2) A place inside the temple or nearby the temple should be set up, equipped with fire-fighting apparatus, for local people to practice their religious activities free of the entrance charge.

To protect ethnic culture well, good planning is the first step and, policy making and the effectiveness of implementing the good policy are crucial. According to the status quo of the cultural resources and common practice in ethnic cultural protection,
we propose that the action plans put forward in this Report be implemented by the Cultural Affairs Bureaus of prefecture-level and county-level governments in DLRA. YEAC and Yunnan Provincial Cultural Affairs Department should guide and supervise the implementation of the action plans.
Glossary

1. **Culture**: Broadly speaking, culture is the result of human activities and the social resources of human kind. In this Report, culture may mean things material or spiritual, tangible or intangible, created in the course of human history. There are intrinsic connections between these things. They are expressed as life style and modulated by time and space. Therefore there are such terms as Historical culture, Ethnic culture, Regional culture, etc.

2. **Tangible culture**: This means any material things man-made. It is historical, ethnic and regional.

3. **Intangible culture**: This means anything that is spiritual, as well as practices, expressions, knowledge and skills. It can be spoken language, written language, religion, art, philosophy, science, custom, moral standard, legal system, social system, etc.

4. **Cultural heritage**: Any cultural item that can be/is transmitted from generation to generation of a human community. It can be further classified as Tangible Cultural Heritage and Intangible Cultural Heritage.

5. **Regional culture**: It is the culture that is typical or unique to a certain geographical location. It can be one culture or several cultures in the region. In this Report, it refers to Dali-Lijiang culture.

6. **Ethnic culture**: It is the culture that is typical or unique to a certain ethnic group(s). In this paper, it refers to the cultures of the ethnic groups living in DLRA. Often, it stands for the minority culture, in contrast with the dominant or mainstream culture.

7. **Historical traces**: It is the material cultural items which are left behind by human activities in history, usually in ruinous status. DLRA is rich in historical traces.

8. **Dongba culture**: This term appears in the early 1980’s. It is a unique cultural tradition of Naxi ethnic group. Its outstanding element is the Dongba belief or religion. The priest of this belief, or the practitioner of this culture, is called Dongba, which in Naxi language means “wise man”. It connotes various cultural items in connection
with the belief, like Dongba writing system, Dongba classics, Dongba literature, Dongba painting, Dongba music, Dongba dance, etc.

9. Benzhu culture: It is the unique religious belief of Bai ethnic group. In Bai language, Benzhu means the god safeguarding the safety and happiness of a village or a family. Every Bai village has a Benzhu temple(s). It is a big event when celebrating the birthday of the Benzhu god.

10. Religious site: It is the place where there are well-known religious buildings, and/or immovable artifacts with strong religious connotation.

11. Globalization: It is a world-wide tendency starting from the 1980s. It means the speeding-up of the flow of people and commodities, ideas, knowledge and culture throughout the world with the development of modern communication and transportation. Together with this flow, there are more and more interactions between different cultures. In Dali and Lijiang, the construction of the Dali-Lijiang Railway is a sign of globalization.

12. Cultural diversity: It is when various cultures co-exist. It recognizes the value of each culture and implies the development of all cultures. Another similar term is cultural pluralism, which encourages equality and mutual respect of all cultures.

13. Cultural relativism: This theory of anthropology believes that the value of a human activity can only be judged by its own cultural system. Furthermore, there does not exist in this world a culture superior to other cultures. So each culture should be equally respected when we come to study different cultures.

14. Cultural identity: This is the feeling of belongingness to a culture. Generally, this feeling is inter-woven with belonging to the family, to the community, to the ethnic group, and to the nation. The promotion of cultural identity in the ethnic minority area will help the ethnic people recognize the value of their culture and be confident with and proud of their culture.

15. Cultural protection and transmission of culture: In the context of globalization, cultural protection means the preservation, development and promotion of the weak/vulnerable culture, which if not protected may disappear quickly. Transmission of culture means the passing-on of a culture from one generation to the next within
one ethnic group. When a culture is comfortably passing on from one generation to the next, cultural protection is realized.

16. **Subjective protection**: It means the dynamic transmission of culture within a community or a group of people. It is the people who are protecting their own culture. Subjective protection is important especially in protecting intangible cultural heritage.

17. **Objective protection**: It means the protection of cultural heritage through government, institution or companies. Objective protection is an important method of protecting culture, especially at the time when minority culture is vulnerable.

18. **Ethnic culture exploitation**: It means the commercialization of ethnic cultural resources for the purpose of economic development. In the context of today’s market economy, reasonable extent of exploitation is also an important tactic in ethnic culture protection. In Yunnan Province, this is combined with the development of tourism.

19. **The Big-Province-of-Ethnic-Cultures Campaign**: In August 2000, Chinese People’s Congress Yunnan Provincial Committee and Yunnan Provincial People’s Government made it a target of economic and social development of the province that Yunnan is to be developed into a big province of ethnic cultures. This campaign consists of constructing cultural facilities, developing cultural activities, training of artists, rescuing ethnic cultural resources, etc. This campaign exerted a strong mark in cultural protection in Yunnan. In the year 2007, the provincial Party committee and the provincial government started a movement to develop Yunnan from a big province of ethnic cultures to a strong province by ethnic cultures.

20. **Strong/mainstream culture**: This is the culture that dominates other culture(s) and assimilates other culture(s) in the course of cultural interaction. In this Report, it often refers to Han culture.

21. **Weak/vulnerable culture**: This is the culture(s) that is disappearing in the process of globalization. In the Report, it means the ethnic minority cultures in DLRA.

22. **Cultural change**: This is the adaptation of a culture, usually a weak culture, to cope with the impact of mainstream culture(s) for its survival.

23. **Cultural resources for tourism**: This is the traditional artefacts, songs, dance, books, religions, folk stories, etc. which can be easily developed for tourism.
Map of Ethnic Cultural Resources Distribution in DLRA
Legend for the Map of DLRA

1Aa  Chongshengsi Temple Three-Pagoda
2Aa  Dali Ancient City
3Aa  Nanzhao kingdom Taihe City Relics
4Aa  Dali kingdom Yanggumie City Relics
5Aa  Fengyi Confucian Temple
6Aa  Shibaoshan Grottoes
7Aa  Jizushan Mountain Scenic Site
8Aa  Lijiang Ancient City
9Aa  Wufeng Tower
10Aa  Mu's Compound
11Aa  Nanzhao kingdom Dehua Tablet
12Aa  Baisha Mural Painting
13Aa  Deyuan City Relics
14Aa  Jiuzhou pagodas
15Ac  Three-Course Tea
16Ac  Fouta Pagoda
17Ac  Yinxian Temple
18Ad  Sidengjie Town
19Ae  Xingjiao Temple
20Af  Heqing Tablets
21Ag  Yunhe Tower
22Ag  Heqing Confucian Temple Compound
23Ah  Memory of the World Register, Dongba Classics
24Ba  Dengchuan Cheese Fan and other milk product
25Ba  Yuquan Park
26Ba  Yulong Snow Mountain Scenic Site
27Bc  Naxi Female Pixingdaiyue Sheep-Skin Waistcoat
28Bc  Eryuan Hotspring
29Bd  Torch Festival
30Bd  Cangshan-Erhai Scenic Site
31Cd  Cibi Lake National-Level Lake-View Site
32Ce  Jianchuan Samhe Bai Female Costume
33Cf  Heqing Dianbei Bride Dress
34Cf  Heqing Hand-Made Paper
35Cg  Bayi Cultural Protection Zone
36Da  Cangshan God Temple Marble Tablet
37Da  Dali Xizhou Residential Buildings
38Da  Naxi Dongba Culture
39Da  Heqing Xinhua Village Silverware
40Da  Sanyuejie Festival (March Fair Festival)
41Dd  Jianchuan Ancient City
42Dd  Jianchuan Jinhua Town Ximenjie Ancient Buildings
43Dd  Heqing Yunhe Town
44Dd  Raosanling Festival
45Dd  Jianchuan Shibaoshan Singing Festival
46Dd  Naxi Baishaxiyue Music
47Dd  Mosuo Cultural Protection Zone
48De  Tie-Cat
49Dh  Third Excavation of Jianchuan Haimenkou Neolithic Site
50Dh  Heqing Jindun Ancient Cremation Tombs and Cremation Jars
51Dh  Eryuan Duannijubuomo Tablets
52Dh  Ahzali (Tantrism) Buddhist Classics
53Ee  Heqing Ham and Zhugamza Preserved Food
54Ee  Lijiang Cake, Jidouliangfen, Qindoumenfen, Nuomixuechag, Yanshuayan Fish
55Ee  Bai's Bawangbian Dance
56Ee  Eryuan Doge and Ligeqao
57Ef  Dali Erkua Cake and Shaguoyu Hot Pot
58Ff  Hudiehui
59Ff  Sanduojie
60Fh  Baiyi's Huocao Straw Gown
61Fh  Heqing Tiangeng Tune
62Gg  Heqing Longhua Eighteen Temples
63Gh  Dongba practitioner in his Complete Concept
64Hg  Baiyi suona Music
Chapter One: Background

TA 4455-PRC: Support to Ethnic Minorities Development Plan is a study of cultural protection and capacity building in Dali-Lijiang Railway Area (DLRA) in the time of globalization. Through fact-finding and pilot training projects, strategies and action plans have been formulated and recommended to improve the quality and effectiveness of the cultural protection and to enhance local ethnic people’s ability in cultural protection and socio-economic development of DLRA.

1.1 Ethnic Cultural Protection in the Context of Globalization

Globalization is a corollary and inevitable trend of the development of science, technology and economy. The development of human society today is faster than that in any time in history. With improvement of modern communication and transportation, the flow of population, information and capital has been increasing dramatically so that the world is being turned into ‘a small village’. The change brought about by globalization is omnipresent and unprecedented. Globalization brings both opportunities for cultural exchange, cultural development and challenges to cultural diversity. On the one hand, globalization can rejuvenate ethnic cultures through tourism and other industries which help to increase the chances of local people’s interaction with people from other places. Through such interaction, the ethnic people themselves may reappraise their own cultures under the new circumstances and learn to adapt to the new development brought about by globalization. This self-awareness in the process of globalization may well contribute to the protection of ethnic cultures when ethnic minority people are integrated into globalization through proper use of capital, technology and market. On the other hand, the flow of information, capital, market, and population may impose a ‘strong culture’ upon the vulnerable cultures in ethnic minority areas. The force of the ‘strong culture’ is so powerful that it may cause the disorder of local and weaker/vulnerable cultural values and traditional lifestyle. It may cause various social problems and result in the disappearance of traditional cultures. We cannot imagine how harmful it would be to
humankind if cultural diversity is gone, just like we can not imagine how harmful it would be to humankind if biodiversity disappears. Chinese ethnic cultures, including both Han culture and minority cultures, are being threatened by globalization. Cultural protection should become the theme of our times and it should be a problem that has to be solved before cultures are lost.

Globalization is a multi-dimension concept, with economy at its center, including mutual impacting, mutual benefiting and mutual restricting of different cultures throughout the world in politics, culture, science, military, security, ideology, lifestyle and value concepts. Since it is involved with various cultures, globalization is by no means global homogeneity which would be a disaster to human beings. An ancient Chinese scholar, Shibo said, “Harmony of differences will bring prosperity and homogeneity is the doom of the world.” If everything is just the same, there will be no room for it to develop any further. So, the cultures of different ethnic groups should seek harmonious co-existence with mainstream culture instead of becoming homogenized.

Globalization brings more challenges to the field of culture than to other fields. This is understandable because each culture today has been developed out of its own origin, under its specific ecological-social circumstance, and with its own logic so that it is distinctive. The difference between one culture and another is the corollary of their long-term development and long-term interaction with other cultures in different phases of development. Such cultural difference serves to identify various ethnic groups. When the distinctiveness in culture disappears, the difference between ethnic groups will be wiped out. The diverse cultural forms will be replaced by one homogenous cultural form so that it will be hard for humankind to achieve sustainable development. As it is said in Article One of the Universal Declaration on Culture diversity by UNESCO, “Cultural diversity: the common heritage of humanity. Culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present
and future generations."

Each culture, be it big or small, is an important part of human knowledge, intelligence and creation. It is the common wealth of all human beings. This has already been reasoned clearly by the theory of cultural relativism. Cultural diversity has proven to be as important as biodiversity. But what is happening today is that the weaker cultures are constantly assimilated by the stronger ones. Ethnic minority cultures are disappearing at a speed faster than people can expect. The weaker ethnic minority cultures are being “wiped out” and ethnic minority people are being dragged into the stronger culture. This tragedy of cultural homogeneity is worse in the place where economy is less developed, culture diversity remains comparatively intact, but people's ability to resist assimilation is weak. The cultures in the DLRA are among those weaker ones. So to maintain cultural diversity, we must protect the weaker cultures, particularly those ethnic minority cultures in the remote, poverty-stricken areas.

1.2 Ethnic Cultural Protection in the DLRA

The 162-kilometer Dali-Lijiang Railway starts from the Dali Station of the Guangtong-Dali Railway, via the eastern bank of Erhai Lake, passing through Shangguan, Xiyi and Yunhe townships, and ending at the Ancient Town of Lijiang. This is an area in Yunnan Province where a majority of the population is identified as ethnic minorities. It is also one of the key poverty-relief areas listed by Yunnan Provincial Government. This area, however, is rich in tourist resources, biological resources and ethnic cultural resources. Dali-Lijiang Railway, once it is put into operation, shall become a “Golden Route” for tourists traveling from Kunming to Lijiang via Dali.

From the perspective of local life, the development of railway transportation per se is a part of globalization. The construction of new railway, to some extent, speeds up the process of globalization. By passing through ethnic minority regions and poverty-stricken areas, Dali-Lijiang Railway may, on the one hand, help to reduce poverty with better transportation facilities and to improve the mobility of people and
the flow of commodities. But on the other hand, it may bring more challenges and pressure to ethnic cultural protection in the local area. When interacting more frequently with tourists or people from other places, local ethnic minority people are exposed to other cultural forms more than ever. It is very likely they may admire and copy cultures from other places, ignoring the value of their own cultures. They may forget (or even be reluctant) to keep their traditional culture as they strive for economic gains and to “modernize” their lifestyles. In addition, ethnic cultural protection is even more difficult when China is endeavoring to urbanize and industrialize the country. The intangible culture in the DLRA is an important part of traditional agricultural society. With urbanization, social life and the society per se may be restructured, which may lead to the disappearance of living patterns and intangible culture. So it is urgent to take some measures to protect ethnic cultures in a time when Dali-Lijiang Railway is under construction.

From the perspective of cultural function and cultural value, ethnic cultures in the DLRA are the corollary of local people’s life in the area for thousands of years. They have had a long history, but many of these cultures are still maintained in their original forms. So they are of great value and most of them have their unique features in relation to their natural conditions and socio-economical development.

1.2.1. Long History and Various Ethnic Cultures

Dali Bai Autonomous Prefecture is located in the northwestern part of Yunnan Province with mild weather and fertile land. The population of Dali Prefecture/Municipality is 3,439,700 and 12 counties are under its administration. It consists of 13 ethnic groups, including Han, Bai, Yi, Hui, Lisu, Miao, Naxi, Achang, Dai, Zhuang, Tibetan, Bulang, and Lahu. It is one of the earliest human-inhabited areas in southwest China. Archeological excavations have found trace of human life as early as the Neolithic time (about 5,000 years ago) on Yinsuo Island (on Erhai Lake), rice cultivation (about 4000 years ago) in Binchuan Baiyang village, and bronze-making (about 3,000 years ago) at Jinchuan Haiyenkou. For several hundred years, Dali was Yunnan’s center of politics, economy and culture. Many historical
relics and classics have been found in Dali. Since Ming and Qing Dynasties, Dali has been known for its cultural relics and historical figures. It was an important post on the Sichuan-India Route, which is also known as the Southern Silk Road and on the Tea-Horse Route. So it is at Dali that cultures from the Central Plain, from Sichuan Basin, from Yangzi valley and from India met to add colorful traces on the local cultures.

Table 1: The Population of Dali Bai Prefecture by 2006.

<table>
<thead>
<tr>
<th>Nationality and county</th>
<th>Population (in ten thousand)</th>
<th>Ratio ( % )</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Population</td>
<td>343.97</td>
<td>100.00%</td>
</tr>
<tr>
<td>Nationality</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Han</td>
<td>175.42</td>
<td>50.50%</td>
</tr>
<tr>
<td>Bai</td>
<td>115.55</td>
<td>33.59%</td>
</tr>
<tr>
<td>Yi</td>
<td>43.58</td>
<td>12.67%</td>
</tr>
<tr>
<td>Hui</td>
<td>6.90</td>
<td>2.01%</td>
</tr>
<tr>
<td>Others</td>
<td>3.43</td>
<td>1.23%</td>
</tr>
<tr>
<td>County (including county-level administrative districts)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dali city</td>
<td>60.33</td>
<td>17.54%</td>
</tr>
<tr>
<td>Xiangyun</td>
<td>45.58</td>
<td>13.25%</td>
</tr>
<tr>
<td>Binchuan</td>
<td>33.19</td>
<td>9.65%</td>
</tr>
<tr>
<td>Midu</td>
<td>32.06</td>
<td>9.32%</td>
</tr>
<tr>
<td>Yongping</td>
<td>17.89</td>
<td>5.20%</td>
</tr>
<tr>
<td>Yunlong</td>
<td>20.35</td>
<td>5.92%</td>
</tr>
<tr>
<td>Eryuan</td>
<td>27.58</td>
<td>8.02%</td>
</tr>
<tr>
<td>Junchuan</td>
<td>17.14</td>
<td>4.98%</td>
</tr>
<tr>
<td>Heqing</td>
<td>27.02</td>
<td>7.86%</td>
</tr>
<tr>
<td>Yangbi</td>
<td>10.10</td>
<td>2.94%</td>
</tr>
<tr>
<td>Nanjian</td>
<td>22.23</td>
<td>6.46%</td>
</tr>
<tr>
<td>Weishan</td>
<td>30.50</td>
<td>8.87%</td>
</tr>
</tbody>
</table>
Lijiang Municipality is located between Dali and Diqing Zang Autonomous Prefecture, connecting Yungui Plateau with Qingzang Plateau. It was also an important post on the Southern Silk Road and on the Tea-Horse Trading Route. Its total area is 20,600 km² and the total population is 1,154,200. Lijiang has been an area of different ethnic groups in history. Presently there are 13 ethnic groups. Lijiang has had a long history. The earliest government offices were established in Han Dynasty. Later, each dynasty had its offices at Lijiang. Lijiang, therefore, is a center of northwest Yunnan. As it is adjacent to Tibet, the Dongba culture which developed in Lijiang, was very much influenced by Tibetan culture.

Table 2: The Population of Lijiang Municipality by 2006.

<table>
<thead>
<tr>
<th>Nationality and county</th>
<th>Population (in ten thousand)</th>
<th>ratio (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Population</td>
<td>115.42</td>
<td>100.00%</td>
</tr>
<tr>
<td>Nationality (Mosuo subgroup included)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Han</td>
<td>48.12</td>
<td>41.69%</td>
</tr>
<tr>
<td>Bai</td>
<td>4.82</td>
<td>4.18%</td>
</tr>
<tr>
<td>Yi</td>
<td>22.67</td>
<td>19.64%</td>
</tr>
<tr>
<td>Naxi</td>
<td>23.79</td>
<td>20.61%</td>
</tr>
<tr>
<td>Lisu</td>
<td>11.17</td>
<td>9.68%</td>
</tr>
<tr>
<td>Pumi</td>
<td>1.84</td>
<td>1.59%</td>
</tr>
<tr>
<td>Dai</td>
<td>1.06</td>
<td>0.92%</td>
</tr>
<tr>
<td>The Mosuo group</td>
<td>1.80</td>
<td>1.56%</td>
</tr>
<tr>
<td>Others</td>
<td>0.15</td>
<td>0.13%</td>
</tr>
<tr>
<td>County (including county-level administrative districts)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gucheng District (I. Literally “Old-Town District)</td>
<td>14.93</td>
<td>12.94%</td>
</tr>
<tr>
<td>Yulong</td>
<td>21.12</td>
<td>18.30%</td>
</tr>
<tr>
<td></td>
<td>Huaping</td>
<td>Yongsheng</td>
</tr>
<tr>
<td>-------</td>
<td>---------</td>
<td>-----------</td>
</tr>
<tr>
<td></td>
<td>15.25</td>
<td>39.30</td>
</tr>
<tr>
<td></td>
<td>13.21%</td>
<td>34.05%</td>
</tr>
</tbody>
</table>

1.2.2. Old Culture is Alive

In the DLRA, ethnic cultures are maintained in their original forms. Traditional cultures are playing an important role in the everyday life of local people, and have an important place in their belief and in their value system. The DLRA is relatively isolated and less economically developed, except of course the urban towns. So the social life in villages has been changing very slowly in history. Traditional cultures dominate their social life. Traditional lifestyle, entertainments, food, and festivals are still maintained in social life, such as cheese fan of Dengchuan town, zhuganzha of Heqing County, jidoulianfan of Lijiang, suona music of Baiyi people, Miaohui festival of Huiwén village, Benzhu worship of Bai people, and Dongba religion of Naxi people. Local people live with them but do not take them as anything significant to their future.

1.2.3. Ethnic Minorities are the Vulnerable Groups

Restricted by natural conditions and social development, ethnic minorities in villages in the DLRA are poverty-stricken, with poor education and low economic productivity. Pressed by living conditions and driven by the desire for better material life, young people would go to work in cities for many years. Because they are out of their cultural environment so long and so often, they have little chance to inherit their traditional culture; and they bring back new ideas and modern goods. So it is a common phenomenon that those who practice the traditional culture are the aged or female. For example, Li Li, an aged Bai lady, now is the only living person who can sing Haïdong tune of Bai’s Dabenqu ballad. For another example, most of those who participate in traditional cultural activities such as traditional cross-singing (in antiphonal style), Miaohui, etc., are aged people and/or women.
1.2.4. The Cultural Impact Assessment

While contributing to the local economy and living standards, Dali-Lijiang Railway may exert strong negative impact upon ethnic cultures, especially intangible culture. So it is necessary that we take action for cultural protection as soon as possible. Now, in construction projects in China, it is required that all the projects must approve the environmental impact assessment before it could be constructed. But there is no such requirement for the project to conduct or approve a cultural impact assessment. We should understand that construction projects may have just as much negative impact upon culture as upon environment. If we accept that cultural diversity is as important to us as biodiversity, it is necessary that we should establish such a requirement. In protecting cultures in the DLRA, ADB sets us a good example. While the railway is being built, effort is directed to avoid or mitigate possible negative impacts upon culture. This is consistent with the goal of the Yunnan Provincial Government of turning Yunnan from “a big province of ethnic cultures” into “a powerful province by ethnic cultures”, and what we are doing is a part of the global effort of cultural protection.

1.3 The Organization and Implementation of TA 4455-PRC

This TA is funded by ADB. ADB, YEAC and WYRC set up a steering committee to supervise and guide the implementation of it. Yunnan Nationalities University (YNU) was contracted to perform the activities specified in the Terms of Reference (Refer to Appendix V) for cultural protection and capacity building.

ADB provides a grant of 150,000 USD for this TA. As a financial institution who’s main focus is economic development, ADB has many loans for large construction projects, and has played a big role in economic development in many countries in Asia. YNU appreciates ADB’s sense of social responsibility, and we are impressed by ADB’s keen insight of the importance of ethnic cultures in the DLRA. After visiting the pilot sites, WYPC decided to integrate ethnic cultural protection into the training course of its new employees. Few commercial enterprises have such high
social sensitivity.

The Steering Committee consists of Mr. Yan Miao, Vice Director General of YEAC, Mr. Scott Ferguson, ADB Senior Social Development Specialist for the East Asia Department’s Transport Division, Mr. Ji Zhiqiang, Vice Manager General of WYRC, and Mr. Li Weiwen, the Vice Director of the Foreign Affairs Office of YEAC.

Yunnan Nationalities University core team consists of the following: Prof. Zhang Qiaogui, the team Leader; Prof. Li Danhe, the team co-leader; Prof. Zhao Shilin, the chief expert; Prof. Huang Jianzheng, a core expert; the team included another 10 experts in sociology, ethnology, linguistics, economics, arts, tourism and anthropology.
Chapter Two: The Ethnic Cultural Resources and Their Status Quo in the DLRA

Dali Bai Autonomous prefecture and Lijiang municipality are inhabited by two main indigenous ethnic minority communities that live in very concentrated areas – Bai and Naxi. The population of ethnic minorities makes up 73% of the total population, so this area is very rich in ethnic cultural resources. Besides, the line of the Dali-Lijiang Railway goes through beautiful natural sceneries of highland plateau. This area has been the center of northwest Yunnan, and has been at the focus of concern from various circles of Yunnan Province. Generally, ethnic cultural protection proceeds in the correct direction. In the past few years, cultural protection has been given more attention because of the campaign of “building Yunnan into a big province of ethnic cultures and a big province of tourism”. But limited by slow economic development as well as by lack of awareness by local people, there are still many problems in ethnic cultural protection. The biggest problem is that ethnic culture is often understood as resources to be exploited for economic development only. This chapter is going to provide a detailed description of the cultural resources and an analysis of their status quo; this situation analysis is the starting point for formulating strategies and recommendations for future cultural protection.

2.1 Ethnic Cultural Resources in DLRA

Around Erhai Lake, there lived the ancestors of Bai and Yi, from the time that can’t be dated. Cultural relics of Neolithic age and Paleolithic age have been excavated. In Qin and Han Dynasties, several hundred years before the birth of Christ, there were key posts of the Sichuan-India Trade Route. From the 8th to the 13th centuries, this area became the Nanzhao kingdom and the Dali kingdom, which were strong enough to defeat the invasion of the powerful Tang Dynasty and Tubo, the ancestor of Tibetan. The war between Nanzhao kingdom and Tang dynasty was recorded in the Dehua Tablet. From Yuan Dynasty onwards, historical records are many, demonstrating that Dali was a center of politics and economy. The Tea-Horse
Trading Route, which has been in existence since the Nanzhao kingdom, has been a key link for ethnic groups of Bai, Yi, Pumi, Lisu and Tibetan.

The ethnic culture today is the consequence of this history, so rich and so colorful, with distinct regional, historical and ethnic marks. The YNU expert team believes that culture, especially intangible culture, is in the process of constant evolution. Therefore the consideration of cultures should be from the viewpoint that best fits to protecting cultures. There are many different ways of classifying cultural resources. For protection and for assessment of the status quo of the culture, we have classified the culture into 13 categories by form, by type, by attribute and by characteristics.

2.1.1 Cultural Relics

Cultural relics are evidence of history and traces of human activities in history. Today, they have the function of increasing ethnic confidence in their culture and enhancing the sense of pride. Dali was the capital city of the Nanzhao kingdom and the capital city of the Dali kingdom. For a long time in history, Dali was the center of Yunnan in politics, economy and culture. There are a lot of cultural relics in Dali, such as the Three-Pagoda of the Chongshengsi Temple, Dali Ancient City, Taihe Town Relics, Fengyi Confucian Temple, Yunhe Tower of Heqing, Heqing Confucian Temple, Jindun Cremation Tombs, Jianchuan Shibaoshan Grottoes, Jianchuan Ancient City, Eryuan Deyuan Relics, and Jiuzhou Towers.

Lijiang is the juncture of transportation between Yunnan, Sichuan and Tibet, and is a key town on the Tea-Horse Trading Route and the Southern Silk Road. Lijiang was listed by State Council as a Well-Known Chinese Historical City in 1986 and was listed by UNESCO as a World Cultural Heritage Site in 1997. Besides Lijiang Ancient City, there are many other cultural relics, like Baisha Ancient Buildings, Wufeng Tower, Mu Compound, the Ancient Tombs of the Taliu sub-group of Yi, and Baisha Mural Paintings.

Of the many cultural relics, the most outstanding ones are Shibaoshan Grottoes and Shaxi Town. In Shibaoshan there are 16 grottoes and 139 statues; the most
southern grottoes in China. The statues can be put into 4 groups: Statues of the royals of the Nanzhao kingdom, Buddhist statues, Foreigner statues and pantheism statues. The statues can also be grouped in another way: those about Tantrist Sect Buddhism, those about kings and his royal relatives, those about pantheism mixed with Buddhism, and those about foreigners. As early as 1961 Shibaoshan-Grotto was listed by the State Council to be under national level protection. And in 1982 it was listed by the State Council as a national level scenic spot. Again in 2006, it was listed a national natural heritage and cultural heritage.

Shaxi Ancient Town is the only surviving town of the Tea-Horse Trade Route. Shaxi Ancient Town has intact town gates, a square, markets, a theatre, hotels, residential houses in traditional style. In 2001, World Monuments Fund put it in the World Monuments Watch list of 100 Most Endangered Sites.

2.1.2 Religious Sites

Religious sites are places where there are important religious buildings, which has strong spiritual influence upon local people and which are an important part of the local culture. The influence of Buddhism in Dali is deeply rooted. This is mostly due to the promotion of Buddhism by the Royals of the Nanzhao and Dali kingdoms. Dali is described as “a kingdom of Buddhism”. “Between Cangshan Mountain and Erhai Lake, Buddhism is as prosperous as Confucianism is in its home town of Shandong.” The Buddhism in Dali is the Tantrist sect, which is a well-known sect of Buddhism. Locally, it is called “Ah Zha Li” Buddhism. The academic circle says that the Tantrism in Dali is different from the Tantrism in other places, for it comes into daily life of local people. Buddhism stimulates Dali’s cultural exchange with the outside world and also benefits architecture, painting, music and literature. The well-known Buddhist sites are Chongshengsi Temple, Fengyi Town, Fotu Pagoda, Yinxiang Temple, Heqing Longhua eighteen Temples, Jianchuan Xingjiao Temple and Binchuan Jizushan Mountain.

Jizushan Mountain is best known as the birthplace of the Zen Sect of Buddhism. So its name is considered as important as the other four Buddhist Mountains in China,
Wutai Mountain, Putuo Mountain, Jiuhua Mountain, and Emei Mountain. Jizushan was listed in 1980 as a Yunnan Provincial Nature Protection Zone and a Yunnan Key Cultural Protection Zone, and was listed by the State Council in 1982 as a Dali Scenic site which is one of the 44 scenic sites listed by the State Council that year. According to Buddhist records, Buddha’s disciples traveled in different directions to spread Buddhism, and the one who traveled north came to settle down at the foot of Jizushan, thus establishing its Buddhist place. In fact, there are Southeast Asian Buddhism, China central plain Buddhism, Indian Buddhism and Tibetan Buddhism, all in this Mountain. There have been many great Buddhist master monks who have left there many art works, like stories, poems and paintings.

2.1.3 Natural Scenic Sites and Geographical Resources

Natural scenic sites and geographical resources can be important for tourism. Dali’s land is of low latitude, high plateau and valley. In Dali the Hengduan Mountains go from north to south and the Yunling Mountains and the Nushan Mountains go from east to west, thus the famous site of “three rivers flowing side by side” (Yangzi, Lancang and Nujiang). Dali is famous for wind, flower, snow and moon. Besides, Jianchuan Shibaoshan Mountain, Jianchuan Laojunshan Butterfly Valley, Binchuan Jizushan Mountain, Eryuan hotsprings, Eryuan Cibihu Lake are all famous for natural beauty.

Eryuan has been known for a long time as “Hometown of Hotsprings”. Yuhu town, the county seat, is called also “Hotspring City”. Cibihu Lake is listed as a national level hydropower scenic site in August 2007. The wide water surface and clear water of Cibihu Lake makes it an ideal site for recreation.

The popular Lijiang natural scenic sites are Yulong Snow Mountain and Lugu Lake. There are also other popular natural scenic sites like the First Bend of the Yangzi River, the Yuquan Park, and the No. 1 camellia tree.

2.1.4 Stone Tablets and Epigraphs

Stone tablets are valuable as ancient people carved pictures and words on them.
They carry messages from the past, which may have traces in the life today. Dali is known as a City of Classics. There are many stone tablets found in Dali. The popular ones are Nanzhao Dehua Stele, Cangshan Temple Marble Stele, Xiyun School Stele, Mural Carving of the Qingbi Cliff, Eryuan Moya Carving, etc.

Heqing in history was an important government seat. The number of stone tablets found in Heqing is more than those in other counties of Dali. Many are of historic value, recording the events like moving of town, development of culture and education, changes of roads, construction of bridges, irrigation system construction, military activities, etc. Most of the steles are carved in Chinese but some are in other languages like Sanskrit. There were books published and records from hundreds of tablets, but more are excavated or found from time to time. From 1992 to 1995, the county government allocated a fund to move 23 best known stone tablets to the Cultural House to be preserved.

2.1.5 Residential Buildings

Lijiang Ancient City was listed as a Chinese Historical and Cultural City in 1986 and in December 1997 was listed by the UNESCO as a World Cultural Heritage Site. In 2001, Lijiang again was listed by the Central Commission for Promoting Civilization as an Outstanding Civilized Tourist City. The layout of the City and the structure of the houses are typical adaptation of traditional Chinese residential buildings and towns to geographical conditions.

In addition to Lijiang Ancient City, typical residential buildings along the Dali-Lijiang Railway include Dali Ancient City, Xizhou residential district, Yunhe Town of Heqing County, and Jinhua Town of Jianchuan County. Bai is a rice-cultivating ethnic group who is good at building strong and comfortable houses. The building materials for residential houses are commonly wood, stone, brick and tile. The style is “San Fang Yi Zhaobi” which is a square surrounded by houses on three sides and a decoration wall on one side. Bai emphasizes the gate and outer wall decorations. The influence of Bai architecture can be seen in many villages and towns of the west and northwest of Yunnan.


2.1.6 Costume

In addition to its function of keeping warm, ethnic costume with ornaments is an aesthetic expression of the collective psychology of the group. Various costumes of ethnic people along the Dali-Lijiang Railway are very colorful and rich in culture implications. The typical ones are Dali Bai costume, Jianchuan Sanhe Bai female costume, Heqing Dianbei bride dress, Heqing Baiyi people straw gown, and Naxi female “Pixingdaiyue” sheep-skin waistcoat.

Due to different geographical locations, the costumes within one ethnic group may differ. Take Bai as an example. Bai male in Dali city is dressed in white shirt and black or blue trousers, while in Eryuan Bai male carries an embroidered purse, which is often made by his wife or girl friend. The dress for female is more different.

2.1.7 Food Culture

Food culture is the how food is cooked, served and eaten. The most well-known local foods are Dali erkuai cake, boiling pot fish, three-course tea, milk fan, ham, zhuganzha, Lijiang cake, and jidou liangfen. The liquor brewed in Heqing is most famous in Dali and Lijiang. It has a long history and is now sold throughout Yunnan Province.

2.1.8 Aboriginal Religions

The aboriginal religion is the early stage of the development of religion. It is practiced usually within one ethnic group. It has a special role in the forming and developing of an ethnic group. In many ethnic minority communities aboriginal religions are mixed with developed religions, or exist side by side with developed religions. The popular aboriginal religions in the DLRA are Naxi Dongba religion, Bai Benzhu religion and Pumi Hanguai religion.

Dongba religion came into being a long time ago. Dongba priest, the Shaman, is also called Dongba. The meaning of the term ‘Dongba’ is “wise man”. They are the essential carriers and transmitters of Naxi culture. They can read and write Dongba
language, draw Dongba painting, conduct Dongba ceremonies, recite Dongba classics, dance Dongba dance, and they are believed to be capable of curing diseases. Dongba is transmitted usually within family from father to son. The longer the line, the more respected the Dongba is.

In almost every Bai village there is a Benzhu temple. There are also cases that several villages share a Benzhu temple. The Benzhu god can be any person who has done good for the village or any thing that is believed empowered with spirit. So there is saying that in Dali there live five hundred gods. Benzhu is the village god.

2.1.9 Chronometer and Calendar

The chronometers and calendars traditionally used by the ethnic minorities in DLRA have the features of Chinese Central Plain chronometers and calendar, but have their unique features as well. A Tianlou, an ancient chronometer measuring time by the water contained in a wooden barrel leaking into a ceramic jar, was excavated in Xiaguan, the capital city of Dali. The Tianlou is dated to be the earliest ever excavated. This shows that the ancient people in Dali area knew how to mark time accurately. The ancestors of Bai people created a calendar which adapted the solar calendar and lunar calendar.

In Dongba scripture, traditional astronomy of Naxi people has recorded their observation of the stars in the sky, and their observation in the changes of nature and animals. This knowledge helped to do their farming in time.

The calendar of Yi people is outstanding. In this calendar, one year is composed of ten months. It is said to be the most convenient, accurate calendar of that time. Yi calendar is also the guide for their religious activities.

2.1.10 Languages and Oral Tradition

In DLRA, most of ethnic minority languages are still in daily use. However, difference exists in the frequency of their usage. Generally speaking, ethnic minority languages are used more often where people have less contact with other people and the economy is less developed. In places where tourism is developed and where there
is more contact with the outside, the ethnic languages are less used. In protecting ethnic languages, schools have an important role. Take Bai as an example, bilingual teaching for the first three years in primary school education is practiced in Bai communities. So Bai language is better protected.

In DLRA, oral tradition is very rich. There are many folk stories, ballads, folk songs, and proverbs in ethnic languages or in bilingual status. The well-known stories are *Mrs. Baijie, the Butterfly Fountain, the Wang Fu Cloud, the Longnu Tree*, etc. Every year, there is a large-scale folk song party at Shibaoshan in Jianchuan County. Everybody there may sing his song to any other person, or join a group singing contest, or challenge others by singing question songs.

### 2.1.11 Writings

Classical books in the area are also very plentiful in Chinese language, in Dongba or even in other languages no longer used in the area today. The content can be about anything: astronomy, geography, history, folklore, medical science, military arts and whatever. About 14,000 volumes of Dongba classics are collected and stored in Lijiang. Dongba classics were listed by UNESCO in 2003 as a Memory of the World. It is pity that Bai written language which existed for some time in history has been out of use and it seems very difficult to bring it back to life.

### 2.1.12 Crafts

The famous local crafts in the area are Heqing silverware, Heqing tile-cat, Heqing hand-made paper, Jianchuan wood carving, Dali tie-dye, Dali marble, Dali straw hat weaving, Xiaguan tuo tea, Bai stone carving, clay sculpture, paper cutting, and embroidery.

Zhoucheng village of Dali was named the “Hometown of batik, tie-dye cloth” in 1996 by Ministry of Culture. In 2004, Cun Fabiao, a silversmith from Heqing Xinhuav village, was titled by UNESCO as a folk artist and crafts master. In 2006, tie-dye was put in the list of Intangible Cultural Heritage under national level protection.
2.1.13 Festivals and Social Gatherings

It is normally the case that festivals first started with religious activities and gradually grew into traditions. The larger festivals along the Dali-Lijiang Railway are: Yi’s Eryueba, the eighth day of the second month by Chinese lunar calendar; Bai’s Sanyuejic (March Fair), a fair with a lot of cultural activities; Hudiehui, Raosanling, Shibaoshan singing festivals; Yi’s torch festival; Naxi’s sanduo festival; and Mosuo’s Zhuanshan festival. There are also Miaohui festivals.

It is popular with Bai people in Jianchuan County to celebrate Miaohui festivals. Miaohui happens usually at the birth date or death date of a Benzhu God. People come to Miaohui to give worship to the Benzhu God, to entertain themselves and to do business.

Raosanling, or visiting the three spirits, used to be a celebration presenting worships to the three Benzhu Gods. Now it has become a large-size popular gathering. It is even called “Bai’s carnival” by some people and called “Bai’s Valentine’s Day” by some other people. In May 2006, it was listed as Intangible Cultural Heritage under national level protection.

2.1.14 Music and Dance

Music and dance are important forms of ethnic arts and folklore. The ethnic minorities are all good at singing and dancing. Each group or sub-group has several or many styles of songs or dances. The popular ones are Heqing Tiangeng Tune, Dali Dongjing Music, Sanxian Music, Suona Music, Cuicuiqiang, Dabenqu ballad singing, Bawangbian Dance, Naxi Ancient Music and Lisu Music Dance.

Tiangeng Tune is sung in the farm field. Tiangeng means the rim of farmland. It is popular in Dianbei Township and also is loved by people living in other parts of Heqing County.

Dongjing Music comes from Daoist religious music and has a history of more than 500 years. Now Dongjing Music is highly appreciated by tourists both in Dali and in Lijiang.

Bawangbian Dance is most popular in Eryuan County. It is a group dance of Bai
people. An instrument of bamboo stick with coins is used in the dance for rhythm. Both male and female can join but should be in pairs.

2.1.15 Ethnic Culture Preservation Zones

In DLRA, there are 3 culture preservation zones listed by prefecture or county government. They are Baiyi People Culture Preservation Zone, Taliu People Culture Preservation Zone and Lugu Lake Mosuo People Culture Preservation Zone. Taliu is a sub-branch of Yi ethnic group and Mosuo is a sub-branch of the Naxi ethnic group.

Baiyi is also a sub-group of Yi ethnic group. Their living environment formulates their unique living style. They are, though a sub-group of Yi, very different from other sub-groups of Yi in many aspects of their life. Several Baiyi artists, like Zi Shuangquan, Zi Huitian, Zi tiaohua, are titled as Culture Practitioner of levels from provincial to county.

2.2 The Status Quo of Cultural Resources and their Protection

It is of significance to protect and develop ethnic culture for improving their education, developing their economy and their society. So governments at various levels and people of every circle make a big effort in protecting ethnic culture. They make protection laws and regulations and policies. These efforts are efficient and effective. But there are still a lot of problems, for cultural protection is an action too big to accomplish in a short time.

2.2.1 Laws and Regulations Related to Ethnic Cultural Protection

Ethnic cultural resources are the reliance through which ethnic culture production is carried out, and are fundamental for transmitting ethnic cultures. In the last few years, with the speeding up of globalization, modernization, interaction and mutual impact between ethnic groups, governments and world organizations pay more and more attention to protect traditional ethnic culture. Some international documents protecting the traditional culture have been formulated, for example, “Convention Concerning the Protection of World Cultural and Natural Heritage” of 1972,


2.2.2 Protection Measures and Protection Achievements in Dali and Lijiang

2.2.2.1 Dali

Dali is rich in cultural resources. When the provincial government decides to “build Yunnan into a big province of culture in China”, Dali prefecture government follows the strategy by putting forward a similar strategy of building Dali into a big prefecture of culture. Dali government makes it the policy to preserve its unique cultures (Nanzhao Dali kingdom culture, ethnic religious culture, and Dali marble culture) and to develop its strong cultures (three-course tea culture, residential architecture, Bai costume, Bai food, folk arts and literature, and grotto culture).

Dali has set up academic institutions for the study of local culture, like Bai Culture Research Institute and Yi Culture Society. These institutions contribute to the
understanding of local culture by publishing books and articles, producing VCDs, and organizing seminars.

Dali makes use of Miaohui culture and fairs to organize cultural activities by introducing singing, horse racing, opera performances into the mass gatherings. Dali also integrates traditional culture into the school curriculum.

In protecting Bai language, both local governments and international institutions and experts have played active roles. The government issued the regulation that in Bai communities the first three years in primary school teaching should be conducted bilingually. Bilingual textbooks for the first three years of primary education were accomplished in July 2006. From 2004, SIL International conducted a three-year program of bilingual education in Shilong Primary School of Jianchuan County. Bryan Allen¹, Brian Billard and Elizabeth Billard published a book on Bai language studies.

In 2005, the People's Government of Dali Bai Autonomous Prefecture issued the “First List of Traditional Folk Ethnic Cultural Items to Be Protected in Dali Prefecture”. In April 2006, the Outline of 11th Five-Year Plan of Dali Bai Autonomous Prefecture read that Dali should speed up cultural administrative system reform and speed up the development of cultural commercialization to build Dali into a big prefecture of ethnic culture. In March 2008, “Complete Collection of Cultural Relics in Dali” was published. In Dali, there are 4 key cultural protection units at the state-level, 19 at the provincial level, 28 at the prefecture level, and 216 at county level.

These measures are achieving good results in attracting attention to Dali culture, raising the awareness of cultural value among local people, and helping develop tourism.

**2.2.2.2 Lijiang**

Lijiang possesses great natural and human resource potential for tourism

¹ He is the Director of the SIL International office in Kunming and was an advisor to the YNU Team.
development. From the beginning of developing tourism, Lijiang adopts the strategy of “protecting culture through exploiting culture”. Lijiang Ancient City is more than 800 years old. Its layout is typical of traditional ancient Chinese cities. Since it was listed as world cultural heritage site, the government has put in more than 500 million RMB for the preservation and repairing of the old city, which boosts the development of Lijiang tourist industry.

In the 10th Five-Year Plan, the Bureau of Ethnic Affairs of Lijiang implemented 25 cultural protection programs, rescuing, classifying and publishing a number of Naxi stories, music, and paintings. Some have won awards. For example, Naxi Love Song was awarded the Outstanding National Folk and Ethnic Dance Music. Baishaxiyue, an ancient Naxi music, was awarded The Excellence Award at the Ninth National Qunxin Music Contest. Yulongfeng, and Naxiyun were awarded the Gold Prize and the Bronze Prize at the Yunnan Provincial Ethnic And Folk Songs and Dances Contest in 2003.

The Yunnan and Lijiang governments also issued a number of cultural protection regulations, such as “The Regulation of Protecting Dongba Culture in Lijiang Naxi Autonomous County” (2001), “The Yunnan Provincial Regulation of Protecting Naxi Dongba Culture” (2005). Lijiang Institute of Dongba Culture Studies, which was founded in 1981, has achieved outstandingly in collecting, classifying and translating Dongba scriptures and in training Dongba priests. They are now working on the International Standard of Dongba Words.

Preserving ethnic cultural heritage and properly exploiting ethnic cultural resources matter greatly to the future of Naxi ethnic group. In doing both exploitation and preservation of the old city, Lijiang achieved a win-win result, referred to as the “Lijiang Model”. Lijiang invested quite big in rescuing and protecting ethnic culture and development based on ethnic cultures has produced a number of world famous brands of cultural products, for example Naxi Ancient Music, The Blue Moon, Lishuijinsha, the Complete Translated Dongba Classics, The Spiritual Home, Lijiang Ethnic Annals, Naxi Love Songs, Baishaxiyue, etc.

Generally speaking, both Dali and Lijiang have made efforts in protecting ethnic
culture to ensure that ethnic cultures exist and prevail in DLRA. Mr. Hu Jingtao, President of the People's Republic of China, said that a single note cannot make a tune and a single color cannot make a picture. The world culture is colorful and the culture of each ethnic group is part of this colorful treasure. So the work of protecting the culture in DLRA is consistent with the policy of the Central Government.

2.3 Assessment of the Ethnic Culture and its Protection

Though everybody emphasizes the importance of protecting ethnic cultures and the measures taken are effective, not everybody thinks it is the first priority so the issue between cultural development and protection is complicated. As time goes on, new problems appear. So, the situation of cultural protection is still full of difficulties, as well as full of opportunities. As part of the situation analysis conducted by the YNU Team, two types of classification have been developed based on the current status of: (i) protection and (ii) commercialization. The following sub-classifications of cultural resources have been made by the YNU Team and have been generally accepted by government officials and local practitioners as an accurate situation analysis upon which the proposed strategies and actions have been formulated in this TA Report.

2.3.1 Classification of the Protection Status of the Cultural Resources

According to the condition of being protected, the cultural resources in the area can be classified into three categories: protected, poorly protected, and endangered.

2.3.1.1 Protected

A. Cultural items are the best protected because they are those listed under government protection. They include: Dali Chongshengsi Temple, Dali Ancient City, Nanzhao Taihe City Relics, Dali Yangjumie City Relics, Fengyi Confucian Temple, Heqing Yunhe Tower, Heqing Confucian Temple, Jianchuan Shibaoshan Grottoes, Jianchuan Shaxi Town, Jianchuan Xingjiao Temple, Three-Course tea, Eryuan Deyuan City Relics, Jiuzhou Pagodas, Lijiang Ancient City, Wufeng Tower, Mu Compound, Fotu Pagoda, Yimxiang Temple, Nanzhao Dehua Tablet, Baisha Mural Painting, and Dongba Classics.

B. Items are fairly well protected; this is usually due to geographical location and natural surroundings, and due to local appreciation. However, they may can under
increased pressure from the increasing numbers of tourist and therefore need further protection. The items include: Jizushan Scenic Area, Eryuan Hotspring, Yuquan Park, Yulong Snow Mountain, Diaomei carved plum, the Three-River Zone, Cangshan-Erhai Sight, Laojunshan Butterfly Valley. Naxi costume, Benzhu culture of Bai, Baiyi Culture Preservation Zone, Taliu culture preservation Zone, and the Torch Festival.

C. Items are little affected by strong cultures. Yet, neither the government nor the local people realize that they should be protected before they are affected. They include: Baiyi Culture Preservation Zone, Eryuan Cibi Lake, Lugu Lake, Taliu Culture Preservation Zone, Jianchuan Sanhe Bai female costume, Heqing Dianbei bride dress, Heqing hand-made paper, and Yi Ten-month Solar Calendar.

2.3.1.2 Poorly Protected

Items in this category are protected but not well protected and in need of further investment.

D. Items that usually have good potential for development and in the government list of protection, but are in need of more substantial work. They include: the Third Excavation at Jianchuan Haimenkou Neolithic Site, Heqing cremation tombs and cremation jars, Jianchuan Ancient City, Ximenjie Old Houses, Baisha Old Houses, Cangshan Temple Tablets, Xiyun School Tablets, Qingxi Cliff Carving, Xizhou Residential Architecture, Heqing Yunhe Town, Jinhua Ximen Old Houses, Naxi Dongba culture, Ahzhali Tantrism classics, Heqing Xinhua village silverware craft, Tile-cat, Jianchuan wood carving, Tie-dye craft, Sanyuejie, Raosanling, Shibaoshan singing festival, and Baishaxisha music.

E. Items are in poorer conditions than those in Part D and some are declining. They include: Dali Erkuai cake, Shaguoyu fish dinner, Heqing ham, Zhuganzha food, Lijiang cake, Jidouliangfen food, Dounengfan food, Nuomixuechang food, pickled fish, Tuotuorou food, Butter tea, Marble craft, Tuo tea craft, Bawangbian dance, Dage dance, Bai language, Bai ballads, and Ligegao tune.

F. Items are close to being endangered. They include: Dali Bai costume, Heqing Baiyi Straw costume, local classics, Bai straw hat weaving craft, Mosuo weaving craft, Heqing Tiangeng tune, Miaohui, Horse fair, Butterfly fair, Sanxian music, Cuicuiqiang tune, Yi Eryueba, Naxi Sanjie festival, and Mosuo Zhuanshan festival.
2.3.1.3 Endangered

G. Items are endangered but protection effort is being made. They include: Dongba in its complete sense, and Heqing Longhua Eighteen Temples.

H. Items are more endangered, but local effort is being made. One item is Heqing Baiyi suona music.

I. Items are more endangered and there is no rescuing effort. They include Pumi Hangui culture, and Jianchuan Bai ancient writing system.

2.3.2. Classification of the Commercialization of Cultural Resources

From the viewpoint of commercialization, the cultural resources can be classified into four categories: highly commercialized, commercialized, with commercial potentials, and unsuitable for commercialization.

2.3.2.1 Highly commercialized

A. The following items of cultural recourses are commercialized to the result of realizing economic benefit and stimulating cultural protection, and their commercialization is strongly supported by the government. They include: Chongshengsi Temple, Dali Ancient City, Nanzhou Taihe City Relics, Dali Yangjumie City Relics, Fengyi Confucian Temple, Heqing Yunhe Tower, Heqing Confucian Temple, Jianchuan Shibaoshan Grottoes, Lijiang Ancient City, Baisha Old Houses, Wufeng Tower, Mu Family Compound, Baisha Mural Painting, Bincuan Jizushan, Yulong Snow Mountain, Scenic Area, Yuquan Park, Nanzhao Dehua Tablet, Cangshan Temple Marble Tablet, Lijiang Ancient City, Heqing Dianbei bride dress, Naxi costume, three-course tea, Dongba Classics, Heqing Xinhua village silverware craft, and Bai Sanyuejie.

B. Items are well commercialized and with certain support from the government. They include: Eryuan Deyuan City Relics, and Jiuzhou Towers.

C. Items are well commercialized but with little support from the government. They include: Fotu Pagoda, Yinxiang Temple, Eryuan Hotspring, Naxi female sheep-skin waistcoat, and Three-Course Tea.

2.3.2.2 Commercialized

Items in this category have certain potential to be commercialized and commercialization and protection are being conducted.
D. Items are being commercialized and attention is paid by the government. They include: Jianchuan Ancient City, Jianchuan Shaxi Town, Eryuan Cibi Lake, Heqing Yunhe Town, Jianchuan Jinhua Ximen Old Houses, Jianchuan wood carving craft, Dali marble processing technology, Raosanling, Shibaoshan singing festival, the Torch Festival, Muosuo Culture Preservation Zone, and Naxi Baishaxiyue Music.

E. Items are commercialized by enterprises but government does not care much. They include: Dali Bai costume, Jianchuan Xingjiao Temple, Sanhe Bai female costume, Heqing ham, zhuganzha, Lijiang cake, jidouliangfen, qingdoumenfan, ruomixuechang, yansuanyue fish, tuotuorou pork, butter tea, Benzhu culture, Tile-cat, Mosuo’s weaving craft, Dongjing music, Sanxianqu music, Bai suona, Chuichuiqiang, Dabenqu, Bawangbian, Eryuan Dage music, and Ligegao tune.

F. Items which have limited commercial potential are lightly commercialized. They include: Cangshan-Erhai sight, Butterfly Valley, Xiyunshuyuan Tablet, Heqing Tablet, Heqing Dianbei bride dress, Dali erkuai cake, Shaguoyu, Badawan dinner, Heqing hand-made paper craft, Bai straw hat weaving craft, Xiaguan Tu tea craft, Stone carving, Clay sculpture, Flour sculpture, Clothe-tie craft, Paper cutting, Embroidery, Yi Eryueba festival, Bai butterfly Festival, Sanduo Festval, Mosuo Zhuanshan Festival, Bai Miaohui, Yulong Liming village Lisu Music dance, and Yi Ten-month Solar Calendar.

2.3.2.3 With Commercial Potential

G. Items which have the potential for commercialization, but due to economic limitations are not commercialized. They include: Heqing Longhua Eighteen Temples, Heqing Yunhe tower, Heqing Confucian Temple, Three-River Natural scenery, Pumi Hangui culture, Heqing Bai suona music, Bayi Culture Preservation Zone, Taliu Culture Preservation Zone, Bai language, and Bai ballads.

2.3.2.4 Items Not Suitable to Commercialization.

H. The items are not suitable for commercialization because it would most likely lead to the destruction of the cultural resource. They include: the third excavation of the Jianchuan Haimenkou Neolithic Site, Dongba in his complete sense, Eryuan Duanxinjubaomuya Tablet, Ah Zha Li classics, local classics, Tiangeng tune, Baiyi straw costume, Heqing Jindun cremation tombs and cremation jars, Jianchuan Bai ancient writing system, and Dongba classics.
Table 3 shows the categories of (i) protection and (ii) commercialization for the ethnic cultural resources in the DLRA. Note: From top to bottom (A to I) shows the degree of how well the resources are protected and from left to right (A to H) shows the degree of commercialization.

**Table 3: The Status Quo of the Cultural Resources in Terms of Protection and Commercialization in the DLRA**

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<th>Highly Commercialized</th>
<th>Commercialized</th>
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<th>Unsuitable</th>
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<td>Poorly Protected</td>
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Note: the numbers in parentheses stand for cultural resources as follows:

2.4 Achievements in Government-Guided Ethnic Cultural Protection in the DLRA

The Chinese Government strongly emphasizes the development of culture and cultural commercialization. Since 2005 it has put cultural development into long-term development plans, as shown in the 17th Party Congress Report and five-year plans of government at various levels. There are government offices specially for administrating cultural affairs and for investment in cultural facilities. As early as year 2000, Yunnan Provincial Government set up the goal of “building Yunnan into a big province of ethnic cultures” to place ethnic cultures at a more important place in social and economic development and to make the cultural industry one of the backbone industries in Yunnan’s economy. Both Dali and Lijiang prefecture governments developed the strategy of “developing big prefecture of ethnic cultures”. In this context, the government-guided programs became the main force in cultural protection. Many government offices participated in cultural protection activities and achieved good results. But in the overall concern of the government, economic development is still the priority. So there are many problems in ethnic cultural protection, both in systematic arrangement, in financial investment, in technology, in motivation and in understanding.

The government conducts cultural protection through its functionaries. At the provincial level, there is the Department of Cultural Affairs (DCA). At the prefecture level government, there is an office called “Cultural Affairs Bureau” and at the county
level government there is an office called “Bureau/Office for Cultural and Sports Affairs”. It is through the DCA and its local offices that the government carries out its objective of cultural protection, including administration of the cultural centers, museums, libraries, cultural stations. As Yunnan is the most ethnic-diversified province, YEAC has a very important oversight role for cultural protection, although is has a limited mandate for investment/development programs. The mandates and responsibilities of these two government agencies are shown in Table 4.

Table 4: Key Agencies Related to Cultural Protection within the Yunnan Provincial Government

<table>
<thead>
<tr>
<th>Agency</th>
<th>Cultural Protection Related Functions</th>
</tr>
</thead>
</table>
| Yunnan Provincial Ethnic Affairs Commission (YEAC) | 1. Responsible for implementing laws and policies on ethnic affairs, to promote development and prosperity of all ethnic groups and ensure ethnic unity and border area stability.  
2. Conducting studies on ethnic theories and ethnic policies and initiating provincial regulations and policies on ethnic affairs.  
3. Supervising the implementation of the “Nationality Regional Autonomy System” and protecting the rights and privileges of ethnic minorities.  
4. Ensuring the equality of all ethnic groups.  
5. Assisting the personnel department in selecting and training of ethnic leaders.  
6. Participating in planning social and economic development of the ethnic areas.  
7. Promoting the development of ethnic education and assisting in solving special problems in ethnic education.  
8. Assisting other departments in developing health care, culture, arts, family planning, sports and mass media in the ethnic areas.  
9. Administrating collecting, translating and publishing minority language books, and other ethnic cultural items.  
10. Responsible for implementing the policies towards ethnic headsmen.  
11. Guiding the ethnic work in prefectures and municipalities.  
12. Organizing and coordinating international cooperation and exchange in ethnic affairs.  
13. Performing other activities required by CPC Yunnan Committee and Yunnan provincial Government and other higher level Party and government department. |

| Yunnan Provincial Department of Cultural Affairs (DCA) | 1. Responsible for implementing laws and policies on culture and arts affairs.  
2. Responsible for making provincial strategic plans of development of culture and arts, and for coordinating system reform of culture and arts institutions.  
3. Responsible for planning and implementing the plans of cultural industrialization.  
4. Responsible for promoting culture, and arts.  
5. Administrating the production of artistic works, and managing provincial-level cultural activities.  
6. Guiding the development of mass culture.  
7. Administrating the development of libraries.  
8. Administrating the development of movie, theater, CD, and VCD.  
9. Administrating the development of museums.  
10. Administrating cultural markets in the province.  
11. Organizing and coordinating international cooperation and exchange in culture and arts. |
From Table 5, we can see that ethnic cultural protection and development may involve many agencies at the local level. Each office has its main responsibilities and may be related to other activities which are responsible by another office. As all offices are at the same level, there is the issue of coordination and efficiency.

**Table 5: Agencies Related to Cultural Protection at the Prefecture Governments**

<table>
<thead>
<tr>
<th>Office</th>
<th>Cultural protection related functions</th>
</tr>
</thead>
</table>
| Propoganda   | 1. Responsible for local propaganda activities; coordinating news and mass media broadcast.  
2. Responsible for media conference, for policy control over publication; for reporting on important events.  
3. Responsible for inviting correspondents.  
4. Responsible for theoretical studies; for training of government officials and Party members.  
5. Responsible for macro-control of cultural affairs.                                                                                                                                          |
| Tourism      | 1. Responsible for implementing policies and laws and regulations.  
2. Responsible for planning of tourist market; for marketing local tourist products; guiding tourist companies.  
3. Responsible for surveying tourist resources; for collecting tourist data.  
4. Responsible for controlling tourist companies charges and fare; for tourist service standards; for organizing service quality assessment  
5. Responsible for reform and open-up of tourist industry.  
6. Responsible for international cooperation and exchange.  
7. Responsible for checking tourist market; for tourist complaints; for tourist accidents aids, for tourist transportation modulation.  
8. Responsible for managing tourist business certificates.                                                                                                                                 |
| Commercialization | The Culture Commercialization Office is a part of the Propoganda Department. Responsible for culture commercialization planning and the policies on cultural companies; for guiding investment into culture commercialization and coordinating cultural companies. |

In addition to DCA and YEAC, other agencies are also related to cultural protection at the local levels (refer to Table 6 and Diagram 1).
Table 6: Other Agencies Related to Culture Protection at the County and Township Levels

<table>
<thead>
<tr>
<th>Agencies</th>
<th>Cultural protection related functions</th>
</tr>
</thead>
<tbody>
<tr>
<td>County Government</td>
<td>Responsible for planning, coordinating and administrating social and economic development; promoting family planning, science and technology, education and health welfare; maintaining balanced and stable social development.</td>
</tr>
<tr>
<td>Developing &amp; Construction Bureau</td>
<td>1. Responsible for implementing laws and regulations in urban construction and making policies for local urban development; 2. For urban planning, with urban infrastructure at the focus, and coordinating urban construction projects.</td>
</tr>
<tr>
<td>Township Government</td>
<td>1. Responsible for implementing the county government's policies in attracting investments; for planning attracting investment; 2. For organizing investment-attracting activities; 3. For liaison with investors.</td>
</tr>
</tbody>
</table>

Diagram 1: Departments related to cultural protection at the county level

In Diagram 1, “UCB” stands for Urban Construction Bureau, TB for Tourist Bureau, EB for Education Bureau, EAB for Ethnic Affairs Bureau, CSB for Culture & Sports Bureau, PB for Propaganda Bureau, CCO for Culture Commercialization Office, DRC for Development & Reform Commission.
2.4.1. Achievements of the Government-Guided Ethnic Cultural Protection and Development

In the DLRA, governments at various levels have made some effective efforts in ethnic cultural protection and have some achievements.

**Table 7 - Main Achievements made by Governments in DLRA**

<table>
<thead>
<tr>
<th>Prefecture</th>
<th>Achievements</th>
</tr>
</thead>
</table>
| Dalí Bai Autonomous Prefecture | 1. In September 2005, Dalí prefecture government issued the First List of Protection of Ethnic and Folk Culture. The list includes Culture Towns named by the Ministry of Culture in 1996, in 2000, and 2003. In 1999 and in 2001, provincial government issued lists of Ethnic and Folk Masters in Arts, Music and Dance, 193 items (persons) in 11 categories. Of the 193 items, there is 1 endangered ethnic writing system, 7 ethnic oral literature items, 3 ethnic folk music items and 3 ethnic folk dance items, 2 ethnic folk paintings, 4 ethnic folk architectural styles, 1 ethnic folk opera, 6 ethnic traditional customs, and 15 ethnic folk traditional culture preservation zones, 20 ethnic folk traditional culture towns, and 105 persons of practitioners of ethnic cultural practices, arts, painting, music and dance.  
  2. Dalí prefecture government made the application of Bai Raoshanling for World Intangible Cultural Heritage the engine of cultural protection and culture transmission. In two years' work, Bai Raoshanling was listed No 5 on the Chinese list of Recommendation for World Intangible Cultural Heritage. Bai Raoshanling and Bai Tie-Dye Craft were enlisted in 2005 in the First National List of Intangible Cultural Heritages.  
  3. In Dalí prefecture, there are 229 county-level listed items, 172 prefectural-level listed items, 13 provincial-level listed items, 2 national-level listed items. There are also 6 provincial-level historical-cultural towns, 7 provincial-level historical-cultural villages, 277 protected culture units at the three levels of national, provincial and prefecture, 8 Chinese folk art Towns named by the Ministry of Culture, and 54 Yunnan provincial-level masters of ethnic and folk arts.  
  These benefit greatly to the transmission and protection of Dalí ethnic and folk traditional culture. |
| Lijiang Municipality     | Lijiang Ancient City is the first Chinese ethnic minority autonomous place that is listed a World Cultural Heritage Site. From 2004, Lijiang municipal government conducted a general census of ethnic folk cultural resources. The government offices related to cultural protection and experts made an assessment of the resources and recommended for municipal government final approval. In October 2005, Lijiang First List of Ethnic Folk Traditional Items Under Municipal Protection was announced. In this List, there are 44 items. The fast development of cultural tourism in Lijiang is a result of Lijiang government's effort in protection and transmission of ethnic traditional culture. |

In the DLRA, Dalí Ancient City and Lijiang Ancient City started earlier and are doing quite well with its cultural development, especially in tourism. In the past 5 years, tourism was the new growing force in the Dalí prefecture economy. In 2007,
Dali received 8,676,000 domestic tourists, an annual increase of 13.3%. Domestic tourism income reached CNY6.03 billion. Dali received 268,000 international tourists, an annual increase of 28.3% and the income from international tourism is US$73,664,000, increasing by 29.1%. In Lijiang Ancient City, there are 22 Ancient Music troupes and 14 Dongba culture schools. The income from the music and Dongba schools is more than CNY10,000,000 annually.

2.5 An Analysis of the Problems in Ethnic Cultural Protection and Development

However, in reality governments at all levels and the local people as well, are always focusing on economic development. Limited by their low level of economic development, by their unawareness of the important of culture, and by the lack of protection technology, there are problems in cultural protection. The following subsections summarize the key problems identified by the YNU Team during their in-house knowledge, previous experience, new field investigations and consultations with government officials, practitioners and other experts.

2.5.1. Unbalanced Cultural Protection

In the DLRA, cultural protection is well advanced in Dali Ancient City and Lijiang Ancient City. There are regulations protecting them. Also, cultural protection is better where cultural resources have been commercialized, like Jizushan Scenic Site, Cangshan Scenic Site, Shuhe Town. However, the protection of cultural relics and intangible culture is less focused. There are no specific regulations protecting them. The investment in their protection is too little compared with the need.

2.5.2 Unbalanced Commercialization of Cultural Resources

2.5.2.1 Unbalanced Degree of Commercialization between Places

In DLRA, some cultural resources are well commercialized, such as the two Ancient Cities, Chongshengsi Three Pagodas, Shuhe Town, Yushuihai, Butterfly Fountain, and Xizhou Residential Houses. There are some well-known brands of tourist products, such as Three-course Tea, Dreaming Butterfly, Naxi Ancient Music, and Lishuijinsha. However, in the area where the Dali-Lijiang Railway passes through, the cultural resources are not properly exploited, nor commercialized, accept for
Xinhua village in Heqing. There are two causes for this: (i) infrastructure and other facilities are not adequate for their commercialization; and (ii) the local governments and local people don’t have the know-how to develop these opportunities.

2.5.2.2 Generally Emphasis Is Given to Exploitation Rather Than Protection

In cultural protection in DLRA, people are more concerned with economic return - “Good economic return, good protection; poor return, poor protection”. This attitude causes problems: (1) Cultural forms are distorted to entertain tourists. Take the Three-Course Tea for example, now few local people would enjoy it, for it is only for tourists and has nothing to do with their daily life but as an instrument for making money. (2) The environment of cultural relics is polluted by too many business shops and fake cultural items are abundant in the market. (3) Some folk cultural resources are neglected, due to their distance away from the market. (4) Unbalance in degree of development is intensified. (5) The direction of benefit flows disfavor social equality. The rich get richer and they consume more resources. Some cultural items, like old furniture, old building decorations, are sold by local people at very low prices and then resold at very high prices in cities.

2.5.2.3 Insufficient investment

Insufficient investment is made in ethnic cultural protection. Because many ethnic cultural items can be commercialized due to their structure and characters, large investment is needed. However, local government is limited by social and economic development and has limited funds for good protection. The fifth article of The Implementation Regulations of the Culture Items Protection Law says government from the county level and above should include budget for the cultural development. This budget should be under the control of the Department for Cultural Affairs and be spent on cultural protection, cultural maintenance, and archeological excavation. Incomes made by cultural institutions should all be used in cultural protection. But local government does not have the ability to build enough museums
to house the cultural items needing protection. So these items are stored where they are found, and are often left deteriorating.

2.5.2.4 Weak Awareness and Mobilization

At present, Government is the only sector of the society that emphasizes cultural protection. Due to the low level of economic development and due to the lack of awareness of the importance of cultural protection, companies and local communities and local people do not care much about cultural protection. This is also due to government’s neglect in creating awareness and mobilizing other sectors, like NGOs or other social institutions and communities, in the protection and development.

2.5.2.5 Environmental Change and Social Change

Environmental changes and social changes create a lot of problems to ethnic cultural protection. When globalization is happening, ecological environment and society are changing under the impact. Changes in its original environment and society will definitely result in the changing of the culture. The biggest problems in the DLRA are: (1) the lifestyle and the value concept of the local ethnic people are being more and more eroded by the invading strong culture. So the local ethnic minorities’ awareness and the confidence of their own cultural values are in urgent need to be awakened. (2) With the advancing urbanization, the materials with traditional ethnic characteristics and ethnic styles are disappearing. For example, the use of new building materials may result in residential houses losing their traditional style. The same is happening with traditional food culture and traditional costumes.

Table 8 summarizes the problems, causes and consequences of cultural protection and commercialization in the DLRA.
<table>
<thead>
<tr>
<th>Problems</th>
<th>Causes of Problems</th>
<th>Consequences</th>
</tr>
</thead>
<tbody>
<tr>
<td>General emphasis on exploitation and little on</td>
<td>Concerned too much with economic return</td>
<td>1) Cultural forms distorted</td>
</tr>
<tr>
<td>protection</td>
<td></td>
<td>2) Environment of cultural relics polluted by too many shops (commercialization)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3) Imbalance between places of cultural protection increased</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4) Social equality harmed</td>
</tr>
<tr>
<td>Insufficient investment</td>
<td>Slow economy and limited ability in raising fund</td>
<td>Cultural items NOT collected and NOT stored in museums or libraries as they should</td>
</tr>
<tr>
<td>Only government is concerned with cultural</td>
<td>Weak mobilization of the whole society: institutions,</td>
<td>1) Some sections of culture neglected</td>
</tr>
<tr>
<td>protection</td>
<td>companies, communities, and individuals</td>
<td>2) Cost in coordination in the process of protection increased</td>
</tr>
<tr>
<td>Inefficiency</td>
<td>Weak mobilization and governmental departments'</td>
<td>1) Short of regulations specialized for each of the categories of cultural resources protection</td>
</tr>
<tr>
<td></td>
<td>functions paralleling each other</td>
<td>2) Some sections of culture neglected</td>
</tr>
<tr>
<td>Environmental change and social</td>
<td>Globalization</td>
<td>1) Change of life style and value concept</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2) Some intangible culture is disappearing</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3) Local people unwilling to transmit their culture</td>
</tr>
</tbody>
</table>
Chapter Three: The Methodology, Findings and Achievements of this Technical Assistance (TA)

TA 4455-PRC was implemented in three phases: (i) data of cultural resources in project area have been collected and analyzed; (ii) status quo of ethnic cultural protection, development and existing problems have been identified; and (iii) pilot training have been accomplished, and strategies and actions were formulated. Subsequently, a series of seminars were held in the DLRA so as to get from local people different opinions or suggestions on ethnic cultural protection so as to represent the over-all demand of local people. Two more seminars were held in Kunming to get, from different government offices and enterprises, opinions and suggestions on ethnic cultural protection and on revising the Final Report of this TA. This chapter gives a summary description of TA 4455-PRC methodology and its implementation.

3.1 Design of the TA

3.1.1 General Design of the TA

This TA was proposed in response to Dali-Lijiang Railway construction and its future operation which may both help to promote social economical development in local place and bring new challenge to the cultures of Bai, Naxi and Yi in the DLRA. Taking into consideration the challenge to ethnic cultures and the requirements in the Terms of Reference (TOR) formulated by ADB, this TA team made a general proposal in which its objective, research methodology and implementation are clearly clarified.

The general objective of this TA is: to propose effective measures and scenarios for ethnic cultural protection; to carry out pilot training for some cultural activities which are representative of local cultural features and have certain geographical coverage, and to disseminate extensively the ideas and practice of cultural protection. The implementation of this TA includes the following: 1) collecting data through fieldworks; 2) selecting proper places for pilot training; 3) holding seminars in the DLRA to get different opinions or suggestions and to disseminate the experience; 4)
proposing strategies and action plans to relevant government offices or regions. The overall objective is to promote local people’s self-awareness of and respect to their own cultures, and to improve local people’s ability to protect their traditional cultures as well as to participate in social, economical development.

3.1.2 Logic Framework of the TA

In accordance with the overall objective of “promoting ethnic cultural protection and capacity building to achieve sustainable development in the DLRA”, the implementation of this TA can be summed up as: 1) to design and implement the research plan; 2) to sum up the research; 3) to decide on strategies and action plan for ethnic cultural protection; 4) to get feedback; 5) to submit the findings to relevant government offices or agencies for reference.

<table>
<thead>
<tr>
<th>IMPACT STATEMENT</th>
<th>Effective strategies and plan should be proposed to promote ethnic cultural protection and sustainable development in the DLRA</th>
</tr>
</thead>
<tbody>
<tr>
<td>OUTCOMES</td>
<td>To propose strategies and policies to improve ethnic cultural protection in the DLRA on the basis of investigation and analysis of current policies for cultural protection.</td>
</tr>
<tr>
<td>OUTPUTS</td>
<td>1. to promote local people’s self-awareness of and respect to their own cultures through dissemination and implementation of pilot training; 2. to propose effective strategies and plans for protecting ethnic cultures on the basis of investigation and analysis on status quo of local cultures and their protection in Bai, Naxi (including some Yi) area; 3. to enhance local people’s capacity (including technical ability, technology, ability to select investment as well as opinions and ideology on development) in the DLRA; 4. to promote ethnic cultural protection through pilot training; 5. to listen to different opinions or suggestions through seminars so as to represent local people’s overall demand objectively and scientifically; 6. to submit to local government the findings of the research as well as to propose measures and strategies so as to get the attention of local government officials who will make relevant policies.</td>
</tr>
<tr>
<td>ACTIVITIES</td>
<td>1. Fieldwork; 2. collective interviews; 3. to interview people from different government offices; 4. data analysis; 5. to select places and carry out pilot training; 6. to consult and discuss; 7. to draft research report; 8. to propose action plan to government so as to integrate the plan into general plan for local social, economical development and cultural protection.</td>
</tr>
</tbody>
</table>
3.2 Implementation of This TA

This TA is implemented in three phases (see also Table 10):

**Phase I: May—August 2007.**

The main task in this phase is to conduct fieldwork and to collect data. Experts visited (in groups) the 7 counties and cities in the DLRA to conduct fieldwork, to collect data by interviewing local people and relevant government officials in order to know their opinions, demands, status quo of local cultural protection, development and existing problems. An Inception Report was also prepared in June and reviewed by the Steering Committee.

**Phase II: September—October 2007**

After coming back to Kunming from fieldwork, experts held group discussion to exchange information, analyze data, select proper communities and places for pilot training, and to edit textbooks for trainings. An Interim Report was also prepared in October and reviewed by the Steering Committee.

**Phase III: November 2007—July 2008**

Implementation and summary of pilot training, extensive consultation, analysis, drafting research report and proposing action plan for ethnic cultural protection: Five pilot trainings have been carried out in different places in the railway area and culturally-rich area, and the experience has been introduced to other places (see summary report on pilot trainings in Appendix III). The pilot trainings have become a good example for the adjacent places through summary and dissemination in seminars. A Draft Final Report was also prepared in April and reviewed by the Steering Committee; their comments have been incorporated into this Final TA Report.
Table 10: The Three Phases of the TA

<table>
<thead>
<tr>
<th>PHASE</th>
<th>TIME</th>
<th>MAIN TASKS</th>
<th>OBJECTIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phase I</td>
<td>May - August 2007</td>
<td>experts visited in groups the 7 counties and cities in the DLRA to conduct fieldwork.</td>
<td>To know the status quo of local cultural protection, development and existing problems</td>
</tr>
<tr>
<td>Phase II</td>
<td>September - October 2007</td>
<td>to hold group discussion to exchange information, to analyze data</td>
<td>to select proper communities and places for pilot training, and to edit textbooks</td>
</tr>
<tr>
<td>Phase III</td>
<td>November 2007 - July 2008</td>
<td>Implementation and summary of pilot training, extensive consultation, analysis, drafting research report and proposing action plan for ethnic cultural protection</td>
<td>To sum up and disseminate the five pilot trainings through seminars so as to set them up as a good example, and to submit proposal for ethnic cultural protection to relevant government offices</td>
</tr>
</tbody>
</table>

To ensure that this TA is carried out effectively, experts have conducted dozens of fieldworks and selected 5 pilot training places. Also, five seminars have been held (see relevant reports in Appendix III) in DLRA and two seminars have been held in Kunming.

3.2.1 Pilot Training Projects

Pilot training projects were an important part of TA4455-PRC. The choice of pilot training project was made according to geographical coverage, representability and sustainability. Geographical coverage means that each pilot training project covers the key counties in the DLRA. ‘Representability’ refers to the fact that each pilot training project represents a certain type of cultural category and resources. ‘Sustainability’ means that the pilot training project can continue after this TA. After consulting YEAC, WYRC and ADB experts, this TA team finally decided on five pilot training projects: (i) Baiyi suona training in Liuhe Township Heqing County; (ii) preservation of ancient books in Heqing Library; (iii) the training of Dianbei Tiangeng Tune and Xishan Tune in Heqing County; (iv) the training of Dongba transmitters in the Institute of Lijiang Dongba Culture Studies; and (v) the protection and transmission of Miaohui (Temple Fair) culture in Huiwen Village Madeng Township Jianchuan County. The five pilot training projects have set an example for ethnic cultural protection in the adjacent places. Here is a general introduction to the five projects:
3.2.1.1 Baiyi Suona Training in Liuhe Township Heqing County

Baiyi people, who are mainly living in Kua’e Mountains, Liuhe Township Heqing County, are a sub-group of Yi nationality. The unique living conditions help to form their peculiar customs, marriage pattern, funeral, clothes, food, houses, transportation, songs, dances and suona music. They differ, in many respects, from other sub-groups of Yi in their specific customs, culture and arts. Their home-made huocao straw gown in grey and white is made of huocao. Their traditional suona music, songs and dances are all very special. Baiyi suona music has been well-known for hundreds of years in local place. It is one of the key musical instruments for Baiyi people. Suona music is often played at wedding or funeral. Since Baiyi people do not have a written form of their language, they do not have music score to write down the 72 suona tunes. Students can only learn to play suona by imitating their masters. Baiyi suona music has been performed several times at Dali Sanye Jie (March Fair) and got the attention of many people from other places. But modern civilization has brought a big challenge to it. For example, not many young people would like to learn the skill of playing suona music today.

Local government has carried out some protection of Baiyi culture. Take for instance, Liuhe Township where most Baiyi people are living, has been listed in “Protecting Zone of Ethnic and Folk Cultures in Dali Prefecture”. Suona music masters such as Zi Shuangquan, Zi Huitian, and Zi Tiaohua have been listed as
cultural transmitters at province, prefecture and county levels respectively. The Cultural Center in Heqing County often organizes local performances at different celebrations, and the performances are well received by people from other places. Local experts such as Zhang Hongyu, Zhang Liao, Liang Bo, Luo Tiewu, Duan Desan, and others have long been doing ethnic cultural protection in Baiyi villages and dozens of essays about Baiyi life, customs, religion, etc. have been published. This TA chose Baiyi suona music as one of the five pilot training projects to promote the transmission of local culture and to improve local economic growth. Several batches of training were held to train suona-playing skills, to collect suona tunes and to edit them into textbooks.

3.2.1.2 Preservation of Ancient Books in Heqing Library

Heqing County has long been well known for its historical and cultural documents with Buddhist tradition, well known for its education, local ethnic cultures, local documents and plenty of ancient books. These ancient books and documents are a treasure of ethnic and folk cultures in Heqing. They have recorded the knowledge of local literature, arts, history, and politics, which is worthy of collecting, preserving and developing.

According to Zhang Xueren, the library curator, there are over 12,000 ancient books (including such well-known books as Complete Collection in Four Treasuries,
Unofficial History of Nanzhao, Story of Tiezhu, Story of Zhizhu, etc. in Heqing Library. But many of them have been damaged. There are still a great number of valuable ancient books, pedigrees, clan books, etc. kept by local people. The County library has once tried to apply for a project to preserve the ancient books but failed. Thus the work of collecting and preserving these ancient books has not started yet. It is urgent that these ancient books should be collected, repaired, translated or made into electronic version. Zhang says that local government can only give a maximum of 20,000 yuan/year to the library (sometimes it is even less) which is far from sufficient for preserving the ancient books. The library is now making a list of contents and they need scanners to scan the main contents of the books. Tian Yufeng, head of Culture Relics Management suggests that some ancient books can be copied, printed or published for sale so that their economic value can be realized and bring some profit to the library.

This pilot training, on the basis of sorting out ancient books and documents, helps to improve the current condition of ancient books in the library, to speed up restoring work, and to promote preservation and development of ancient books in the library. It also helps to collect pedigrees, clan books, and religious books, and to preserve them in categories. Some ancient books in the library have been scanned, and made into electronic version. Two persons have been sent to the Provincial Library to learn preserving technology. Most of the tasks planned for this training project were completed as scheduled.

3.2.1.3 Training of Dianbei Tiangeng Tune and Xishan Tune in Heqing County

Tiageng Tune is one of Bai folk music tunes in Heqing County. It gets the name mainly because it is used when people are singing to each other on tiangeng (low bank of earth between fields). It represents an outstanding feature of local life. It is very popular in areas such as Caohai Township, Xintun Township of Heqing County, and Jinjiang, the south of Qihe in Lijiang. So far as its way of singing, sentence structure and words used are concerned, it is different from Bai folk songs in Dali,
Jianchuan, Eryuan and Yunlong.

It is said in *History of Yunnan* by Tang Fanzhuo that Bai people moved from Nong Dong Chuan (now called Yao’an in Sichuan) into Jianchuan and Heqing. Nowadays we can still see that the appearance of Bai people in Jianchuan and that in Heqing are quite similar. Bai dialects in the two places show little difference. But there is a big difference between folk songs in the two places. So far as sentence structure is concerned, Bai folk songs in Jianchuan are more similar with those in Dali and Eryuan. They are mostly in the structural pattern of 3-7-1-5, whereas Bai folk songs in Heqing are mostly in 7-word sentences with a few exceptions of 8-word or 9-word sentences, and the sentences can be longer or shorter. Folk songs in Heqing are a kind of cross-singing with the participation of men and women. They sing either in Han Chinese or Bai language. In Heqing such singing is often called “Quzi (tune)”. In Dianbei Tune, the singing often starts with “My dear, let me tell you …” or “My darling, my darling …” etc. The tune is very affectionate and beautiful.

These are mostly love songs with men playing *xiao sanxuan* (small three-stringed musical instrument) and women playing *dizi* (bamboo flute) or *shuye* (tree leaves). They create a melody with rhythm and simple words. When they are sung in the daytime, the words are more implicit and mostly related to their work, expectation and affections. When they are sung in the evening, the words become much more blazing and unconstrained. People sing to each other with soft sound of three-string instruments and bamboo flute. Young men and women in love express their feelings, life experience with Tiangeng Tune and witty, humorous words. People gather together in groups in the open: by river, pool, road, etc. nearby Bai villages to sing their feelings with three-string instrument, and the singing may lead to marriage. This is commonly called “Yueliang Jie (Moon Fair)”.

The Culture Center has collected Tiangeng Tunes, published them in VCD and organized training classes in which the renowned local folk singers are invited to give lectures. In early 1980s, Tiangeng Tune was first performed in Beijing, and then was chosen to play for the state leaders in Zhong Nan Hai. The leaders praised it as “being new and fresh”. In the middle of 1980s, Ye Xintao and Yang Yongzhong, the
well-known actors from Dali Bai Troupe played Dianbei Tiangeng Tune in Japan and it was very well received.

In 1998 and 1999, the Yunnan Department of Culture and Sports organized two competitions for Tiangeng Tune to promote its prosperity and development in local places. In 1999, the Yunnan Department of Culture and Sports started investigating, collecting, and editing the tunes, and in 2002 the department succeeded in getting the title of “Provincial Ethnic and Folk Musician” for Zhang Shuxian. In 2005, Dianbei Tiangeng Tune in Xintun Township Heqing County was listed in Yunnan Provincial Program of Ethnic and Folk Protection. In 2006, Peng Wenyu, Shi Jinmei, Luo Shukai, Yang Quandi, and Hong Zisheng were named as Folk Artists at county level (temporarily) and were reported to the higher authority to apply for higher titles.

With the in-migration of laborers and new entertainment, Tiangeng Tune is facing new challenges. Not many young people can sing the tune. Most of the singers are over 40. Thus it is urgent that tunes should be collected, young singers be trained and musical instruments be preserved and skills be transmitted.

This pilot training, relying on the Culture Center, helped to further collect and edit the tunes, and to organize training classes, in cooperation with the Culture Center, in which local singers were invited to give lectures. Most of the trainings were completed as scheduled.

3.2.1.4 Training of Dongba Practitioners in Lijiang Institute of Dongba Studies
Dongba culture was an ancient cultural form of Naxi people. It is so named basically because it has been well protected through Dongba religious practice. Dongba religion was practiced among Naxi ancestors and was later influenced by Ben, Buddhism and Taoism. The worship of nature in Dongba religion is taken, by many scholars, as the origin of the idea: “man-nature harmony” advocated by Naxi people. The practitioners of Dongba religion are often very knowledgeable of religion, spoken language, written language (Dongba hieroglyphic), painting, dancing, artistic work and medicine, so they are the main transmitters of Dongba culture. Owing to historical and cultural reasons, not many knowledgeable Dongba practitioners are alive today.

As a written form of Dongba scripture, Dongba language is a hieroglyphic with about 2000 symbols. It is entitled “the only well-preserved living hieroglyphic in the world today”. Dongba scripture written in this language has a total number of 25,000 books which are collected in libraries in Lijiang, Kunming, Nanjing, Beijing, Taiwan,
the U.S.A, U.K., Germany and France. A few of them are kept by ordinary people. Dongba scripture is rich in contents and ideas which can be discussed through different disciplines such as semiotics, linguistics, religion, anthropology, ethnography, folklore, sociology, history, philosophy, arts, astronomy, geography, medicine, agriculture and military so that it is entitled “Encyclopedia of Ancient Naxi Society”. But owing to the historical, cultural and social reasons, Dongba culture is now on the verge of being lost, particularly when it is facing the challenge of modern cultures. The genuine Dongba culture is disappearing in a rapid way. To rescue and protect this traditional ethnic culture, Lijiang Institute of Dongba Studies is editing and translating Dongba scriptures, preparing video-audio materials, studying and introducing Dongba culture. At the same time, the institute is organizing training classes so as to protect Dongba culture through the ones who are practicing it. The work proves to be effective.

In cooperation with Lijiang Institute of Dongba Studies, this pilot project further promoted the editing, translating Dongba scriptures, making video-audio materials, studying and introducing Dongba culture as well as organizing training classes. Most of the planned work was successfully completed, but much remains to be done.

3.2.1.5 Protection and Transmission of Miaohui Culture in Huiwen Village, Madeng Township of Jianchuan County

In traditional Bai culture, Miaohui (temple fair) is an occasion when different cultural forms are interfacing. It is also an important means to carry on Bai culture. As a local festival, it is closely related to folk beliefs, economic transactions, and cultural activities. Miaohui is normally the date of Benzhu’s (the worshiped ancestors) birthday or the anniversary of an ancestor’s death. During Miaohui, Bai people often dress in their best clothes and come to market with different agricultural products, handicrafts and daily necessities. Folk artists show their skills and small restaurants offer various food. Each gets his own satisfaction. At Miaohui, people first reward Benzhu by parading its image (statuary) in the street. Meanwhile, people taste different kinds of food and buy various things. Young people are dating. After
parading, Benzhu’s statuary is sent back to the temple. The current Dali Sanyue Jie (March Fair) can be traced back to the ancient Guanyin Fair or Guanyin Temple Fair. With social development, different cultures are blending with each other; Bai Miaohui also sees great changes in modern life. But Miaohui in Huiwen village still maintains some traditional features. Bai people there have great enthusiasm to participate in festivals and wish to protect and transmit this cultural tradition. But there are some practical problems: lack of organization, lack of principles, lack of space and facilities. Under this pilot training project, local artists made their own props and clothes and now hold regular Miaohui with the support of their village committee. Such effort helps, on the one hand, to enrich local life and on the other hand to protect and transmit ethnic cultures in a dynamic way. This pilot training has proved to be effective and demonstrative. It has helped to promote local enthusiasm in protecting and transmitting ethnic cultures as well as sense of pride and self-awareness of ethnic cultures.

3.2.2 Seminars

Seminars in five different places and in Kunming provided opportunities to disseminate and publicize the pilot training experience. They were also occasions to exchange views on “ethnic cultural protection” among local officials, scholars, folk artists and common people. They helped to promote communication between different departments or officials, and lay a good foundation for proposing strategies and action plans for ethnic cultural protection. In order to hold the seminars successfully, a detailed schedule was made as the follows:

3.2.2.1 Objective and Contents

The local seminars, which were held from March 9—March 19 in five different places in the DLRA, were aimed at explaining the TA objectives, disseminating the findings of the previous phases, and displaying the results of the pilot training. They were also aimed at promoting cultural transmission and protection in ethnic minority area along Dali—Lijiang Railway through extensive communication with local officials, experts, artisans and common people.
On April 14—15, 2008, a seminar was held in Kunming to present the Final Report of TA4455-PRC so as to get opinions and suggestions from different participants. On June 5, 2008, a second seminar was held in Kunming with the participation of officials from provincial government offices. These officials gave many comments on revision of the Final Report.

These seminars focused on the theme of cultural protection while taking into consideration the local situation. Experts discussed with local elites and key players to propose practical action plans aimed to: (i) integrate cultural protection into local development plans; and (ii) promote sustainable development of harmonious society.

### 3.2.2.2 Time Arrangement and Places of Seminars

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### 3.2.2.3 Themes of Seminars

Theme of seminar in Heqing County: Maintaining Traditional Value while Integrating into Modern Civilization

Theme of seminar in Lijiang Municipality: Transmitting Ethnic Cultures and Working for a Harmonious Society

Theme of seminar in Jianchuan County: Theory and Praxis of Protecting Ethnic Cultural Relics

Theme of seminar in Eryuan County: Ethnic Cultural Protection and Development of Commercialization

Theme of seminar in Dali Prefecture: Protection and Development of Ethnic Cultures in Time of Globalization

Theme of seminar in Kunming (I): Summing up the Work to Promote Ethnic
Cultural Protection


3.2.2.4 Content of Seminars

The Five Seminars in the Project Area

On March 9—19, 2008, a series of five seminars were held in Heqing, Lijiang, Jianchuan, Eryuan and Dali respectively. Leaders from YEAC, county magistrates who are in charge of cultural affairs, directors of Culture Department, Tourist Department, curators of county libraries, heads of Cultural Center, local scholars, representatives from local places and experts of the IA team participated in the seminars.

Ethnic cultural protection in the DLRA was the main theme of the seminars. The theme was discussed in close relation to the empirical situations in each place so as to work out some action plans for protecting ethnic cultures in different context, to integrate ethnic cultural protection into local development’s strategies and to improve social harmony and sustainable development in the local places.

At the seminars, the five pilot training projects have been well praised and highly valued by the local officials, scholars and the public. The pilot trainings help to: (i) promote protection and transmission of traditional ethnic cultures in dynamic ways; (ii) enrich local life; (iii) mobilize local people to participate in cultural protection; and (iv) set a good example for people in the adjacent area to replicate.

The focus of the five seminars can be summed up by six questions: “Why protect? What to protect? Who should protect? For whom to protect? How to protect? What are the problems in cultural protection and how to solve them?”

Why protect? The participants of the seminars all agree that each ethnic group has, in long historical process, accumulated its rich cultural forms which are closely embedded in its daily life. With the rapid development of transportation, telecommunication and mass media, the original form of local life is encountering
unprecedented challenges. Some of them are at the risk of being extinguished. Many ethnic minority people even believe that their cultures are “backward” and feel ashamed of their own cultures. Such sense and attitudes further contribute to the extinction of ethnic cultures. The construction of Dali-Lijiang Railway will bring even more challenges to ethnic cultures in the region, so we need to make all the effort to protect ethnic cultures.

**What to protect?** Ethnic cultures are rich and colorful. In Heqing, Lijiang, Jianchuan, Eryuan and Dali, local scholars are all proud of introducing the outstanding features of their cultures which need to be protected urgently. Take for example, Bai people’s Xishan Tune (West Mountain Tune), Chuichuiqiang, Raosanling, tie-dye, Moon Street, Shibaoshan Grottoes Cross-Singing, and silver ornaments, paper-making in Heqing, wood carving and Shizhongshan Grotto in Jianchuan, Naxi people’s Leba Dance, Dongba culture in Lijiang, Benzhu culture in Dali, etc. These are the precious historical relics and traditions which need to be protected.

**Who should protect?** Professor Zhao Shilin proposed subjective protection of ethnic cultures at seminars. Local people should be the key players and stakeholders in protecting ethnic cultures. They are the persons who are living with the cultures. They fully understand the significance of their own cultures. Thus it is very crucial that local people participate in cultural protection and be aware of the value of their cultures. Ethnic cultural protection cannot be done without the participation of local people. Local people should not be ashamed of their own cultures. They should be proud of speaking their own languages, dressing in their own costumes, dancing their own dances, singing their own songs, believing in their own religions, making their own handicrafts and being the master and architect of their cultures, maintaining their own features and cultural forms, etc.

**For whom to protect?** By talking about protecting ethnic cultures, we need to make it clear, for whom is this cultural protection? For tourists, officials or scholars? It is believed that protecting ethnic cultures is first of all for the people who are living with the cultures.
How to protect? The general opinions and ideas of local officials, experts and scholars at the five seminars can be summed up as the follows: 1) Ethnic cultural protection should go with times, and should be integrated into strategies of economic development and modernization – “To protect it in development, and to develop it in protection”. 2) Improve local people’s knowledge and enthusiasm in cultural protection so that they can participate in it actively. 3) Strengthen government’s role in directing, organizing, reconciliation and publicizing the ideology of cultural protection extensively. 4) Protect folk artists, to give them social insurance and to guarantee their legal rights in transmitting traditional skills. 5) Scholars and experts should conduct in-depth research so as to work out effective action plans. 6) Where appropriate, encourage the commercialization of culture and develop tourism on the basis of protecting ethnic cultures so as to improve economic growth and give incentive to local people’s enthusiasm in protecting and transmitting ethnic cultures. 7) Solve the problem of unequal distribution of economic profit between protection and development so as to provide fund for cultural protection. 8) Build the base for preserving original cultural forms so as to exhibit original cultural features. 9) Train persons who can carry on the task of transmitting traditional culture by way of technological training and organizing various training classes. 10) Encourage investment so as to solve the problem of fund raising.

What are the problems in cultural protection and how to solve them? There are two main problems: one is shortage of funding, and the other is general neglect of the value of culture. The main methods to deal with the problems are: 1) More efforts from the government should be increased for cultural protection; 2) People need to be well mobilized; 3) More pilot projects should be conducted to serve as examples; 4) Funds should be raised from various sources: government finance, individual or corporate donations, and private investment.

Looking back at the five seminars, we can see that each of them had its own characteristics. The seminar in Heqing focused more on pilot training and their role as models for other places. The seminar in Lijiang looked at cultural protection and development in Lijiang as a successful model to be recommended, and raised the
question of social insurance for folk artists. The seminar in Jianchuan put more emphasis on protection and proper utility of local cultural relics and suggested that cultural protection should go to tourist market (e.g., stage performances) so as to make the county a well-known place of cultural protection and development. The seminar in Eryuan focused on the experience and future-plan for protecting ethnic cultures. The seminar in Dali was a summary of all the four previous seminars as well as what had been done in TA4455-PRC implementation.

All the participants discussed and spoke with enthusiasm at the five seminars which summed up the work done so far and publicized the approaches for further work in other places. Meanwhile this consultation improved local people’s consciousness and respect for their own cultures. Some plans and measures were recommended by the local people. So the five seminars played an important role in promoting the protection and transmission of ethnic cultures in DLRA.

**Seminars in Kunming**

On April 14—15 and on June 5, two seminars were held in Kunming with the participation of officials from ADB, Yunnan Department of Culture, YEAC, WYRC, organizers of pilot training and experts of the YNU team. The two seminars in Kunming focused mainly on the Final Report and the action plan for ethnic cultural protection. Concerning the Final Report, all officials and experts agreed that this TA was the first one which had integrated ethnic cultural protection and capacity building among ethnic minority people into a construction project in Yunnan. Thus, it was important and significant, particularly in terms of the transmission of ethnic cultures and protection of intangible cultural relics. In implementation, this TA used a new mode of research, i.e. financial departments provide financial support, relevant government offices and enterprises monitor, universities and research institutes conduct the investigations and analysis to guarantee efficacy and pertinence. In this regard, ADB not only demonstrates its sense of corporate social responsibility and

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2 Note, Jianchuan County has not benefited much from tourism development because new transport routes (road, rail, air) by-passed this county. However, a new expressway is planned via Jianchuan.
humanitarian concern for vulnerable groups (i.e., ethnic minorities), but also shows how cultures can be protected and safeguarded for construction projects in China. Many views and approaches in this TA are new so that they can be widely used for reference. What comes next is to further promote the use of findings in this TA so as to make contribution to ethnic cultural protection.

The two seminars were successful. The first seminar brought together different opinions and ideas from officials, enterprises, experts, folk culture transmitters in regard to cultural protection. The agreement reached at the seminar will be conducive to ethnic cultural protection in a more effective way. The second seminar provided many good suggestions from government officials for revising this Final Report to ensure that this TA concludes with success.

3.3 Immediate Achievements and Vision of the Project

3.3.1 Immediate Achievements

The required tasks of this TA included: (i) the training and capacity building for the vulnerable groups, poverty-stricken groups and ethnic minorities through pilot training projects, (ii) feasibility study on cultural protection through fieldwork. On the basis of this work, the YNU team organized seminars to exchange views and make proposals with persons from different walks of life. The work can be said as being on time, with quantity, quality and effectiveness. It can be further elaborated as the follows:

1) Fieldwork Achievement

a) YNU experts have conducted systematic, complete and in-depth field research on cultural resources in DLRA and have categorized them carefully. This TA, for the first time, takes the whole region as a zone of protecting ethnic cultures and conducts research horizontally and vertically. The main focus was on the Dali-Lijiang Railway which links different cultural areas, so the region should be studied as a whole. Thus this TA intentionally includes local experts in its fieldwork and seminars
so that dialogue between experts from different places has been established.

b) The implementation of this TA itself is a process of publicizing ideas, reaching agreement and understanding. It also helps to enhance local people’s awareness of ethnic cultural protection and lays the foundation for further protection. ADB, as a financial supporter, has had a good prestige and social image. YEAC and WYRC, as monitor and executing agencies, and YNU as implementing agency have had high social recognition and solid social bases for the work. This TA took all opportunities to publicize its guiding principles and ideals, to exchange information and to serve as a bridge between different social units in regard to ethnic cultural protection. Through seminars and communications in the process of research, some unknown but precious cultural resources have been identified and their value recognized. Meanwhile, local government, culture-related units, scholars and local communities have become more conscious of the richness and value of their own cultures. Many cultural resources were exhibited and recognized in seminars. This has contributed to the promotion of capacity for protecting ethnic cultures both in theory and in methodology.

2) Effect of Pilot Training

Through case studies, overall survey and various efforts, a part of the endangered traditional culture of great value has been timely protected. The pilot trainings have set an example and model of ethnic cultural protection for both the project area and the adjacent areas. Local people’s enthusiasm, confidence and sense of pride in ethnic cultural protection have been greatly improved. The following are some significant achievements of the TA, although further efforts will be needed to ensure these are sustainable.

i) Liuhe Township is known as “home of suona music” and there are 72
tunes in Baiyi suona music. At wedding, banquet, celebrating harvest, etc., the tune of “welcoming guests” is played; when guests are having dinner, “entreating Guests” is played; when a bride is on the way to bridegroom’s home, “Bride Goes Home” is played; when a bride is entering the house, “wedding Koutou” is played, and when tracing back the history, “Crossing the River” is played. In other words, different tunes are played for different occasion and in different context. Since late 1990s, fewer young people would like to learn suona playing skill owing to their increased exposure to modern entertainment, mass media and other cultures. Baiyi suona music is greatly endangered. In the last few years, relevant departments in Heqing County have been making efforts to protect and transmit Baiyi suona music. ADB’s support and YNU experts’ supervision have helped to further promote large-scale, systematic, scientific and rational protection of traditional culture. Local people are more enthusiastic in learning suona playing skills and the number of young people who participate in performance is increasing. Suona music performance often goes with other folk activities in a season when there is not much agricultural work to do. In this sense, suona music helps to promote protection of traditional cultural activities. Statistics show that 10 suona players who have been trained in pilot training classes have been involved in the performances of “Ancient Villages at Frontiers”. The pilot training not only helps to train suona players but also helps to create “the atmosphere”.

ii) Preservation of ancient books in Heqing Library. Heqing Library has a collection of 11,543 ancient books and local literature. Of them, there are 50 books of 16 categories in original copies such as Complete Collection in Four Treasuries (part of it), Four Series of Books, A Collection of Books: Past and Present, Encyclopedias, etc. and the rubbings from stone inscriptions of some renowned persons such as Scripture of Huayan, Dafang Guangfo, A Collection of Zhaoming, Biography of Dignitary, Scripture of Lengyan, Dafo Dingshou, etc. In the last few years, Heqing Library has been categorizing, editing and repairing these ancient books and set up a special room “Reference of Local Literature” for readers. Though the library has taken some measures to prevent fire, theft and moth, some books have been damaged
or moth-eaten. This TA’s choice of the preservation of ancient books in Heqing Library as a part of its pilot training gives a good opportunity to preserve these ancient books. These ancient books are precious and non-renewable. With the implementation of this pilot training, the catalogue of all the ancient books in Heqing Library has been made.. Four professional persons whose work is to preserve ancient books in the library have been trained. The county government budget for ancient books preservation has reached 100,000 yuan/year (before this pilot training, it was 20,000—30,000 yuan/year). Knowledge of preserving ancient books has been disseminated so that public awareness of preserving ancient books has been improved.

iii) Training of Dianbei Tiangeng Tune, Xishan Tune in Heqing County.

Dianbei Tiangeng Tune is popular among Bai and Han people in Heqing County. The singing in Dianbei which is located to the north of the county city is believed to be most representative of Tiangeng Tune. Since 1990s, fewer and fewer younger people are willing to sing or can sing with the tune owing to their exposure to modern entertainment, mass media and other cultures. Tiangeng Tune is in danger of being lost. In the last few years, with the care and support of culture-related departments, cultural activities in Heqing are reviving and flourishing. Dianbei Tiangeng Tune as one of folk activities survives the challenge and becomes prosperous. Local government has been making efforts to protect and transmit Dianbei Tiangeng Tune and Xishan Tune. The financial support of this TA further improved the protection in a systematic and professional way. Local people’s enthusiasm in learning Tiangeng Tune and Xishan Tune has been improved. Every Monday, Thursday and Sunday, people come to market to sing to each other. The number of participants has increased from a dozen to dozens or hundreds and the number of young people has increased.

iv) Training of Dongba practitioners in Lijiang Institute of Dongba Culture Studies.

Owing to historical and cultural reason, not many knowledgeable Dongba practitioners are alive today. The pilot training of this TA has shown some efficacy: 1) The number of Dongba learners is increasing. According to statistics provided by Lijiang Institute of Dongba Studies who has conducted survey in Ancient City District and Yulong County of Lijiang Municipality, there are 84 Dongba practitioners at the
moment. 2) Dongba rituals are restored. Take for example, in Shuming, Tacheng Township Yulong County, rituals of Jitian (Heaven worship) and Jishu are held each year. Dongba believe that souls have to be released from purgatory through rituals when a person is dead. Young Dongbas who are students at the Institute of Dongba Studies often go back to their hometowns to host rituals. In many places, Dongba performances and rituals have become a popular folk custom. 3) Dongba training classes have been organized by local people in Longba Shuming of Tacheng Township, Wumu of Baoshan Township, Xinzhu of Ludian Township and Guifeng of Jinshan Township in Yulong County. They often hold ceremonies and give performance of rituals.

v) Protection and Transmission of Miaohui culture in Huiwen Village, Madeng Township Jianchuan County. Miaohui is a popular cultural activity among ethnic minority people in the DLRA, particularly Benzhu Miaohui of Bai people which is the most important festival in every village. It represents various folk beliefs and traditional culture. It also has a strong impact on Bai people’s ethics, morality and social behavior patterns. The existing problems are: 1) the key participants are the aged persons; 2) there is limited space, costumes and props which restrict their enthusiasm; and 3) younger people have little knowledge about the rituals and do not show much care about it, so few of them participate in it. Through Senior People’s Association and Village Committee, this TA gave some support in the making of accouterments and props, and the supervision in the training of ritual performances. It helped to revive and improve Miaohui culture. At the same time, young people are drawn into it with enthusiasm. This ancient custom comes to life and sets an example for other Miaohui nearby. On Spring Festival this year, the Miaohui ritual performance from Huiwen Village was shown in Jianchuan County city. It got the attention of many people and improved participants’ confidence, and ethnic culture was transmitted through the performance.

3) Effect of Seminars
The seminars also made some contributions to ethnic cultural protection in Dali Prefecture and Lijiang Municipality. More people come to know the importance of
keeping their traditional value and participating actively in protecting their ethnic cultures. At the seminar in Jianchuan, officials from YEAC, county government, Bureau of Culture and Sports and other relevant bureaus, local scholars, folk artists and representatives all made enthusiastic speeches. That was a chance to exchange views and communicate. It was a chance to get new ideas through exchange of different ideas. It gathered together different intelligence and empowered people to discuss ways of protecting ethnic cultures. Meanwhile, the seminars provided a chance to publicize the objective and ideals of ethnic cultural protection. They gave the YNU team a chance to sort out and synthesize various ideas, methods and ideals of ethnic cultural protection in and outside China. Through seminars, issues of ethnic cultural protection were further identified which provided the YNU team greater confidence to explore new theories, methods and measures in cultural protection.
Chapter Four: Action Plan for Ethnic Cultural Protection

TA4455-PRC focused on ethnic cultural resources, cultural protection and capacity building in Dali Bai Autonomous Prefecture and Lijiang Municipality. Its implementation and immediate achievements show that the general objective was successful. The TA gave the YNU team some reflection and vision which will benefit further protection of ethnic cultures and the making of a long-term plan.

How to solve the problems related to ethnic cultural protection is one question which needs more thinking in the context of globalization and the change of Chinese society as a whole. It is very important to fully understand the interrelations between man and culture, and to clarify the roles and functions of subjective and objective in ethnic cultural protection. By ‘objective’ we mean that ethnic cultural relics are protected through government, culture-related agencies, non-profit organizations or research institutes etc. while ‘subjective’ means the subject of a culture (including a certain social community) dynamically transmits its own culture and protects its own cultural relics. Most of the cultural protection efforts in China today are inevitably objective and they have been effective to some extent. But there are also some limitations by protecting one ethnic culture through another culture, particularly for those intangible cultural relics. Such way of protection may bring negative impact or deviation of cultural value. So the YNU team proposes a mechanism of protecting ethnic cultures through both objective and subjective ways so that the cultural communities, indigenous people or individuals realize the value of their own cultures and protect their own cultures. In other words, ethnic cultural relics should be protected by way of subjective protection as the base and objective protection as the guide. Such an approach is not only conducive to raise local people’s awareness of protecting ethnic cultures so that cultural relics can be protected and transmitted properly, but also beneficial to integrate, encourage and promote ethnic solidarity and national unity. This is the requirement of China’s ethnic policy and socio-cultural development in ethnic minority regions. It is also necessary to counter the demand of
urban individualization and bring reconciliation between tradition and modernity. So the following actions are recommended:

1. Government should take the lead and experts should participate to integrate different forces so as to improve the efficacy of ethnic cultural protection. So far as ethnic cultural protection is concerned, many places in Yunnan (including the DRLA) have adopted an effective way in which government takes the lead with the participation and support of scholars, different social groups, folk organizations, as well as active cooperation of tourist and cultural enterprises. Some knowledge has been accumulated in this respect. Based on such practice, further cooperation and effective integration of various resources is required to achieve a good balance between cultural protection and cultural commercialization in this time of economic globalization. Government should play more roles and scholars should change their focus, particularly so they can communicate and cooperate more with enterprises in order (i) to realize effective protection and transmission of ethnic cultures, (ii) to develop them in protection, and (iii) to protect them in development.

2. Government and institutes should conduct more research and disseminate findings and knowledge so as to ensure that the findings of this TA can be widely applied and expanded. This TA represents only a small step in overall ethnic cultural protection. Larger scope should be drawn in to strengthen ethnic cultural protection. This TA has also had some impact on local governments and people in the DRLA so that they have come to know the value and importance of their cultures. The implementation of this TA is just a starting point and show-case of ethnic cultural protection in this region, though it has laid a good foundation for further research and protection. The departments related to cultural protection at all levels of government in the DRLA should take the lead in this cause and YEAC and the Bureau of Culture at the provincial level should provide more guidance and monitoring.

3. Government and local communities should improve the sustainability of pilot trainings by starting more new pilot trainings. Pilot trainings of ethnic minority cultures in DRLA have helped to improve the consciousness of local government, offices, social groups and local people in protecting ethnic cultures. Take for example,
through pilot training in Heqing County, some young people who were working in urban areas have been drawn back to learn to play Baiyi suona and more young people are willing to sing in Tiangeng Tune. Thus, the pilot training can be said to have had much impact on local people and they will be even more effective in the future. But there are many more similar cultural resources and trainings that should be organized through different financial support and agencies.

4. Government and local people should have a broader view so that ethnic cultural protection and ecological environment protection can be well integrated. Ecological environment is the base of ethnic cultural protection. Only if ecological environment is well protected, can ethnic cultures be transmitted. Cultural protection in ethnic minority regions and ecological environment management are interdependent. Recently, Dali Prefecture has proposed a strategic objective which provides a base for ethnic cultural protection: to protect and restore the landscape of Dali. Such vision and objective are correct because they are very important to ethnic cultural protection. Much of the knowledge in ethnic cultures has been based on local people’s knowledge about the natural environment which has been gained in the protection of local ecological environment and social development. This indigenous knowledge will contribute to current social management. There is still much space for further research in this respect.

Looking at the existing form and status quo of ethnic cultures, there are still many problems to be solved. The construction of the railway may worsen the problems. The visit of large number of tourists to the region greatly increases the population which may lead to the change of population structure. Take for example, with the newly-constructed railway, more lower-income people and the aged people may visit Dali Prefecture and Lijiang Municipality as tourists, and hence change the balance between the number of lower-income tourists and that of higher-income tourists. Such a change on the one hand facilitates to the development of the local social economy, but on the other hand gives more pressure and risk to ethnic cultural protection. In addition, the railway passes along the eastern side of Erhai Lake in Dali and the
eastern part of Heqing County which are both poverty-stricken and culturally-rich areas. Thus, ethnic cultural protection in these regions has new and urgent requirements both in geographical distribution and in mode of protection. What is urgent in ethnic cultural protection in these regions in a time of railway construction and speedy urbanization is that we have to address cultural protection both underground and on the ground, tangible and intangible cultural resources, and to rescue the endangered cultures. Culture is an organic system and common relics of human beings. Currently, we have environmental assessment in big construction projects in China in which some tangible cultural relics and resources are included in assessment. But the living culture, particularly regional culture and ethnic cultures in project areas are not included in this assessment, nor does China have any practical measures and requirements. ADB’s support in this TA as well as its principle and methodology for implementation are quite stimulating to the YNU team. In a time of rapid social economic development, a lot has to be done in ethnic cultural protection, but insufficient funding and the local people’s ideology, mindset, consciousness and self-awareness of cultural protection are problems that need to be resolved. So an action plan for regional ethnic cultural protection and transmission should be formulated and implemented based on the challenges and opportunities that arise from the Dali-Lijiang Railway construction.

4.1. Rationale and Expectation of Ethnic Cultural Protection

Globalization is the trend of human development, diversity of development is taken as the goal of this development. Under the current circumstance, protecting and transmitting ethnic cultures effectively is an important part of protecting human cultures and guarding the traditional value systems. Ethnic cultural protection in the DLRA plays important role in the local social economic development, and in building a harmonious society. It is also related to human progress as a whole.

Modernization in China is now experiencing a new era of overall development. Its economy has made outstanding achievements. The market economy is growing at
such a rapid pace that business goes to every corner of China and reaches every village. Social life has seen unprecedented change. In the process of modernization, economic growth is the priority and a unified mode of development is prevalent, including ethnic minority regions. Features of traditional culture are consciously or unconsciously lost or replaced so that cultural assimilation becomes a new social phenomenon. Distinctiveness between different regions and between different ethnic groups is decreasing. Ethnic minorities in the DLRA have discarded their cultural traditions under the constant and growing pressure of globalization. Any loss of ethnic cultures will be an expense of our nationality and humanity. It can result in a series of social problems or lead to counter-culture or cultural conflicts which run against harmonious society. So in addition to social economic development, an effective mechanism for ethnic cultural protection must be established on the basis of our understanding of ethnic culture so as to permit equal development among different ethnic groups.

To maintain ethnic cultures and develop them in the right direction in a time of rapid economic development, it is important to adapt to the external environment and conditions on the basis of cultural tradition and its transmission. At the same time, it is also crucial to draw in new cultural factors to eliminate, self-adjust, self-renew, to guide the direction of cultural distinctiveness, and to protect both intangible and tangible cultural traditions. It is important to publicize and protect ethnic cultures (both tangible and intangible) in relation to their ecological context. The spatial remoteness of many ethnic cultures in China has changed with the improvement of transportation and mass media, and this is very evident in the DLRA. Furthermore, it is hard to protect ethnic cultures by relying on a few experts. A common effort by different individuals and local social groups who have a sense of social pride and obligations is fundamental. China should establish a mechanism based on “law as the base, government as the key, scholars as prerequisite and folk protection as fundamental”. Diagram shows the participants in the protection of ethnic cultures.
The following subsections present the key recommendations of the YNU team.

4.1.1 Government Should Take the Role of Decision-making, Organizing and Planning

Government is by no means an abstract agent; it is a structured system in which different status, mandates and roles are well organized and regulated. The higher level (the central government and ministries) makes policies and monitors results at the macro-level, while the lower levels are more directly involved in implementation. It is those who are at the lowest level that practically organize and participate in cultural protection. Thus it is important that officials at each level of government understand precisely the motivation of cultural protection and have sufficient knowledge about proper techniques and methods in cultural protection.

The Government in each ethnic minority region should take its role in protecting ethnic cultures. Though local government has paid some attention to the protection and transmission of ethnic cultures, it has not integrated cultural protection into local development as a long-term strategy. Cultural development and economic development are not in parallel. In addition, the task of each department is ambiguous
so that officials are “buck-passing” on issues related to cultural protection. Problems cannot be solved efficiently or even are laid aside. So, a special committee of ethnic cultural protection should be established. Director or deputy director of local government (at provincial level) should be the head of that special committee in which the Culture Department, Education Department and Department of Ethnic Religious Affairs are permanent members to make reconciliation on affairs related to ethnic cultural protection. In making regional plans, local government should on the one hand integrate cultural protection into local their social development plan so as to develop economy and culture in parallel. On the other hand, government should give some priority to the construction of public facilities so as to provide space and resources for cultural protection. For example, it can provide such folk organization as Senior People’s Association with public space so that ethnic cultures can communicate with each other and be disseminated. The construction of public facilities should be clearly targeted, and at the same time, cultural protection should be integrated into local planning and agenda with government playing the role of giving guidance.

Interrelations between different government offices in relation to ethnic cultural protection are show in Diagram 3.
4.1.2 People in Local Community as Transmitters, Stakeholders and Key Players of Cultural Protection

Living with the cultures which are to be protected, local ethnic minority people face a predicament: on the one hand, they feel familiar with, affectionate and attached to the traditional living context which is to be protected. On the other hand, they have imperatively the wish to change their life. The dream is to achieve a good balance between the change and the tradition with some appropriate approach. This is the key factor to the success of cultural protection in spite of various difficulties and conflicts. Most of the opinions, suggestions and requirements come from these people. The main focus (and difficult point) of cultural protection is how to facilitate the local
people who, as transmitters and stakeholders of ethnic cultures, are at the core of cultural protection. Their participation is crucial in protecting both tangible (natural scenery, architectural site etc.) and intangible cultural relics, particularly in the transmission of knowledge, affection, technology and intelligence, or in promoting local attention to its mode of production and life, of representing feelings and intelligence. In this sense, the key factor in cultural protection is “people”. So, local people should be in the center of cultural protection, particularly those who are making, maintaining, transmitting and studying ethnic cultures. They are the base of cultural protection. Thus, our focus should be on “persons” and their roles and importance in cultural protection.

Since local people are the key stakeholders of ethnic cultures, they are also the key players of cultural transmission. The choice and identification of values in social and economic life are the key related issues in cultural protection. Thus, it is necessary to respect local people’s value choice and to raise their self-consciousness and sense of identity. Folk artists and cultural transmitters should play the key role in transmitting folk technologies and in cultural protection. In that sense, the cultural protection to be implemented will be subjective protection that takes local people as the key players, i.e., the self-transmission and development of ethnic cultures.

4.1.3 Experts Should Play the Role of Giving Guidance and Consultancy

Experts, with their academic knowledge, should first of all make contribution in social development through their academic research, analysis and knowledge. They should provide government and society with their academic findings and reasonable consultancy. They can look, from an academic perspective, at the praxis of cultural protection, and the dilemma which ethnic cultures are facing and various social changes. With the application of different principles and modern technology, experts can record, sort out, study and explain problems in cultural protection and propose scientific, systematic, and workable action plans. It is also important that experts should communicate with each other, exchange views and make joint efforts so as to serve as a communication bridge between different social organizations and groups.
4.1.4 To Organize Different Social Groups and Folk Organizations to Effectively Participate in Ethnic Cultural Protection

The role of various NGO, professional associations, non-governmental research institutes and civilian organizations can never be underestimated or replaced in ethnic cultural protection. In developed countries, these organizations or associations play complementary or even the main role in social life or activities. The protection of ethnic cultures, which are rich in content and diverse in forms, cannot be achieved without these civil society forces. Owing to the present social institutions and structures in China, these organizations often face constraints and are not well organized, so that their participation in ethnic cultural protection and social life is limited. More attention should be paid to them, and to strengthen and organize them in a proper way so that they can play their roles and make their contribution in ethnic cultural protection.

4.1.5 In the Process of Cultural Commercialization, Enterprises Should Take the Obligation of Protecting Ethnic Cultures

In cultural protection and commercialization, cultural enterprises and other economic entities as main business players should take their social obligations in protecting ethnic cultures. Firstly, an enterprise is both an economic entity and a social organization. It should take its social corporate responsibilities of protecting environment and social insurance when it is maximizing its profit. Even external obligations do not necessarily go against its profit-making. By taking its external obligations of ethnic protection, an enterprise may better realize its individual and social profit in economic activities. Cultural development and proper social order are the base as well as the objective of an enterprise’s prosperity. In this respect, WYRC, who gives full support to this TA as member of steering committee, has set a good example. Secondly, cultural enterprises rely much on ethnic culture and related social milieu. As both economic entities and social organizations, enterprises have both internal and external obligations. They should pay for cultural resources in their
business. Enterprises are not the owner of cultural resources, but they undoubtedly utilize, benefit from and may even bring depletion to cultural resources. Based on the principle of “the one who benefits from it should pay for the cost”, enterprises should take the utility of cultural resources as part of their cost and accept their internal obligations.

Based on the status quo of ethnic cultural protection in the DLRA, in terms of economic situation and social conditions, the YNU team have identified the following objectives for ethnic cultural protection during the time of Dali-Lijiang Railway construction and operation:

a) The Objective of Managing Social Organizations

- To get the attention of all people, with the government playing the leading role, and the participation of people from all walks of life;
- To standardize and institutionalize ethnic cultural protection, and to systemize laws and regulations related to ethnic cultural protection;
- To improve effectiveness and results of organizing activities related to ethnic cultures;
- To improve self-awareness and confidence of community people who are the key bearers of the culture so as to improve their capacity in protecting their own cultures; and
- To disseminate ethnic culture on the basis of social recognition and respect.

b) The Objective of Developing Ethnic Cultural Forms

- Endangered cultural forms are rescued and the living cultures are effectively transmitted and developed;
- Ethnic cultures are developed on the basis of traditional cultural logic and value in the process of change, the local community’s choice is respected and the good elements of ethnic cultures are well promoted;
- The tangible and intangible forms of local cultures become a part of world cultural heritage; and
- Culture diversity is realized in cultural transmission.

c) The Objective of Ethnic Culture Commercialization
• The development of cultural resources does not bring damage, distortion or misrepresentation to ethnic cultures;
• Cultural commercialization can provide materials and support for ethnic cultural protection and transmission when it brings profit to enterprises;
• Cultural tourism will not destroy the local ecological conditions or social milieu; and
• An assessment index system is set up to guarantee that commercialization of ethnic cultures is going in the right direction.

To realize effective protection of cultural resources in the area in accordance with the principles and development requirements listed in Level One.

d) The Objective of Cultural Resource Protection

The well-protected cultural resources should continue to be protected with the existing measures. These include: Chongshengsi Temple Three-Pagoda, Dali Ancient City, Nanzhao kingdom Taihe City Relics, Fengyi Confucian Temple, Shibaoshan Grottoes in Jianchuan, Jizushan Mountain Scenic Site, Lijiang Ancient City, Nanzhao kingdom Dehua Tablet, Baisha Mural Painting, Jiuzhou pagodas, Deyuan City Relics in Eryuan, Sidengjie Town, Xingjiao Temple, Heqing Confucian Temple Compound, Memory of the World Register Dongba Classics, Yulong Snow Mountain Scenic Site, Eryuan Hotspring, Cangshan-Erhai Scenic Sight, Three-River Region, Butterfly Valley in Lao Junshan, etc.

For those cultural resources which have already had some basic protection, the government should allocate more money to increase the support to ensure a better and more effective protection. These include: Three-Course Tea, Dengchuan Cheese Fan and other milk product, Dali Xizhou Residential Buildings, Jianchuan Ancient City, Third Excavation of Jianchuan Haimenkou Neolithic Site, Heqing Jindun Ancient Cremation Tombs and Cremation Jars, Eryuan Duanxinjubaomoya Tablets, Heqing Ham and Zhuganzha Preserved Food, Lijiang Cake, Jidouliangfen, Qindoumenfan, Ruomixiechang, Yansuanyu Fish, Bai’s Bawangbian Dance, Eryuan Dage and Ligegao, Dali Erkuai Cake, Shaguoyu Hot Pot, etc.

The endangered cultural resources should be rescued or protected immediately.
These include: Dongba practitioner in his Complete Concept, Heqing Longhua Eighteen Temples, Baiyi suona Music, ancient written form of Bai language in Jianchuan, Hangui Culture for Pumi people, etc.

**et) The Objective of Ethnic Culture Commercialization**

In the context of globalization, ethnic cultures are being commercialized. The YNU team finds that the degree of commercialization varies widely between different ethnic cultures. Some are over-commercialized, while some are under commercialized or even un-commercialized at all. The cultural resources that have been highly commercialized through tourism include: Lijiang Ancient City, Dali Ancient City, Three-course tea, Memory of the World Register Dongba Classics, Heqing Xinhua Village Silverware and Sanyue Jie etc.

The cultural resources with some commercialization include: Sidengjie Town, Talu Ancient Tombs, Xingjiao Temple, Dencuian Cheese Fan and other milk product, Cangshan-Erhai Scenic Sights, Butterfly Valley in Lao Junshan, Cibi Lake National-Level Lake-View Site, Heqing Hand-Made Paper, woodcarving in Jianchuan, tie-dye, stone sculpture, mud-figures, dough-figures, paper cutting, embroidery, weaving, Jianchuan Ancient City, Tile-Cat, Heqing Ham and Zhuganzha Preserved Food, Lijiang Cake, Jidouliangfen, Qindoumenfan, Ruomixiechang, Yansuanyu Fish etc. Owing to the lack of fund or unknown by other people, they have not been well commercialized. They need to attract investment, to make their own brands and to market their products.

There are still others that have potential for commercialization but have not started at all, including: Heqing Longhua Eighteen Temples, natural scenery sight in Three-River Region, Hangui culture of Pumi people, Baiyi suona Music, Protecting zone of Baiyi culture, protecting zone of Talu culture, etc. It is hoped that the government should give some guidance and support. Learning from those better-commercialized areas, these places should consider their own advantages and make plans for commercialization in a manner that ensures the cultural resources are well protected while making economic profit.

Those remaining cultural relics, ancient books and other cultural resources
should only be collected, sorted out and kept in museums and libraries. They should not be commercialized although fees can be generated by museums and exhibitions.

4.2 Problems and Strategies in Ethnic Cultural Protection

4.2.1 To Handle Properly the Balance Between Development, Transmission, Keeping and Discarding of Ethnic Cultures

Each ethnic group has its own culture which bears the feature of its time and particularity. Such culture should not be arbitrarily discarded. Culture is a dynamic field in which it constantly blends with other cultures depending on times. After the construction of Dali-Lijiang Railroad, ethnic cultures in the area will have to face unprecedented challenges brought about by modern civilization and will enter a new era of mutual influence between different cultures. Ethnic culture is a dynamic social feature which is always changing. It is impossible and unrealistic to preserve ethnic culture in life. Culture should be developed on the basis of transmission, which can be compatible with economic development. The decisions of what to discard and what to transmit, as well as the evaluation and choices, should be made by the bearers of culture.

People of ethnic minorities are the key players of protecting ethnic cultures. They can better understand the nature of their own cultures. They know what is valuable and non-renewable in their cultural tradition and what should be protected with all effort. What should be protected is quite selective depending on social needs and self-conscious choice of local people. The part of ethnic culture which is good and adaptable to the development of socialist harmonious society should be developed. An ethnic culture can only be developed by discarding those backward or negative parts and taking in new elements which are beneficial. Ethnic culture is not equivalent to good culture. They should not indulge in conformism or conservatism by over-emphasizing ethnic tradition.

4.2.2 To Handle Properly the Change of Ethnic Cultures in Modernization
Cultural change is an evolving process of ethnic cultures in their adaptation to new social context. It is the prerequisite and consequence of social change. It is an important means for ethnic cultures to survive and develop in modern society.

With interactions between different cultures, cultural clashes unavoidably lead to cultural change. Each cultural tradition is developed into new cultural form in the process of clashes and blending with more advanced or stronger cultures. Cultural exchange is the dynamics of cultural development. It is the general rule and inherent choice that developing traditional culture is combined with learning from other cultures and that new meaning of life is searched through reproduction and integration of different cultures. Of course, in taking in some new elements from other cultures, communities may discard those which are not adaptable to local practice. The choice, exclusion or inclusion all rely on self-awareness of local people. In the process of changing, the prerequisites of ethnic cultural protection and transmission are: 1) with improvement of self-consciousness and capacity, the bearers of culture should adapt actively to and participate extensively in the change rather than be passively assimilated; and 2) they should follow the general logic and law of cultural change so as to avoid disruption in cultural development, extinction of cultural forms or even such social problems as cultural conflicts.

4.2.3 To Manage a Proper Balance between Officials from Different Departments, Organizations and Folk Participation in Protecting Action

Local government should make relevant policies to give full support to ethnic cultural protection in regard to manpower, materials and finance. These include:

a) To speed up legislation for protecting ethnic cultures. Relevant departments should make regulations and measures for cultural protection in form of regional law and regulations, so that protection is implemented within legal framework.

In August 2004, China signed the “Declaration on Protecting Intangible Cultural Relics” drafted by UNESCO. On March 12, 2005, the General Office of State Council (China) issued “Suggestions on Reinforcing Protection of Intangible Cultural Relics
in China”. Yunnan Province issued its “Regulations of Protecting Ethnic and Folk Tradition in Yunnan” as early 2000, but it is far from enough in the changing social milieu. Different prefectures have also made some local rules and regulations. Take for example, Dali Prefecture has drafted “The First List of Protecting Ethnic and Folk Cultural Tradition in Dali Prefecture” and Lijiang has also drafted “The First List of Protecting Ethnic and Folk Cultural Tradition in Lijiang” in which valuable cultural resources (or resources with potential values) are primarily collected, filed and categorized.

b) Organizing protecting agencies and making plans with the participation of experts. To protect ethnic cultures, it is insufficient to just rely on government. It is important to mobilize all social forces. Experts should conduct in-depth fieldwork and studies so as to propose measures for protecting ethnic cultures.

c) To organize different activities so as to improve local people’s consciousness and enthusiasm in protecting their own cultures and to encourage them to participate in cultural protection, and when it is beneficial, to commercialize ethnic cultures.

d) To protect those who are carrying out cultural transmission. Firstly, to get to know the number and distribution of cultural transmitters through research; secondly, to categorize and issue certificates to cultural transmitters in terms of their special skills and abilities, and to give them subsidies on regular basis so that the transmitters can have sufficient time and energy to participate in cultural transmission and protection; and finally, to encourage cultural transmitters to hold various training classes for new transmitters to learn traditional technology.

e) To establish a special fund for protecting ethnic cultures so as to solve the problem of imbalanced economic allocation between protection and development and to provide cultural protection with necessary funds to carry out priority actions; to attract investment in cultural protection with favorable policies; to establish some foundation for protecting ethnic cultures; and to make known the local cultures through celebrities.

Take for example Jianchuan County, woodcarving has become an important industry to develop the county’s economy, to employ surplus labor forces from rural
areas, and to increase cash income of farmers. It has also made great contribution to the reconstruction of ancient buildings and tourism in Yunnan. But there are still some practical problems: (i) the scale of the industry is small; (ii) its development is slow; (iii) people do not realize the importance of renovation and transmission, nor do they have necessary technology so that their ability in market competition is weak; (iv) proper management is needed; (v) there is no distinguished woodcarving brand; (vi) funds and raw materials are insufficient. Thus, it is important to improve local people’s mentality, to strengthen leadership, to increase support, to expand scale of key enterprises, to speed up technological renovation, to carry out the strategy of brand-making, to strengthen management, to establish relevant organizations, to train relevant persons, to implement properly the task of transmission, and to improve the total capacity of the enterprises.

f) To identify some protecting zones in order to ensure that certain items are protected. It must be ruled that in certain zones, any project that may change the environment or visage of the place should firstly get permission from the culture protecting agency, and secondly, should establish a protecting base for original cultural forms.

Take for example, Li Gong, editor-in-chief of “Dali Series”, sees the necessity of protecting the landscape in Dali, and he has proposed to the 11th Session of CPPCC (the Chinese People’s Political Consultative Conference) in Dali Prefecture.

g) To manage propaganda extensively. Protecting ethnic cultures needs the support the whole society. Government should play a leading role in publicizing the idea so that people all realize the importance of protecting ethnic cultures and make it a conscious action. During the seminars in Dali, Lijiang, Eryuan, Heqing and Jianchuan, experts all pointed out that it is important to strengthen the work of publicizing and to promote protection and development of ethnic cultures.

h) In the assessment of large infrastructure projects, two items should be required: 1) environmental assessment; and 2) ethnic culture impact assessment. ADB has taken the lead in this respect for the Dali-Lijiang Railway Project.
4.2.4 To Manage a Proper Balance between Transmission of Ethnic Cultural Tradition and Ethnic Culture Commercialization

a) To handle properly the share of interest so as to enhance ethnic minority people’s enthusiasm in participating in cultural commercialization and to achieve sustainable development of cultural commercialization; to know the importance of the stakeholders’ participation in cultural commercialization; to give equal pay to those elites or folk artists who participate in cultural commercialization; to encourage and support ethnic minority people to participate in cultural commercialization and tourism; and to handle properly the balance of interest between enterprises, local community and employees, both efficacy and social equity should be taken into consideration.

b) To know the characteristics of cultural resources and the regulations of exploring cultural resources; to know the importance of intangible cultural relics such as folk-custom, songs & dances, languages, rites, etc.; to display extensively ethnic culture performances and to improve quality and enchantment of tourism; to disseminate tourist resources and characteristics from ethnic minority regions to domestic and oversea tourists by taking the advantage of the mobility of tourists; and to improve transportation, food and entertainment through tourism.

c) Tourism should be the focal point in making plans for tourist facility construction and tourism management. It is important to reach a balanced development between cultural tourism and ecological tourism; to “partly copy” original features of ethnic villages to make it into “village of cultural tourism” in densely-populated towns; to build cultural-eco villages (if possible) in some villages to maintain the original form of dressing, food, residence and transportation so as to realize good interaction between cultural ecology and economic development.

c) Taking folk-custom and festivals as the basis to combine festival culture with tourism so as to stimulate consumption and benefit the local economy; folk celebrations can be both watched and participated. They are occasions to exhibit ethnic cultures. Since these festivals have had long history with rich cultural connotation and great popularity, they can provide important opportunities to promote
the sale of cultural products through the reports by mass media, and through the participation of tourists and traders, though the duration of celebrations is usually not very long.

4.3 Action Plan

Ethnic cultural protection is a vast field in which social organization is very important and systematic law, regulations and institutions are needed. At the State level, there are two immediate problems to deal with in terms of ethnic cultural protection and development:

1) Assessment for Large Infrastructure Projects

It has been ruled that environmental assessment should be an important condition for assessing the approval of national construction projects. Thus, the YNU team recommend that the project proponents should prepare a cultural assessment for all the projects in ethnic minority regions, especially in a protected zone. The National Development and Reform Commission (NDRC) should work out the requirements and guidelines\(^3\) for a cultural assessment in which ethnic culture or regional culture, and particularly the living intangible culture should be included.

2) The Development of Tourism Should Include Cultural Assessment

In the construction and management of scenic spots as well as tourism development and business management, ethnic culture assessment should be included. The assessment should be prepared by the project proponent or by the Tourism Department or the Department of Construction. It should be ruled that the Department of Cultural Affairs and YEAC should appraise and approve the cultural assessment prior to Yunnan Development and Reform Commission (YDRC) approval for any construction or commercialization proposal.

To solve the problems of ethnic cultural protection, Government needs to start with a few most urgent issues and key points and implement well-focused, feasible

\(^3\) Note: NDRC has prepared similar draft “Guidelines for Project Application and Appraisal”.

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actions. According to the agreed consensus on cultural development objectives, key problems and proposed mitigation or enhancement measures, the YNU team recommends the following actions and funding requirements to protect ethnic cultures in the DLRA. There are 15 main items and several specific actions for each main item (see a summary in Table 14).

4.3.1 Protection of Cultural Relics, Languages, Ancient Books, Epigraphs and Inscriptions

1.1) Culture Bureau and Bureau of Propaganda at prefecture level (or municipality level) should take the responsibility of making a special plan for protecting cultural relics and sites, languages, ancient books, epigraphs and inscriptions in Dali Prefecture and Lijiang Municipality. A certain amount of labor and fund should be invested to conduct cultural census and specific protection. Action 1.1 will take about 5 years with a total cost of 1,000,000 yuan.

1.2) Archives and cultural centers in Dali Bai Autonomous Prefecture and Lijiang Municipality should try to collect from among local communities and people archives of ethnic cultures including pedigrees, clan books and edit them into books. Action 1.2 will take about 5 years with a total cost of 1,000,000 yuan.

1.3) To put some important historical relics into files for preservation, and to ensure that these files are systematically organized and intact.

1.4) To improve and facilitate the existing cultural organizations and facilities. Some special exhibitions and performances related to ethnic cultures should give free access to the public.

4.3.2 Protection of Religious Sites, Natural Scenery and Geographical Resources

2.1) Regional and ethnic cultures should be integrated in the designing and construction of scenic spots in harmony with their surroundings so that the main features of ethnic cultures are well represented.

2.2) To enhance capacity and sense of protecting environment among ethnic minorities who live by scenic spots. The managing department in scenic spots should organize the training of local people so as to strengthen the protection of resources
and environment. Action 2.2 will take about one year with a cost of 500,000 yuan.

2.3) Tourism-related agencies should demand tourism-related enterprises to employ local people in culture-related business and activities and give some privilege to local people.

2.4) Some places of religious sites, such as the main hall of temple, the central room of a family house, etc. should be clearly marked and explained so the religious rites and religious activities are well respected. Action 2.4 will take about two years with a total cost of 200,000 yuan.

4.3.3 Protection of Ancient Villages, Towns and Architecture of Dwelling Houses

3.1) Local Bureau of Land Management and Bureau of City Planning, in the process of examining and approving, should work closely with local Bureau of Historical Relics and Protection (such as Station of Cultural-Relics Management (at township level), Bureau of Cultural Relics (at county level), etc.) to make relevant principles and plans. The use of land nearby ancient villages, towns and residential houses (those which are listed as cultural relics by government above county level) should be strictly under control in accordance with the general planning and protection.

3.2) Within the core zone and controlling zone of ancient villages and towns, all the rebuilt houses and constructions should take the principle of “repairing the old as it was” so that ethnic cultures are well represented in terms of form, style, color, etc.

4.3.4 Protection of Ethnic Costumes

4.1) To integrate the art of ethnic costumes into school curriculum. Students should learn not only knowledge of arts but also artistic emotion and aesthetic taste. By integrating the art of ethnic costume into classes, students can learn to appreciate the art of traditional costume and to identify the aesthetic taste in their traditional costume so that they are promoted to learn and refashion their own traditional art. Taking into consideration the active nature of children, we can conduct the teaching in many different ways, such as to exhibit ethnic costume in classroom, video tape the performance, etc. so that children can practically feel the beauty of their traditional
costume. Also, folk tales of their own ethnic group and cultural meanings of their costume can be taught so that children come to love their own ethnic group, costume, history, etc. All these can help to improve children’s aesthetic taste toward their ethnic costume. Action 4.1 will take about 2 years with a total cost of 500,000 yuan.

4.2) To refashion and redesign ethnic costumes by selecting some outstanding features from their own costume so that the refashioned costume contains some fundamental features of traditional costume and can be accepted by common people.

4.3) Government should encourage ethnic minority people to put on their traditional costumes on festivals and everyday life.

4.3.5 Protection of Food Culture

5.1) Committee of Development & Reform and Bureau of City Construction should take the lead to construct “Street of Ethnic Food” which represents the basic features of local food in Dali Prefecture and Lijiang Municipality. On the street, various local foods are served and the rich ethnic food culture is represented. Action 5.1 will take about three years with a cost of 2,000,000 yuan for planning and the construction shall be made by outside investment.

5.2) Based on the principle of “one county, one food”, each county should provide one food that can best represent the outstanding feature of their food so that the food is made into a well-known brand. The priority suggestions include: to build a base for “three-course tea” performance in Dali ancient city; to build a base for producing and selling “zhugan zha” in Heqing; to build a base for producing and selling “rushan” in Eryuan; and to build a base for “making Lijiang cake” in Lijiang ancient city. Action 5.3 will take three years with a cost of 1,000,000 yuan for planning and outside investment be invited to construct facilities.

4.3.6 Protection of Religious Culture

6.1) Culture Bureau of Lijiang Municipality and Institute of Dongba Studies should take the lead to make standards of assessment for Dongba culture so as to regulate its transmission and development. Action 6.1 will take one year with a cost of 200,000 yuan.

6.2) Bureau of Civil Administration and Bureau of Ethnic and Religious Affairs
in Lijiang should make a list of those living Dongba culture transmitters who are knowledgeable, morally good and active in communities and include them in the urban social welfare system.

6.3) Culture Bureau and Bureau of Cultural Relics of Dali Prefecture should collect and edit “Record of Benzhu Temple Cultural Relics” so that some specific and historically valuable Benzhu temples are better preserved. Action 6.3 will take about three years with a total cost of 500,000 yuan.

6.4) Bureau of Civil Administration and Bureau of Ethnic and Religious Affairs have to clarify the obligations of moderators at Miaohui, and the Senior People’s Association that participate in various activities, and make rules in villages so that their social roles in villages are well developed.

4.3.7 Protection of Chronometer and Calendar

7.1) The mode of protecting through building a database which includes a collection of different chronometer and calendars from different ethnic groups with some detailed explanation. Action 7.1 will take about three years with a total cost of 600,000 yuan.

7.2) After collecting and editing, some explanation and free publicizing through exhibition of pictures and books are necessary so that local people get the knowledge of their ancestors.

4.3.8 Protection of Oral Tradition

8.1) YEAC and the Ethnic Minority Language Steering Working Committee of Yunnan Province should strengthen their guidance and supervision over bilingual education. Education Bureaus at all levels of government in DLRA should continue providing funding for bilingual education to nurture students’ sense of pride in their ethnic languages and oral traditions so that students can speak their own languages and understand their oral traditions. Action 8.1 will take about one year with a cost of 1,000,000 yuan.

8.2) Yunnan Department of Radio and Television should have some special programs in ethnic languages on various radio broadcasts and television programs. Take for example, news and entertainment programs will be broadcast in ethnic
languages. Action 8.2 will take one year with a cost of 100,000 yuan.

8.3) Culture Bureau at prefecture or municipality level should organize some scholars to record, collect and edit “A Collection of Folk Stories of Dali” and “A Collection of Folk Stories in Lijiang” with the International Phonetic Symbols and Chinese language so as to get them published. Action 8.3 will take about two years with a total cost of 2,000,000 yuan.

4.3.9 Protection of Handicrafts

9.1) Bureau of Industry & Business Administration and Culture Bureau of Dali Prefecture and Lijiang Municipality should organize association of handicrafts and play the role of monitoring and quality control to ensure that “only the qualified items go to market” and to ensure that all handicrafts maintain authentic ethnic culture features.

9.2) Education Bureau and Culture Bureau of prefecture or municipality should provide local textbooks in which skills of handicrafts are introduced into classroom teaching. Action 9.2 will take about two years with a total cost of 500,000 yuan.

9.3) Handicrafts enterprises should employ some gifted persons who are good at management as well as aware of cultural values of ethnic minorities, or send their own employees to study in universities so that their awareness of ethnic cultures and capacity of management are improved.

9.4) Judicial Bureau should help handicrafts artists to know more about the law so that their patent right can be better protected.

4.3.10 Protection of Festivals

10.1) Culture Bureau should organize exhibitions of ethnic costumes, song and dance competition, handicrafts, etc. at different festivals and occasions to stimulate local people’s enthusiasm in protecting ethnic cultures.

10.2) Local government should provide necessary places for various cultural activities during traditional festivals and Bureau of Culture and Sports, Bureau of Ethnic and Religious Affairs, etc. should send some professional persons to give necessary help to local people.

10.3) Propaganda Bureau, Bureau of Radio and Television and Bureau of Culture
and Sports should help to publicize ethnic festivals through mass medium such as radio, television and internet. Action 10.3 will take about one year with a cost of 100,000 yuan.

4.3.11 Protection of Ethnic Song and Dance

11.1) Bureau of Culture and Sports and Cultural Centers, in cooperation with cultural stations at township level and village committee, should organize teams of singing and dancing performance which can provide occasions for local people to entertain themselves or to do exercises, and may help to strengthen local people’s self-awareness. Performances can also be given at various festivals, ceremonies of villages or enterprises, weddings, etc. so that singers and dancers can earn some cash income. By this way, ethnic cultures can be protected and transmitted and help to increase economic benefit.

11.2) Education Bureau should employ some professional composers and dancers to compose music or edit dance that are suitable for young students in schools by drawing some fundamental elements from traditional song and dance. Action 11.2 will take about one year with a cost of 300,000 yuan.

3) Bureau of Culture and Sports, Propaganda Bureau and Bureau of Radio and Television should make some CD albums which include ethnic songs and dances so that they are sold on market or publicized through internet and other mass medium. Some special columns in modern mass media should be saved for ethnic cultures to publicize extensively ethnic cultures. Take for example, special programs on radio and television can be offered for ethnic cultures. Some folk music can also be made into mobile phone music so that it becomes “symbolic music” of the place. Action 11.3 will take about two years with a cost of 500,000 yuan.

4.3.12 Protection of Resources in Ethnic Culture Protecting Zone

12.1) Committee of Development and Reform as well as Culture Bureau should choose to build some eco-museums and ethnic cultural eco-villages in some better protected areas so as to protect ethnic cultures in their original place and maintain their original forms. Action 12.1 will take about 5 years with a total cost of 10,000,000 yuan.
12.2) Institutes of ethnic studies in universities and in different prefectures and municipalities can set up ethnic culture transmission centers in which self-awareness of villagers is the focus. Local people who are the owners of their cultures are supposed to manage their development by their own effort under periodic guidance and supervision of experts.

4.3.13 Protection of Ethnic Culture Transmitters

13.1) Culture Bureau, Bureau of Civil Administration and Bureau of Ethnic and Religious Affairs at prefecture level should organize an overall census of cultural transmitters. They should outline the number and distribution of ethnic cultural transmitters, record, examine and grade each one’s specialty, ability and give them a relevant honorary certificate. Action 13.1 will take about five years with a total cost of 1,000,000 yuan.

13.2) Culture Bureau should (i) file each culture transmitter in the database of “gifted persons” so that local government can provide some subsidies; and (ii) support and encourage folk artists to take students and participate in local education so that their skills of arts can become a means of earning a good livelihood.

13.3) Government should give some subsidies to cultural transmitters who are mostly in poverty and has become constraints on ethnic cultural protection and transmission. Each of those who have got the title of “intangible culture transmitter” at national level, provincial level, prefecture level and county level should be given 500 yuan, 300 yuan, 200 yuan and 100 yuan per month, respectively.

4.3.14 To Enhance Self-Awareness of Cultural Protection in Communities

14.1) Bureau of Culture and Sports and Bureau of Ethnic and Religious Affairs should help cultural centers or cultural stations to hold training classes or night schools so as to help enhance a sense of pride and self-confidence among ethnic minority people. Action 14.1 will take about one year with a cost of 500,000 yuan.

14.2) Bureau of Culture and Sports and Bureau of Ethnic and Religious Affairs should encourage cultural activities at squares and give some help in cultural training in the local places. Cultural centers or libraries should give more propaganda, supervision and help to local communities. Action 14.2 will take about three years with a total cost of 300,000 yuan.
14.3) Cultural protection should be included in the yearly appraisal of the leaders of ethnic areas by the personnel department of the higher level government so as to force local leaders to put more effort in ethnic cultural protection.

4.3.15 Protection of Local People’s Religious Activities

15.1) The manager of the temple should give local people who are to do their religious activities free entrance into the temple at the time period when it is not visited by tourists.

15.2) Where possible, a place inside the temple or nearby the temple should be set up for local people to practice their religious activities free of the entrance charge and without disruption by tourists. Also, tourists should be provided some basic instruction on proper etiquette within the temple so the don’t offend worshipers.

15.3) All temples and other valuable cultural buildings, especially those made of wood, should be equipped with fire-fighting apparatus.

<table>
<thead>
<tr>
<th>Table 12</th>
<th>Summary of the Proposed Action Plan</th>
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</thead>
<tbody>
<tr>
<td><strong>Main Items</strong></td>
<td><strong>Specific Actions and Description</strong></td>
</tr>
<tr>
<td>1. Protection of Cultural Relics, Languages, Ancient Books, Epigraphs and Inscriptions</td>
<td>1.1 making a special plan</td>
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<td>1.2 collect archives of ethnic cultures</td>
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<td>1.3 file important historical relics for preservation</td>
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<td></td>
<td>1.4 improve and facilitate the existing cultural organizations and facilities</td>
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<tr>
<td>2. Protection of Religious Sites, Natural Scenery and Geographical Resources</td>
<td>2.1 designing and construction of scenic spots</td>
</tr>
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<td></td>
<td>2.2 enhance capacity and sense of protecting environment</td>
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<td></td>
<td>2.3 employ local people in culture-related business</td>
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<td></td>
<td>2.4 religious sites clearly marked and explained</td>
</tr>
<tr>
<td>3. Protection of Ancient Villages, Towns and Architecture of Dwelling Houses</td>
<td>3.1 make relevant principles and plans</td>
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<td></td>
<td>3.2 take the principle of “repairing the old as it was”</td>
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<tr>
<td>Main Items</td>
<td>Specific Actions and Description</td>
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<tr>
<td>4. Protection of Ethnic Costumes</td>
<td>4.1 integrate into school curriculum</td>
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<td></td>
<td>4.2 refashion and redesign ethnic costumes</td>
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<td>4.3 encourage people to wear ethnic costumes</td>
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<tr>
<td>5. Protection of Food Culture</td>
<td>5.1 construct “Street of Ethnic Food”</td>
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<td></td>
<td>5.2 principle of “one county, one food”</td>
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<tr>
<td>6. Protection of Religious Culture</td>
<td>6.1 make standards of assessment for Dongba culture</td>
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<td></td>
<td>6.2 make a list of living Dongba culture transmitters; include in welfare system</td>
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<tr>
<td></td>
<td>6.3 collect and edit “Record of Benzhu Temple Cultural Relics”</td>
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<tr>
<td>7. Protection of Chronometer and Calendar</td>
<td>7.1 building a database</td>
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<td>7.2 exhibition of pictures and books</td>
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<tr>
<td>8. Protection of Oral Tradition</td>
<td>8.1 strengthen guidance and supervision over bilingual education</td>
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<tr>
<td></td>
<td>8.2 special TV and radio programs</td>
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<tr>
<td>9. Protection of Handicrafts</td>
<td>9.1 organize association of handicrafts</td>
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<td>9.2 provide textbooks in skills of handicrafts to schools</td>
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<td></td>
<td>9.3 enterprises employ gifted ethnic minority managers</td>
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<td>9.4 inform artists about relevant laws and patent rights</td>
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<tr>
<td>10. Protection of Festivals</td>
<td>10.1 organize exhibitions</td>
</tr>
<tr>
<td></td>
<td>10.2 provide places for various cultural activities</td>
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<td>10.3 publicize ethnic festivals through mass media</td>
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<tr>
<td>Main Items</td>
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<tr>
<td>11. Protection of Ethnic Song and Dance</td>
<td>organize teams of singing and dancing performance</td>
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<td></td>
<td>employ some professional composers and dancers in schools</td>
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<td>make some CD albums; publicize in media</td>
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<tr>
<td>12. Protection of Resources in Ethnic Culture Protecting Zone</td>
<td>build eco-museums and ethnic cultural eco-villages</td>
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<td></td>
<td>set up ethnic culture transmission centers</td>
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<tr>
<td>13. Protection of Ethnic Culture Transmitters</td>
<td>record, examine, grade and certify transmitters</td>
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<td></td>
<td>encourage folk artists to take students</td>
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<td>subsidies to cultural transmitters who are poor</td>
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<tr>
<td>14. Enhance Self-Awareness of Cultural Protection in Communities</td>
<td>hold training classes or right schools</td>
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<td></td>
<td>encourage cultural activities at squares</td>
</tr>
<tr>
<td></td>
<td>include in yearly appraisal of leaders of ethnic areas</td>
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<tr>
<td>15. Protection of Local People’s Religious Activities</td>
<td>free entrance into the temple for worshippers</td>
</tr>
<tr>
<td></td>
<td>set up place inside the temple for worshippers</td>
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<tr>
<td></td>
<td>provide fire-fighting apparatus</td>
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<td><strong>Total</strong></td>
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</tbody>
</table>

**NOTE:** The time duration and budget in this table are estimated and are subject to change.

### 4.4 Conclusions

This TA opens a door of cultural protection in the context of a construction project in the DLRA. The Action Plan can serve as a blueprint, but effort in this cause should be continued by government, scholars, practitioners and local communities. This study demonstrates the overwhelming richness of the culture in the DLRA and also the speed with which it is disappearing which should be a serious concern to all. Therefore, the whole society should be mobilized to implement cultural protection actions which will lead to invaluable benefits for the future of human beings.

To protect ethnic culture well, good planning is the first step, and policy making
and effective implementation of the good policy are crucial. According to the status quo of the cultural resources and common practice in ethnic cultural protection, the YNU team propose that the Action Plan put forward in this Report be (i) finalized and approved by Yunnan Government, (ii) implemented by the Cultural Affairs Bureaus of prefectural-level and county-level governments in the DLRA; (iii) guided and supervised by YEAC and Yunnan Provincial Culture Department.

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