



An Innovative study on Rural Planning with Cultural Integration as a Tourism Development Model---A Case of Chahaer Youyii Qianqi

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Abstract: In the 2017 report of the 19th National Congress, it was pointed out that the issue of agriculture, rural areas, and farmers is a fundamental issue related to the people's livelihood of the country. The solution of the "three rural issues" must always be the top priority of the work of the whole Party and the implementation of the rural revitalization strategy. In the context of the rural revitalization strategy, this paper analyzes the current situation of Chahaer Youyii Qianqi, Inner Mongolia, and the drawbacks of the traditional tourism model. The study finds that the traditional model of tourism is a single "show and view" commercial complex, which rarely reflects the original Mongolian ethnic identity, spiritual connotations and sustainable development strategies. The analysis is intended to provide an overall plan for the village and to create a new type of village with sustainable development in terms of housing, tourism, agriculture, and pastoralism. The aim is to create an experiential tourism model based on the integration of multiple ethnic groups, the restoration of the original Mongolian form of habitation through a combination of clustered units, the development of cultural integration, the principle of sustainable development, the diversification of tourism forms, the diversification of industrial structures, and the construction of a complete infrastructure.

Keywords: cultural integration, experience tourism, rural planning, innovation, sustainable development

I. Introduction

Chahaer Youyii Qianqi is situated in the south-central part of Ulanqab City in the Inner Mongolia Autonomous Region, with geographical coordinates ranging from 112° 48' to 113° 40' east longitudes and 40° 41' to 41° 13' north latitudes. With a rich historical and cultural legacy, the region has an advantageous location, situated 380 kilometers east of Beijing, 103 kilometers south of Datong in Shanxi, 170 kilometers west of Hohhot, and 330 kilometers north of Erlianhot. Spanning an area of 2,440 square kilometers, Chahaer Youyii Qianqi is named after the Mongolian tribe of the same name, with "Chahar" meaning "side" in the Mongolian language due to its location beyond the border.

As a vital transportation hub connecting the three major economic zones of Northeast China, North China, and Northwest China, Chahaer Youyii Qianqi serves as a frontier for the autonomous region to undertake industrial transfers from Beijing, Tianjin, and Hebei. The territory abounds in historical and cultural resources, with the ancient human settlement site of Miaozigou dating back more than 5,000 years as a typical representative of the late Neolithic Yangshao ancient civilization in the north. Additionally, the Zhao Bei Great Wall and Han Great Wall, as well as the ruins of the Great Tucheng and Buzi ancient cities, still exist in the area.

With abundant water, land, plant, and fishery resources, Chahaer Youyii Qianqi's resident population reached 125,172 as of 2020, with a total annual production value of 7.81 billion yuan. Thanks to its regional transportation advantages, the third major industry in the Chahaer Youyii Qianqi has been well developed.

Chahaer Youyii Qianqi is a place where the Mongolian Cha Haer tribe live with the Han and Hui nationalities. It has developed a diverse industrial structure. Cha Haer is one of the most famous Mongolian tribes, also known as the Mongolian Central Wanhui, which means the Great Khan's escort army. Having lived on the grasslands for generations, the Cha Haer have developed a regional culture that is in harmony with the ecology of the grasslands. This culture includes production methods, lifestyles, customs, literature and art, etc. During its formation and inheritance, it has interacted and mixed with other ethnic minorities, especially the Han Chinese. In the history of cultural mixing, it has gradually formed a unique Cha Haer culture with regional characteristics.

The rural revitalization strategy was proposed in the report of the 19th National Congress in 2017, emphasizing that the issue of the three rural areas is a fundamental issue related to the country's livelihood. The report also highlighted that the issue of the "three rural areas" (understanding agriculture, loving the countryside, and supporting farmers) must always be the top priority of the work of the entire party and the implementation of the rural revitalization strategy. The

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rural revitalization strategy focuses on the five revitalizations: revitalization of rural industries, revitalization of rural talents, revitalization of rural culture, revitalization of rural ecology, and revitalization of rural organizations. In the context of the rural revitalisation strategy, it is necessary to formulate an implementation plan that is in line with the reality in the countryside. It is important to understand the differences in the countryside and tailor it to the village before implementing precise measures to create a new countryside with local characteristics. In ethnic minority areas, tourism is an important means of promoting the economic development of ethnic areas. It is necessary to make full use of traditional ethnic advantages in ethnic areas, integrate the culture inherited from history with modern resources, and develop a tourism culture in accordance with local characteristics.

In the context of the rural revitalisation strategy, a culturally interlinked tourism model is used as a basis to explore a development model that combines housing and tourism industries in one go, which can be served for the following purposes: to reconstruct and express local culture; to preserve land for rural development in an appropriate manner; to leave space for future development; to preserve the living space of local residents; to provide a variety of possibilities for rural development; and to achieve the strategic goal of effective use of tourism resources and sustainable development.

II. Literature Review

In 1994, the International Study of Sustainable Tourism marked the first attempt to establish a set of theoretical frameworks for systematically studying rural tourism as a distinct tourism activity within the context of sustainable tourism activities. This is widely regarded as the inception of academic research on rural tourism in the academic world. Since then, rural tourism has taken on various development characteristics. Weaver's analysis of attitudes towards rural tourism in the Taborine Mountain countryside on the Australian coast found that a quarter of the residents supported the development of rural tourism, while Alex Bell's (2019) study on the development of rural tourism in Ossiano, Costa Rica revealed that the majority of local residents favored rural tourism. Most scholars agree that the development of rural tourism can contribute to diversifying the rural economy, increasing employment rates, and promoting local economic development.

In the background of rural revitalisation, a national strategy put forward by Chinese government, a village seeks to create culturally embedded experience tourism[1]. Scholars at home and abroad have conducted some studies on experience tourism, and there are also several successful cases of creating experience tourism for ethnic minorities in China. There are some successful cases in different ethnic minority areas[2].

In June 2001, a report on tourism development in Australia first mentioned the concept of "experience tourism", and some foreign scholars have also developed related concepts. Two famous American scholars, Joseph Pine and James Gillum, states that the world economy has entered the era of "experience economy", and "experience tourism" is a new tourism product produced under the background of the expanding scale of experience economy[3].

Domestic scholars have not given a clear definition of experience tourism. Two related concepts are put forward by Xu Linqiang's in 2006 and Song Yongmei in 2007. They interpret the experience from tourism supplier and that of the tourist perspectives respectively.

The city of Xining, known as the 'summer capital of China', received a revenue of 3.13 billion RMB in tourism in 2007. In August 2009, Tibetan tourism set a record for total revenue of one billion RMB in a just one month. The tourism boom in the ethnic areas due to the current ethnic tourism development[4].

In the mid to late 1980s, there was an increase in the number of people from urban areas going to rural areas to "live in farmhouses, eat farm food and do farm work", which was the prototype of experience tourism. The development of experience tourism products and village travelings has emerged in many places all over China, all characterised by scenarios and experiences that reflect happiness, intimacy and self-worth, with "people-oriented" as the ultimate goal. Experience tourism emphasises the active participation personal involvement, so that they can feel the pleasure of tourism with intimate experience.

II. Present Situation of Chahaer Youyii Qianqi Countryside

The Mongolian people belong to the nomadic people of the north and have always lived on the vast Mongolian plateau. Traditionally they prefer to live in a Mongolia tent which is of great mobility and dispersion.

Over time, the Cha Haer Mongolians have moved away from water and grass and have evolved from nomadic herders to semi-agricultural and semi-pastoralists. In the villages of the Cha Haer region, the Mongolians, like the Han Chinese, have settled in brick and tile houses. The Mongolian herders have their own pastures, while keeping large flocks of sheep and horses in captivity and maintaining the habit of grazing in spring, summer and autumn of the year. The herders also have tents on their pastures, which are easy to build and dismantle. Some people live in them for the years, except in cold winter when they return to their bungalows to facilitate grazing[5].

The villages in the Cha Haer region are scattered around the towns where the young go to work and the elderly make up the majority of the village population. Each village has a small population and its economic resources are based on crops and livestock. In Chahaer Youyii Qianqi, there is a lot of mountainous terrain and the villages are built on hills. They are close to each other, with some villages having only a few families and houses that have fallen into disrepair because they have been uninhabited for a long time. Some land is abandoned because of the lack of labour[6].

III. Analysis of the Traditional Tourism Model

There are certain disadvantages of the village travelingism compared to scenic tourism: first, it is small in scale; second, the environment is poor; third, the service items are single. In Chahaer Youyii Qianqi, there are many private village traveling houses, who are poor in service and equipment, with only three-4 Mongolian tents to serve food. They are not capable of showing Mongolia features. There are not many visitors and operation period is mostly in summer, so the income to the owners is limited. Most of the owners have to rely on agriculture and animal husbandry for their living.

There are some advantages of village travel.

3.1 Some of the herders still maintain their traditional lifestyle and customs, such as rituals, weddings, funerals and special festivals. Some of the elderly still wear traditional Mongolian costumes.

3.2 The herders are resident in the villages, which allows for longer operation period.

3.3 Some herders are heirs to intangible cultural heritage and are reluctant to leave the place where they live. In the village travelings, tourists are invited in and they can get close interaction to the craft of intangible cultural heritage. They can also communicate with the inheritors, which helps to promote the products and increase their income.

3.4 The Aobao Sacrifice, also known as the Naobao Sacrifice, is a very important festival for the Mongolian people. Naobao was originally used as a road or pasture boundary marker to indicate the direction of the vast steppe and to distinguish nomadic settlements. It evolved into an altar to the gods of heaven, nature, or ancestors and heroes. The 'Aobao sacrifice' has existed since the days of Genghis Khan's campaigns. The Aobao sacrifice has been handed down in the Cha Haer region in the same way as the traditional Naobao sacrifice of Lintan Khan. "During the Aobao sacrifice, people dress up in festive clothes, bring offerings (milk, cakes, sweets, hada) from their homes and ride their horses to the Naobao, which is a grand ceremony.

The mountains around Chahaer Youyii Qianqi are part of the Yinshan mountain range, and the Aobao scattered on the mountain peaks have been there for hundreds of years. Most of the Aobao in the landscape have been newly built to attract tourists. Through Aobao sacrifice, a traditional Mongolian culture, tourists can understand the life activities of the Mongolian herders.

3.5 The tourism industry in the Cha Haer region is a single "embedded" tourism, which is a commercial mix of "performance and spectacle" that rarely reflects the original Mongolian ethnic identity and spiritual connotations. It ignores the strategy of sustainable development. The development of village traveling is an opportunity for tourists to experience the difference between Cha Haer culture and other grassland cultures.

IV. Innovations Development and Village Planning

Originated from the Mongolian Yuan court, Cha Haer Mongolians are famous for their rituals and civilisation. The Mongolian people in this region maintain their traditional customs and traditions till today.

The sustainable development of folklore and cultural tourism should be based on the protection of the cultural tourism environment, especially the natural, ecological, social and human environment on which the cultural objectives are based[7]. The traditional single mode of tourism does not carry the connotation of Cha Haer's history and culture well, and the cultural characteristics are not well revealed. Under the guidance of the rural revitalisation strategy, the construction of an experience tourism industry in Cha Haer will focus on industry, culture, tourism and humanity, while fulfilling its practical functions and paying more attention to humanity construction. The focus will be on respect for "people" and care for human communication and interaction. Cha Haer culture should be used as a link to enhance cultural self-awareness, explore historical and cultural connotations, strengthen cultural cohesion and highlight cultural characteristics.

The villages of Chahaer Youyii Qianqi are relatively scattered and have a small population. In order to develop village traveling it is first necessary to establish a cluster of villages so that they form a certain scale, which is conducive to the development of tourism.

In terms of village planning, it is suggested to create clusters of units and restore the original Mongolian settlement pattern.

The Mongolian dwelling is the yurt, which is the experience of the nomadic people of the grasslands after a long nomadic life. The yurt is a round umbrella-like structure made of sticks and felt, with a circular skylight at the top, covered with felt and tied with ropes to protect it from snow and wind. The yurts are mobile and can be set up or dismantled at any time, in keeping with the Mongolian tradition of living in water and grass. The Mongolian settlement pattern is a combination of large dispersed groups and small gatherings of people who come together to celebrate major events such as the Naadam, the Aobao sacrifice and the Horse Milk Festival. It is therefore important to bring the herders together to live in accordance with their ethnic customs, to preserve the common space and to use the common space as the core of the group.

In Chahaer Youyii Qianqi, there is a large Han Chinese population in addition to the Mongolians, so the planning of the village must also take into account the habits and needs of the Han Chinese. It is important to reflect the characteristics of the Mongolian people of Cha Haer, but also to show the face of the new landscape.

4.1 The village should plan in bands, with multiple connection points and common spaces

The planning of each unit with common space is coordinated according to the principle that the area of common space varies. Based on the values of "the core of the elders and the core of the respected", several common spaces are distributed along a belt, so that the process of sharing space is both connected and continuous.

4.2 The village should keep pastoral habits and the combination of handicrafts and small-scale animal husbandry

The creation of an experiential tourist attraction is based on the Cha Haer Mongolian people, making them permanent residents of the area, preserving the lifestyle of the herders, supporting them in their handicraft activities and providing them with economic support for their livelihoods, and providing the necessary space for small-scale, small animal husbandry. Meanwhile, it is suggested to provide land for small-scale livestock activities that maintain the traditional life. At the same time, it will offer them some extra economic income.

4.3 The village should improve livelihood facilities to achieve long-term stable residency

While creating an experiential tourist attraction, the village should focus on the living conditions and daily routines of the residents of the Cha Haer area, and ensure that the infrastructure is in good condition. A small hospital is needed to provide basic medical care for residents and tourists; a retirement home is to be built to provide care for the elderly; a teaching institution is needed to provide education for the children and to pass on the culture of Cha Haer so that Cha Haer culture will be passed on to the next generation. Living facilities should be improved to achieve long-term stable residence for the residents.

4.4 The village should preserve land for urban and future development.

In creating an experiential tourist attraction, land for the future development of the village should be moderately reserved. Mongolian residents and tourists from all over the world should be attracted to the area to experience tourism scenic spot, which will provide the village more opportunities to develop.

V. The Development of Cultural Tourism

5.1 From the "embedding mode" of performance and viewing to the "integrating mode" of real experience.

The traditional regional tourism industry starts with ethnic elements and it is actually a commercial ensemble based on "performance, viewing". Tourists come to the tourist attractions and watch the prepared programs or performances. This type of tourism rarely reflects the original national characteristics and spiritual connotations. As the economy continues to improve, the public's demand for quality tourism is gradually increasing, and the tourism industry is gradually moving from "traditional tourism" to the "experience tourism", which refers to "the provision of participatory and hands-on activities that give visitors a sense of enjoyment through perception". The combination of Cha Haer culture and experience tourism should be based on the premise of respecting the Cha Haer Mongolian people, reflecting the original ethnicity and spirituality, and "integrating" the business model and other models to achieve an intrusive and experiential visit for tourists.

5.2 Viewing model of agriculturist based on Cha Haer culture

Chahaer Youyii Qianqi is multi-ethnic, with the largest number of people being Mongols and Han Chinese. After a long period of productive life, the culture has become intertwined in terms of lifestyle and language. Therefore, in addition to creating Mongolian tourism, it is also necessary to create agro-tourism and agricultural plantation areas for viewing. Known as the 'potato capital', Wulan Chabu also produces many other crops such as oats, rape and sunflowers. These crops not only have edible value but can also be enjoyed as flowers, so they can be planted in a central area to attract tourists during the flowering season.

5.3 Joint development of industrial parks

Chahaer Youyii Qianqi enjoys a synergistic development of agriculture and animal husbandry, with the creation of an agro-industrial park, a pastoral industrial park and a handicraft industrial park. In the agro-industrial park, the deep processing of special agricultural products such as potatoes and oats can be developed; in the handicraft park, innovative industries such as cultural and creative products based on intangible cultural heritage can be developed. The culture of the different ethnic groups will be developed in a common way to show the characteristics of cultural interdependence.

Conclusion

A variety of industrial elements such as animal husbandry, commerce, tourism and agriculture are interrelated. In the process of creating experience tourism, the quality of tourist culture increases. Moderate retention of rural development land leaves room for future development and realizes the strategic goal of effective use of tourism resources and sustainable development.

Through cultural integration, the village will explore the development mode of housing and tourism industry in one go, and carry out the reconstruction and expression of local culture. The development of tourism can adjust the structure of agricultural industry, increase local people's income, and embrace the sustainable development of rural society and economy. The cultural connotation of rural culture in the Cha Haer region is studied in depth in the fields of geography, history and folk culture. Protecting the rural ecological environment Culture is rooted in society and inherited and passed on by the local people. A people-oriented, experience tourism industry, rather than a simple superimposition of Cha Haer cultural elements, is an interplay of nature, humanity and landscape.

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