Vol.5 Iss.7 2024 Communication & Education Review
https://doi.org/10.37420/j.cer.2024.124

Ecological Transformation: The Modern Shift in the Development of Ethnic Minority Traditional Cultures

Guo Dan*, Zhou Manqin
School of Culture and Education,Tianfu College of Southwestern University of Finance and Economics,Mianyang, Sichuan Province, China
***Corresponding author, E-mail: guodanl@tfswufe.edu.cn**

Abstract:
The ecological transformation of ethnic minority traditional cultures represents a modern paradigm shift and an inevitable trend in the context of globalization. However, challenges such as cultural homogenization, threats to diversity under market-driven economies, and imbalanced cultural exchanges have precipitated an ecological crisis within these cultural systems. This study proposes a "symbiotic synergy" framework to address globalization's impacts, advocate for the preservation of cultural diversity, and foster sustainable interactions between cultural heritage and economic development. By integrating ecological philosophy with practical strategies, this research aims to revitalize ethnic minority traditions while ensuring their alignment with contemporary socio-economic dynamics. The findings highlight the necessity of balancing cultural authenticity with adaptive innovation, offering policy recommendations for holistic cultural ecosystem management.

Keywords:
ethnic minority cultures, ecological transformation, cultural diversity,globalization

1.Introduction

The evolution of human civilization has entered the stage of ecological civilization. As a vital component of human heritage, ethnic traditional cultures cannot remain detached from the ecological currents shaping societal development. Ecological imperatives manifest not only in political, technological, economic, and educational domains but also profoundly influence ethnic traditional cultures. Ecological principles inherently align with the intrinsic logic of these cultures, rendering their ecological reorientation an inevitable trajectory amid the contemporary contexts of globalization, modernization, and industrialization. To advance this transition, efforts should prioritize the following: fostering a synergistic symbiosis between traditional cultures and modernization, safeguarding cultural diversity, and cultivating constructive integration with economic systems. These strategies will ensure the ecological vitality and sustainable prosperity of ethnic traditional cultures in the new era.

© 2024 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)

2.Theoretical Framework

2.1. Overview of Ecologicalization

Ecological civilization has gradually emerged as a global consensus on the developmental trajectory of human civilization. In 1866, the German zoologist Ernst Haeckel defined ecology as the scientific study of interactions between organisms and their organic and inorganic environments. Within ecological theory, the term "ecology" emphasizes the interconnectedness and interdependence of factors within a system[1]. Through processes of assimilation and dissimilation, these factors continuously exchange materials and energy with their environment, ultimately achieving a state of systemic integrity, harmony, symbiosis, and dynamic equilibrium. This principle holds universal philosophical significance, giving rise to the concept of "ecologicalization."

This paper aligns with Peng Fuyang and Qiu Yuehua's interpretation of "ecologicalization" [2]. Here, "ecologicalization" transcends its conventional association with natural ecosystems, embodying profound philosophical implications. It fundamentally addresses the relational dynamics among entities, revealing their mutual dependence and facilitation. Moving beyond mechanistic views, ecologicalization advocates a holistic, systemic, and dynamic worldview, evolving into a conceptual framework, cognitive paradigm, and methodological system. Its applicability spans diverse disciplines, offering novel perspectives and approaches for scientific research and addressing socio-economic challenges. The emergence of "ecologicalization" marks a pivotal shift in human epistemological paradigms.

Guiding ethnic traditional cultures through the lens of ecologicalization will steer their development toward ecological harmony.

2.2. Cultural Ecosystems in Ethnic Minorities

In Theory of Cultural Change, Julian H. Steward proposed the concept of cultural ecology, which refers to the interconnected and interactive relationship between human culture and its natural environment. Domestic scholars have similarly interpreted cultural ecology through an ecological lens, emphasizing the interdependence and mutual influence between internal and external factors within cultural ecosystems. For instance, Jiang Jinbo conceptualizes cultural ecology as an analytical framework derived from ecological methodologies, addressing the intrinsic nature and existential state of culture. This perspective posits that culture exhibits ecological characteristics analogous to living organisms, suggesting that cultural systems can be studied as ecosystems, with their components interacting in a manner mirroring biological processes[3].

Ethnic traditional cultures inherently embody a coherent ecological structure. This paper adopts an ecosystem perspective to explore the dual dimensions of ethnic traditional cultural ecosystems. The first dimension focuses on the internal structural dynamics of these systems. An ethnic traditional cultural ecosystem operates as an integrated whole, sustaining equilibrium through the interconnectedness and interactions among its constituent elements. For example, Xu Wanbang and Qi Qingfu classify ethnic traditional cultural systems into categories such as life culture (encompassing clothing, food, shelter, and transportation), marriage and family rituals, folk heritage, technological and artisanal practices, belief systems, and festival traditions[4]. These components interact synergistically to maintain the harmonious and stable evolution of the cultural

© 2024 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)

ecosystem. Similar analytical frameworks, such as Li Ruixi's categorization of ethnic literature, arts, science, and historico-philosophical traditions, further illustrate how interconnected elements collectively drive the system's development.

The second dimension emphasizes the external systemic interactions of ethnic traditional cultural ecosystems. As a holistic entity, the cultural system dynamically engages with other societal subsystems—such as economic, political, and educational ecosystems—to foster equilibrium within the broader social ecosystem[5]. These interactions highlight the adaptive and integrative nature of cultural systems, which continuously negotiate with external forces to preserve coherence and vitality[6].

Therefore, advancing the ecologization of ethnic traditional cultures necessitates guiding their evolution through ecological principles. This involves critically addressing conflicts between traditional cultures and external influences, harmonizing internal cultural components, and fostering symbiotic interdependence between internal and external cultural agents. By prioritizing the interconnectedness and dynamic balance of cultural ecosystems, this approach ensures the sustainable adaptation of ethnic traditions within contemporary socioeconomic contexts.

3.Challenges to Ecological Transformation

3.1. Globalization's Dual Edges

Globalization, originating in the economic sphere, has swept across nations with an unstoppable momentum, increasingly interlinking countries and ethnic groups worldwide. This interconnectedness not only reshapes economic trajectories but also immerses cultures within a shared global framework, rendering discussions of ethnic traditions inseparable from the context of globalization. However, phenomena such as the unilateral export of culture replacing genuine intercultural exchange and escalating cultural conflicts have disrupted the equilibrium of ethnic traditional cultural ecosystems, threatening their integrity and sustainability.

Theoretically, globalization should foster equal cultural exchange and mutual understanding, creating a harmonious coexistence of diverse cultures. Just as stable ecosystems rely on balanced material and informational exchanges, cultural ecosystems depend on reciprocal interactions. Yet in practice, this ideal of bidirectional exchange has increasingly devolved into a unidirectional cultural export dominated by developed nations. Leveraging advanced technologies—such as digital networks, multimedia platforms, and mass media—Western cultural values and norms permeate nations worldwide, particularly in developing countries ill-equipped to resist or adapt to this overwhelming influx. This asymmetrical dynamic destabilizes local ideologies, value systems, and cultural identities. Concurrently, developed nations often obstruct the dissemination of cultural narratives that challenge their hegemony, marginalizing or devaluing the rich traditions of developing societies[7]. This creates a lopsided cultural ecosystem where dominant forces impose their narratives while suppressing others, rupturing the balance necessary for cultural diversity to thrive.

Similarly, globalization exacerbates cultural conflicts, mirroring imbalances observed in natural ecosystems. In ecological contexts, interspecies competition and predation are regulated within sustainable bounds,

© 2024 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)

ensuring overall stability. However, when one species overwhelms another through disproportionate dominance, the resulting conflict destabilizes the entire system. Cultural ecosystems face analogous threats. Globalization intensifies clashes between foreign and indigenous cultures, driven by divergent values, beliefs, and worldviews. Cultural conflict arises when distinct cultural systems interact under conditions of unequal power, competing for symbolic and material resources such as linguistic influence, religious legitimacy, or social authority. Differences in language, customs, production modes, religious practices, and institutional frameworks—combined with competition over resources and ideological dominance—fuel psychological resistance, antagonism, and even irreconcilable alienation between cultural groups. As globalization accelerates cross-cultural encounters, these tensions risk escalating into systemic ruptures, eroding the adaptive resilience of traditional cultural ecosystems.

Nevertheless, globalization should not be simplistically vilified. While it exerts immense pressure on ethnic cultures—potentially destabilizing once-cohesive ecosystems—it remains an irreversible force demanding proactive engagement rather than isolationist resistance. Paradoxically, globalization also offers opportunities for cultural revitalization. By exposing societies to global perspectives, it encourages critical self-reflection on indigenous traditions, fostering innovative strategies to address external challenges. Communities may leverage global platforms to amplify marginalized voices, reinterpret cultural practices in contemporary contexts, or forge hybrid identities that harmonize tradition with modernity. Thus, the path forward lies not in rejecting globalization but in harnessing its mechanisms to reinforce cultural ecosystems—balancing internal cohesion with adaptive openness, nurturing symbiotic relationships between local and global forces, and ultimately sustaining dynamic equilibrium in an interconnected world.

3.2. Threats to Cultural Diversity

Biodiversity serves as a critical factor in sustaining the harmonious development of natural ecosystems. While the extinction of a few species may not disrupt ecological evolution, the mass disappearance of life forms inevitably triggers unimaginable consequences. This principle applies equally to ethnic traditional cultural ecosystems. China, with its 56 ethnic groups, boasts a wealth of cultural achievements in literature, art, technology, historiography, and religion. Each cultural tradition constitutes an integral component of the nation's cultural ecosystem, contributing to both Chinese civilization and the broader tapestry of human culture. It is precisely this diversity that safeguards the integrity of global cultural heritage, maintains cultural ecological balance, and stabilizes social ecosystems.

Yet, under the rapid proliferation of market-economy globalization, nations worldwide have increasingly replicated a homogenized economic paradigm prioritizing profit maximization. Growing economic interdependence compels countries to attract foreign investment and adopt advanced technologies, thereby infusing political, military, and technological systems with an overwhelming economic imperative. China is no exception to this trend.

While Chinese ethnic traditions harbor profound wisdom and innovations—such as the Dong ethnic group's rice-farming systems, which offer insights into addressing global water scarcity—the past century has witnessed a striking absence of paradigm-shifting ideas or transformative scientific breakthroughs originating from China. Like many nations, China largely replicates "advanced" cultural models exported by a handful of

© 2024 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)

dominant powers[8]. This cultural homogenization reshapes indigenous modes of production and cognition, accelerating the extinction of unique cultural communities.

A poignant example is the Jinuo ethnic group. Through longitudinal studies, Professor Du Yuting predicted in 1990 that traditional bamboo houses would likely be replaced by Han-style brick-and-timber or concrete structures within a decade; distinctive Jinuo attire might vanish in two decades; and Jinuo historical-cultural traditions could disappear within three decades[9]. Tragically, these projections have materialized. Traditional craftsmanship, such as ethnic garment production, now relies on semi-mechanized processes, relegating artisanal skills to obscurity. Architectural styles emblematic of ethnic identity are fading, while unique modes of transportation have vanished from public life. These phenomena collectively signal an alarming decline in China's cultural diversity, particularly the erosion of exceptional traditions in ethnic minority regions[10].

3.3.Economic Exploitation

The rapid advancement of economic development has rendered the industrialization of ethnic traditional cultures an undeniable reality. However, this process is fraught with challenges, particularly the prioritization of short-term economic gains in cultural commodification. Driven by market interests, practices such as the arbitrary reinterpretation, misuse of ethnic traditions, and the rampant, unregulated exploitation of cultural resources—often marked by local spontaneity and lack of oversight—have become central issues. A striking example is the case of the Mosuo people residing near Lugu Lake in Ninglang County, Lijiang. The Mosuo are historically known for their unique matrilineal "walking marriage" system ("Azhu"), where partnerships are non-contractual and lineage is traced through the mother. To boost tourism, however, this cultural practice has been distorted into a commercial spectacle. Han Chinese women, dressed in Mosuo attire and falsely labeled as "Mosuo maidens," engage in transactional sex work under the guise of this tradition. Consequently, the authentic "walking marriage" custom has been grotesquely misrepresented as "walking promiscuity," deviating profoundly from its cultural roots and plunging into heterogenization[11].

This commodification of Mosuo matrimonial culture exemplifies the adverse impacts of market-driven forces on ethnic traditions. Similar distortions are widespread: cultural organizations, swayed by economic incentives, frequently alter or fabricate elements of traditional practices, accelerating cultural mutation. Such practices starkly contradict the principles of ecologization, which emphasize the preservation of cultural authenticity, intergenerational continuity, and symbiotic relationships within ecosystems. The pursuit of profit not only erodes the integrity of cultural heritage but also destabilizes the delicate balance required for sustainable cultural evolution.

4.Pathways to Symbiotic Development

4.1. Embracing Globalization Through Symbiotic Synergy

Scholars have proposed that discussions on ethnic cultural development must be situated within the broader "globalization-localization" framework [12]. As previously analyzed, globalization disrupts the equilibrium of traditional cultural ecosystems. The critical challenge lies in maintaining ethnic cultural distinctiveness while appropriately leveraging globalization to promote healthier development. To achieve this, we argue for

© 2024 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)

a dual approach: elevating cultural self-awareness as an endogenous driver of ethnic traditional cultural development and fully utilizing modern technologies as an exogenous force. By combining these two strategies, ethnic cultures can collaboratively confront the challenges posed by globalization.

4.1.1 Endogenous Driver: Cultivating "Cultural Self-Awareness"

Ethnic minority traditional cultures are characterized by distinct ethnic identity, regional specificity, and relative insularity. As these cultures undergo ecological reorientation, they face an inherent tension: preserving their ethnic distinctiveness while confronting the influx of external cultural influences under globalization. The resolution lies in fostering cultural self-awareness among cultural stakeholders. Cultural self-awareness entails a critical understanding of the intrinsic essence and developmental logic of traditional culture, coupled with an open-minded engagement with cross-cultural challenges. It involves consciously absorbing external cultural achievements while innovating local traditions, thereby maintaining cultural vitality and relevance. Historically and contemporaneously, the degree of cultural self-awareness has proven pivotal to cultural prosperity and ethnic survival. Enhancing such awareness among ethnic minorities serves as the foundational premise for achieving equilibrium between traditional culture and external cultural forces. [13]

4.1.2 Exogenous Driver: Harnessing Modern Technology

The rapid advancement of modern technology, a hallmark of economic globalization, presents unprecedented opportunities for the development of ethnic traditional cultures. Strategic integration of technology bridges the divide between cultural authenticity and modernization. A paradigm is Impression Liu Sanjie—a large-scale outdoor ethnic performance in Yangshuo County, Guangxi. Traditionally, the legend of Liu Sanjie, a cultural icon of Guangxi's ethnic heritage, relied on oral transmission or localized adaptations. Impression Liu Sanjie, however, innovatively employs modern technologies (e.g., holography, immersive staging) to create China's first landscape live-action performance, generating significant economic returns. Notably, local farmers comprise the cast, enhancing their livelihoods while revitalizing cultural resources. Here, Liu Sanjie's cultural legacy and tourism-driven commodification coexist symbiotically, elevating regional economies, cultural preservation, and community well-being [14].

This case illustrates how embedding traditional cultures within technological frameworks enables innovative ecological reorientation. By synergizing heritage with modernity, ethnic cultures retain their distinctiveness while resolving tensions between globalization and self-preservation. Globalization, neither inherently catastrophic nor utopian, demands nuanced engagement: critically addressing its disruptive impacts on cultural ecosystems while identifying leverage points—such as judicious technological adoption—to fortify traditions with material and discursive resources.

4.2. Strengthening the Rescue of Cultural Diversity

Biodiversity serves as a cornerstone for maintaining the stability of natural ecosystems, where the drastic reduction of species disrupts ecological equilibrium. Similarly, ethnic traditional cultures are indispensable components of both Chinese civilization and global cultural heritage. Preserving cultural diversity is foundational to sustaining the balance of cultural ecosystems.

© 2024 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)

Proactive measures to protect cultural diversity have been undertaken globally and domestically. Since the 1970s, UNESCO has intensified worldwide cultural surveys, advocating for the safeguarding of traditions through initiatives such as the Recommendation on the Safeguarding of Traditional Culture and Folklore (1989) and the Universal Declaration on Cultural Diversity (2001), which equates cultural diversity's importance to that of biodiversity. In China, since the 1980s, policies such as the Intangible Cultural Heritage Law of the People's Republic of China and guidelines from the Ministry of Education and State Ethnic Affairs Commission have institutionalized the protection of ethnic cultural diversity. The 2017 Opinions on Implementing the Inheritance and Development Project of Chinese Excellent Traditional Culture further catalyzed national efforts, including the Hundred Classics of Chinese Traditional Culture project and the nationwide survey of local operas. Despite these advancements, two critical priorities demand heightened attention:

4.2.1 Expanding the Scope of Cultural Safeguarding

Protecting cultural diversity necessitates robust intellectual property (IP) frameworks to prevent the reckless imitation, distortion, or commercialization of historically unique traditions. Simultaneously, the concept of "protection" must evolve beyond static preservation. Drawing from UNESCO's progressive interpretations, safeguarding should integrate the protection of both cultural bearers (human agents) and cultural artifacts (tangible/intangible heritage). This requires hybrid strategies: combining "static conservation" (e.g., archival digitization, museum curation) with "living transmission" (e.g., revitalizing traditional practices in contemporary contexts). For instance, traditional craftsmanship might be preserved through 3D documentation while simultaneously adapting designs for modern markets.

4.2.2 Empowering Cultural Transmitters as Guardians of Diversity

Cultural continuity hinges on human agency. Many ethnic traditions—such as the Jinuo people's oral histories, songs, and rituals—face extinction due to the scarcity of skilled transmitters. As predicted by Professor Du Yuting, Jinuo performing arts may vanish within decades without intervention[15]. Similarly, the passing of the last Dongba scripture masters of the Naxi people and the dwindling number of Jingpo zhaiwa(ritual specialists) versed in the epic Lebao Zhaiwa underscore this crisis[16]. Safeguarding transmitters requires dual efforts: fostering their cultural self-awareness and institutionalizing support systems. Governments and cultural agencies must establish mentorship programs, financial incentives, and platforms for intergenerational knowledge transfer. Encouraging youth to become cultural "ambassadors"—by blending traditional practices with digital storytelling or community-led tourism—can revitalize heritage while ensuring its relevance.

Ultimately, rescuing cultural diversity demands a holistic approach: legal frameworks to shield traditions from exploitation, dynamic methodologies to bridge past and present, and unwavering commitment to nurturing the human stewards of cultural memory. Only through such synergy can cultural ecosystems thrive, balancing preservation with adaptive innovation.

4.3. Fostering Symbiotic Interaction Between Ethnic Traditional Cultures and Economic Development

Cultural development operates as an interconnected system, mirroring the interdependent dynamics of natural ecosystems. It cannot be addressed in isolation from external systems such as economic structures and

© 2024 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)

national power. The cultural hegemony exercised by certain developed nations—often masked as "global cultural unification"—is fundamentally underpinned by economic dominance and geopolitical influence. Thus, fostering a symbiotic relationship between culture and the economy is imperative for the sustainable development of ethnic traditions. Cultural industrialization emerges as both a product and a driver of this interaction.

As Wang Yanan asserted, "Cultural resources constitute a form of capital, one that becomes particularly potent in the knowledge economy. During the Western Development Initiative, economic progress must coexist with the preservation of cultural diversity, emphasizing the resource-based development and capital-oriented operation of ethnic folk cultures to cultivate regional cultural industries."[17] Cultural industrialization, when guided ethically, represents an inevitable trajectory for ethnic traditional cultures in the modern era. It involves strategically "packaging" cultural assets—through moderate differentiation or contextual adaptation—to introduce high-quality cultural products into markets, ultimately generating economic benefits. When responsibly managed, this process can enhance cross-sectoral dialogue, elevate the social status of ethnic cultures, and reinforce cultural ecosystems by integrating heritage into contemporary value chains.

However, the regulation of cultural industrialization is critical to its outcomes. Unchecked market forces and tourism-driven commodification risk distorting traditions, as exemplified by the commercialization and misrepresentation of the Jinuo people's "walking marriage" custom. To mitigate such risks, policymakers must calibrate industrialization strategies. For robust traditions, moderate heterogenization—adapting cultural expressions to engage with external systems while preserving core values—should be encouraged. This approach allows traditions to evolve through cross-cultural dialogue, ensuring their relevance without eroding authenticity.

In essence, a balanced cultural-industrial ecosystem requires:

（1）Policy frameworks that prioritize cultural integrity over short-term profits;

（2）Community agency in defining the scope and methods of cultural commodification;

（3）Innovative hybridization that bridges tradition and modernity, such as digital platforms for artisanal markets or eco-tourism models rooted in indigenous ecological wisdom.

By aligning economic incentives with cultural sustainability, societies can transform globalization's pressures into catalysts for revitalization—where traditions thrive not as static relics but as dynamic contributors to both cultural and economic resilience.

5.Conclusions

Ecological transformation offers a sustainable paradigm for ethnic minority cultures, balancing preservation with adaptive innovation. By adopting symbiotic strategies—integrating cultural self-awareness, technological tools, and policy safeguards—these traditions can thrive amid global challenges. Future research should explore metrics for evaluating cultural ecosystem health and cross-regional comparative studies.

© 2024 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)

References

[1] Liang, J.H. Ecological Reflections on Modern University Moral Education Concepts and Behavioral Implementation. Mod. Educ. Sci. 2016, (6).
[2] Peng, F.Y.; Qiu, Y.H. Ecological Concepts and the Ecological Development of Higher Education. High. Educ. Res. 2011, (4).
[3] Jiang, J.B. Research on the Hakka Cultural Ecosystem in Northeastern Guangdong; South China University of Technology Press: Guangzhou, China, 2004; p. 8.
[4] Xu, W.B.; Qi, Q.F. General Theory of Chinese Ethnic Minority Cultures; Central University for Nationalities Press: Beijing, China, 1997; p. 29.
[5] Liu, Z.H.; Lu, Z.W.; et al. Exploring the Ecological Education Model for the Inheritance of Ethnic Culture in Schools. Guizhou Ethn. Stud. 2019, (1).
[6] Wang, X.F.; Liu, J.H.; Gu, S. The Essence and Pathways of Living Inheritance of Ethnic Traditional Sports Culture. Sports Cult. Guide 2019, (1).
[7] Yang, W.S.; Temu. Collision and Development of Yunnan's Diverse Ethnic Cultures under Globalization. J. Yunnan Univ. Natl. (Philos. Soc. Sci. Ed.) 2009, (2).
[8] Ge, X.Y. Perspectives on Chinese Traditional Culture at the Turn of the Century. J. Peking Univ. (Philos. Soc. Sci. Ed.) 2001, (1), 101–109.
[9] Du, Y.T. Chinese Ethnology at the Turn of the Century: A Case Study of the Jinuo Ethnic Group. Ethnol. Stud. 1997, (2).
[10] Chen, X.K. Reflections on the Protection of Ethnic Cultural Diversity in Schools. Educ. Rev. 2016, (3).
[11] Gu, J.R. On the Current Situation and Prospects of Traditional Cultures of Chinese Ethnic Minorities. J. Northwest Second Natl. Univ. (Philos. Soc. Sci. Ed.)2006, (3).
[12] Feng, Z.Y. Globalization and the Development of Ethnic Cultures. Philos. Res.2001, (3).
[13] Yang, Z.M.; Chen, Y.Y.; Zhao, X.J. Openness, Diversity, Consciousness, and Integration: The Evolution of Traditional Culture Modernization since the Reform and Opening Up. J. Northwest Univ. Natl. (Philos. Soc. Sci. Ed.) 2011, (6).
[14] Yang, C.X. Economic and Social Benefits Analysis of "Impression Liu Sanjie". Econ. Soc. Dev. 2012, (9).
[15] Du, Y.T. Chinese Ethnology at the Turn of the Century: A Case Study of the Jinuo Ethnic Group. Ethnol. Stud. 1997, (2).
[16] Liao, L.H.; Zhao, X.G. Issues and Causes in the Protection and Development of Yunnan's Ethnic Cultural Diversity. Forward Position 2010, (20).
[17] Wang, Y.N. Exploring New Pathways for the Coordinated Development of Rural Community Economy and Culture. Yunnan Soc. Sci. 1998, (6).

© 2024 by the author(s); licensee Mason Publish Group, this work for open access publication is under the Creative Commons Attribution International License (CC BY 4.0). (http://creativecommons.org/licenses/by/4.0/)