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学位論文内容の要旨

博士の専攻分野の名称：博士（観光学）

氏名：周 建紅

学位論文題名

Representations from Miao people in ethnic tourism

(民族観光におけるミャオ族の自己表象)

The potential of ethnic tourism to promote traditional culture, attract investment, and generate employment for socio-economic growth has led to an increasing involvement of various stakeholders worldwide in tourism. However, tourism representations of local people are often constructed by external stakeholders to either attract tourists for economic gains or exert political control over the local people. Many critical scholars argue that these representations are problematic and can lead to the homogenisation of local culture, ultimately serving the exploitative interests of dominant communities. International organizations, such as the World Indigenous Tourism Alliance and the United Nations World Tourism Organization, have also recognised this issue and advocate for the respect of local people's self-representations in tourism. Inspired by this, this study critically investigates the epistemological and axiological aspects of local people's subjectivity in tourism representations, unraveling the interactions between local Miao people and other stakeholders in Upper Langde Miao village in China.

Chapter 1 provides an overview of the entire thesis. Chapter 2 conducts literature reviews and concludes the research objectives. It outlines the rationale underpinning ethnic minority tourism, Indigenous tourism, and tourism representation. The different evolving processes of ethnic minority tourism study and Indigenous tourism study are delineated. Against this background, the research objective is defined to explore the subjectivity of local people in tourism representations. Building on the review of studies on 'tourism representation', the research objective is further narrowed to examine the subjectivity of local people in interactions hidden behind tourism representation with a holistic approach.

To address the research objective, Chapters 3-5 discuss theoretical, paradigmatic, and methodological assumptions. Firstly, the incorporation of 'Other' theories in Western and Eastern (Confucian and Taoist) philosophy is integrated to conceptualise the interaction. Then, the validity of choosing CR as the research paradigm is explained by comparing it with realism and relativism. Furthermore, the methodology of Critical Discourse Analysis is introduced. Subsequently, the application of research methods such as case studies, critical discourse analysis, and thematic analysis in this study is illustrated.

Chapters 6-8 present the analysis and summarise the results. Chapter 6 examines representations of Miao people constructed in mainstream discourses to illustrate how and why representations of Miao people in mainstream discourses undergo a transformation. Chapter 7 examines self-representations of local Miao people in local discourses. Based on local discourses, it elucidates how local Miao people exhibit their diverse subjectivity in interactions with other tourism stakeholders. Chapter 8 examines the influence of local Miao people's self-representations on reality. Based on the discourses of external tourism developers and tourists,

this chapter analyses how two distinct tourism realities emerge as positive outcomes in constructing a harmonious and inclusive society, showcasing political compatibility as well.

Chapter 9 concludes the study. It summarises the overall discussion of the thesis, identifies social issues existing in Miao people's representations in mainstream discourse, and proposes potential solutions. Additionally, it discusses the practical and theoretical implications of this research and outlines future challenges and prospects.

The findings can be summarised as follows: (1) The current political authorities' intense focus on the political value of Miao people's subjectivity perpetuates the long-standing stereotype of the traditional Miao image. (2) Local Miao people's self-representations in tourism is influenced by political authorities, often emphasising a traditional image. However, this mimicry is not a compelled form of colonial mimicry. Instead, it is a representation of local Miao people actively embodying diverse subjectivity in various tourism practices. Within these intricate power dynamics and practices, local Miao people portray a nuanced, complex, and more fluid representation embodied in the tradition and modernisation that transcends the traditional representation depicted in mainstream discourses. (3) Local people's diverse subjectivity has a positive influence in constructing a harmonious society.

This study makes two theoretical contributions by applying CR to investigate power interactions between local people and other tourism stakeholders, and by developing a critical realist understanding of the Other. Specifically, stratified reality theory and the dialectical assumption claimed in CR provide both synchronic and diachronic framework to examine the subjectivity of local people in tourism interactions. Furthermore, the stratified axiological assumption provides a direction for analysing abstract generative mechanisms behind tourism representations.

In terms of developing a critical realist understanding of the Other, this study offers a theoretical framework by comparing 'Other' theories in Western and Eastern philosophy. Specifically, the constraints faced by the Other from the Self can be comprehended in two dimensions: oppression and care. The agential power of the Other to respond to the Self can be understood through four dimensions: resistance, compromise, care, and compliance. These dimensions form the theoretical framework for analysing the subjectivity of local people in tourism interactions.

By developing theories as outlined above, the strategic practices of local Miao people can potentially offer insights into addressing hegemonic representations faced by other ethnic groups in tourism. As a future task, there is a need to investigate the nuanced representations within local communities in order to more comprehensively articulate the representations from marginalised individuals.

This study illustrates how and why the subjectivity role of local people in tourism representations may be constrained and exhibited. It also serves as an inspiration for individuals to reflect on ethical proximity when engaging with others and advocates for the promotion of cultural tolerance and mutual respect.