



Title	Representations from Miao people in ethnic tourism [an abstract of dissertation and a summary of dissertation review]
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学位論文審査の要旨

博士の専攻分野の名称：博士（観光学）

氏名：周 建紅 (Jianhong Zhou)

審査委員	主査	准教授	岡田 真弓 (Mayumi OKADA)
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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 examination of Jianhong Zhou 's doctoral thesis was held on Wednesday, January 17, 2024, from 4:00pm to 6:00pm in classroom 607. The examination was conducted in a hybrid mode, the candidate and two examiners were present in the classroom together with colleagues and peers in the audience, another examiner participated online from Sweden. The examiners were Professors Dieter Müller and Johan Edelheim, and Associate Professor Mayumi Okada. At the beginning of the examination, the candidate presented an outline of the doctoral degree dissertation. Then, each panelist provided feedback, comments, and related questions.

Associate Professor Okada gave general feedback and then asked questions especially on the ambiguous interaction between subjective representation of Miao by others and agential representation by Miao: 1) Do you think that Critical Realism can be successfully applied to this research only because of the Miao (Upper Langde Miao Village) case or possibly applied to tourism in other Miao village case or whole ethnic majority tourism in China? Or maybe this can be applied to other ethnic minorities throughout Asia? 2) Although government marginalization and Miao subjectivity are easily understood dualistic symbols, do they coexist? Or are they separable at some point? 3) The analysis uses data from secondary data collection, participant observation, and semi-structured interviews. To what extent do the data from your participant observation and semi-structured interviews ensure the representation and wholeness of the phenomenon in Upper Langde village?

Professor Müller started his questions reflecting his research background on the Sami and tourism in Sweden: 1) While you discuss the distinction between indigenous tourism and ethnic minority tourism and where to draw the line between them, there is a case in Canada where your distinction does not always apply. What do you think about other cases outside your categorization? 2) Why did you choose not to discuss authenticity, which is often emphasized in this type of research? 3) In the field of indigenous tourism, scholars tend to focus on collectivism rather than individualism. And your dissertation also describes the activities of the "village", but not the details of

individuals. How do Miao individuals participate in or conduct tourism activities? Is there any variation in their agency toward tourism among Miao people? or is it homogeneous? 4) How do you generalize the findings of your research? Do your findings generalize only among Miao people or to other ethnic minorities in China? Also in a global context, can it somehow be generalized to other indigenous people/ethnic minorities? Finally, he moved on to Critical Realism as a philosophy of science and how it is positioned in this research: 5) Regarding Critical Realism, you recognize it (a philosophy of science) as a practical tool, which seems a bit challenging. In this context, your dissertation puts social value in the real layer. So social value in tourism works like the physical law of gravity? Because social value is socially constructed, it does not exist as a matter of course.

Professor Edelheim asked questions regarding theoretical frameworks and examination part in terms of understanding agency of Miao's self-representations: 1) As theoretical assumptions in chapter 3, why Yin-Yang was only introduced as an ontological foundation, not as an epistemological foundation that informs how knowledge and 'truth' are perceived? 2) Regarding Axiological assumptions in chapter 4, human beings assume that they interact more extensively with nature compared to non-human animals, but how can we know that? 3) Chapter 7 describes comparison in practices of Langde Culture Tourism Company and Upper Langde Dalu Eco Tourism Company, but why is the external company called Culture, but the internal company emphasizes ecology? 4) (relating to question 2 and 3), would not an Indigenous worldview include values that are devoid of hierarchies between humans, plants and inanimate objects? Thus, why are there no ecological values included in the final chapter's (ch. 9, p. 232) implications?

Following the examination, all the examiners recognized there are three major academic contributions of this thesis: First, the thesis exemplifies critical tourism studies conducted in East Asia, by an East Asian researcher, and utilizing East Asian philosophies to examine and understand lived realities of local people from a holistic perspective. By describing phenomena in East Asia, it is also of essence to build that knowledge on the same premises that locals do. Secondly, Distinguishing the challenge, especially in Asia, of examining Indigenous/Ethnic minority issues, where a Western colonial settler society is not the group in power. This is a familiar matter around all of Asia, and it is therefore important not to wholesale use Western assumptions, but rather to ground the case around internal-orientalism, or other frameworks of internal ostracism. Finally, this was done by setting aside an assumption of superior knowledge based on education or position about what constitutes a meaningful and valuable life. The study was therefore not trying to teach the locals what or how to think, but rather allowed the lived values of the participants to stand for themselves with a new axiological base presented. At the end of the examination, the three examiners were unanimous in judging the thesis to be worthy of the degree of Doctor of Tourism Studies and found it acceptable.