

A Discussion on Tourism Development Model of Yi People's Bimo Culture

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Abstract: As an important part of Yi culture, Bimo culture was created and has been passed by Bimo groups in Yi society, with Classics and Events as its carriers. Scholars recognize it as a potential tourism resource, but they fail to find a suitable development model for it. This paper deeply analyzes suitable tourism development model of Bimo Culture by using theories of Cultural Character, Psychological Distance and Religious Travel. Our analysis indicates that Bimo culture presents introvert character, and for cultures of this kind their tourism developing potential is limited. Therefore, Bimo culture is not suitable for mass tourism development. As a result, the paper pointed out that Pilgrim travel is a kind of religious travel with worship purpose of holiness and mystery, which is an effective tourism development model for Bimo culture of Yi.

1. Introduction

Since the 1990s, the domestic national tourism development boom, the sustainable use and protection of national culture has always been a hot topic in the academic circle. Yi people's Bimo culture, with a long history, is very extensive and is also the essence of the Yi culture. The tourism academic circles unanimously believe that Bimo culture is a valuable resource with great tourism development value. However, the specific path strategy of Bimo cultural tourism development has not yet made a substantial breakthrough in the academic circle, and there seems to be no way to implement it. However, the voices of Bimo cultural tourism development are becoming more and more intense in all walks of life. The theoretical research on Bimo cultural tourism development cannot keep up with the practical development needs, and the practice exploration of Bimo cultural tourism development has been unsuccessful, but it has led to some bad practices such as cultural vulgarization and excessive commercialization. In recent years, the important festivals such as the Liangshan Yi National Torch Festival and the Western Exposition have developed stage design and performance of the Bimo culture. However, it is controversial to stage the commercial performance of Bimo and its culture in the sacred vocation. The academic circles generally believe that the commercial development of quick success is bound to cause the biblical culture to be vulgarized and degraded. This study intends to analyze the cultural characteristics of the Yi people's Bimo culture with the national cultural personality theory, and analyze the effective mode of Bimo cultural tourism development in combination with the aesthetic psychological distance theory.

2. Bimo culture

Bimo is a transliteration, "Bi" means chanting, "Mo" means wise and elder, and it means wise men and elders. Bimo is a priest who sacrifices in the Yi society, prays for the prosperity of the people, and the prosperity of the grain, and relieves the suffering of the people and spreads the knowledge. It is closely related to the illness, death, marriage and funeral of the Yi people. Bimo is a priest in the Yi society. It can be translated as a mage, a ghost master, a priest, a teacher, etc. (Zhang Zehong, 2012). In the "Yunnan Zhilue", written by Li Jing in the Yuan Dynasty, the author believes that Mo is a cleric who is "the chieftain cannot be separated from him even for a second." Regarding the origin of Yi's Bimo, Mr. He Yaohua believes that Bi Mo is originated from the priests or chiefs of the Dai's paternal clan commune. Yi Moyuan's predecessors believe that Bi Mo is from the priests of the Dai's

primitive social matriarchal clan commune, although he is against the Yi people. The understanding is not consistent, but the academic community generally believes that Bimo is originated from the ancestral worship and totem worship of the Yi people. Li Shaoming, a scholar, believes that Bimo culture is a glorious and mysterious cultural system recorded, it is passed down and mastered by Bimo, and it condenses the wisdom of the Yi people's ancestors, in addition, it is the essence of the traditional culture of the Yi people. The Bimo culture has important functions such as social education, cultural inheritance, legislative enforcement, life-saving protection, and ancestor worship. It is the religious culture of the Yi people. The Bimo religion retains many elements and characteristics of primitive belief. It is a religious system developed from the primitive religion of the former class society of the Yi people. It is named after the slang term of its clerics called "Bimo" (Zhang Jianhua, 1999).

3. National cultural character and Bimo culture tourism development

In the "Analysis of the development of the Yi culture tourism based on the national cultural character", the author draws on Benedict(an anthropologist)'s national culture as "the infinite expansion of personality", and Margaret Mead, an anthropologist, regards culture as "magnified personality", and believes that the national cultural character is a stable psychological tendency, personality traits, thinking habits and behavior patterns when the culture of a nation is regarded as an organic whole. It further introduces the classification of psychology on personality into the classification of national cultural character. According to the degree of extraversion and introversion of national cultural psychological activities, the national culture is divided into a collection of inward and outward directions. That is the theory of national cultural personality. The culture of each nation as a whole presents a certain cultural character just like a person. National culture can be presented by a certain carrier. The national cultural carrier can be roughly divided into the public cultural carrier in the foreground and the hidden cultural carrier in the background. The public cultural carrier in the foreground has the suitability of tourism development, and the hidden cultural carrier in the background has no appropriate features on tourism development. The more the introverted character of the national culture is, the greater the proportion of the hidden cultural carrier enjoys, the tourism development scale is much smaller. The study shows that Bimo culture, which involves the family as the unit, involves blessing, sending ghosts, treating diseases, etc. and it is the essence of the Yi culture, showing a significant implicitness and creating an introverted Yi culture. Bimo culture is a typical introverted national culture, showing significant implicit and exclusive characteristics. It is a cultural content that is not suitable for tourism development. It should adopt a special development strategy based on the protection, otherwise, it will accelerate the vulgarization and degradation of Bimo culture.

In-depth analysis of national cultural character is the primary task of national cultural tourism development and protection. Only on the basis of recognizing the characteristics of national culture can we explore the successful path of tourism development practice of specific national culture. Disregarding the character of Bimo culture will lead to the theoretical study of Bimo cultural tourism development staying at the stage of the phenomenon description and it is difficult to obtain the outcome of the substantive results. The academic community recognizes that Bimo culture has great potential for tourism development, and the Bimo culture's exploration of the specific path strategy of tourism development seems to be weak. Regarding the tourism development of Yi people's Bimo culture, Lu Tianling and Wang Tingzhi (2006) point out that Bimo culture has national and mysterious tourism resources, and the tourism development potential is huge. Based on the analysis of the tourism value of Bimo culture, taking the Meigu County in Liangshan, Sichuan Province as an example, it puts forward proposals for "shaping brand, increasing propaganda, combining development and protection, and combining dynamic and static" with Bimo culture development^[4]. Yang Liqiong (2006) based on the classification of religious tourism resources, looks forward to the value and potential of the development of Yibi Bimo cultural resources tourism, points out that Bimo cultural tourism development needs to deal with the "development and protection relationship",

"tourism development and community development". They must follow the development principles of "market orientation" and "sustainable development". The unclear understanding of the characteristics of Bimo culture will also lead to the unsustainable situation of the development of Bimo culture, such as "the Meigu Chinese Yi Bimo Cultural Festival" and "the Yi Bimo Cultural Park construction project", thus the practice of Bimo culture development has difficult situation. In 1996, the first Bimo Culture Research Center of the Yi Nationality was completed in Meigu County, Liangshan Yi Autonomous Prefecture. In 2003, the first China Bimo Cultural Festival was successfully held in Meigu County. In 2004, Bimo Culture was declared to the world cultural heritage, and was successfully included in the list of "National Intangible Cultural Heritage Masterpieces". In 2004, the construction project of the "Bimo Culture Park of Yi People" had successively built tourist landscapes such as Bimo clay sculpture, Bimo grass sculpture, Bimo calligraphy exhibition hall, Bimo classic exhibition hall, and Bimo demonstration room. After completing the first phase of the project in October 2005, the tourism effect of the Bimo Cultural Park was far from expected. The park was almost abandoned, and the investors abandoned the investment. Since then, the project construction work has not been able to achieve substantive breakthroughs, and the plan to build the Yi Bimo Cultural Theme Tourism Park has not been realized yet.

4. Psychological distance and Bimo culture tourism development

Psychological distance was popularized by a Swiss-British psychologist, esthetician, and linguist in the first article. "Psychological distance" refers to the distance between the aesthetic subject and the aesthetic object (or the aesthetic subject's perception of the aesthetic object), a psychological distance that transcends the individual's purpose, transcends pragmatism, and transcends utilitarian attitude. The distance of "psychological distance" is not the actual spatial distance, nor the time distance, but the spatial distance and the practical distance will affect the aesthetic psychological distance, or they can all be derived from the psychological distance. Pragmatism has never been as prevalent as it is today. This aspect is the result of the development and popularity of pragmatic philosophy; on the other hand, it is also the inevitable result of the rampant instrumentality. Psychological distance theory believes that maintaining proper psychological distance between aesthetic subject and aesthetic object is the basic principle of aesthetic activity. If the distance is too far, it will lead to the lack of experience and emotion between aesthetic subject and aesthetic object, then it cannot cause psychological resonance; it will lead to the loss of aesthetics due to the involvement of the actual utilitarian network. Aesthetic appreciation and creation can only be achieved by maintaining an appropriate distance. Blore thinks that if the distance is too close or too far, it will lead to the loss of distance. If it is too close, it is the most common problem of aesthetic subjects and if it is too far, the art and its creation will be is the common problem. People should keeping the distance in my heart, even if the aesthetic object is separated from the practical and utilitarian side, even if it becomes "what it is not". Then, on this basis, it achieves a kind of non-utilitarian artistic revelation beyond everyday pragmatism with the meaning of "what it is". Blore's aesthetic "distance theory" reveals the aesthetic psychological characteristics of art works and their creation and artistic appreciation. The distance can be traced back to Kant's "non-utilitarian" theory. Blore believes that "distance is the common factor of all art" is an "aesthetic principle."

During the tour, visitors temporarily get rid of the intense daily work environment, get rid of the utilitarian world of daily life, stay away from daily life, enter the aesthetic world of tourism, accept spiritual baptism, and Macan says that "tourism is a modern pilgrimage", Turner thinks that "half of a tourist is a pilgrim, and half of a pilgrim is a tourist." In the aesthetics of tourism, tourists are required to separate the object of appreciation from the extremely complex social life and the practical attitude of utilitarianism that is to maintain a certain psychological distance. As an aesthetic principle, psychological distance is a method that tries to separate the aesthetic object from the network of daily life to enter the aesthetic realm of meditation. In the specific tourism practice, the psychological distance is embodied in the super-utilitarian and ultra-practical tourism aesthetic psychological distance between tourists and tourism aesthetic objects. Too far or too close psychological distance

will affect the aesthetic experience of tourism. Therefore, maintaining proper psychological distance is the key to improve the experience and satisfaction of visitors.

Ethnic religious belief is a serious and sensitive cultural content. The tourism development of religious culture needs to deal with the psychological distance between tourists and tourists. Too close distance will lose aesthetic sense due to the destruction of religious seriousness and mystery, and it is not conducive to religion, it is not good for the inheritance and protection of culture; if it is too far away, it will lose its sense of beauty because it can't be seen clearly, which in turn affects the tourist experience. Maintaining an appropriate psychological distance is the key to the development of ethnic religious culture tourism. As a religious culture of the Yi people, Bimo culture has a typical introverted character. Its tourism development needs to deal with the psychological distance between tourists and Bimo culture. If the distance is not properly controlled, it will inherit the inheritance and development of Bimo culture, and protection will also negatively affect its tourism development effects.

5. Pilgrimage tourism: an effective model for Bimo cultural tourism development

Religious tourism is a tourist activity for the purpose of worship, experience, study, exchange, and sightseeing for believers or general tourists to religious sites. It is one of the oldest forms of tourism. The StarDict has two kinds of interpretation to pilgrimage, ① worshipping icon; ② religious worshippers. Pilgrimage is a religious sacred sites, where religious believers go to their own religions—religious creators, religious celebrities, activities, and tombs, and other historical sites, relics, and authoritative religious territories. It enjoys a spiritual and cultural journey with significant moral or spiritual significance. The pilgrimage teaches "mountain" in Buddhism and "Chaojin" in Islam. The World Tourism Organization defines tourism as "the phenomenon that people leave their permanent residence for a leisure, business or other purpose and travel to a different place, staying within one year, except for those who are paid during stays in different places". The pilgrimage involves all aspects of the six elements of tourism, such as "food and shelter, travel and entertainment", and is in line with the characteristics of tourism, such as off-site, temporary, non-profit, and spiritual. Pilgrimage tourism is the result of thinking about the inclusion of religious pilgrimages in the field of tourism. It refers to the synthesis of various phenomena in the process of religious tourism activities aimed at pilgrimage, gratitude, atonement, blessing, and willingness. From the perspective of tourism, pilgrimage is essentially a religious tourism activity. It is an imprecise practice to confuse religious pilgrimage with modern tourism, but modern tourism, as a secular spiritual pursuit, does play the role of traditional religious pilgrimage in a certain sense.

Pilgrimage tourism is a combination of religious pilgrimage and modern tourism, and belongs to the category of religious tourism. The use of modern tourism concepts to operate religious pilgrimage tourism can produce huge social, economic, cultural and ecological benefits. First of all, the power of religious beliefs is enormous, attracting thousands of believers to go to religious holy places to express their piety. From the perspective of tourism economics, religious pilgrimage tourism is a tourism consumer market with little elasticity of demand; secondly, pilgrimage tourism can make up for the high level of industrial material civilization, which forms a stark contrast to the spiritual conditions of modern people such as loneliness, anxiety and irritability; thirdly, the religious concept of harmony between man and nature meets the modern people's pursuit of dim lifestyle, the realistic needs of people and nature living in harmony. The pilgrimage tourism advocates the concept of harmonious coexistence between man and nature, emphasizing the control of desire and inner cultivation, with particular emphasis on the importance of the natural environment, and it is a tourism development model based on protection. In summary, for Bimo culture, pilgrimage tourism is an effective tourism development model with protection as the main focus and aesthetic distance between tourists and objects.

6. Summary

The thesis uses the cultural personality theory and psychological distance theory to explore the effective mode of Yi Bimo cultural tourism development. The analysis shows that the Yi culture is a typical introverted character. As a religious culture of the Yi people, the Bimo culture presents a typical implicit and exclusive nature. It is not suitable for in-depth development and should be controlled development. It is an effective model for the development and protection of Yi Bimo cultural tourism, which can comprehensively reflect the comprehensive effects of economy, society, culture and ecology. With the researcher's time and energy, the author does not study the specific path strategy of Bimo culture pilgrimage tourism development, and readers interested in it can develop discussion about this issue.

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