

## **Research on Community Development of Nakeli Village in Ninger County from the Perspective of Social Changes**

**Zhang Han, Yang Jing, Zhao Haifei, Yang Xiaodi**

Yunnan Agricultural University, Pu'er, Yunnan, China

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**Abstract:** This Research Uses Semi-Structured Interview, Random Survey and Other Social Survey Methods to Carry out Field Research on Nakeli Village. through This Research on Traditional Festivals, Sources of Economic Income, Leisure Activities and Education Problems of Local Children, This Paper Summarizes and Analyzes the Daily Activities of Local People, Protection of Traditional Culture and Agricultural Development, and Puts Forward Suggestions, Hoping to Provide Reference for Local Decision Makers.

### **1. Introduction**

Social Changes Include Changes in the Macro and Micro Aspects of Society, Quantitative and Qualitative Changes in Society, Including Changes in Social Relations, Lifestyles, Norms of Behavior, and Values. the Community is the Foundation of Society. through the Small Incision of Urban and Rural Community Development and Governance, We Can Explore the Governance Capacity of the Mega City and the Modernization of the Governance System. Nakeli Village in Ninglang County Experienced Major Events Such as Village Migration and Land Acquisition. At the Same Time, the Government Vigorously Created the Development of Local Rural Tourism. Before the Earthquake, Most of the Villagers in the Stockade Were Scattered in All Corners of the Mountain, Mainly Relying on Planting Crops as the Main Source of Income. after the Earthquake, Due to the Government's Grant of Subsidies, Most of the Villagers Moved out of the Mountains, and Everyone Gathered Together, and the Government Led the Development of the Village. Tourism, the Way the villagers' Incomes Have Changed. This Series of Changes Has Caused the Loss of Local Traditional Culture, and At the Same Time, It Has Also Raised the Income Level of Local People to a Certain Extent and Accelerated the Development of Local Economic Construction. At the Same Time, the Economic Development Has Enabled Local People to Discover Their Former Culture, and the Past Farming Tools Have Important Historical and Social Values, So That Some Cultures That Are about to Be Abandoned and Abandoned Are Better Protected and Then Preserved. Traditional Culture, Farming Civilization, and Social Relations Have Been Changed and Forgotten in the Process of Development, But They Have Been Discovered and Excavated Again, and Then They Have Been Valued and Protected and Passed Down. New Culture and Survival Skills Are in the Process of Economic Construction and Village Development. It Was Accepted by the Local People and the Foreign Population to Form a New Cultural Cornerstone and Survival Mode. What Kind of Subtle Relationship is This in the Middle? Development and Protection, Change and Tradition, Minority and Majority, How Do We Think Positively and Correctly? the Author is Carrying out Such Field Research and Case Studies with Such a Dialectical Thinking and Attitude.

### **2. Nakeli Basic Situation**

For the Origin of the Name of the Village of Nakeli, We Learned That There Are Two Interpretations. the First Type, Nakeli Was Originally Called “Makuli “. a Long Time Ago, Because the Mountain Road Was Difficult to Go, When the Caravan Came Here, the Horse Was Already Very Tired But Still Had to Face the Cool River, and Could Not Help But Shed Tears of Sadness. Therefore, It Was Named “Makuli.” Another Interpretation is That “Nakeli” is Best from Slang,

“That” is Tian, “Ke” is Bridge, “Li” is Good, and Together, It is Fertile Land, Small Bridge, Ideal Home. Nakeli is Located in the South of Tongxin Town. the Transportation Route of Mosi Highway (G213) is 18 Kilometers Away from Ninglang County and 24 Kilometers Away from Pu'er City. It is the Main Traffic Route from Ninglang County to Pu'er City. It is Also One of the Important Stations of the Ancient Tea Horse Road Since Ancient Times. the Area of Nakeli Village is Now 265,000 Square Kilometers. It Has Jurisdiction over 15 Villager Groups with a Registered Population of 425 and 1,702. It is Mainly Inhabited by Five Ethnic Minorities Such as Yi, Lahu, Hani, Bai and Yi.

### 3. Analysis of Survey Results

The villagers in NaKeli village originally lived in the nearby mountains. There were very few villagers living on both sides of the delayed road. They were also the first locals to develop the catering industry. But as time goes by, the integration and development of the people, their culture and customs are more and more localized. Especially after the earthquake in Ninglang County in 2007, the villagers moved from the mountains, and the government implemented housing renovation and heavy repair projects. For example, a villager who builds a house on the original house site subsidizes about 10,000 yuan; a house that is completely covered is subsidized by about 30,000 yuan. In addition, the government also implemented a housing exterior renovation project. In order to highlight the ethnic characteristics of the village of NaKeli, the wooden frame of the exterior of the house was decorated with a subsidy of 400 yuan per square. Although this amount is not a lot, it can also be seen that the government attaches importance to and supports NaKeli's development. Based on this, the project research team conducted a series of research on the traditional culture, daily life and main economic income sources of NaKeli village.

#### 3.1 Some Traditional Festival Days Have Disappeared, and the Entire Festival Activities Tend to Be Finished.

For the development of rural tourism, the government has actively carried out the “Village Culture Tourism Festival”. These newly developed tourism projects will gradually replace some of the original festival activities while bringing income to the local people.

##### 1) Comparison of holiday changes

Through the investigation, the author finds that the local traditional culture is dying. Taking the time as a clue to compare the customs of the traditional festivals in NaKeli village and the specific events of the festival (the following examples are based on the lunar calendar, before and after the reform):

Table 1 The customs of the traditional festivals in NaKeli village

Traditional festival	Time	Previous customs	Current customs	Remarks
Spring Festival (New Year's Eve)	January	1. Whether men and women, young and old, wear national costumes at night. 2. Go out to sing, dance, and play the strings. 3. Set off firecrackers.	1. Generally only the elderly wear (60-70 years old and older). 2. Basic loss. 3. Reserved.	1. National costumes are inconvenient to wear, and today's young people don't like it (10-20 years old) 2. More and more modern things have entered their field of vision, thus replacing singing and dancing.
Spring Festival (first day of the new year)	January	1. Men get up early to grab water, even earlier than women. 2. Women in the stockade can't go through the door. 3. Do not take medicine, mend clothes, sweep the floor, etc.	1. The man is still getting up early, just putting the water in the faucet. 2. Basically does not exist. 3. There are still some reservations.	1. The people are lazy now, don't want to go. 2. Basically no one told, no one cares. 3. There will still be elder education. 5. Don't want to play, modern equipment

		4. Evergreen is planted in front of the house and behind the house. 5. Playing wood single autumn, big autumn, top, singing, dancing, blowing gourd silk. 6. Chung glutinous rice Baba.	4. Reserved. 5. Basic loss. 6. Keep glutinous rice bran, but now it is made by hand.	replaces these activities. 6. I am too troublesome, I don't want to make it myself, and my income has increased.
Spring Festival (the second day of the new year)	January	1. Kill the pig to celebrate. 2. The daughter who got married went back to dinner. 3. 'killing' games, slipping bags, playing big autumn, spinning tops, etc.	1. Reserved. 2. Basic reservations. 3. Loss.	1. Reserved. 2. Basic reservations. 3. The entertainment style is diversified and thus replaced.
Spring Festival (the third day of the Lunar New Year)	January	1. Please spring fish, eat pig feet. 2. Make a game 'Bu Dashou' to play Mu Shanqiu, Daqiu, sing songs, etc.	1. Reserved. 2. Basic loss.	1. Reserved. 2. Modern things are full of people, and life is getting richer.
Dragon Festival (dragon head)	February (February 2)	1. Go to the water source to cook, kill pigs, burn incense, and sacrifice. 2. Hang the calamus at the door of each house. 3. Wearing a famous costume.	1. Reserved. 2. Reserved. 3. Basic loss.	1. Reserved. 2. Reserved. 3. No one will do it first, and secondly they feel trouble.
Moistening year	February (February 8)	1. Hit the top, play the strings, and sing in pairs. 2. Wear national clothes.	1. Basic loss. 2. Basic loss.	1. Be replaced by other forms of entertainment. 2. The production is troublesome and the wearing is inconvenient.
Qingming Festival	March	1. Go to the mountain to sacrifice and offer rice to the ancestors. Separate them. 2. Wear national clothes.	1. reservations. 2. Basic loss.	1. reservations. 2. First of all, no one can do it. Second, they feel troublesome.
Memorial Temple Festival	April	1. Every family in the stockade goes to the temple in turn to sacrifice, cook and invite the whole stockade to eat.	1. reservations.	1. reservations.
Dragon Boat Festival	May	1. The man goes up the mountain to cut the leaves, and the woman's bag at home. 2. Eat herbal roots.	1. Basic reservation. 2. Reserved.	1. reservations 2. reservations
Torch festival	June (June 24)	1. The man will go to the old Gantian, kill the chicken in the rice field, and insert the hundred miles. 2. The man will go to the mountain to collect the rosin noodles.	1. loss. 2. Basic loss.	1. Almost no rice is planted now, so I won't do it. 2. The economic level is high. You can buy it.
July 7	July	1. Men will use a sieve to pick up the seven fairies behind the pig pen or the bull ring.	1. It has been lost.	1. No one can understand this technology. It has been broken.
Ghost festival	July (July 14)	1. Men will use their backs, pick up ghosts, and then kill the chickens and send them away.	1. Basic loss.	1. Young people can't do it any more. Only the old can.
August 15	August	1. A woman will steam a cake at home and offer the moon.	1. reservations 2. Basic loss.	1. reservations 2. Basically no one is

		2. When steaming cakes, take the clothes of people who are not in good health and steam them under the ladle.		working on it, and the medical conditions are getting better and better.
Double Ninth Festival	September (September 9)	1. Juniors buy clothes for their elders. 2. The junior cooks the dough for the elderly to eat.	1. reservations 2. Basic loss.	1. reservations 2. Now people feel trouble and don't want to get it.
October	October (early October)	1. A woman who lost her husband can only go to the grave for her husband today.	1. Basic loss	1. People are not willing to change their minds.
Winter solstice	December	1. The young girl went to squat. Men kill chicken, please relatives to eat.	1. Basic reservation.	1. reservations
Tourism Culture Festival	November (Gregorian calendar)	No	1. Bowling wine 2. Chicken activities 3. Fish fishing activities 4. Rowing activities 5. Long Street Banquet 6. Beauty contest 7. Marathon, etc.	This is a new event in 2017. This year is the second tourism culture festival.

(Note: The previous customs and current customs correspond to the numbers one by one.)

It can be seen from the above table that many traditional cultural practices have gradually disappeared in the process of development. For example, all the women in the stockade, regardless of age, are not allowed to cross the door. You can leave your own door, but you can't enter the door of someone else's house. This kind of behavior will be regarded as unlucky, and even worse, it will be poured out by people. The old man in the village who still holds this view. On the one hand, this is the government's extensive publicity of equality between men and women; on the other hand, because women's voice and status in the family have been improved, such traditional customs are increasingly ignored.

There are also better traditional festivals to protect, but some of the content has changed. For example, the festival is already a relatively complete national festival. The main purpose of this sacrifice is to pray for the good weather in the coming year, the family and the hustle and bustle. Just worshiping, you need to wear national costumes, but more emphasis on the national costumes you have made, but now the villagers do not have too much energy to make clothing, many costumes are purchased in the store, including national costumes are also finished products of machines. Before the earthquake, regardless of men, women and children, they often wore national costumes on the festival day. And every step from weaving, dyeing to embroidery is done by the villagers themselves. There is also such a saying in the Hani people that when the Hani people die, they must wear their own national costumes to see their ancestors, otherwise they will be regarded as disrespectful. But nowadays, because male and female villagers are going out to work, they are very tired and need to rest when they return home. At the same time, there are such national costumes on the market, so everyone is not willing to make clothes on their own. Moreover, they think it is very troublesome, so don't learn the traditional skills of weaving and dyeing cloth.

It can be seen from the above that although the Dragon Boat Festival and the Mid-Autumn Festival are festivals of the Han nationality, local ethnic minorities will follow it and also regard it as one of their traditional festivals. The author believes that the reason why the Han festival is regarded as a traditional festival by the local minority is because NaKeli is a station of the ancient tea-horse road. There are many different national merchants from all over the place, and a place for cultural exchange and gathering has formed here. Many Han festivals have been preserved and become their traditional festivals. And like the traditional New Rice Festival, it is dying because of the changes in the main cash crops. The current villagers basically do not cultivate the land, and one is because when the land was moved after the earthquake, the land on the mountain was abandoned, and the tea was planted again in a gentle place. Another reason was that the government had to build a large-scale road for land acquisition. At present, their main economic crop is tea. The main

source of income is that some villagers rely on operating hotels, some villagers rely on planting tea, and the other villagers rely on Ninglang County and Pu'er City to work.

## 2) Development of Tourism Culture Festival

This is the second Tourism Culture Festival. When I went to NaKeli, NaKeli's entire stockade was already in the preparation for this event. The main items of the Tourism Culture Festival are as follows:

Table 2 The main items of the Tourism Culture Festival

Date	Time	Activities	Location
November 17, 2018	9:00-12:00	Launching Ceremony of the 2nd Rural Culture and Tourism Festival and World Tourism Miss Culture Competition Pu'er Division Rematch	NaKeli Elementary School
	14:00-16:00	The first caravan singer contest preliminaries	NaKeli Elementary School
	9:00--16:00	Fun set chicken activities	Horse jumping stone square
	18:30-21:00	Miss World Tourism Culture Competition Pu'er Division Final	NaKeli Elementary School
	All day	Ten Year Achievement Exhibition - Beautiful Village NaKeli	NaKeli Scenic Area
	All day	Local products, special products exhibition	Old squad leader hotel parking lot
	All day	Farmers Out of Print Woodcut Creative Competition (Popular Selection)	Out of print woodcut square
	All day	Beautiful country trail running sign in	Pu'er Peony Holiday Hotel
	21:30--23:00	Campfire	Horse jumping stone square
November 18, 2018	6:00-6:30	Beautiful country trail running record	NaKeli Elementary School
	6:30--7:00	Concentric first beautiful country trail running opening ceremony	NaKeli Elementary School
	7:00-18:00	Beautiful country trail running competition	Will even travel the ring
	9:00-11:00	The first caravan love song contest finals	NaKeli Elementary School
	13:00--15:00	Fish game	Horse jumping stone square fish pond
	15:00--17:00	Old Champion Challenge	NaKeli Elementary School
	9:00--16:00	Out of print woodcut creative contest, popular selection + expert selection	Out of print woodcut square
	9:00--16:00	Fun set chicken activities	Horse jumping stone square
	17:00--18:30	Caravan feast	NaKeli Elementary School
	19:00--22:00	Awards Gala and Closing Ceremony	NaKeli Elementary School
	All day	Ten Year Achievement Exhibition - Beautiful Village NaKeli	NaKeli Elementary School Playground
	All day	Local products, special products exhibition	Old squad leader hotel parking lot

Although the Tourism Culture Festival is a new project developed by the government to create a rural tourism in NaKeli, during the course of the event, there will still be folk song and dance performances, and traditional living customs will also be developed into projects that attract tourists, such as boxing and bowling. Wine competitions, etc. This is also a protection for local languages, folk songs and dances, and horse-cooked specialties. Make local villagers more confident about their national culture.

## 3.2 Due to Relocation and Land Acquisition, the Source of the Main Economic Income of the Villagers Has Changed

Once NaKeli used to be a station on the ancient tea-horse road, people from the caravan would stop at NaKeli and eat. There was a road gradually behind, and the ancient tea-horse road was

replaced by the road. Since then, people's economy has also changed, but according to people in the stockade, the real development here is after the 2007 earthquake, the government gave them a certain amount of money and then developed.

#### 1) Source of income before the earthquake

Before the earthquake, people mainly relied on farming, looking for fungi, and logging to make money. The villagers' income at that time was not very high. At that time, some of them went out to work, and they went to Fujian and Guangxi in the distance, and they were in Laopu (now Ninglang County) and Simao (now Pu'er City).

When the farm is busy, usually at 6 or 7 in the morning, the woman at home will get up and do housework and breakfast first. Men get up relatively late, and they usually sit or smoke or drink morning tea after getting up. At eight o'clock, two people will go out together. The children and the elderly at home are usually old people with children. If there are no old people at home, they will take the children out when they go out to work. I came back to lunch at around 12 noon, and then went out to work. After coming back in the evening, it is usually a woman cooking, and a man feeding the livestock at home. After the dinner, the woman continued unfinished housework, or the doorstep, the rest time was relatively early, roughly around nine o'clock.

At that time, the farmland was made of livestock, and it took a long time to work and the labor intensity was also great. When you harvest, you need a lining in the neighborhood. The relationship between the neighborhoods is also very harmonious. Nowadays, due to the use of modern appliances such as computers, mobile phones, and televisions, the communication between people is reduced, and the interaction between neighbors is much less than before.

#### 2) Current source of income

After the earthquake, the government rebuilt NaKeli. With the rise of rural tourism, NaKeli developed rapidly. The government is committed to making NaKeli a country-owned tourist attraction with ethnic characteristics. In the process of post-disaster reconstruction, in the protection of the ecological environment, as far as possible to reproduce the prosperous scene of the NaKeli station, the introduction of tea culture, ancient road culture and caravan culture in a planning project, repaired the NaKeli ancient road, Ma On Feng Bridge 17 tourist attractions such as the Horse Jumping Cliff, let the tourists who came to visit the immersive feeling of the quaint and thriving scene of the Tea Horse Station.

Thanks to the support of the outside government, and strive to create a tourist attraction, the main source of economic income of NaKeli villagers has changed from the original farming to the current small business and operating inns. In this survey, most of the villagers have not planted land, and they mainly plant tea. Due to tourism development and the construction of roads, the locals have no surplus farmland for farming. Despite this, there are still many villagers who go out to work and return to the village to do small business or work in the village.

The change in the source of income from the economy has shortened the radius of the villagers' working activities. This is a very good thing for the family. The elderly and children in the village are well cared for and the family relationship is more harmonious. When the young people go out to work, the elderly can help take care of the children and cook. When the young people return home, they can communicate with the elderly and provide guidance and guidance to the children who are studying. Most of the villagers are still quite satisfied with this change. They feel that the days are getting better and better. In particular, the government's guidance on local construction and economic development has driven local development. Therefore, the villagers are actively involved in a series of activities. The author also believes that this is a positive change. Many social morbid phenomena such as "empty nesters" and "left-behind children" have been reduced, and the happiness index of local people has been improved.

### 3.3 The change of leisure activities is not very obvious

#### 1) Entertainment before the earthquake

Before the earthquake, stockaded villages were relatively poor compared with other places. At that time, people worked and rested at sunrise and sunset. People are mainly focused on their own

crops. When they have time to rest, they are the neighbors walking around and playing poker.

## 2) Entertainment after the earthquake

After the earthquake, people's income levels increased, and the pace of life accelerated. At the beginning, people in the stockade did not adapt to this fast-paced lifestyle. But slowly get used to it. As the standard of living improves, the people in the stockade have more time to rest. Gradually people started playing cards, smashing the door, and some people in the stockade spontaneously organized and danced together to form a literary team.

Due to changes in major cash crops and major farming practices, the daily routine of villagers has also changed.

As the level of economic income has increased, people's lives have changed. The following is a comparison of people's daily routines before and after the earthquake.

Table 3 The comparison of people's daily routines before and after the earthquake

Before the earthquake			After the earthquake	
	Male	Female	Male	Female
Get up	8:00	7:00	5:00(Open breakfast shop) 3:00(Pork shop; killing pigs) 6:00(When picking spring tea) 8:00(Ordinary villagers)	5:00(Open breakfast shop) 3:00(Pork shop) 6:00(When picking spring tea) 8:00(Ordinary villagers)
Morning	Smoking, drinking tea	7:00-8:00(Cleaning, making breakfast)	Prepare ingredients for the breakfast shop	Prepare ingredients for the breakfast shop 7:00-8:00(Care for children, cleaning, breakfast)
Noon	8:00-12:00(Planting crops)	8:00-11:00(Planting crops, preparing lunch)	8:00-11:00(Tea arrangement, help cook. Bring meals in the tea at spring time)	8:00-11:00(take tea, prepare lunch) Bring meals to the tea in spring tea
In the afternoon	14:00-18:00(Planting crops, working as a temporary worker during farm and leisure)	14:00-16:00(Planting crops, preparing dinner)	13:00-18:00(When the farm is busy, the temporary work is done during the slack season)	13:00-16:00(Tea, prepare dinner)
At night	Playing poker, drinking 21:00-22:00 Rest	Bragging, door-to-door 21:00-22:00 Rest	Watch TV, play poker 21:00-22:00	Bragging, door-to-door, dancing 21:00-22:00 Rest

According to the survey, although the villagers of NaKeli have a clear distinction between men and women in traditional festivals, there is really not much difference in family decision-making and voice. There is also a phenomenon in which the majority of the surnames of the village are Li, the gender equality between men and women, and the surname of Zhao is mostly Bai. In the gender division of labor, family discourse and decision-making power, there will be some male rights. In daily life and work, in addition to discovering that the pace of life of NaKeli villagers is much faster than before, the leisure time of the villagers is much more, because the past busy seasons have not been, and the main busy season for tea picking is in spring tea and rain tea. After the time period, after that, it was relatively idle. Although some villagers still go to work nearby when they are idle, most of the villagers said that their lives are much better than before, and there are more free time for leisure activities, such as playing poker and watching TV.

The changes in agricultural activities are mainly reflected in the use of modern farming equipment

## 3.4 Transformation and use of farming equipment

Before the development, traditional cash crops, such as corn and rice, were mainly planted. Men

were mainly plowed. When harvesting crops, men and women also had a light division of labor. Men mainly made relatively heavy ones, such as picking and playing. Women mainly bear the work of transplanting and weeding.

Heavy machines such as tractors and cultivators are introduced after development. It is mainly used by men. If the male is not in the family, it is also necessary to ask other male villagers for help. However, some light tools such as shredders, rice mills, etc. are used by women.

### **3.5 Transformation of agricultural activities**

After the development, the economic crops have been transformed from traditional to tea. When planting tea, there is a certain division of labor between men and women. Women are the main labor force. Most of the tea is made by women. The management of tea fields, such as fertilization, will be done by men and women. Do it, but when it is heavy. For example, this season's tea is more than in previous years, or the home is too busy. They will also ask the workers to ask the female workers when they pick tea. The wages are calculated according to the amount of tea, because the wages of female workers are lower than that of men. Men are more likely to do some physical work and pay more. High, more women are picking when picking winter tea. When picking spring tea, men who make a living from tea at home will come back. If they do not make a living from tea, they will work in other places.

Despite major changes in agricultural activities or farming equipment, the sex division of men and women in agricultural activities in the village is mainly based on physical strength and vitality. When it is particularly busy, when there are not enough people, there is no obvious Divided by gender, the change is not obvious. This is not a big change in the changes in society as a whole. This should be due to the fact that the local government has been working to promote the basic national policy of equality between men and women. When investigators ask questions about gender equality and gender division of labor, both male and female villagers will hang on to the words "equality between men and women."

## **4. Based on the Investigation Findings and Suggestions**

### **4.1 Gradual Disappearance of Traditional Culture**

The society is constantly moving forward, and the lost traditional culture is a valuable asset for us. The development of new projects will become a new local culture after ten years and decades of precipitation. We can use the audio-visual recording, the old-fashioned learning and inheritance model to preserve the traditional culture that has been lost or about to be lost, but at the same time, we must also reflect the positive attitude towards the integration of culture. Just like NaKeli, it is a walking museum. Silently recorded the past of the village. The author believes that we can protect the traditional culture that is lost or about to be lost from the following aspects.

First of all, the government needs macro guidance and a certain degree of support for their culture. Praise and vigorously promote the importance of this traditional culture, which not only enhances the self-confidence of ethnic minorities, but also respects the excellent traditional culture. For example, we can carry out some activities on a regular basis to combine traditional culture with the development of rural tourism. While we are carrying out festivals on traditional culture, we hope that the government will vigorously promote and attract foreign tourists, thus driving their economic development.

A lot of folk customs in many traditional cultural customs are about to die, and we should build a legacy of old and middle-aged. Let the art of the elderly pass on to the young people of the next generation. For example, we can select a person or a family as a successor or a family. When we choose a successor, we need to conduct a multi-faceted investigation. Investigator's investigation, we must select the candidate in advance, and then conduct an interview. , conducting a variety of investigations on myself, peers, relatives, etc. Of course, the inheritors can not only receive honors but also receive certain subsidies for the inheritance of culture. It is understood that since 2008, the central government has begun to subsidize the national representative inheritors to carry out the

training activities. The subsidy standard is 0.8 million per person per year. Yuan, the subsidy standard was raised to 10,000 yuan in 2011. Ma Shengde, inspector of the Intangible Cultural Heritage Department of the Ministry of Culture of China, announced at the regular meeting of the Ministry of Culture on March 30, 2016. Since 2016, the subsidy standard for 1986 national non-legacy representative inheritors will be raised to People are 20,000 yuan per year.

Set up a special cultural heritage ancestral hall, open to the people in the stockade at the appointed time, and let the young people in the stockade learn this old craft. It is also a way to combine the heritage of traditional culture with rural tourism. For example, playing the strings, pulling the erhu can make a musical instrument class, organize the people in the stockade to learn this kind of craft, when they hold activities in the stockade, they can perform on stage, and even go out to perform, so as to obtain the source of economic income. The folk songs and traditional folk costumes can also be used as a skill for their livelihood. For some villagers who are interested in music, they can choose to organize a choir, perform in the stockade, or even go to various places to perform, which is one of the ways they get income. Making famous costumes is a woman who needs some patience and is unwilling to go out and show off. A set of traditional national costumes, all the clothes that are sewn by one needle and one line, can be sold for thousands of yuan. This is also a way for them to earn economic income. These skills not only have an effect on their establishment of tourism culture festivals, but also increase their economic income on the other hand.

#### **4.2 Local Lack of Pillar Industries**

According to the survey, NaKeli is surrounded by mountains. At present, the local government has introduced a tourism company to create rural tourism in ethnic areas, but it still makes natural resources not fully utilized. In this regard, we can develop a new breeding project based on the development of forest breeding in the nearby mountainous areas. For example, raising bantam bantam in the tea field, planting edible fungi and Chinese herbal medicine under the forest, and based on this, some popular science activities will attract tourists.

There are peak seasons and off-seasons for tourists, and local tourists are mainly residents near Pu'er. If the local can reposition and develop the pillar industry, it is committed to developing rural tourism. For example, raising bantam bantam in the tea field, planting edible fungi and Chinese herbal medicine under the forest, and based on this, some popular science activities will attract tourists. At the same time, in the off-season of tourism, the radius of activities of local people will be reduced to a greater extent, and family construction will be better carried out, and more parent-child opportunities will be added.

In addition, it is necessary to find a market for the development of villagers who are planting or breeding. Only when they find the market and generate actual benefits after planting, the villagers are willing to actively plant. Through the survey, the author also found that the government provides training for local villagers in catering, hotels, tourism, etc., but there are basically no training activities in planting and cultivation. At the same time as the development of new projects, the technical training of local villagers will be upgraded, which will lay the foundation for the cultivation of modern new farmers.

#### **4.3 Villagers' Leisure Activities Are Single**

At the same time as the increase in income, spiritual civilization still needs positive and positive guidance. At the current leisure time of the villagers, most of the women used to play poker, and most of the men gathered to drink. This is the emptiness of the material growth at the same time, the spiritual construction is not in place. At the same time as the introduction of new projects, the government still needs to vigorously publicize the several conditions that should be possessed by modern new-type farmers. For the NaKeli village management project, some leisure time is used to carry out training projects. Carry out related technical training on ethnic tourism and rural tourism. Such as: tea artist, barista training, etc.

Due to land acquisition and other reasons, the villagers' cultivated land was gone. Some villagers planted tea in the gentle slope area, and 7-9 villagers started the meal and food business. The other

villagers still rely on odd jobs, but the radius of the activity of working is getting smaller. I used to go to Fujian, Jiangsu and Zhejiang provinces, and now I am mainly in Ninglang and Pu'er. Depending on the type of work, men are 150-180 yuan a day, and women 80-120 yuan a day. Most of the male jobs are mixed with cement sand ash, moving construction materials, building houses, etc. Most of the women's work is picking tea, catering services and handling construction materials. Compared to the previous sunrise, the lifestyle of sunset has more leisure time and more abundant income.

#### **4.4 Most Children Do Not Pay Attention to School Education**

Due to the compensation for land acquisition, most families suddenly have a lot of savings, which makes many children unwilling to study, and parents' expectations for children's education are not high, coupled with social bad speech - the influence of reading uselessness. Most of the children started to go out to work when they graduated from junior high school, even at home. This seems to me to sit on the mountain, which is also because the fundamental purpose of reading is distorted. The influence of the words we often encounter is that reading is to illuminate the threshold, reading in order to find a job - these can be done, but not the fundamental purpose of reading. The fundamental purpose of reading is to "know the etiquette and make things clear." Because of the acquisition of such a fund, the children who had lived a hard life and thought plainly suddenly fluttered, coupled with the guidance of bad speech, made such a group of children become social idle labor prematurely. Just think, if you can't make the money to make money, and the land is gone, once the money is used up, this will cause much social problems. What these children who have grown up and grown up will do and what they will do. "From thrift to extravagance, from extravagance to Thrift." They will become a very unstable factor in society. Looking at it from another angle, our government has used the land of the villagers for urbanization construction and carried out tourism planning and construction. At the same time, after 10 years and 20 years, what should the children do? Have you thought about the positive and benign guidance and education of these children? How to make them a new type of peasant with a lack of land, so that they can have a skill, healthy and active means of making a living become one of the more serious problems. While emphasizing the construction and inheritance of family style, the government introduces local college students to their networking activities with their primary and secondary school students to stimulate students' yearning for and expectation from colleges and universities. The local basic education teachers should introduce in the classroom and let the students understand the "clear affairs, know the etiquette" and "the strong young people are strong in China" is the fundamental purpose of reading.

#### **5. Conclusion**

The village of NaKeli has a profound cultural heritage of the caravan and many well-preserved instruments related to the ancient tea-horse road. It is like a "walking museum", standing in the town of Tongxin Town, Ninglang County. Due to the social and cultural integration of the big environment, the villagers' own economic income is also rapidly increasing, and the government's support for NaKeli's road to rural tourism and cultural villages has changed the daily life habits and major sources of economic income. Even some local activities and cultures have gradually disappeared. The foreign thoughts and cultures continue to impact the villagers in the stockade, making more and more young people in the stockade enter the society early. At the same time as the economic development of the village, to protect NaKeli's traditional culture, not only the efforts of the people in the stockade, but also the macro guidance of the government. Since this is the first time I have done research on such a survey, there are still many shortcomings. I hope that readers can guide and give advice.

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