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CROSS-CULTURAL PERSPECTIVE OF ETHNIC CULTURAL CHANGES IN PANXI REGION OF CHINA

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Cross-cultural Perspective of Ethnic Cultural Changes in Panxi Region of China

Chunqiu LUO¹, Hui ZHENG², Jiarui LI³

Abstract

China's national cultural characteristics are diverse, and each national culture has its own characteristics and its own development history, which is a highlight of our country. However, in the wave of development of the times, the cultures of many ethnic minorities have gradually merged and degraded. The interaction among heterogeneous cultures is a common phenomenon in human society, and the exchange and collision of different regional cultures is an important factor for culture to thrive. This article is based on a cross-cultural perspective, combined with the special geographical location and diverse geographical environment of Panxi, China, and in-depth discussion, which is the process of cultural change of ethnic minorities in Panxi region of China. The ethnic culture of the Panxi region and the fascinating natural ecology complement each other, creating a unique place where the Tibetan, Qiang, Yi, Naxi, Lisu, and other diverse cultures converge in the ethnic minority areas of China. After the foundation of New China, the social system in Panxi region has undergone earth-shaking changes, and its national culture has undergone drastic changes. With the development of modernization, industrialization, and urbanization, the national culture of Panxi region of China has been constantly changing in the process of cross-cultural interaction, and new characteristics have continuously formed.

Keywords: heterogeneous culture, Panxi region, ethnic minorities, cross-cultural, cultural changes.

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Introduction

Under the background of globalization, industrialization, and urbanization, population mobility and migration have become the norm, and the immigrant society has become the background of current social development and social governance. Since the reform and opening up, as the level of industrialization and urbanization has increased, China's population has moved frequently. At present, China's floating population has reached 252 million, an average growth of about 8 million per year, and the frequency of ethnic minority mobility has exceeded the national level. There are about 20 million people. Population mobility has brought development opportunities, which promoted economic and social development. At the same time, the state has focused on improving the production and living conditions of the people and implementing relocation for poverty alleviation. China plans to invest 600 billion yuan to relocate tens of millions of people during the "13th Five-Year Plan" period to help people in need (Coffey, Papp, & Spears, 2015). It can be said that population mobility is the background of China's current economic and social development. While population migration promotes economic and social development, it also has a profound impact on culture. The changes in traditional culture are accelerating, the characteristics of different cultures are increasingly similar, and the value of cultural heterogeneity is weakening. The culture of ethnic minorities in Panxi has closely related to migration. It can be said that ethnic minorities in Panxi interact with different ethnic groups during the migration process, learn from each other, and gradually form their own cultural characteristics. In the context of population migration, the traditional culture of ethnic minorities in Panxi has deeply affected. Due to internal and external changes, they are facing many difficulties and problems. How to effectively protect and develop the traditional culture of ethnic minorities in the Panxi region under the circumstances of rapid social change and development requires attention and attention.

China is a multi-ethnic country with many ethnic groups, and the cultural integration of various ethnic groups has formed a splendid Chinese civilization. However, under the influence and impact of Western culture, the culture of ethnic minorities in China has gradually begun to appear cultural loss and cultural degradation in the evolution of modern civilization. The inheritance of ethnic minority culture has become the most important content in cultural changes. Only by inheriting and carrying forward the essence of ethnic minority culture can the richness and diversity of China's multi-ethnic nation's culture be ensured, and that China can be splendid for more than five thousand years. National culture stands in the forest of national culture in the world. The ethnic minorities in our country have always preserved their unique styles and characteristics. Different clothing, decorations, and different symbols all represent the symbolic significance of their respective ethnic cultures, and these diversities are gradually based on the regional characteristics of ethnic minorities. The regional culture formed is also a unique

cultural style in China's extensive and profound culture. These changes affect the overall cultural characteristics of our country to a certain extent, so we should have a certain understanding and understanding of the different cultural characteristics and styles of various ethnic cultures at various stages. The ethnic minority areas in Panxi are vast and rich in resources (Son & Kingsbury, 2019). The forest, mineral deposits, water conservancy, grassland, Chinese medicinal materials, and tourism resources in Panxi are mostly concentrated in ethnic minority areas, and the per capita resources are several times or even dozens of times higher than that of Han in the interior. For a long time, relying on diverse topography and climatic conditions, the Panxi region has formed a rich ecosystem and abundant product resources, and has become a key target for the construction of tourism resources in Sichuan (Fang *et al.*, 2014). In the same way, Panxi, where ethnic minorities live in concentrated communities, is also a deeply impoverished area in the country, and has become the backbone of a comprehensive well-off society in poverty alleviation. To this end, the party and the state actively provide policies and financial support to promote the inheritance and development of the traditional culture of ethnic minorities in the Panxi region.

The Panxi region has experienced a long history of social development and has a distinct historical coordinate. The ancestors in Panxi were mainly "Qiang people" and "Di people". The frequent migration of the "Qiang" or "Di" ethnic groups in the thousands of years before Tang gave the area a typical "ethnic corridor" characteristics. During the millennia after the Tang Dynasty, the ancestors of the three major language systems of Tibet, Qiang, and Yi merged in this language area, forming the Tibetan branch and the Yi branch. After the founding of New China, the social system in Panxi region has undergone earth-shaking changes, and its national culture has undergone drastic changes. After the founding of New China, the Panxi region became an important area for third-line construction. Millions of third-line builders came to Panxi region, which promoted the development of national culture in the Panxi region from a cross-cultural perspective. With the development of modernization, industrialization, and urbanization, the national culture of Panxi region of China has been constantly changing in the process of cross-cultural interaction, and new characteristics have formed. Next, this article will do some analysis on the characteristics and changes of ethnic minority cultures, hoping to bring you some help. Therefore, the research on the cultural characteristics and changes of ethnic minorities in Panxi has important historical significance. Combining a cross-cultural perspective, this article focuses on in-depth research on the cultural characteristics and changes of ethnic minorities in Panxi.

Literature review

Diversity in morphology

Since ancient times, the ethnic minorities in Panxi region have certain diversity in form, and they have huge influence and have their own unique characteristics. In addition, religious culture has always been markedly diverse. For example, Buddhism, in ethnic minority areas, PanXi Bai people and many other ethnic minorities believe in Han Buddhism, Han Buddhism temples are also scattered in their cities and villages, and they have called “Buddha Kingdom” since ancient times (Wang & Pan, 2016). However, some ethnic minorities such as Tibetans and Mongolians generally believe in Tibetan Buddhism in Buddhism, that is, Lamaism, and they have left many meaningful records in Tibetan, and have made some records for our archaeological documents. Contributions have also had a profound impact on China’s social economy. In addition, the Dai people and other ethnic minorities believe in Theravada Buddhism from the south, which is Hinayana Buddhism, and they have left some rich Pali Buddhist classics. Therefore, Buddhism has almost become the spiritual and cultural symbol of these ethnic minorities and has had a profound impact on them. In addition, the clothing, food, housing, and transportation of ethnic minorities in Panxi are very different and extremely diverse (Chen, Peng, & Wang, 2020). The clothing design of each nation is very different, and even the clothing design of different branches of each nation is different and the gap is quite large. The clothing of each nation has a certain representative meaning. The choice of clothing color, matching, and style selection all have a unique national style, which is also one of the landmarks of our national cultural diversity.

Three-dimensional distribution

There are 55 ethnic minorities in China, accounting for less than 10% of our country. The distribution characteristics of our country are large and mixed living in small groups. As the overall topography of our country is high in the northwest and low in the southeast, the distribution characteristics of our residents also show the three-dimensionality. Among them, the Han nationality is the main minority, with the addition of Zhuang, Dai, Shui, Li, Buyi and other ethnic minorities, which are distributed in the lower-elevation southeast area. The Tibetan, Luoba, Monba and other ethnic minorities are distributed in the higher altitudes in the northwest. Other ethnic groups are mostly distributed in this middle zone, and they show three-dimensionality. In addition, due to the geographical distribution, the eating habits of these ethnic groups are different. For example, the Dai, Shui, Zhuang, Buyi and other ethnic groups in lower altitude areas mainly grow rice, and their diet is mainly rice. The Tibetans, Lhoba and other ethnic groups at higher altitudes

plant barley that is resistant to low temperature and drought, and also herd cattle and sheep. Their diet is mainly barley noodles and beef that are resistant to cold and hunger.

China's Panxi region has a special geographical location and diverse geographical environment, forming a four-way ethnic culture in the long river of history (Liu *et al.*, 2014). The ethnic culture of the Panxi region and the fascinating natural ecology complement each other, creating a unique place where the Tibetan, Qiang, Yi, Naxi, Lisu, Han and other diverse cultures converge in the ethnic minority areas of China. From the perspective of geography and history, the regional culture of Panxi region can be described as a blend of PanXi and Shu. The Pan-Panxi region and northwestern PanXi have been the main traffic arteries from the south to the north since ancient times, as well as the necessary hubs of the ancient southern Silk Road. The Panzhihua Basin of the Jinsha River in Panxi Region is one of the important cultural birthplaces of human civilization during the Spring and Autumn Period.

An Analysis of the Factors Affecting the National Cultural Changes in Panxi Region of China

Historical evolution

In order to better promote the economic development of poverty-stricken areas in western Sichuan, Sichuan Province, as early as September 2016, issued the "Notice of the General Office of the Sichuan Provincial People's Government on Printing and distributing the "Thirteenth Five-Year" Development Plan for the Five Economic Zones". For the first time the Panxi Economic Zone represented by Liangshan and Panzhihua will take "Sichuan Subtropical Characteristic Agricultural Base" and "Nationally Well-known Sunshine Health Tourism Resort" as its development goals. The Northwest Sichuan Economic Zone represented by Aba and Ganzi takes "National Ecological Civilization Construction Pioneer Demonstration Zone" and "Internationally Famous Ecological and Cultural Tourism Destinations" are the development goals, and policy and financial support will have given to promote the development of the tourism economy in Western Sichuan and help the fight against poverty to achieve victory. Liangshan, Ganzi, and Aba are located in the west of Sichuan Province and belong to the "three districts and three prefectures". At the end of 2016, the "three regions and three prefectures" accounted for 8.2% of the total poverty population in the country, and the poverty incidence was about 19%, which was 3.7 times the national average, which was a typical deep poverty nationwide. For this reason, Sichuan Province takes the development of rural tourism as the starting point, highlights the key points, which promotes targeted poverty alleviation by tourism in stages, and arranges 70% of the provincial tourism development funds for the construction of tourism projects in

key areas of western Sichuan (Wan *et al.*, 2018). The self-hematopoietic function of the region has enhanced, and the large and small Liangshan Yi districts and plateau Tibetan areas have embarked on a new road of tourism poverty alleviation. As of the end of 2016, Sichuan had more than 5,000 administrative villages that have driven farmers to become rich through tourism development, totaling more than 1,000 million. Farmers benefit directly or indirectly. The road to poverty alleviation still has a long way to go. In 2017, the Sichuan Provincial Department of Culture formulated a poverty alleviation plan based on the Sichuan Poverty Alleviation Office No. 3 and the Sichuan Provincial Committee No. 21. 541 cities and prefectures in 12 cities and prefectures, including districts and plateau Tibetan areas, plan to withdraw from poverty-stricken villages to take the lead in helping, and build a “6 Yes” that includes “positions, teams, mechanisms, funds, activities, and effects”. The construction of comprehensive cultural service centers in poor villages.

The data provided by the Sichuan Provincial Department of Culture (*Table 1*) shows that the large and small Liangshan Yi districts and plateau Tibetan areas represented by Ganzi, Liangshan, and Aba, with 1,176 poor villages accounted for 42% of the province’s poverty alleviation. The poverty alleviation situation in the plateau Tibetan areas and Daliangshan Yi areas where the masses live is still grim. According to data from the National Bureau of Statistics in 2016, there are more than 80 million Yi, Tibetan, Qiang, Hui and other ethnic minorities in Western Sichuan, accounting for only about 10% of the total Sichuan’s 82.62 million population (Song *et al.*, 2017). From the data in *Table 2*, we can see that the income gap between urban and rural areas in Western Sichuan was large in 2016, and farmers and herdsmen were still poor. This indicates that Western Sichuan is still a key area for poverty alleviation assistance in Sichuan.

Table 1. Poverty Alleviation in Panxi Region

Area	City	NO.	City	NO.	Total
Tibetan Plateau	Aba	236	Ganzi	368	604
Daliangshan Yi area	Liangshan	477	Leshan	95	572
Wumeng Mountains	Luzhou	123	Yibin	108	231
Qinba Mountains	Mianyang	64	Others	1334	1398

Nowadays, with the popularization of Chinese in various ethnic minorities, more and more people use Chinese as their mother tongue, and the language of this ethnic group has a clear trend of shrinking in terms of the scope and frequency of use. The second is the loss of national costume culture. With the development of history, the original costume culture of each ethnic group in China is quietly disappearing from people’s sight. Hanfu was once a particularly beautiful cultural landscape in our Chinese civilization.

Table 2. Income of residents in Panxi Region

Area	Town	Farming and pastoral area
Sichuan	35428	17192
Liangshan	25896	10255
Aba	28132	10421
Ganzi	27098	9356

However, with the changes in social history and the invasion of Western culture, more and more people choose more Western-style clothing, and our Hanfu culture has gradually withdrawn from the stage of history. Another major aspect of the loss of national culture is the loss of architectural culture. The wooden structure of our country is a unique architectural culture of our country. It has a pivotal position in the history of world architectural culture (Xu *et al.*, 2015). However, due to the wooden structure itself Because of its unique characteristics, it has replaced by more and more concrete buildings. Today, there are almost no new pure wooden structures. A situation that is more serious than the loss of national culture is cultural degradation. Cultural degradation is usually due to some reason, or natural or fabricated disasters that cause the development of the entire race to be frustrated, and even the entire race is annihilated. Then the national culture will have destroyed.

Institutional changes

Most of the forest, mineral deposits, water conservancy, grassland, Chinese medicinal materials and tourism resources in Panxi region are concentrated in ethnic minority areas, and the per capita resources are several times or even dozens of times higher than that of the Han area in the interior. After the founding of New China, the Panxi region entered a socialist society, which had an important influence on the political and cultural changes in the Panxi region and other cultural changes. More than 70 years after the liberation, the party and the government formulated a series of preferential policies for ethnic minorities and ethnic minority areas. In terms of economic development and social progress, ethnic minority areas have undergone significant changes, narrowing the gap with Han areas in the interior. However, because most ethnic minorities were born out of slavery, feudal serfdom, and directly entered the socialist society, their productivity and commodity economy development level lags far behind other regions. Some ethnic minorities still have a closed self-sufficient small peasant economy thinking, and their commodity economy concept is extremely weak (Liyuan, 2019). Ethnic minority areas are located on the border, with high mountains and long roads, inconvenient transportation, poor information, and economic development is restricted by geographical conditions. Therefore, the economic and cultural backwardness of most ethnic minority areas has not fundamentally changed.

This makes the potential resource advantages of ethnic minority areas unable to transform into actual economic advantages.

The modern transformation of ethnic minority culture is the inherent requirement of social development. The ethnic minority culture in Panxi region is not simply maintained. It should not be a “living fossil” or “museum” preservation. We should take advantage of the situation to determine whether the traditional values, ways of thinking and living customs can adapt to the new era. If it can provide meaning to people’s lives and guide people’s actions, we should adopt an attitude of innovation. It is a very one-sided and dogmatic view to think that the culture of ethnic minorities is outdated and backward, and does not meet the requirements of social change (Zeng, 2018). Because human culture has the laws of self-change and the ability of self-adjustment, American scholar Haviland said that many traditional societies basically have no chance to explore their own adjustment methods, rather than unable to adjust. Therefore, it is entirely possible to reform the culture of ethnic minorities. Exploring the cultural development of ethnic minorities from the perspective of modernity is to pay attention to how ethnic minorities’ cultural traditions adapt to the transformation of social modernity, how to transform and reconstruct their living environment, and to realize cultural modernity through collisions and exchanges between other cultures. Only the modern transformation of ethnic minority cultures can support the modernization of society and alleviate the pressure and pain caused by social modernization.

The impact of industrialization

The nationwide implementation of the Panxi region has also arranged. Unfortunately, these industrial constructions have not been able to promote and promote the development of the local ethnic economy. “Islands” embedded in minority areas. With the popularization of informatization and the rapid development of modern communication, people receive a wide variety of cultures, and the rate of loss of national culture is accelerating. The fastest rate of loss is language. As we all know, some of these companies in Panxi region basically do not take the raw materials needed for their production, and the sales of their products are not directly related to the local area. It is difficult to absorb the labor force of ethnic minorities. Into two almost completely isolated economic operation tracks. There are also some trial enterprises, except that the raw materials are basically sourced locally, their management systems and operating mechanisms are roughly the same as the former. It is no wonder that some people call these two types of enterprises embedded or enclave enterprises, which has led to a particularly prominent dual economic contrast in ethnic minority areas. Large-scale industry and small-scale agriculture, modern industrial economic enclaves and traditional rural natural economy coexist. In addition, the proportion of ethnic minority people involved in construction also exists. For example, in the Muli Tibetan Autonomous County of Liangshan Prefecture, the forestry bureau within its borders had more than 3,000

employees, of which there were only more than ten Tibetan employees. The old ideas of ethnic minorities, hidden in the old consciousness, the resources on the mountain are related to their ancestors, and lack a boring and correct concept of the country. In the development of local resources, the two of them rarely participate, which will further dilute their national concept and cause some disputes.

The development of mineral resources not only affects the ecological environment of Panxi region, but also profoundly changes the way of life of local ethnic minorities. Due to land acquisition, illegal occupation, pollution, and desertification caused by abandoned mining tanks, the ecological environment in Panxi has declined, and some young youths are forced to go out to work. Some residents migrate directly because of serious pollution caused by mining. There are also some residents who have subcontracted out forests in order to obtain subcontracting income or are forced to change their production and operation methods due to the construction of nearby railways, becoming temporary workers or unemployed themselves. Those who stay in the Panxi region will have to bear the pain and loss of interest caused by this. Those who leave the Panxi region must deal with the new lifestyle and the risks arising from it. The traditional lifestyles of ethnic minorities contain the experience and skills that have passed down from generation to generation to live in harmony with nature.

Impact of urbanization

Since 2016, China's urbanization rate has reached 64.7%. With the further deepening and deepening of China's reform and opening up, China's urbanization construction will further improve. At the Central Economic Work Conference, the State Council clearly requested that the quality of the country's urbanization should be improved, and it should be closely linked to regional economic development and national industrial layout, relying on the country's resource, land, and environmental affordability, and insisting on ecological civilization. The concept of the company is integrated into the urbanization construction of the entire country in a comprehensive and multi-faceted manner, and an intensive, smart, green, environmentally friendly, and low-carbon urbanization path with Chinese characteristics is suitable for itself. Urbanization has brought a new dawn to our country's economic development, which pointed out a new development direction (Karpov, 2017). Since China is a multi-ethnic country, in terms of ethnic cultural identity, everyone should realize that it is a key core issue related to urbanization, national stability, and ethnic integration.

At present, China's construction has entered a new period of development. The past social contradiction "contradictions between material and cultural needs and backward social productive forces" has transformed into "the people's growing needs for a better life and unbalanced and insufficient development". In the face of new contradictions, new opportunities, and new challenges, national cultural identity is particularly important in our national cultural exchanges. In the process

of urbanization, ethnic minorities in Panxi have moved from their original areas to cities, and are affected by urbanization, and their ethnic culture has changed. There are many ethnic minorities in Panxi region, and each ethnic group has its own religious belief, which is an innate product of human society. Just like Taoism, as the native belief of the Chinese nation, it originated in ancient Chinese society. Respect the national culture of all nations, but also respect their religious beliefs. Respecting the religious beliefs of different ethnic groups and promoting the positive factors in religion are conducive to the unity and identity between ethnic groups. In the process of urbanization, the essence of Chinese culture is reflected, so that people of all ethnic groups can experience the homogeneity of their own nation and Chinese culture, and the construction of Chinese culture must be further promoted. It is necessary to distill the characteristics and advantages of various ethnic cultures, tell Chinese stories well, and spread Chinese culture well. Let them learn from each other, learn from each other, and develop each other.

The Choice and Goal of the National Cultural Changes in Panxi Region of China

Changes in social structure

From a historical point of view, compared with Han areas, the development of ethnic minorities in Panxi is basically closed. This state includes both a long-term self-closed state and a closed state. The formation of self-enclosure is largely due to the geographical environment, which has created the unique biological, ethnic and cultural diversity of the region, and has formed the original social form in the closed system. In the Panxi region, due to the lack of resources, land has become the basis for the survival of ethnic minorities. On the land where they live, they have formed their own unique systems, cultures and values, which are integrated into a single entity that can survive independently and maintain social vitality. Historically, it has been difficult for successive dynasties to infiltrate the central government's power into the region. Even if a local political jurisdiction system such as the Tusi system was established, it was largely based on temporary strategic considerations, let alone through thought. Reforms and symbol construction allowed ethnic minorities to establish their identity with the country. Therefore, not only the members of ethnic minorities, but also the lack of real inter-ethnic interaction between them and the Han nationality, has affected the development of ethnic identity: "A maintaining tie between ethnic groups not only implies standards and signs of identity, but also implies an interactive framework that allows cultural differences" (Keubeung, 2020). However, in turn, it also provides a way for the formation and development of ethnic minorities to protect from outside interference.

Although the ethnic minorities in Panxi region are in a relatively closed environment due to the influence of the geographical environment and regional location, it is not that there is no exchange and interaction between ethnic minorities, but that such exchanges are fragmented and random. Since the Qin and Han dynasties, during the expansion of the Han cultural circle to the Panxi region, three types of ethnic movement have occurred successively. One is the ethnic movement triggered by large-scale wars between regions. The second is the movement of ethnic groups triggered by the ethnic policies of traditional empires, such as the border and military policies. The third is the ethnic movement triggered by large-scale political persecution. Regardless of the type of ethnic movement, the effect is directly manifested in the fact that different ethnic groups spread their respective cultures and promote economic development, while also strengthening inter-ethnic exchanges. After migration, living together, and intermarriage, they continue to produce new ideas. Of the nation. After a long period of historical evolution, ethnic minorities with larger populations and smaller populations have formed in this area. The former are distributed in areas with relatively good geographic environments, such as the Miao and Yi nationalities. The latter are mostly distributed in more remote and closed areas, such as the Lisu, Dulong, and Shui people. As a result, the distribution of the multi-ethnic population presents the characteristics of large scattered living, small concentrated living, and mixed living. Although the distribution of ethnic minorities in Panxi is relatively closed, they still form specific places of communication, which affect the mutual exchange and communication between members. As a result, members of ethnic minorities often understand the internal and external worlds based on their own cognitive background, and form ethnic identity sequences based on their contacts. Among them, the self-identity of ethnic minority members and the external identity between members of different ethnic groups have an important influence on the construction of identity sequence. For self-identity, it is the identity formed by ethnic group members because of subjective cognition of the internal and external world. It also manifests itself as a process of self-adjustment and shaping in response to changes in the external environment. Among them, imagination and association Ability plays an important role. Therefore, Anderson has the theoretical judgment of imaginary community. People of all nationalities are of the same nationality feel the mentality that everyone belongs to the same community. This kind of psychology exists objectively. In addition, each of us can experience it with experience. This feature may be more important than others may in forming and maintaining the nation as a community of people. The external identity arises from the differences in social cognition among members of different ethnic groups, which include customs, habits, traditions, concepts, and value tendencies. The process of external identification is also the process of distinguishing the self from the "other". From a practical point of view, a nation's survival, development and realization of unity need to constantly imagine and create "others", otherwise it may be resolved by the tensions between regions, cultures, ages, preferences and

other heterogeneities contained within the nation. Especially in the context of large scattered, small, and intertwined ethnic minorities in Panxi, these two identities have played an important role in the recognition of ethnic minorities' identity. Some concepts are those held by others. Identities are constructed from internal and external structures," and they are closely intertwined to become the internal development value structure that supports ethnic minorities. "In most societies, the demand for identity relies on a super-social guarantee for social order, that is, a person's belonging to a certain community, which depends on certain specific values or certain natural or historical attributes.

The most basic level is the existence dependence between people and land. Above, a specific institutional system, communication system, and value system have formed. The system ensures that ethnic minority communities can have organized. The communication system and value system provide a lubricant for the operation of the system. Together, they ensure the stable development of ethnic minority identity sequences.

Changes in material culture

Material culture mainly refers to specific cultural types that are relatively easy to be discovered or discovered, including costume decoration, building construction, food and diet, etc.

1. *Cultural changes in costume decoration.* The traditional clothing of each ethnic group is usually hand-made with duck egg whites, ox blood and maple leaves. The traditional clothing of each ethnic group is mostly black or purple with metallic luster. In terms of decorations, women of the ethnic group Chunhuan wore delicate and exquisite silver jewelry, and they wore all kinds of carved silver ornaments on their heads. However, the investigation of the changes in local traditional culture found that traditional clothing is not popular. According to observations, foreign business households do not wear local ethnic costumes, and the daily wear of local young people is no different from that of Han people. In summary, it is found that only the following two types of people wear traditional clothing more. First, the local elderly, most of them only wear ethnic clothing, probably due to the long-established dressing habits and difficulty in accepting foreign things. The second type is carrying out Young people performing ethnic performances mostly wear ethnic costumes for cultural display rather than daily needs. The change of ethnic costumes in tourist areas is a slow and gradual process. "Imagine if there is no tourism industry, the above-mentioned young performers will no longer wear traditional costumes, and with the gradual death of the elderly, traditional costumes will eventually withdraw from the stage of history. Therefore, the tourism industry provides conditions for the preservation of traditional costumes to a certain extent.

2. *Changes in food culture.* The local environment of Manxing's village determines the working methods of the locals and the type of farming, which also determines that the food of the locals in Rongxing is limited to local self-produced and sold. They mainly use fish and rice as their food. Due to the development of tourism, the different tastes of tourists have broken the single traditional way of eating. There are foreign foods, such as spicy chicken, fried screws, milk tea and other foods that can be seen everywhere. At the same time, local specialties are adjusted according to the tastes of tourists, and certain dishes are increased or reduced in taste according to the needs of the guests. During the investigation and visit, the author happened to arrive at a restaurant of the Yaoxing family. In order to cater to the needs of foreign tourists, the chef would reduce the use of chili when making spicy dishes. Through the tourism platform, more and more foreign food and dishes have entered the local area. Fenggong has changed the types of food choices. With the development of tourism, food culture has gradually changed. The development of tourism has caused changes in the dietary structure of the local residents of the Bixing ethnic group.
3. *Changes in architectural culture.* The booming tourism industry has increased the economic income of Gezhai residents. At the same time, local residents are also keen to rebuild houses and participate in tourism development activities, which have changed the architectural culture to a certain extent, mainly in the following two aspects.

First, external changes. With the development of material science, masonry structures are gradually replacing wooden structures due to their safety and stability. In Bixing Ge Village, most of the original Chinese fir buildings were transformed into steel-reinforced concrete structures. The outer layer of the houses was covered with a layer of pine slabs to form traditional buildings imitating the ethnic group. Among them, the shops and hotels on both sides of the street are representative. The traditional Zhaoxing Gezhai buildings are mostly balustrades, and the ground floor is mostly used for raising livestock or stacking firewood. Now in order to meet the needs of tourists, the buildings often change the traditional corridors into viewing balconies, and the ground floor spaces are changed to enclosed rooms. Second, the internal changes. Traditional building interior furniture is old-fashioned wooden structure cabinets, and there is no complete water and electricity supply facilities and complete sewer system. Nowadays, families are generally equipped with basic water and electricity facilities and modern furniture. Every family has tap water, and the government takes the lead in burying the sewer system. Some households have even installed modern closed-circuit televisions, air conditioners, refrigerators and other appliances.

Traditional residential construction techniques have gradually changed, and traditional architectural styles and functions still appear in people's vision. Local residents have a deep understanding of the unification and modernization brought about by modern buildings, which are aware of the value of these traditional

buildings. For the buildings on both sides of the street, the owner of the house tends to build a modern internal structure and an exterior antique house, because such a house is easier to meet the actual and rational needs of the residents. Therefore, the local residents did not completely abandon the traditional buildings but transformed them and adapted them to actual needs.

Changes in values

Since the beginning of modern times, the forces stimulated by modernization have greatly changed the ethnic minorities in Panxi. After the founding of New China, the common prosperity of all ethnic groups was clearly put forward as a basic ethnic policy, emphasizing that the development of ethnic minority areas is not only a fundamental requirement for achieving ethnic equality, but also a fundamental guarantee for achieving ethnic equality. The reform and opening up has promoted the structural changes in the ethnic minority society in Panxi, mainly manifested in the individualization of ethnic minority members. "Individuals usually develop their identity in a very public environment, such as work, gender, Geography, urban landscape, rural environment, and language, are important empirical facts. And they are acting in a way that strengthens the foundation of identity in their mutual exchanges." This change is bound to be at the level of ethnic minority members' values. Be able to respond, and manifested in the following three points.

Changes in value subjects

Society is not only a human organization system, but also a governance system, which is largely maintained by human value subjects. For individuals, values are the ideological prerequisite for self-reliance and self-identification; for society, it is the fundamental content of coordinating the relationship between different groups and organizations to realize social identity. For ethnic minorities, their values are based on a limited geographical scope and knowledge base, and changes are made according to the needs of the times, thus gradually deriving a rich ethnic minority value system. After the founding of the People's Republic of China, because of ethnic equality, the country used the socialist value orientation that included collectivism and social equality to unite and integrate ethnic minority members, forming a form of value subject with ethnic unity, which played a guiding role in practice. With the differentiation of interests and the development of modern communication methods, ethnic minority members in concentrated and mixed areas are facing a diversification of value choices, coupled with a strong revolutionary national consciousness in the past. The occurrence of the above situation must be reflected in the self-identity and external identity of specific ethnic minority members. Because members of ethnic minorities are faced with diversified choices, they may experience dislocation or even loss of value subject

elements such as rights and obligations. "People who are psychologically rootless will feel insecure because they used to be in order. The world is falling apart, so they are eager to engage in political activities in order to find a new sense of belonging, that is, a new sense of identity". In this way, the state is no longer the final foothold of ethnic minority identity. Local identities and corresponding values will dominate some ethnic minority members, stimulating the return of ethnic minorities to ethnic, religious, local and even family identities. In addition, from the perspective of ideology itself, driven by various emerging media and electronic media, the value differences brought about by globalization have also deeply affected ethnic minority areas and aggravated the process of return. In the process of self-development of ethnic minority members, their individual values will also counteract the external social order. Compared with national identity, identities such as ethnic group and religion are closer to ethnic minority members themselves, especially when the value subject of ethnic minority members is misplaced, they are more vital and provide more choices for ethnic minority value orientations. Second, changes in value operations. Around the unity of the country and ethnic unity, the value operation of ethnic minority members gradually shows homogeneity with the expression of national discourse. After the reform and opening up, the guiding value of the entire society has completely changed, and the state's ideological mobilization effect in minority areas has gradually faded. Although ethnic equality and ethnic unity are still mainstream discourses, "a concept system and power system that has been in existence for many years, has been convinced, followed and supported by people, and has an unquestionable dominant position, because of the economic society on which it depends. The revolutionary changes in conditions have caused it to become increasingly impoverished and pale, and to some extent lose the effectiveness of mobilization and control." In other words, due to the gradual separation of the state and society, the state and the individual, individualized differentiation began to take shape, and interest orientation has become the dominant element of the values of ethnic minority members. The principle of ethnic equality in ideological propaganda and the plight of the stratification of members in reality have gradually affected the value operation of ethnic minority members and their objective understanding of the outside world, and their pursuit of economic interests and living conditions began to occupy a major position. In addition, for a long time, the state has promoted preferential policies based on ethnic identity and enjoyed different resource allocation mechanisms around ethnic identity, which may induce conflicts based on ethnic identity; in turn, it will promote the interests of ethnic minorities. Once this happens, the consequences are very serious. Because value and culture are closely linked, "value provides the only basis for a full understanding of culture, because all cultures are mainly organized according to their value. Once we try to describe culture without value as a benchmark, this becomes very clear". Under the guidance of the new interest orientation, ethnic culture and related religions, regions, etc. may become mobilization factors, which will cause social

instability and ethnic estrangement, which will damage the identity of ethnic minorities to the modern state and the effectiveness of state governance. . For example, a survey in PanXi Province found that although there are not many mass incidents surrounding ethnic identity, they are triggered by conflicts of economic interests and are linked to ethnic identity. The black forest area at the junction of Pu'er City, Yuxi City, and Honghe Prefecture in the province is an area where Hani, Yi and other ethnic minorities live in concentrated communities. For a long time, there have been disputes over ownership of mountains, forests, water conservancy, land, and other villages. It often appears in the form of ethnic disputes, intertwining ordinary interest struggles with inter-ethnic interest disputes, making problems and contradictions more complex (Fei-Fei, 2018). Therefore, in the face of the value operation of members in ethnic minority areas under the new conditions and the resulting various social behaviors related to ethnic identity, the state must respond positively, and this response should be based on the country's strategic overall situation. We should also consider the actual conditions in ethnic minority areas and the changing values of ethnic minorities.

In fact, the changes brought about by modernization on the value level of ethnic minorities may lead to changes in the value of ethnic identity sequences. This change can be attributed to the relationship between ethnic minorities and the state and between tradition and modernity. The former mainly refers to ethnic minorities' self and cultural positioning of the empire. the latter refers to how ethnic minorities survive and develop on their own under the influence of modernization. Conflict or harmonious state of values among ethnic minority members occurs in these two categories, and specifically, it reshapes the value perception of ethnic minorities through the interaction between the state and the nation. Therefore, in order to realize the reconstruction of the value of the ethnic identity sequence, "in order to eliminate the social conflicts between individual members in a specific organized human society, those individuals must reconstruct and change the society consciously and rationally". In addition, from a theoretical point of view, the values of ethnic minorities belong to the category of political culture, and the transformation of political culture is a long process. It requires the state to develop around a certain value system, and it requires the state to govern, renew, and create stability in minority areas. The unique and shared values have become the basis for consensus and social judgment among minority members. In this way, it is necessary to use the power of the state to effectively refine the value and internalize it among the members of ethnic minorities, in order to adjust the relationship between ethnic minorities and the state, tradition and modernity, and adapt to the changes brought about by the entire society.

Other aspects

The change of ethnic culture is related to the number of ethnic populations. The speed of cultural changes of some ethnic groups with larger populations

is relatively slow and stable, and the speed of cultural changes of some ethnic groups with smaller populations is more likely to be restricted by demographic factors. Culture will even lead to the annihilation of culture due to the sudden decline in population. The Panxi region is an agglomeration of ethnic minorities, as a unique gathering place for the Tibetan, Qiang, Yi, Naxi, Lisu, and Han ethnic groups in the ethnic minority regions of China. Specifically, the changes of ethnic minority cultures in Panxi need to consider the following points, the integration, and development direction of different ethnic cultures.

(1) *The integration of different ethnic cultures in Panxi.* Based on the actual situation of the integration of national cultures in our country, it is usually that ethnic minority cultures actively integrate into Han ethnic culture, which is the mainstream phenomenon of cultural integration of all ethnic minorities, commonly known as “sinicization”. The most famous national cultural fusion in China’s history is the reform of Emperor Xiaowen in the Northern Wei Dynasty. In order to absorb the essence of the Central Plains culture and consolidate the political power, he resolutely moved the capital to Luoyang. During his reign, Emperor Xiaowen promoted the integration of ethnic cultures between ethnic minorities and Han through a series of measures such as changing Hanfu, speaking Chinese, changing Han surnames, and intermarrying with Han people. The Qing soldiers entered the Pass. As one of the most populous ethnic minorities, Manchu has a very long history in the cultural integration of ethnic minorities and Han. With the entry of modern times, the reform and opening up, and the deepening of the nine-year compulsory education policy, after the founding of the People’s Republic of China until today, the cultures of ethnic minorities and Han ethnic groups in China have gradually tended to merge. Chinese has become the national language. People can speak fluent Chinese. From the perspective of historical changes, the process of national cultural integration is simply a process of Sinicization, and Sinicization is an inevitable historical development. Therefore, in the process of national cultural integration, the tolerant cultural atmosphere and unified religious belief also promote the rapid integration of national culture and strengthen the formation of national common culture. The ethnic minorities in the Panxi region have formed distinctive national cultures that are recognized by all members of the nation in their own historical changes. On the one hand, the influence of foreign cultures can promote the culture of the ethnic group to discard its dross, choose its essence, and develop better and faster. On the other hand, the penetration of foreign cultures may also lead to the decline or even extinction of the national culture. With the development of social economy, the national culture that originally belonged to a whole will be divided into regional cultures due to migration and changes in the living environment. The same ethnic group is scattered in different regions, and different natural environments will inevitably lead to differences in lifestyles, and different lifestyles will inevitably produce different social cultures, thus fostering distinctive regional individual cultures within the national culture.

(2) *The goal of national cultural change in Panxi region of China.* If the ethnic minorities in Panxi region want to keep their traditional culture alive and vigor, they must continue to enrich themselves in reconstruction. In the process of ethnic minority social development in Panxi, the reconstruction of ethnic minority culture in Panxi is a complicated and difficult process. Protecting and inheriting the traditional culture of ethnic minorities in Panxi is the need to protect cultural diversity, strengthen national cohesion, build a spiritual home shared by the Chinese nation, and promote the prosperity and development of socialist culture. Only when the owner of a culture has raised his or her own cultural understanding to a scientific level, has reached the level of cherishment emotionally, and has become the de facto owner in the process of cultural protection and inheritance, then the culture can be protected to the greatest extent in the original place. While protecting and inheriting cultural heritage, it is more necessary to improve the local living environment, improve the quality of life of community residents, and improve local infrastructure. Traditional houses can be reinforced and repaired, roads, water, electricity, networks, and construction Education, a series of obstacles hindering economic and social development should be resolved. In this era of rapid change, culture and economy are an inseparable whole. Economy cannot do without culture, and culture cannot do without economy. In modern society, culture can provide innovative ideas for production, develop markets, guide consumption, and promote the development of China's market economy. To reconstruct the ethnic minority social culture in Panxi region, we must use culture as a means to innovate, transform the ethnic minority culture in Panxi region into the driving force of modern economic development, expand the economic development space, and promote the economic growth of the county. Only when society, economy, and culture develop in an all-round way can we better promote the culture of ethnic minorities in Panxi and develop the ethnic economy of ethnic minorities in Panxi. Ecology is a powerful productivity. The ethnic minority culture in Panxi region is combined with the surrounding good ecological environment, so that the literature and architecture of the ethnic minorities in Panxi region are integrated into the mountains and rivers, creating an original ecological mountain and water tourist area, where people can experience poetry and painting. The singing and dancing of ethnic minorities in Panxi region and the weaving skills of ethnic minorities in Panxi region have a broad space for development, which can be vigorously developed in agricultural areas. Yaoge permeates the lives of local people bit by bit. Ecotourism projects such as hunting and textiles can be developed in the forest area, culture can be industrialized, ethnic minority style characteristics in Panxi region can be maintained, and characteristic villages such as ethnic minority cultural and ecological villages in Panxi region and ethnic cultural performance villages in Panxi region can be established. People can truly feel the ethnic culture of Panxi region. The ethnic minority culture in Panxi region is a precious heritage of the Chinese nation, with a long history and profound cultural accumulation. Carrying forward and inheriting the culture of ethnic minorities in the Panxi

region not only protects the culture of the Chinese nation, but also promotes the development of the local economy through culture. In a modern urban civilization, the original ethnic minority culture in Panxi can become a beautiful landscape. Today, when material culture is prevalent, people are lacking spiritual wealth such as ethnic minority culture in Panxi. The passionate and unrestrained ethnic minority singing and dancing in Panxi region, the ecological and natural lifestyle, and the simple and romantic ethnic sentiment can provide modern urbanites with a good spiritual home, awakening the busy life in the original ecological ethnic minority areas in Panxi region, experience the beauty of culture and the simple natural atmosphere. The vicissitudes of history can be felt in national culture, and it is the spiritual home of modern people. Guarding and inheriting the culture of ethnic minorities in the Panxi region can enhance the cultural cohesion of the Chinese nation, promote the growth of the country's soft power, and provide impetus for the development of the socio-economic development of the ethnic minority areas in the Panxi region.

Discussion

How to promote the cultural inheritance of ethnic minorities in Climbing West? The key is to have a reasonable leadership comrades pay attention to, improve the eloquence of ethnic minorities, and turn the above-mentioned "embedding" into "incorporation", so that the two closed systems that are separated from each other in the cultural construction of ethnic minorities are connected, or in other words It is really a combination of dual cultural structure. To achieve this goal, it takes a longer period of history. The policy of developing cultural resources in ethnic minority areas should be different from that of the inland areas, and give more benefits to ethnic minorities.

To solve the problems in the system

The central and provincial-owned enterprises operating and managing local ethnic minorities in Panxi should be delegated to the local areas for operation and management. Some enterprises may also be jointly organized. Enterprises should be appropriately higher than the mainland in terms of tax revenue and the retention ratio of centrally distributed products. At the same time, as many local minority people as possible should be recruited to participate in the production of enterprises. The Panxi region can develop resources that it can develop without affecting the national unified planning and allocation, and can have given priority development rights. Local capital, technology, and the state must create the necessary conditions for production and make it compatible with resources and labor. In the development of resources and establishment of enterprises in the Panxi region, the interests of local ethnic minorities must be protected, and the

development of ethnic minorities must be realized. The regional economy is not only an issue related to the interests of ethnic minorities, but also an issue related to the future and destiny of the entire country.

Taking economic construction as the center and taking social development as the goal is the common long-cherished wish of the people in ethnic minority areas. With the deepening of reform and opening up, ethnic minority regions have also formed a comprehensive reform and opening up situation. The outside world and attracting investment to achieve social development has become the consensus of people in ethnic minority regions, and it has aroused people's thinking in ethnic minority regions during economic development. Questions such as how to develop the development of ethnic minority areas, what is the purpose of development, and who is the main body of development are inevitable. Now is the era of strong capital. In order to develop, ethnic regions often give the capital many preferential policies when attracting investment, losing the choice of the path and mode of development, and the purpose of capital investment in minority regions is also fancy Resources are abundant, labor is cheap, and environmental protection requirements are low. They bring capital, technology and other social resources to develop outside ethnic regions, often in accordance with the basic rules of the market economy. Whoever invests and who makes decisions, because of preferential policies, investors are still the largest Beneficiaries. People in ethnic minority areas only serve as migrant workers, providing cheap labor. They have no say and choice in how to develop and how to develop. As a result, the main body of development has changed. People in ethnic minority areas were originally the main body of development, but they have become disadvantaged groups in development and gradually evolved into "developed".

It should also help them train a few ethnic cadres and technicians. It is undeniable that ethnic minority cadres are better able to lead a few ethnic people to self-reliance, work hard, and build their hometown. In addition to the support received from other places in Panxi, it must be inward-looking and self-cultivation. Research units, colleges, and universities that can focus on the mouth with fixed experts can be stable and fixed with the Panxi region and advance the training of technology in a targeted manner.

Companies attach importance to protecting the culture of ethnic minorities

The development and prosperity of the Panxi economy is the coexistence of the local central and provincial enterprises and ethnic minorities. What is lacking capital, talents and technology, and the central and provincial enterprises and institutions have these conditions, and they will be able to operate and manage, have the ability to radiate, and can drive and promote the development of ethnic minority areas. These enterprises should take the initiative to invest and mobilize themselves. Advantages in these areas, support and support places. As the local economy develops, the country will get nourishment from it.

Narrowing the gap between urban and rural areas and promoting ethnic integration has opened up ideas, and its practice is worth promoting. There are many third-tier companies like Panzhihua Iron and Steel in western China. If the development funds of ethnic minority areas and the funds of large enterprises and institutions can be used in unified planning and planning, and flexible use of ethnic minority areas, they can enjoy policy advantages. Combining with the material advantages of enterprise materials and technology can promote the further development of the western regional economy. This is to keep ethnic minority people in the local area and better protect their culture.

The Self-development of Ethnic Minorities in Panxi Region

Due to the long-term mountain life and traditional customs of ethnic minorities, they have never accepted the necessary market economic environment forging, and it is easier to be satisfied with simple production and living standards. This self-sufficient and self-satisfied mentality inevitably brings about the maintenance of the status quo, the lack of tolerance for new things, and some even indifferent attitudes towards outside care and support. Ethnic minorities must overcome their closed psychology and increase their sense of competition. Undoubtedly, they must lose some of their ethnic traditions in opening up, and actively adapt to the development needs of the information society to enhance their own development capabilities. At present, our country is developing towards the goal of establishing a socialist market economic system. In this process, ethnic minority regions vigorously develop commodity production and accelerate the transformation of natural economy into commodity economy, which is a rare benefit. Most ethnic minorities are located in remote areas, and their economy and culture are relatively backward. Development is the top priority for ethnic minority areas, and consensus has reached on this point. Generally understood development refers to economic development, GDP growth rate, and social wealth increase. But what we need to emphasize is that development should show systematic and holistic characteristics, which means that economic development must be accompanied by cultural transformation and reconstruction. Because from the perspective of people's all-round development, the essence of development is the enhancement of people's survivability and the optimization of life style, which is to achieve the improvement of people's overall quality of life. Culture is a way for each person to exist as a class of people under certain historical conditions and to realize and satisfy themselves. Only the development and changes of culture can reflect the true development of people. Therefore, from the perspective of the modern development trend of society, ethnic groups in minority areas should actively adapt to the changes in the modern living environment, change traditional lifestyles and customs, and highlight their own subjectivity. This is the economic development of minority areas.

Faced with this reality, people in ethnic minority areas must adjust their values and ways of thinking, strive to become leaders in the development process of ethnic areas, actively change their original production methods, update life concepts, and enhance their own development capabilities. We know that human development requires people in ethnic minority areas to increase and expand their freedom when facing the outside world, to achieve transcendence in real life, and to enhance their autonomy. The so-called “primitive lifestyle” has long become a dream. Economy is the internal force of social development. Economic development will definitely challenge the existing culture of ethnic minority areas. Ethnic minorities in remote areas cannot resist the impact of the market economy in terms of their cultural scale and structure, and they are often in Homogenization, desalination and annihilation is in a decorative, residual or marginal position in society”. Popular culture and modern media are taking advantage of the east wind of economic development to influence the living style of people in ethnic minority areas and change their value choices, behavior patterns, and psychological stereotypes. Form the internal mechanism of ethnic minority cultural self-development and innovation, and realize cultural transformation through the integration and dialogue with different cultures. Economic development has promoted the all-round development of people and changed the “original ecological culture” in minority areas. It has a subtle effect on human behavior and life. As a result, the behavior and life of ethnic minorities in different eras show great similarities. If people in minority areas use their inherent lifestyles and values to deal with the new living environment and living conditions, it is difficult for them to feel the beauty of life. Therefore, the cultural development of modern society, like Toynbee’s, should embody the development mechanism of “challenge-challenge”, strengthen the contact and exchange between different ethnic cultures, and make the interaction between cultures the “normal” of the cultural development of ethnic minorities.

Conclusion

The changes that modernization has brought to the value level of ethnic minorities may lead to changes in the value of ethnic identity sequences. This change can be attributed to the relationship between ethnic minorities and the state and between tradition and modernity. The former mainly refers to the political position of ethnic minorities. The latter refers to how ethnic minorities survive and develop themselves under the influence of modernization. Conflict or harmonious state of values of ethnic minority members occurs in these two categories, and the specific is to reshape the value cognition of ethnic minorities through the interaction between the state and the nation. Therefore, it is necessary to realize the reconstruction of the serial value of ethnic identity. In this way, it is necessary to use the power of the state to effectively refine the value and internalize it among the members of ethnic minorities, to adjust the relationship between ethnic minorities

and the state, tradition and modernity, and adapt to the changes brought about by the entire society.

In the process of cultural changes of ethnic minorities in China's Panxi region, we should take a cross-cultural perspective, respect the cultural dominant position of ethnic minorities in Panxi region, respect their cultural characteristics and unique lifestyles, and recognize their freedom to choose cultural development models, and recognize and protect its right to benefit from its own cultural resources. Through continuous improvement of the poverty alleviation planning system, the government can strengthen investment in the "West Sichuan Tourism Economic Belt" and the construction of Panxi Economic Zone, which promote the development of poverty alleviation in Panxi region, continuously increase the proportion of Panxi region's economy in the entire Panxi region. The population benefits from poverty alleviation by developing its own economy. To cultivate tourism as a strategic pillar industry in the Panxi region, to help the "comprehensive well-off" achieve new victories, and at the same time to better promote and protect ethnic minority culture. To sum up, China's national cultural characteristics are diverse, and each national culture has its own characteristics and its own development history, which is a highlight of our country. However, in the tide of development of the times, the culture of ethnic minorities in Panxi has gradually merged and degenerated. We need to pay more attention to this and strengthen relevant protection measures.

Recommendations

This article adopts a cross-cultural perspective, the migration and change of ethnic culture in Panxi region of China in the process of economic development. Combining with the cultural diversity and history of ethnic minorities in Panxi, this article analyzes the impact of industrialization and urbanization on cultural migration in the region, and proposes corresponding countermeasures for cultural migration and protection of ethnic minorities in Panxi. The cultural protection of the southwest mountainous area represented has a direct effect. The southwest mountainous area is the largest and most populous ethnic minority settlement in China's inland border area. It is the focus of cultural protection in China and an important part of the stable development of society.

The study of cultural migration in this field can provide references for economic development, cultural protection of ethnic minorities, and regional stability in Panxi Region. However, the cultural changes of ethnic minorities in Panxi region are still issues worthy of long-term attention and in-depth study. It is hoped that more scholars will conduct research on targeted ethnic minority cultural protection and ethnic minority economic development in order to help more ethnic minorities gather in areas to achieve economic development and cultural development goals.

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