

# *The New Industrial Structure of Manufacturing Village and Social Relations Changes in Minority Areas*

*---A Case on Village Xinhua in Yunnan*

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**Abstract**—Manufacturing village in minority areas is a new development mode of social community and regional economy based on traditional and outstanding handicraft of ethnic group its own. Because of handicraft industry, the village's service industry can be developed rapidly. So it not only broke the agricultural economy in minority areas but also met the need of market development by means of minority handicrafts. In this development mode, the villagers have become richer, the village has become more beautiful. Meanwhile, in new era it has improved the ethnic group cultures developed and mixed. The village's basic authority, family generation relations, neighbor relations in social community and so on have been transformed greatly.

**Keywords**— *minority culture; manufacturing village; new industrial structure; social relations*

**Origin of Case**—Case of Yunnan University of Finance and Economics, “Research in Manufacturing Village in Minority Areas--- Set Xinhua As An Example.”

Most ethnic groups lie in the west of China, and some of them in the border of several countries. Because of poor natural resources, low economy level, undeveloped information, unsound talent flow, the whole social production level is poor and undeveloped. But in the region, almost each minority village has formed it outstanding cultures for hundreds of years. It is significant to do research

in these villages rather than general rural villages. Manufacturing village is a new development mode of regional economy and social community. It is based on traditional handicraft to change the traditional farming economy into manufacturing and service industry. Consequently, the economic structure has changed from tradition into modernization and original social relations also into new and modern transformation.

## I. INTRODUCTION OF VILLAGE XINHUA

Village Xinhua lies to Fenghuang Mountain, 4 Kms away from North Heqing Country in Yunnan Province. It is 12 Kms away from Lijiang Airport and 118 Kms away from Xiaguang. It has 16.88 square Kms, including 3 smaller villages as Nanyi, Beiyi and Gangchanghe. It has 1256 families and the population is amount to 5716. 98.5% of them are Bai people, and more than 90% families are engaging silver handicraft. Xinhua is richly endowed by nature such as landscape, water and wetland. Besides, it's also rich in various ethnic customs and distinctive handicrafts which are full of Bai ethnic group cultures. Xinhua is an example mode for villages in Yunnan province to explore and protect ethnic group culture, so it is one of “10 The Most Famous Minority Villages in Yunnan”. In 2010, the arable land for each farmer is only 330 square meters. The direct income from farming is only 1248.8 yuan which is far away from the local villagers' average income 9216 yuan.

In 1950s, the villagers in Xinhua were away from their hometown to other regions to make silver handicraft for

other minorities, ranging from Yunnan to Sichuan, Xizang, and Gansu province. They felt at home wherever they went. They survived themselves with silver handicraft. Xinhua village has a long history of more than 10,00 years to manufacture silver handicraft. Other ethnic group people regarded them as “Tinker”. After 1979, with the enforcement of reform and opening-up policy, government encouraged market economy and expected villagers rich. The tinkers working outside were more willing to go back hometown to open silver stores. They survive with their traditional silver handicraft and also they protect and explore well in silver handicraft. When one steps into the village, he can see each family is a workshop to make silver handicrafts. So the phenomenon of Xinhua is that each family is silver workshop and each villager is good at silver manufacturing. Due to the ancient and traditional handicrafts. Xinhua silver manufacturing applied World Cultural Heritage successfully, and also it is regarded as “The Last Primary Handcraft Inheritance in the World”. By the end of 2005, 901 families engaged in silver handicrafts manufacturing in the total of 1121 families. 80.37% population is referred into the industry and service department. In 2010, the income from silver manufacturing in Xinhua was amount to 42,49,00,00 yuan. Each family was 700,00 yuan. The average income for each villager was 8830 yuan which was father than 3896 on average in Heqing County. In 2011, Xinhua Village’s income was amount to 170000000 yuan, and the income grew 14.7% from a year ago.[1] In 1998, Village Xinhua is stepping into modernization and worldwide.

## II. TRAITS OF INDUSTRIAL VILLAGE

### A. *Manufacturing Is Main Industry*

Industrial village holds that a certain scale of people amount should engage silver manufacturing, and its handicraft has a long history and famous in local region, and the handicraft has influenced a lot to native people. So these are the typical and distinctive traits between rural village and industrial village. Village Xinhua is a minority village for Bai People with more than 1000 years history. Almost each person in the village can do silver manufacturing full of Bai cultures. The origin for Xinhua villagers to make silver handicrafts, can be back to Ming Dynasty. Until now the skill for silver manufacturing has been passed down from generation to generation. Silver manufacturing has been the logo for other people and places to know about Village

Xinhua. So far more than 90% villagers in Xinhua engage in silver manufacturing and its referring industry such as salesman, driver, guide, handicrafts-man, custom performance and so on. The distinctive industry phenomenon is one handicraft manufacturing in a village, each family is a workshop, each workshop has a trademark for silver handicraft, and the front of house is shop, and the behind is workshop. All people among different ages are referring the handicraft manufacturing. It is not only the technique for villagers to survive but also the phenomenon to the development of local economy and minority cultures.

### B. *Regarded Family as Manufacturing Unit*

Industrial village is not township enterprise, rural factory or industrial park, for the new village has these traits: the villagers’ household register is rural village, the villagers are peasants, and regard family as productive unit. In the new village, almost each villagers are engaging the same handicraft. Nobody can declare who is the first person to create the technique in that they have the common ancestors. Nobody has the right to apply silver manufacturing patent in that each silver handicraft has been made by hand. Even the only person can make the product only one. Each family has their label and style. Each family members are clear in their specific division of labor. Family is regarded as the only manufacturing unit. Some shops are operated by couples, brothers, sisters, parents with children.

### C. *Developing Service Industry Based on Manufacturing*

The new industrial structure in Village Xinhua regards silver manufacturing as main industry and farming economy as the second industry which is far less important than manufacturing. The silver handicrafts in Xinhua have distinctive and outstanding Bai cultures and tradition, which meets the need of market well. Silver has been the label and name card for Xinhua. Because so many people engage in the silver industry, some service industry such as salesman, dining, hotel, driving, tourism, guide, performance of folk customs can be developed rapidly and greatly. Consequently, when someone steps into Village Xinhua, it looks as if standing in a tourism spot. The village is full of tourists. Facility of traveling in the village is sounded.

### D. *Double Identities for Villagers*

Industrial village means villagers are peasants. They are not city dwellers. They live in countryside and rural

areas. They have not given up farming. However, farming is not the only or the main income structure. Handicraft has become the main income or referring service industry. With the change of industrial structure, it has influenced a lot toward villagers' living environment, productive styles, living methods, social relations, attitudes and so on. The former peasants has got rid off the traditional farming roles. For one thing, they keep the peasants identity all the same. For example, when they fill in the form, the identity should be peasant. When they fill in the form, the identity should be peasant. When their children take the entrance exam for university enrollment, they should be rural students. For another, the occupation for the villagers should be handicrafts-man. Most villagers are called boss, teacher, artist and so on rather than peasants.

### III. NEW INDUSTRIAL STRUCTURE IN MANUFACTURING VILLAGE FROM THE PERSPECTIVE OF TRADITION-MODERNIZATION

#### *A. Transformation of Industrial Structure*

China has a long history of farming. Agriculture has being been the first industry for Chinese people all the time. Among 1.4 billion population of China, 0.8 billion are peasants. With the modernization and urbanization, more and more peasants go into city to be workers. They buy apartment in city to be city dweller. Industry replaces agriculture to be the most important income structure, which has been regarded as the outcome of successful modernization and urbanization.[2] In village Xinhua, the average arable land is only 330 square meters, which determines the villagers have to find other jobs for income. They can not survive if the villagers just rely on farming. The villagers' income mainly comes from 4 parts: the first part income is from silver manufacturing; the second part income is from tourism; the third part income is from business or working outside; the last part income is from farming. According to the date from village authority, more than 80% villagers in Xinhua engage in non-farming. The elementary status of agricultural has been replace fully by manufacturing and tourism. In 90% families, income from non-farming is less than 10% of their total income.

#### *B. Transformation of Living Styles*

In traditional farming society, Chinese live on lands. Their living style is formed due to the unique farming affairs.

The peasants go to work at sunrise and go home at sunset. So agricultural labor, of course, traditionally has no time clocks in the fields. The living standard and life -style of Chinese people also have greatly changes, people's expect for life is also higher and higher, which is no longer meet the daily life of the necessary needs and the monotonous life. Especially in industrial village, farming economy is no longer the main income for villagers. Most of them engage in handicraft manufacturing. So they treat their business as nine-to-five jobs. After work, they walks in the park, they chat with neighbors. Their lives can not be influenced by the change of seasons and direct farming. On the contrary, their life is influenced almost by market. For example, in holidays and vacations, the shop owners would be busy in the golden period of tourism. However in slack season such as winter for most shops, they just work to enjoy life. In the impact of urbanization, all aspects of daily life are increasingly demanding. The villagers live in countryside or villages, but their quality of life is almost as high as the city dwellers.

#### *C. Transformation of Concepts and Attitudes toward Manufacturing*

Because of long history of wandering outside for business, there is a business concept appeared in Xinhua villagers' mind which is going out and broadening vision. In traditional farming society, peasants economic activity is restricted into the land. Each peasant or each farming can do its farming activity by itself. Villagers are not included into competitive affairs. However, in manufacturing village, villagers' concept and attitude to become richer is more urgent. Most villagers engage in the same business affairs as silver handicraft or sales. So they are not just the neighbors living in the same village but also the competitive businessman. Bu sometime for the same profit, they can be partners. They are willing to learn more techniques and knowledge to make better silver handicraft. They are good at learning from scholars. They actively invite outstanding and famous artists to give speech or teach techniques for the villagers. They have the strong concept to explore and protect Bai culture in manufacturing. They lay much emphasis on emancipating thinking and vision. They are innovative and full of teamwork. They know how to propaganda Bai culture to the outside. Consequently, Village Xinhua is not a traditional farming rural village. Villagers in industrial village is new peasant and modern businessman.

#### IV. TRANSFORMATION OF NEW INDUSTRIAL STRUCTURE AND SOCIAL COMMUNITY RELATIONS

##### *A. The Elementary Village Authority Values Economy More than Political Affairs*

According to the rules, elementary village authority in China must be political. Political power means village committee has the highest leading status. The most important affairs such as electing committee representatives, deciding the key events of village should be chatted and decided by all villagers. However, due to its manufacturing village, most villagers are not peasants only but also businessman. They do not care enough about political affairs of the village, but they play much emphasis on company, factory, industrial association, social folk organization to serve better for the villagers.

##### *B. The Generation Relations Are Not Only Blooding but also Occupation Affairs*

It is no doubt that the most important connection for generations of a family is blood. So the network to set up based on bloody connection is so fasten and fixed that can not be broken down easily. The generation relations of a family in manufacturing village has the same above trait. However, most shops, workshops, companies of factories are operated by couples, brothers, sisters, parents with children. So they are not only family members but also business partners. Most parents are teachers for children to learn handicraft techniques. Their labor decision is clear and distinctive.

##### *C. Less Neighbor Economics, More Competitive and Cooperative*

In traditional farming society, the neighbor's emotions and connections are so important for villager. So there is a Chinese old saying goes, "A near neighbor is better than a distant cousin", villagers engage in the same handicraft manufacturing and sales. To some extent, they are competitive. They all want to earn more money than others. They are all eager be be rich. Occasionally, because they have the same business, they would have the common profits. So they would cooperate with each other. Their relations and connections can be fastened or weaken based on profits not emotions.

##### *D. Close Consciousness of Patriarchal Clan*

Although the connection among neighbors based on emotions in village has been broken down, the consciousness of patriarchal clan is close all the same. Even some important social differentiation is decided according to these, such as income differentiation, social status differentiation, activity differentiation and so on. Elite family also plays an important role in villagers' life and village's development.

##### *E. Higher Women Social Status and Rights*

In the minority culture of Bai People, women play an important role in daily life and farming activity. So women have high social status and rights. In the new industrial structure of manufacturing village, women do more effect in ordinary life and business. They not only look after well each family member but also make handicraft and operate workshop. So they are so independent in economic activity. Economic place decides social status. So high economic status has them confident in family daily life and external relations.

All in all, from the above we can safely come to the conclusion that, the first, urbanization and industrialization do not means the over rural labors must go into city for job-hunting. Industrial village is also a good platform for peasants to display their ability and survive. The second, the development mode of industrial village not only has the villagers rich but also explore and protect wonderful minority cultures. The last but not the least, the development mode of industrial village has make social relations among villagers in large social differentiation. Some is good and some is bad. Anyway, we should try to make and enforce policies to develop village society.

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