

The Role of King Pan on Yao Food: Traditions Identity and Guidelines for Promoting Cultural Tourism in Jinxiu

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Abstract

In the background of integrated development of culture and tourism, the Yao food of Jinxiu, deeply influenced by the King Pan belief, has demonstrated different cultural values for traditional identity and cultural tourism. This research aims to study: 1. The role of King Pan on Yao food in Jinxiu; 2. The traditional identity of Jinxiu Yao ethnic group and guidelines for promoting cultural tourism. The methodology was as follows: 1. Adopted a qualitative research method; 2. The research tools included literature survey, observation, and interviews; as a research, 2 key informants, 10 casual informants and 5 general informants were selected as research sample; 3. Collected data on culture customs of food, cultural performances, cultural identity of Yao, etc, through field work and literature survey; 4. Structural-functional Theory, Cultural Ecology Theory Cultural Diffusion Theory, traditions identity concepts and cultural tourism concepts were used to analyse the research data; research analysis on problems, reasons, suggestions, and tourist experience of the development of Yao cultural tourism, etc; 5. Descriptive analysis methods were used to present the research results. The research results found that: 1. The cultural taboo against eating dog meat and the folk performance of making glutinous rice cake reflected the traditional identification of the Jinxiu Yao people with King Pan from both positive and negative aspects; 2. Jinxiu used the symbol of King Pan on Yao food to develop cultural tourism, but there were some problems in the process of developing cultural tourism resources; These problems included the problems of attracting folk performances, cultural interpretation, and cultural brand dissemination. Through analyzing the reasons, the following guiding suggestions are proposed: strengthening talent introduction, cultural identity, cultural dissemination, cultural research and application, innovating Yao food culture, and strengthening the development of culture tourism resources of Yao food.

In conclusion, the prohibition of eating dog meat and the folk performances of making rice cakes are a manifestation of the traditional identity of the Jinxiu Yao people, reflecting their belief in King Pan. It is worth noting that traditional identity has two manifestations: positive and negative. The cultural taboo of the prohibition of eating dog meat is a negative manifestation of the traditional identity of the Yao ethnic group of Jinxiu, while the folk performance of making glutinous rice cake is a positive manifestation of the traditional identity of the Yao ethnic group of Jinxiu, and plays a certain role in cultural tourism.

Keywords: The Role of King Pan; Yao food; Traditions Identity; Promoting Cultural Tourism

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Introduction

In the food culture of the Jinxiu Yao ethnic group, the belief of King Pan prevents the Yao people from consuming locally nutritious food. For example, they prohibit eating dog meat, even though it is readily available and edible, with a very delicious taste. Before 1978, even in the face of famine and food shortages, the Jinxiu Yao people would still adhere to dietary taboos and avoid eating dog meat. They increased grain production and successfully solve the food problem after 1980 by seeking help from the improvement of rice varieties. At present, most Yao people in Jinxiu still maintain the taboo of food of not eating dog meat, and King Pan still plays an important role on food of Jinxiu Yao people.

Moreover, in the background of integrated development of culture and tourism, the Jinxiu Yao ethnic group has preserved many customs related to King Pan on their food, which has added value to cultural tourism. For example, the folk performance of making glutinous rice cake is one of them. However, there are also some problems in the development process of cultural tourism resources. These problems include the interpretation of the role of King Pan, the interpretation of the cultural characteristics and cultural identity of the Yao food in Jinxiu. This leads to two academic problems. The first academic problem, what role does King Pan play on the food of the Jinxiu Yao ethnic group? The second academic problem, what is traditional identity of Jinxiu Yao ethnic group and guidelines for promoting cultural tourism?

In conclusion, according to the author's literature survey, the academic problem of "the role of King Pan on Yao food: traditions identity and guidelines for promoting cultural tourism in Jinxiu" needs further research in the academic circle.

This study aims to provide guidance for promoting cultural tourism. Through field work and literature survey, collect, analyze, and organize the role played by King Pan on food of the Yao ethnic group in Jinxiu, as well as the traditional identity of the Yao ethnic group in Jinxiu; explore the problems encountered in the development of cultural tourism and their solutions in Jinxiu; hope this research will help the Jinxiu government formulate economic and cultural development policies, the enterprises develop Yao cultural tourism products, and the academic circle study the traditional identity phenomenon of King Pan.

Research Objectives

1. To study the role of King Pan on Yao food in Jinxiu.
2. To study traditional identity of Jinxiu Yao ethnic group and guidelines for promoting cultural tourism.

Literature Review

For the first research objective, books such as "Pan Yao" "Shanzi Yao" and "Ao Yao" record the cultural customs of food of Yao people in Jinxiu. Currently, there are no papers or books explaining the role played by King Pan on food of Yao people in Jinxiu?

For the second research objective, the academic circle has currently studied the traditional identity of the Jinxiu Yao ethnic group and the guidelines for promoting cultural tourism through case studies such as the patterns of King Pan's seal, Stone Tablet System, and Yellow Mud Drum Dance. These papers included "Research on the innovative application of Yao ethnic group 'Panwang Seal' ornamentation in clothing" by Han Yun in 2022,

"Interpretation of the Value of Jinxiu Yao Stone Tablet System from the Perspective of Cultural Identity" by Zeng Xue in 2022, "Exploration of the Development Model and Path of Comprehensive Tourism in Ethnic Minority Areas: A Case Study of Jinxiu Yao Autonomous County" by Luo Xinyuan in 2020, "Research on the Aesthetic Identity Phenomenon of Guangxi Yellow Mud Drum Performance of Jinxiu Yao Nationality" by Cai Rongxiang in 2017. However, there is currently no research in the academic circle on the role played by King Pan on food of the Yao ethnic group in Jinxiu, as well as the traditions identity and guidelines for promoting cultural tourism in Jinxiu. Therefore, it is necessary to conduct research.

Research Methodology

1. Research methodolog

Qualitative research method was adopted, Jinxiu Yao Autonomous County was selected as the research area. Jinxiu Yao Autonomous County has a rich and colorful Yao food culture, and the King Pan symbol plays an important role on the Yao food. This helped to study traditions identity of Yao ethnic group and guidelines for promoting cultural tourism in Jinxiu.

2. Population and Sample

Based on the research objectives, the purposive sampling was used. Three groups of people was selected as the interviewees in the field research. The first group consisted of 2 key informants. They were 1 scholar and 1 government staff. They have a deep understanding of the Yao food and the belief of King Pan in Jinxiu. The second group consisted of 10 casual informants. They were the tourists who have participated in King Pan cultural activities in Jinxiu. The thirdly group consisted of 5 general informants. They were villagers from the five Yao ethnic groups in Jinxiu who have a deep understanding of their food, traditions, beliefs, identities, and the development of cultural tourism.

The research tools included literature survey, observation, and interviews.

3. Data collecting

The literature survey method was adopted. The data on the ritual of worshipping King Pan by the Yao ethnic group of Jinxiu was collected. The observation method was adopted. The data on culture customs of food, cultural performances, cultural identity of Yao was collected in Jinxiu. The interview method was adopted. The data on policies, problems, reasons, suggestions, and tourist experience of the development of Yao cultural tourism was collected in Jinxiu.

4. Data analysis

According to the research objectives, the collected research data was classified, summarized, and checked, ensuring the integrity of the research data. Structural-functional Theory, Cultural Ecology Theory and Cultural Diffusion Theory were used to analyze and discuss these research data.

According to the first research objective, The data on the ritual of worshipping King Pan, culture customs of food, cultural performances, cultural identity of Yao was analyzed in Jinxiu. The role played by King Pan on Yao food was discussed.

According to the second objective, The data on policies, problems, reasons, suggestions, and tourist experience of the development of Yao cultural tourism was analyzed in Jinxiu. The significance and value of Yao food culture for the development of cultural tourism was discussed in Jinxiu.

Research Conceptual Framework

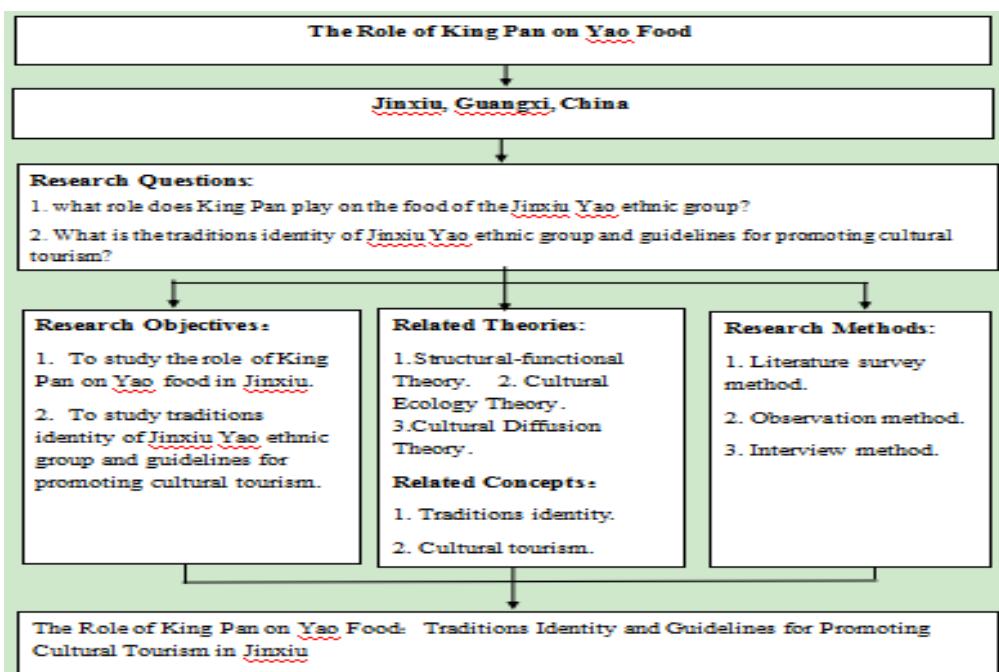


Figure 1: Research Conceptual Framework

Research Results

1. cultural taboos of food: worship of King Pan and dog totem worship

The Jinxiu Yao ethnic group prohibits eating dog meat, especially the Pan Yao, Shanzi Yao, and Ao Yao. This cultural taboo originated from the worship of King Pan and dog totems. In 2012, Deng Jinqing, the head of the Yao ethnic group in Thailand, transcribed the "Ping Huang Quan Die", which recorded the story of Panhu, the ancestor of the Yao ethnic group, as a dragon-dog who killed enemies and made achievements, and was accepted as a king by the country. Because the ancestor Panhu has intricate connections with dogs. So, the Jinxiu Yao people still worship both King Pan and Dog Totem.

There are two other legends about the worship of dog totems by the Jinxiu Yao people. "One reason is that when the ancestors of Pan Yao lived in Qianjiadong, the grain was abundant. In order to prevent mice from damaging the grain, their dogs slept in the grain pile to guard it. When forced to evacuate Qianjiadong, the ancestors of Pan Yao were exhausted from running around. After drifting across the sea and landing, they realized that they had forgotten to bring grain seeds. They relied on the family dogs guarding the barn to follow their owner, and still had 120 grains of millet stuck to its body. Therefore, they used these 120 grains of millet as seeds to breed rice, which was able to be passed down. In order to express gratitude for the kindness of dogs leaving behind grain seeds, Pan Yao worships dogs as totems. The second legend is that dogs were the earliest loyal friends of humans. In the era when wild beasts were rampant and their defense capabilities were very weak, dogs made great contributions to protecting crops and human and animal safety, and were loyal to their

owners, never abandoning their poor families. In order to thank and forever remember loyal friends like dogs, the Yao people worship them as totems."(The Jinxiu Yao Ethnic Group Autonomous County Committee of the CPC.,& the People's Government of Jinxiu Yao Ethnic Group Autonomous County.,& editorial board of Jinxiu Yao Ethnic Group Culture Series of Books, 2012).

In order to further understand the cultural taboo of Yao people not eating dog meat in Jinxiu, the author interviewed one expert in study of Yao culture of Jinxiu, one government worker, five Yao people in Jinxiu, collected and organized effective data as shown in the following Table 1.

Table 1: The reason why Yao people prohibit eating dog meat in Jinxiu

| N u m b e r o f respondents with similar viewpoints | viewpoint |
|---|--|
| two | King Pan was the image of dog. We are descendants of King Pan. Dogs are the embodiment of our ancestors, and eating dogs is equivalent to eating our own ancestors, which is prohibited by us. |
| two | Dogs are sacred, eating dog meat can bring disaster, we don't eat dog meat. |
| one | Dogs protect us and bring us luck. We cannot bear to treat dogs as food. |
| five | Dogs were regarded as spirits by our ancestors. Dogs have shown kindness to our ancestors, who told us not to eat dog meat, so we do not eat dog meat. Eating dog meat is ungrateful. |
| three | Eating dog meat will offend our ancestors, offend the spirits, and not receive the protection of our ancestors and spirits. |
| four | There are many poisonous snakes and beasts in Dayao Mountain. Dogs can help us resist them. Dogs are more sensitive than humans and can help with hunting. Dogs are often seen as a part of the family, with deep feelings for people, and we are reluctant to eat dogs. |
| two | Dogs are spiritual animals that live with us day and night. We believe that dogs have some mysterious connection with our ancestors. We don't want to ruin this rare relationship. |

Through the application of Structural-functional Theory and Cultural Ecology Theory to analyze the above interview data, and combined with literature survey data analysis, the author believes that the taboo of Yao people not eating dog meat has the following reasons in Jinxiu.

Firstly, from the perspective of ethnic origin, King Pan and the dog are two sides of the same coin, representing each other. King Pan is the ancestor, which means that the dog is also the ancestor. Worshiping the King of Pan also means worshiping the dog totem. Therefore, to this day, Pan Yao regards King Pan as an ancestral god for worship in Jinxiu, and the older generation does not kill dogs, nor does they watch others kill dogs, nor do they eat dog meat. The man's headscarf features a long row of canine tooth patterns with colorful silk threads (The Jinxiu Yao Ethnic Group Autonomous County Committee of the CPC.,& the People's Government of Jinxiu Yao Ethnic Group Autonomous County.,& editorial board of Jinxiu Yao Ethnic Group Culture Series of Books, 2012).

Secondly, from the perspective of Structural- functional Theory, dogs play an important role in the migration process and daily production and life of the Yao ethnic group. In the production process, dogs are tools used by Yao people for shifting cultivation and hunting, and are an indispensable part of the production process. The Yao people in Jinxiu, who are engaged in shifting cultivation, often live scattered and have weak defense capabilities. In living, dogs take care of houses, guard barns, provide security, and become protectors of the Yao people and an important part of family life. Dogs play an irreplaceable role in the survival and reproduction of the Yao people.

Thirdly, from the perspective of Cultural Ecology Theory, the food taboo culture of Yao people in Jinxiu, which forbids eating dog meat, is closely related to their living in the dangerous environment of Dayao Mountains. The dangerous living environment of Dayao Mountain determines that Yao people of Jinxiu need dogs to assist them in their shifting cultivation, hunting and frequent migration. Therefore, the worship of dogs and the prohibition of eating dog meat by the Yao people of Jinxiu is a behavior pattern related to their production and living skills, which is both positive and negative aspects of culture. Worshiping dogs and the cultural taboo of prohibiting the consumption of dog meat has provided the possibility for the people of Jinxiu to effectively use dogs for accessing to food and safety. The cultural taboo of Yao people of Jinxiu prohibiting the consumption of dog meat also affects their Taoist culture. The Yao people firmly believe in Taoism, and Dujie is the only ritual for inheriting Taoism (The Jinxiu Yao Ethnic Group Autonomous County Committee of the CPC.,& the People's Government of Jinxiu Yao Ethnic Group Autonomous County.,& editorial board of Jinxiu Yao Ethnic Group Culture Series of Books, 2012). The cultural taboo of prohibiting the consumption of dog meat has the strictest requirements for Yao people who have passed the ritual of Dujie. People who have gone through the ritual of Dujie not only cannot eat dog meat, but also cannot watch the killing of dogs.

However, since the reform and opening up in 1978, a small number of young people in the Yao ethnic group of Jinxiu have broken this cultural taboo and started eating dog meat. But "dog meat cannot be brought into the house for cooking, cannot be placed on the table at home for eating, and can only be cooked and eaten outside the house"(The Jinxiu Yao Ethnic Group Autonomous County Committee of the CPC.,& the People's Government of Jinxiu Yao Ethnic Group Autonomous County.,& editorial board of Jinxiu Yao Ethnic Group Culture Series of Books, 2012). These taboos are still strictly enforced in the Jin Xiupan Yao society. The author believes that in the background of modernization, the livelihood methods of the Yao ethnic group in Jinxiu have become diversified. The development of the secondary and tertiary industries has enabled the Yao people of Jinxiu to no longer rely solely on agriculture. At the same time, the safety and security of the Jinxiu Yao people have been greatly improved

under the promotion of industrialization and urbanization. "Nowadays, hunting guns are widely used in Pan Yao households, and most families have several of them. Their houses have become much stronger, and the number of fierce beasts has greatly decreased. The protective role of dogs has also relatively lost its significance"(Hu & Fan, 1983). The function of dogs in the production and life of Yao people is gradually decreasing, and the demand for dogs is also decreasing. Dogs are no longer irreplaceable. Therefore, there is a possibility that the cultural taboo against eating dog meat may be broken.

2. Sacrificial offerings and cultural performances

According to the author's investigation, in Jinxiu, glutinous rice cake is not only a necessary offering for worshiping King Pan, but also a unique original ecological delicacy of the Yao ethnic group. Among the many rituals for worshiping King Pan, compared to ordinary offerings such as pig heads, roosters, mice, rice, rice wine, and vegetarian dishes, glutinous rice cakes are particularly special. This uniqueness is first reflected in the low yield and difficulty in obtaining glutinous rice used in making glutinous rice cake, and secondly in the cultural significance represented by glutinous rice cake.

According to legend, "the ancestors of Pan Yao, after experiencing the hardships of crossing the great river, lived on top and bottom of a stone, forming two groups with the stone as the boundary. the two groups live at the top and bottom of the stone respectively.

As a sacrifice to repay King Pan's wish, Pan Yao who live at the top of the stone used glutinous rice cake, and the Pan Yao who live at the bottom of the stone used rice dumpling. The use of glutinous rice cake or rice dumpling to sacrifice King Pan is the ancestral motto left by the two groups of Pan Yao, which has been followed from generation to generation. They can't use it wrong, otherwise King Pan will not enjoy the sacrifice and will be angry and blame. Therefore, in the sacrificial ritual of Huan King Pan Yuan, the priest of Taoism and the host were very careful to use glutinous rice cake or rice dumpling. Therefore, Pan Yao took whether to use glutinous rice cake or rice dumpling to the ritual of Huan King Pan Yuan as the basis for identifying the same group"(The Jinxiu Yao Ethnic Group Autonomous County Committee of the CPC.,& the People's Government of Jinxiu Yao Ethnic Group Autonomous County.,& editorial board of Jinxiu Yao Ethnic Group Culture Series of Books, 2012).

In Jinxiu, glutinous rice cake is one of the cultural symbols traditionally recognized by the Pan Yao, Ao Yao, Shanzi Yao, and Hualan Yao. According to the author's survey, in the past 10 years, the Yao ethnic group of Jinxiu still uses glutinous rice cake to worship King Pan in various ritual. In the available news reports, the author saw that the government of Jinxiu also used glutinous rice cake to worship King Pan during the King Pan Festival held in 2016, 2019, 2020, 2023 and other years.

Glutinous rice cake is not only used by the Yao people of Jinxiu to worship King Pan, but also to receive tourists, and even to showcase the craftsmanship of making glutinous rice cake through folk performances. Since 2018, as villages inhabited by Ao Yao and Pan Yao, both Hengcun village in Jinxiu Luoxiang Township and Fen zhan village in Jinxiu Town have sold glutinous rice cake and provided folk performances of making glutinous rice cake for tourists.

In the ritual of worshiping King Pan, Ao Yao of Jinxiu used a dustpan to hold offerings such as glutinous rice cake and roosters. This form of using a dustpan to hold offerings is quite characteristic of Yao culture. Author often see Yao people's wedding banquets or general feasts using dustpan to hold delicious dishes in Jinxiu, commonly known as banquets of dustpan. The dustpan at the banquet of dustpan usually hold Yao ethnic

specialty foods such as pork ribs, fried meat, chicken, fish, bamboo shoots, taro, etc. The bamboo tube is used to deliver wine, and singing and toasting are performed. In Jinxiu, the banquet of dustpan is often used to entertain tourists and appears in various cultural tourism activities. For example, on May 10, 2019, Jinxiu held a rural tourism activities and held a grand 150 table banquet of dustpan at Yaodu Square in the county town, showcasing Yao ethnic food to tourists through cultural performances.

The author believes that a dustpan has a large area and can hold more food. It can be used for sacrificial ritual to show grandeur, and for feasts to show enthusiasm. From the perspective of cultural function, in the Yao society of Jinxiu, the culture of entertaining people often evolved from the culture of entertaining spirits. For example, the Yellow Mud Drum Dance in cultural performances evolved from sacrificial dances (Cai, 2017), and such examples are abundant. Based on this, the author speculates that the cultural symbol of "dustpan" used in the banquet of dustpan borrowed the "dustpan" symbol used in the worship of King Pan.

3. The problems, reasons analysis, and the guidelines for promoting cultural tourism in Jinxiu

In this section, the data was collected, organized, and analyzed to summarize the problems in the development of the cultural tourism resources of Jinxiu Yao food. The reasons for the problems were analyzed. The solutions of the problems were proposed.

3.1 The problems in the development of the cultural tourism resources of Jinxiu Yao food

The theme of this study is "The Role of King Pan on Yao food". 10 tourists were interviewed and effective interview data was collected and organized as shown in the following Table 2.

Table 2: The problems in the development of the cultural tourism resources of Jinxiu Yao costumes

| Number of respondents with similar viewpoints | viewpoint |
|---|--|
| four | We are not clear about the significance and value of Yao's folk performance of making glutinous rice cake. |
| three | For the origin, production process, and uses of glutinous rice cake, the Yao people of Jinxiu can provide more detailed information. |
| two | The folk performance of making glutinous rice cake by the Yao ethnic group of Jinxiu was not lively and interesting enough, and the performance content was very single and not rich enough. |
| two | The form of the banquet of dustpan is very special, but it is not clear why a dustpan is used. |
| five | There are only a few news reports on the banquet of dustpan of Jinxiu in online media, and they have little understanding of this cultural brand. |

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| four | It's very special to use bamboo tubes to pour wine in the banquet of dustpan. |
| two | We are not quite sure why these foods are used, what's the explanation. |

Structural-functional Theory and Cultural Diffusion Theory were used to analyze the above interview data. Combining with literature survey data analysis, the author has summarized three difficulties. The first problem is that the function of the Yao ethnic group's traditional performance of making glutinous rice cake is not fully demonstrated in Jinxiu, and its attractiveness is insufficient. The shortcomings include the content and form of the performance. The second problem is the inadequate explanation of the relationship between the folk customs of making glutinous rice cake, the banquet of dustpan, and the King Pan. The third problem is the inadequate promotion of cultural brands related to the folk customs of making glutinous rice cake and the banquet of dustpan.

3.2 The reasons analysis for above-mentioned problems

To analyze the reasons for the above-mentioned problems, 5 local villagers, 1 expert, and 1 government worker were interviewed, and collected and organized effective data as shown in the following Table 3.

Table 3: The reasons analysis for above-mentioned problems

| Number of respondents with similar viewpoints | viewpoint |
|---|---|
| three | The old people who knew about the origin of the folk of making glutinous rice cake in the local area have gradually died, and now most young people do not understand the origin of the folk custom of making glutinous rice cake. |
| one | The local cultural department still lacks in-depth research on the origin of making glutinous rice cake of Yao people in Jinxiu and the value of their folk performances. |
| one | We haven't heard the old man talk about the relationship between the folk customs of making glutinous rice cake, the banquet of dustpan and the King Pan, and we can't explain it clearly. |
| four | The local people's performance of making glutinous rice cake is very motivating because it can earn money from tourists. As long as we seek guidance from experts, these people will perform better |
| three | Now even the elderly can play with smart phones. It is not difficult to diffuse culture through platforms such as Tiktok. The local people do not attach much importance to the cultural brand promotion of traditional performances such as making glutinous rice cake and the banquet of dustpan. |
| five | There is no one in the local area to take the lead in cultural diffusion, the power is very scattered, and there is no expert guidance. |

| | |
|-----|--|
| six | The local tourists are very unstable, they are all seasonal tourists. Many workers engaged in folk performances are part-time. |
|-----|--|

Structural-functional Theory and Cultural Diffusion Theory were used to analyze the above interview data. Combined with literature survey data analysis, the author believes that there are three reasons for this. The first reason is the lack of professional talents. The actors in local cultural exhibitions are mostly middle-aged and elderly, and they are mostly amateur performers. The second reason is the lack of emphasis on cultural diffusion. Lack of momentum of cultural diffusion, insufficient content for exhibitions, and a single form of exhibition. The third reason is that Jinxiu has insufficient research on making glutinous rice cake and the banquet of dustpan of the Yao ethnic group. The knowledge held is insufficient to meet the needs of tourists.

3.3 Guidelines for Promoting Cultural Tourism in Jinxiu

To find solutions to the above problems, 10 tourists, 5 local villagers, 1 expert, and 1 government worker were interviewed. The effective data collected and organized is shown in the following Table 4.

Table 4: Guidelines for Promoting Cultural Tourism in Jinxiu

| Number of respondents with similar viewpoints | viewpoint |
|---|--|
| three | We believe that the local government should integrate talent to invest in the development and utilization of cultural tourism resources of Yao food. |
| three | Local schools should attach importance to the inheritance and education of Yao food culture. |
| two | Enterprises should strengthen the training of folk performance practitioners and improve the market competitiveness of folk performances of making glutinous rice cake. |
| two | Yao people of Jinxiu should have cultural awareness, and should make good use of the Internet, a free platform, to consciously strengthen cultural diffusion. |
| four | The government should strengthen the protection of Yao food culture, focus on cultivating skilled inheritors, and expand the number of cultural inheritors by using the elderly to guide the younger generation. |
| five | Food, especially delicacies, is easily recognized by tourists. Jinxiu should pay attention to the continuity of cultural diffusion of food, and should constantly explore the highlights of Yao food customs to let the outside world pay attention. |

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|-------|---|
| four | The local cultural department should strengthen research on making glutinous rice cake and the banquets of dustpan of the Yao ethnic group. |
| three | We should strengthen cultural innovation and adapt to the market demand for Yao food. |

Structural-functional Theory and Cultural Diffusion Theory were used to analyze the above interview data. Combined with literature survey data analysis, the author proposes the following guidelines for promoting cultural tourism.

Firstly, the government should make good use of rural revitalization policies, actively guide returning entrepreneurial talents towards the protection and application of intangible cultural heritage, strengthen the inheritance of skills, enhance cultural identity, improve the efficiency of talent training, and innovate the development of cultural tourism resources of Yao food .

Secondly, the government, enterprises, and villagers should combine the cultural diffusion of Yao food with the sale of cultural products, establish a profit distribution system, and provide multi-level incentives for the cultural diffusion of Yao food and the promotion of cultural brands.

Thirdly, with the help of local cultural departments, education departments, ethnic and religious management departments, higher education institutions, and the catering industry, Jinxiu should strengthen the research and application of the culture of Yao food. The mind mapping of the overall finding is shown in the following Table 5.

Table 5: The mind mapping of the overall finding

| | | |
|---|-------------------|---|
| Guidelines for promoting cultural tourism | Talents | Policy: Rural revitalization. |
| | | Source: Returned entrepreneurial talents. |
| | | Guidance: Protection and application of intangible cultural heritage, inheritance of skills, development of cultural tourism resources. |
| | | Improvement: Talent Training. |
| | Cultural products | Sales: Enterprises, villagers. |
| | | Cultural diffusion: Government, enterprises, villagers. |
| | | Profit distribution system: government, enterprises, villagers. |

| | |
|--------------------------|---|
| Research and application | Cultural departments |
| | Education departments |
| | Ethnic and religious management departments |
| | Higher education institutions |
| | The catering industry |

Discussion

This article argues that the Yao people in Jinxiu, due to their belief of King Pan, have imposed restrictions on eating dog meat in their behavior. This confirms the explanation of taboos from Zhuang Kongshao. Zhuang Kongshao believed that "taboos are restrictions on people's behavior caused by certain beliefs, experiences, and customs" (Zhuang, 2006).

The Yao people of Jinxiu would rather endure hunger than eat dog meat, and instead turn to the improvement of rice varieties to increase their grain production. This is similar to the cultural taboos of the Tuchone people. "The Tuchone people are a native ethnic group in the Yukon Territory of northwestern Canada. They prohibit eating otters, ravens, or crows, even though their meat is completely edible. In their northern forest homeland, seasonal food shortages are always a threat, but even when faced with hunger, the Tuchone people still adhere to their taboos. They don't eat these animals, but instead turn to technology, such as discovering the place where mice previously burrowed, lighting fires on it to melt the frozen soil, in order to obtain the bare roots and stems previously stored by mice" (Willian, 2005).

This article explains from the perspective of Cultural Ecology Theory that the Yao ethnic group prohibits eating dog meat in Jinxiu, and Marvin Harris also explains in the same way that Hinduism prohibits eating beef. Harris believes that sacred cows play an important adaptive role in the Indian ecosystem, which has evolved for thousands of years. Skinny cows are a biological adaptation to barren farms and harsh natural environments. "The belief and taboos of Hindu holy cow are classic examples of interpreting the ecological adaptability of belief and ritual" (Zhuang, 2006).

As a summary of new knowledge, the prohibition of eating dog meat and the folk performances of making rice cakes are a manifestation of the traditional identity of the Jinxiu Yao people, reflecting their belief in King Pan. It is worth noting that traditional identity has two manifestations: positive and negative. The cultural taboo of the prohibition of eating dog meat is a negative manifestation of the traditional identity of the Yao ethnic group of Jinxiu, while the folk performance of making glutinous rice cake is a positive manifestation of the traditional identity of the Yao ethnic group of Jinxiu. However, there are problems in the development of food cultural tourism resources of Yao food, including a lack of professional talents, a lack of emphasis on cultural diffusion, and insufficient research. Based on these problems, this study has put forward guidance and suggestions one by one.

Recommendations

Based on the analysis of the role of King Pan on Yao food and the guidelines for promoting cultural tourism in Jinxiu, this study proposes the following suggestions to stakeholders:

1. Academic recommendation: academic circle may in-depth research on the relationship between the religious beliefs and the Yao food of Jinxiu may conduct. For example, this article speculates that there is a connection between the belief in King Pan of the Yao ethnic group and the banquets of dustpan , which is worthy of further study by the academic circle.
2. Policy recommendation: the Jinxiu government may refer to the results of this study and formulate policies on culture, economy, education, etc. to promote the development of cultural tourism and the traditional identity of the Yao ethnic group.
3. Operational recommendation: the catering industry may refer to the results of this study to innovate Yao food products and folk performances, enrich the content of folk performances, and meet the consumption needs of more tourists.

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