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The Tourism Impacts in a Chinese Taoist Village, Mt. Qiyun

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Preface

This research was undertaken between September and October in 2010, and examined the tourism impacts in a Chinese Taoist village, Mt. Qiyun, which is located at the Southern part of Anhui province. The village features beautiful mountainous scenery, deep Taoist culture, historic residential houses, a heritage of inscriptions on stones and cliffs left by famous poets and scholars, and the special Danxia landscape. Qiyun is a unique village that is not only a residential area but also a tourist area. The initial intention for tourism development in the village was to reduce poverty in the village because of the limitation of farming agricultural crops on the mountain.

The research both surveyed visitors and residents of the village and the people who worked in the Management Committee of Mt. Qiyun and the Daoism Committee. A combination of quantitative and qualitative research methods was used. The research surveyed 207 visitors and examined their original residency, the activities in which the visitors participated, visitors' expectations and assessments about the visit, and visitors' motives and satisfaction. Questionnaires were distributed at rest areas, restaurants, and hotels. Additionally, sixty-six usable questionnaires were collected from villagers that tried to find out the villagers' perceived impacts of tourism in the village. There were approximately 150 residents in the village and some villagers usually live or work or study in the town or other cities, so a sample of nearly half of the population should provide a representative view. In addition, informal interviews were undertaken to survey villagers' perceptions about tourism impacts in the village, and the vice-chairman of the Taoist Committee of Qiyun, people who worked in the Management Committee and an ex-governor were also interviewed to seek different perspectives on tourism impacts in the village.

The visitors that were surveyed were mainly from the inner part of Anhui and the neighbouring provinces, which reflected the marketing goal that stated by the Qiyun marketing manager, namely: "target at East of China first and then promote nationwide". Due to the residents still wanting more visitors and the capacity of Qiyun being able to receive more visitors, the promotion of Qiyun to a nationwide audience is suggested, but the scale of development should not be large because of the vulnerability of the mountainous area. More than half of the visitors that had been surveyed indicated they took photographs and purchased a meal in the village and less than half visitors stated they stayed in a hotel in the village, or purchased incense sticks and crafts. The finding indicates one idea for developing

tourism products by integrating Hengjiang River and Yunyan Lake as a one tourism project as was recommended by the provincial government.

When comparing visitors' expectations and assessments, it was found that the village was as scenic as the visitors expected, but some visitors indicated a lack of Taoist atmosphere and there were complaints about poor infrastructure. Additionally, the Vice-chairman of the Taoist Committee also indicated that Daoism culture was neglected as a result of concentrating on tourism development. The findings relating to visitors' motives indicate that the mixture of history and history of the village was the most appealing facet and a religious motive was scored as the least appealing reason for the visit. The scores on the visitors' satisfaction scale indicates curiosity was not fulfilled and they did not learn much about Chinese heritage even though it was rated as the most appealing motive for visit. Thus, concentrating on developing and communicating Taoist culture is suggested.

Most residents surveyed recognised the value of the village, their identity and the changes after developing tourism in the village. They stated they were the owner and the protector of the village and they believed that tourism brought more employment opportunities, improved the quality of life and the village infrastructure. Villagers indicated they wanted more investment on tourism development in the village and expressed their dissatisfaction with the current management authorities in 2010. Villagers generally perceived tourism as a positive development but very few villagers recognised the potential negative impacts of tourism. After living with poverty for a long time, tourism development has benefitted villagers, so that negative effects were neglected. However, in order to develop the village sustainably, economic growth should not be the only focus and other goals could include social well-being, religious cultural preservation and heritage protection.

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Chapter 1.0 Introduction

This research examines the tourism impacts at Mt. Qiyun, Anhui, China. Qiyun is a unique village located on a Taoist mountain, which comprises natural, historical, religious cultural, ecological and geological values. Mt. Qiyun has been classified as a National AAAA Scenic Area as an important tourism area in China. Thus, the uniqueness of the village attracted me to investigate in what ways tourism affects the village, villagers' perceptions about tourism impacts and also how visitors affect the village. The researcher stayed in the village for a month in 2010 to experience and observe villagers' life, additionally surveying visitors, residents and interviewed residents. Previous research had been undertaken by Gu, Ryan, Sai and He in 2008 and 2009, but their research emphasised the analysis of visitors' motivation by using factor analysis and cluster analysis. Tourism development in Qiyun is on-going, so this research only records the findings during September and October in 2010, so further research may follow that could update the information and obtain new findings in the future.

The structure of this study comprises six sections: the context, literature review, methodology, findings and the implications, and conclusion that include recommendations and limitations. The context of the research describes the physical location of Mt. Qiyun, summarises the village's history, and cultural heritage by illustrating the tourism attractions on the mountain. A brief discussion about religion in China and philosophy is also included. The section, literature review, provides a general review of tourism impact studies and conceptual framework of residents' attitude towards tourism impacts, which are mainly drawn from Western literature. Chinese written literature provides an insightful discussion in the context of Chinese tourism development. Rural tourism, religious tourism, and cultural tourism were included in the discussions where Chinese scholars discuss the problems of those forms of tourism and provide suggestions. Issues of urbanisation and community participation were also included in reviewing literature on Chinese rural tourism development in communities.

In the methodology section, the research approach and methods are discussed. Mixed method is used and a combination of quantitative and qualitative approaches was used in the research. The flexibility of mixed method and triangulation allows the researcher to experience daily life in the village, observe and talk to the villagers and visitors. The process of the data collection and the structure of questionnaires are provided. Three hundred questionnaire surveys were distributed to the visitors at rest areas, restaurants, and hotels, and 207 valid surveys were collected. There were about 150 villagers in Mt. Qiyun, but some residents

usually live outside of the village, and 66 usable surveys were collected from the villagers. The quantitative data provided additional information that supported the findings of informal interviews with residents. Not all residents were willing to talk about their thoughts in-depth, so the questionnaire provided of those who failed to participate in interviewing. By investigating visitors, residents and the people who worked in Taoist Committee and Management Committee of Mt. Qiyun, findings were presented in the fifth section with an interpretation of the findings.

The key findings from visitors and residents of the village included:

1. The market makeup of the Mt. Qiyun is the inner province, neighbouring provinces and occasionally foreign countries.
2. The village was as scenic as the visitors expected, and the residents were found to be friendly, and some visitors suggested Mt. Qiyun has huge potential for developing more tourism attractions with improving infrastructures.
3. The mixture between scenery and history was rated as the primary motive for visiting Mt. Qiyun and the religious motive was scored as the least appealing motive.
4. The surveyed villagers could recognise the tourism value of the village: deep Daoism culture, clean air, and special landscape. Overall, the perception of tourism development in the village was positive, especially better transportation was recognised by some respondents.
5. Respondents indicated investments on tourism development were a good decision and they perceived tourism would be the only way for the village's development. Dissatisfaction with the current management authorities was indicated for the ineffective management of tourism.
6. Female respondents indicated their stronger will to have a job in tourism than male respondents. Issue of 'rear-supported women' was recognised though it was salient in the village in 2010.
7. Respondents who perceived they had high income indicated the stronger concern about the improvement of infrastructure than those who perceived they had little income, which illustrated the social exchange theory that the people who benefitted most from tourism show more supports.
8. Younger respondents indicated that they were more dissatisfied with the current management authorities when compared to older respondents.

9. Positive impacts of tourism in the village included increased income, more employment opportunities, improved living standards, and more chances to meet different people and enrich knowledge and improved infrastructure.
10. Less disposable time for villagers, problems of littering and spitting, noisy pollution, intruded Taoist atmosphere, disturbed villagers' daily life, and more responsibility to provide quality service were noted as possible disadvantages of more tourism.

When compared to the previous research undertaken by Gu, Ryan, Sai and He, the most appealing motive for the visit was interested in the mixture between history and scenery and the least appealing motive was religious belief, which were the same findings of motivation of the visit in 2010. A Lack of spiritual motive had not changed within three years, because religion was considered as “great lies or superstitions, and it is still accompanied by folkloric traditions” (Gu *et al*, 2010, p. 18). In the research undertaken in 2010, the Vice-chairman of Daoism Committee indicated that Mt. Qiyun had concentrated on tourism development and neglected Taoist cultural heritage. Hence, it should be a hint for further tourism development in Mt. Qiyun. Preservation of culture should be as important as tourism.

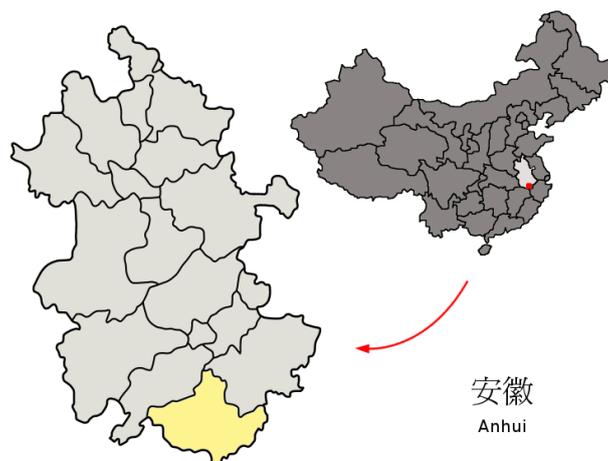
The Conclusion provides a summary of the research findings and locates these within existent literature, which included the contribution of this research for tourism impacts analysis. In the recommendation part, a number of suggestions are made in operational and managerial levels with the illustration of implications of findings, such as possible marketing strategies, ideas for tourism products, and suggestion for tourism development in the village and the management of Mt. Qiyun. Lastly, a criticism of this research is included that illustrating a few limitations of the study which indicates potential improvements for future study.

Chapter 2.0 Context of the research

Location of Mt. Qiyun

Mt. Qiyun is in Xiuning Country Huangshan City Anhui province. The Figure 2.1 shows the location of Anhui province in China and the location of Huangshan City in Anhui province. The red dot and the yellow block indicate where Huangshan city is located on the maps of China and Anhui province. Xiuning Country is 33km away from Huangshan City (Mt. Qiyun Scenic Area Management Committee, 2010), which is “located at the most Southern end of Anhui Province and boarding on Zhejiang and Jiangxi provinces” (Xiuning Country Tourism Administration, 2010, p. 1). It is very handy to access Mt. Qiyun, and numerous bus routes and two train stations from Huangshan City and Xiuning Country provide transport to the direction of Qiyun (Xiuning Country Tourism Administration, 2010), and in addition an airport is located by the edge of Huangshan City and has been promoted as an international airport since September 2010 as a second international airport in Anhui province (Anhui Tourism Information Centre, 2010). Qiyun literally means the “mountain can touch the clouds”, albeit the height of the mountain is just 585m. Ancient Daoism followers believed that immortals live in mountains that are as high as the clouds (Zhang, Ding & Shen, 2002), and this belief in part explains why Mt. Qiyun was chosen as one of the older Taoist sites in China. Early Taoists chose Mt. Qiyun as a place to live and to practise more austere practices and meditation.

Figure 2.1: Location of Mt. Qiyun



Source: http://en.wikipedia.org/wiki/Huangshan_Shi.

History of Mt. Qiyun (Qiyun Shan)

Mt. Qiyun occupies 110 square kilometres (Qiyun Shan Tourism, 2011) and there are about 150 villagers living on the mountain. Some of the residents usually work or go to school outside of the village and the remainder are involved in the tourism development of Mt. Qiyun. They are not only residents but also service providers at this unique scenic spot, and have multiple jobs and roles such as restaurant owner, hotel owner, incense sticks seller, fortune-teller, cleaner, Taoist Priest, and souvenir shop owner. Mt. Qiyun is known as the “First Taoist Country in China” because its records date from early in the Tang Dynasty (758-760 A.D.). Daoism was introduced to Mt. Qiyun by a Taoist priest, Gong Xiayun (Mt. Qiyun Scenic Area Management Committee, 2010). The ultimate goal (ideally) of Taoist priests is to train and cultivate themselves to attain immortality so that they can help people achieve their desires and be blessed. In China, there is always a connection between mountains and the “immortal” or gods, and thus there is a belief that an immortal can always be found in a famous mountain, and a mountain achieves fame because of the immortal who lives there. A famous poet, Liu Yuxi in Tang Dynasty, left a poem which best describes the relationship between mountain and immortal: “No matter how high the mountain is, it can be famous because of the immortal lives in the mountain” (as cited in Zhang & Sun, 2008). Thus, from the time of Tang Dynasty, people have realised how religious belief enables a place to become a popular site of visitation. Many places have thus achieved fame due to religious belief (Qin, 1995). In China, the four main Taoist Mountains are: Mt. Wudang in Wuhan Province, Mt. Longhu in Jiangxi Province, Mt. Qiyun in Anhui Province, and Mt. Qingcheng in Sichuan Province (Zhang *et al*, 2007). Mt. Qiyun is seen as the “second Mt. Wudang” (Xiuning Country Tourism Administration, 2010, p.4), which demonstrates its high reputation since ancient times although it is a small mountain in height when compared to other mountains in China.

The most prosperous time of Mt. Qiyun was during the Ming (1368-1644) and Qing dynasties (1644-1911) when it attracted many pilgrims from different places (Mt. Qiyun Scenic Area Management Committee, 2010). However, Mt. Qiyun experienced a difficult time during the period of the “Cultural Revolution” (1966-1976). This may explain why Mt. Qiyun is no longer as popular as in the ancient times. Daoism was criticised “as a fatalistic and passive religion during the Cultural Revolution” (Wang & Stringer, 2000, p. 34), and Mt. Qiyun did not escape from such criticisms. A large number of temples, statues and Taoist

scripture were destroyed by the Red Guard in 1966 (Cheng, personal communication, September 29, 2010) as part of the mission to smash the “Four Olds” that were associated with “traditional culture, ideas, customs and habits” (Ryan, 2011, p.112). Fortunately in 1982, the vice-governor of Anhui Province recognised that Qiyun has huge potential for tourism development and provided some funding for restoring temples and statues (Cheng, personal communication, September 29, 2010). Since Mt. Qiyun has developed as a tourism attraction, the ownership of the land has emerged as being legally complicated and it has been “sold” to other enterprises four times between 1999 to 2005 (Cheng, personal communication, September 29, 2010) in deals of questionable motive and legality. The ownership has now been returned to the local government in March 2010. The main source of income for the Taoist temples and the development mainly comes from donation and local government funding. Thus, according to Lai (2003), funding for restoration of temples mostly comes from Chinese Taoist institutions in Hong Kong, Taiwan and Singapore. For example, most donations to Taisu Palace are from enterprises and personal donations from Hong Kong, Shanghai, Fujian, which were recorded on the monuments outside the Palace.

Since 1994, Mt. Qiyun has been accredited as a National AAAA Scenic Area, a National Forest Park, a National Geological Park, a Chinese Sacred Land of Daoism, and a National Cultural Relic Protection Unit (Cheng, personal communication, October 5, 2010). In addition, Mt. Qiyun’s beautiful scenery and landscape attracted many famous poets and they left many poems to express the beauty of the mountain. Those poems can be found on the cliff inscriptions on precipices and stone inscriptions, which are recognised as one of characteristics of Qiyun. Thus, Mt. Qiyun has a rich cultural heritage value in addition to its high geological research values due to its Danxia landscape and these are expressed in social and built forms that integrate Taoist cultural heritage, the typical architecture of residents’ houses, the Danxia landforms, and inscriptions on precipices and stone inscriptions. It is recorded that there are 537 inscriptions on precipices and stone inscriptions on the mountain (Xiuning Country Tourism Administration, 2010). Mt. Qiyun is not only a scenic spot for tourist, but also a homeland for villagers who have been living there for many years. This is perhaps the uniqueness of this particular tourism scenic spot. The residents of the village are the descendants of the earlier Taoist priests (Mt. Qiyun Scenic Area Management Committee, 2010).

Route of the tourism attractions on Mt. Qiyun

Yuehua Street is a major tourist attraction within the village that has attracted most development and, comprises accommodations for tourists, restaurants, souvenir shops, a Taoist temple and residents' houses. The route is marked by shrines to many deities for pray, and most were built inside caves. At one deity, a silk banner was shown stating a Daoism believer's family was blessed and their prayers came true. A number of unburned incense sticks can be found in the curve of rocks (see Photo 2.1), indicating prayers for good health, especially for older people. Taisu Palace and Yuxu Palace are the two main Taoist temples on Mt. Qiyun scenic spot. Taisu literally means the "time of emerging lives after the formation of the Earth" (Cheng, personal communication, October 5, 2010). Because of the birth of a son after prays at Qiyun by a King of the Ming Dynasty at Taisu Palace, Mt. Qiyun became new name for the mountain instead of its original name of White Mountain (Cheng, personal communication, October 5, 2010).

Photo 2.1: Unburned incense sticks in the curve of rocks



Today many tourists use a gondola that was built as a means of access to the mountain in about 1996. Prior to that development access was by a path used for walking up and down the mountain which provides an alternative option for tourists, while it still remains a major access path for residents due to costs of the gondola ride. At the end of path, a bamboo raft is provided for crossing the Hengjiang River which gives tourists another experience. Yunyan Lake, another tourist attraction associated with the village is located at the Northeast corner of the tour map as shown in Figure 2.2. Inscriptions on stones and rocks can also be found at surroundings of the lake (see Photo 2.2). There used to be a path that provided access from the mountain to the lake, but not many people used the path. Visitors now have to travel around the mountain to get to the lake. In addition, a new road (refer to Photo 2.3) was under construction at the back of mountain when the researcher was in the village. There were also

a number of lookouts under construction in 2010 and every lookout provides a good angle to see the mountain and the scenery at the bottom of the mountain. Excavating a tunnel through the mountain was under consideration when the researcher stayed in the village, but on 29th of Aril 2011 the tunnel was started to be excavated which would take about four months in construction (Qiyun Shan Tourism, 2011). As the tunnel will be open to the village, it will provide an alternative transportation for both visitors and residents. However, as reported later in this study some residents expressed concerns that opening a tunnel would bring pollution to the village, such as car exhaust emissions. There were also a couple of tourism development projects that were undergoing during the researcher's stay, such as the Blessed Spot was under restoration on mountain and a land not far from the gondola ticket office was under consideration of building a holiday village.

Photo 2.2: Yunyan Lake

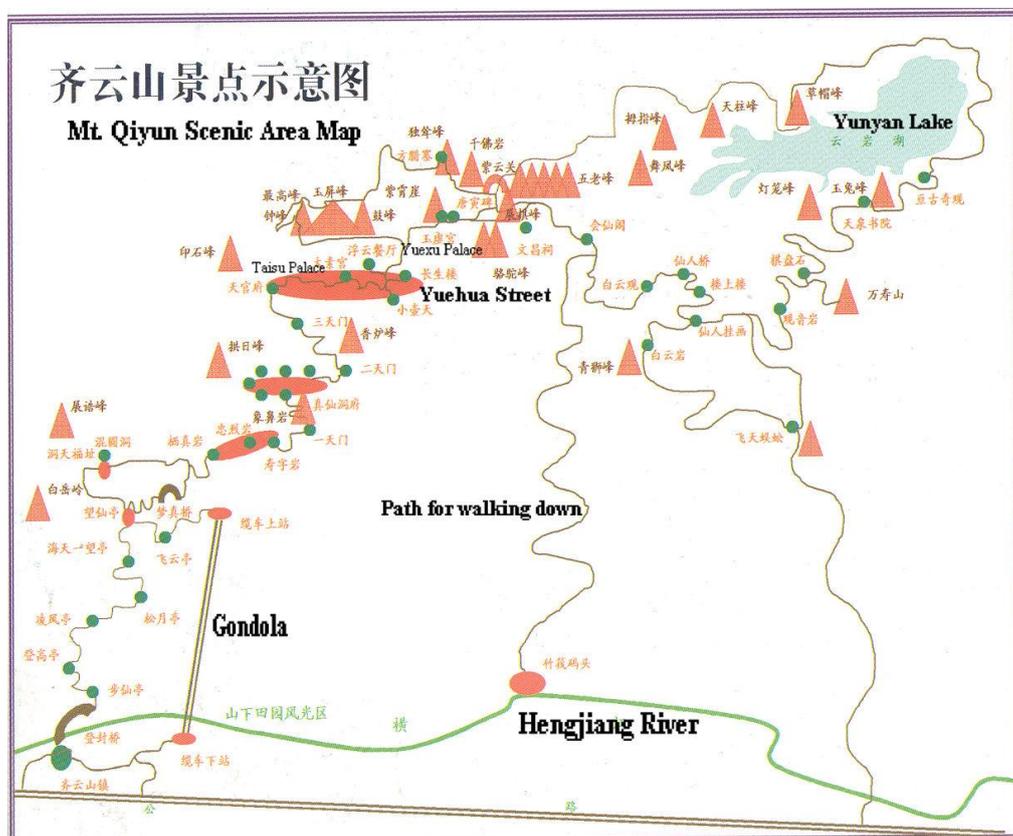


Photo 2.3: New road was under construction



Although Yunyan Lake and Hengjiang River are shown on the Mt. Qiyun Tour map, Mt. Qiyun scenic spot has only developed some areas on the mountain. Therefore, as one of key National Scenic Areas, the provincial government recommended that Mt. Qiyun should be developed with Qiyun Country, Yunyan Lake and Hengjiang River as one project, but Yuehua Street in Mt. Qiyun was excluded from plans for extensive development because it is seen primarily as an area for preservation and restoration (Sai, personal communication, September 27, 2010). Yuehua Street is also a main residential area for local people, so it was thought inappropriate to over-develop the spot. As one of Anhui provincial government's focal points for developing future tourism attraction, the strategic tourism planning for Mt. Qiyun recommends an emphasis on Qiyun Daoism cuisine, Qiyun Taoist health practices, Daoism Qiyun Country, Qiyun tea, and encouraging collaboration with the other three famous Taoist mountains: Mt. Wudang, Mt. Qingcheng, and Mt. Longhu (Sai, personal communication, September 27, 2010). Due to the limited usage of Daoism culture as a tourist attraction prior to 2010, more ideas to develop Daoism cultural tourism products was recommended such as: establishing China's Daoism museum and Qiyun as a base for film production (Sai, personal communication, September 27, 2010).

Figure 2.2 Mt. Qiyun Tour Map



Source: Xiuning Country Tourism Administration (2010, p. 6)

Qiyun's landscape and cultural heritage

In addition to the rich religious culture and humanistic atmosphere, the natural landscape is also unique. The main landscape feature in Mt. Qiyun is the Danxia landform (shown in Photo 2.4), a native landform initially found in China. Danxia literally means “the red colour”. According to Ge, Zhang and Yu (2006, p. 210), “due to uniqueness and its geological condition of Danxia landform, it is suitable to build man-made scenery”. Numerous inscriptions can be found on the rocks and cliffs, and Taisu and Yuxu Palaces were built to reaffirm a harmonious relationship between man-made scenic contributors and the mountain. In addition, the green vegetation and the red colour mountain that touches the white clouds, creates a beautiful place as ideal for Taoist to live and practise, because Taoists believe Heaven should be colourful (Ge, Zhang & Yu, 2006).

Photo 2.4: Danxia landform



Photo 2.5: The Hui style architecture



The unique landscape provides Qiyun with another valuable resource for tourism development and also geology research. Another feature of Mt. Qiyun is the architectural style of the residents' houses: Hui style houses which is shown in Photo 2.5. The features of these typical houses are “grey-tiles and white-walled” with a high ceiling which became popular in the Ming Dynasty (Lin, 2011). According to Lin (2011), other than residents' houses, Hui style houses can also be found in ancestral halls and memorial arches. The Hui style is also known as a local culture particularly in Anhui province, and its architectural style attracts many photographers and painters from all over the country. In addition, Mt. Qiyun was selected as one of the Huangshan photography sites for rape seed flowers photo shooting in 2011 (Qiyun Shan Tourism, 2011).

Religion and philosophy

According to Tang (1991, p. 67), “religion is a social phenomenon” that shows a variety of perspectives of how people view the world. In China, Daoism (or Taoism, which pronounce slightly differently but have the same meaning) is considered as the native religion (Guo, 2006; Zhang *et al*, 2007; Gan, Ma & Song, 2000), which was established “in the sixth century BC” (Guo, 2006, p. 124). Chinese National Taoist Association was officially founded in 1957 (Lai, 2003). Besides Daoism, Confucianism is also an indigenous belief in China which also founded in the sixth century BC (Guo, 2006). Both Daoism and Confucianism illustrate the principle of harmony and belief that people are not separate from Heaven (Guo, 2006; Wang & Stringer, 2000): “Heaven and humans are one” (Yao, 2000, p. 44, as cited in Guo, 2006, p. 122). Thus, it is believed that nature and people are interrelated to each other and Daoism connects Heaven and humans. In addition, Hashimoto (2000, p. 134) commented that “Chinese show a strong culture-environment orientation in which the environment is seen as a force determining, limiting and affecting behaviour and cultural processes”. Buddhism, views things differently from Daoism and Confucianism, and was introduced from India during the Han Dynasty (approximately 206 BC) (Tang, 1991). Buddhism believes in metempsychosis, in other words, Buddhism believes life is suffering and people are given an opportunity to rebirth in next life as part of a cycle of lives that reach toward Nirvana. However, Daoism believes people live in one life and pursue immortality and longevity by practising *Dao* and “... through breathing, meditation and helping others... (Chiu, 2011) ”.

According to Lai (2003), Daoism is associated with different aspects that include “philosophical mysticism, mythology, immortals, nourishing life, meditation and liturgies” (p. 413). To understand Daoism, *Dao* is the first clue to explain the Daoism and it is also the “... ultimate truth to the universe” (Chiu, 2011). *Dao* literally means “the way” and also means “the force that governs the universe” in the Daoism context (Guo, 2006, p. 124). Berling (1982) and Greaves (1969) commented *Dao* also means to guide or to direct a person a way to follow (as cited in Wang & Stringer, 2000). *De*, on the other hand, is another important element to understand, which means “having virtue, morality and integrity” (Chiu, 2011). Moreover, Daoism stress the importance of the balance, for example, *Yin* (e.g. cool, night, female, etc.) and *Yang* (e.g. hot, day, male, etc.) which indicates negative and positive best illustrates the balance of the elements in the universe (Guo, 2006). Daoism also focuses on

one's "inner spiritual matters" and neglect external elements such as money and fame (Wang & Stringer, 2000, p. 34). This point of view is similar to Buddhism's philosophy.

Chapter 3.0 Literature review

Mt. Qiyun is a unique rural mountain village in Anhui Province that integrates religious, cultural heritage and historic values. Therefore, this section reviews the literature on rural, cultural and religious tourism. In addition, the researcher's key concern is to analyse the impacts of tourism in Mt. Qiyun, and the literature review covers the economic, social, cultural, and environmental impacts of tourism and also considers community residents' attitudes towards these diverse impacts. In addition, sustainable tourism is also considered as the concept of sustainability is discussed by many authors and sustainable development is a recognised direction for all industries worldwide. In order to analyse residents' attitudes towards tourism impacts, conceptual frameworks are discussed such as Doxey's Index of Tourist Irritation, social exchange theory and place attachment. Both Western and Chinese literatures are included. Generally the theoretical frameworks come from the Western literature as tourism has been studied for many years in Western society. However, China has been developing tourism in the recent 30 years, and its literature comprises mostly case studies rather than theoretical frameworks. Thus, Chinese research findings are provided to understand various issues in a Chinese context.

Table 3.0: Summary of literature review

Theme	Author
Positive impacts of rural tourism	
Socio-economic benefits and reduce poverty	Gao, Huang & Huang (2009); Xu & Kruse (2003)
Modernisation of rural areas is one result from Rural tourism development	Cui & Ryan (2011)
Improving the life quality of the local community	Bachleitner & Zins (1999)
Mountain areas are also precious tourism resource with ecological, environmental, cultural and heritage values	Godde, Price & Zimmermann (2000)
Rural tourism can prevent younger generations migrating to urban zones	Ager (1958, as cited in Zhou & Ma, 2009)
Negative impacts of rural tourism	

Low paid employment and seasonality, Potentially high crime rate and service demand, and a high risk of natural environment disruption the owner of small rural tourism businesses lack Managerial and marketing skills and some are even little educated (Keyim, Yang, & Zhang, 2005)
Su (2011); Ryan, Gu & Fang (2009)

Problems of developing rural tourism in China

Highly competition of same tourism products fails to meet increasingly diverse demands of tourists Gao, Huang & Huang, (2009); Long (2007)

Shortage of funding Tisdell & Xue (2003); Long (2007)

Limited knowledge of tourism resource; lack of tourism planning techniques; poor infrastructure base Long (2007)

Conflicts among tourism stakeholders Song (2008)

tourism could not keep the young generation in the villages Song (2008)

“Modernization, urbanisation and industrialization tend to destroy the natural as well as the historical or cultural environment” Cohen (1978, p. 217)

Motives of religious tourism (e.g. religious belief, curiosity, recreation, cultural heritage value) (Shinde, 2008, p. 247) Nolan & Nolan (1992); Vukonić (1996); Wall & Mathieson (2006)

Religious tourism in China (e.g. Taoist culture tourism, folk religion functions) Yan (2000); Lu (2003); Gan, Ma & Song (2003); Qin (1995)

Problems of developing religious tourism in China (e.g. over-commercialisation, lack of managerial skills, limited idea of developing new forms of tourism products, etc.) Cao (2007); Zhang & Sun (2008); Lu (2003)

Social impacts

Host-tourist relationship Wall & Mathieson (2006)

Demonstration effect Bryden (1973, as cited in Wall &

	Mathieson, 2006); Fisher (2004); Murphy (1991); Smith, (2001a)
Residents' attitudes of tourism impacts	Belisle & Hoy (1980); Carmichael (2000); Doxey (1976, as cited in Wall & Mathieson, 2006); Butler (1974, as cited in Wall & Mathieson, 2006); Ap & Crompton (1993); Rothman (1978); Broughan & Butler (1981) Allen <i>et al</i> (1988); Scheyvens (1999); (Scheyvens, 1999); Simmons (1994); Tosun (2000); Wen (2006); Bao & Sun (2006a); Bao & Sun (2006b); Gu & Ryan (2010); Ying & Zhou (2007); Ryan, (2011)
Community participation	Zhang (2003); Xu & Kruse (2003); Zhang, Chong & Ap (1999); Airey & Chong (2010); Zhang & Yan (2009)
Tourism policy in China	Gu & Ryan (2008) Su & Wall (2010)
Place attachment	Harrill (2004); Ap (1992); Andereck <i>et al</i> (2005); Besculides, Lee & McCormick (2002); Long, Perdue & Allen (1990)
Social exchange theory	
Cultural impacts	
Acculturation theory	Murphy (1991); Besculides, Lee & McCormick (2002)
Authenticity issues	Rushdie (1991, as cited in Taylor, 2001); Murphy (1991); Boissevain (1996, as cited in Holden, 2005)
Challenges of developing countries could face in developing cultural heritage tourism (e.g. insufficient funding, tensions between urbanisation and conservation, lack of collaboration)	Timothy & Nyaupane (2009)
Economic impacts (e.g. over dependency of	Andereck <i>et al</i> (2005); Wall & Mathieson

tourism, increased cost of living, increased standard of living and employment opportunity) (2006); Ap & Crompton (1998); Wall & Mathieson (2006)

Environmental impacts (e.g. preserving the natural environment and historic sites, and improving an area's image; the negative aspects consist of increased traffic congestion, increased noise pollution, litter, and overcrowding)

Ap & Crompton (1998); Wall & Mathieson (2006);

Issues of sustainability

Gunn (2002); Jafari (2000); Trousdale (2001); Boyd & Singh (2003)

3.1 Rural tourism

Rural areas are generally undeveloped zones that attract tourists who love to explore natural beauty (Briddenhan & Wicken, 2004), and developing tourism has been an economic enhancer in rural areas (Lankford, 1994). The initial intention for developing tourism in rural areas is improving the life quality of the local community (Bachleitner & Zins, 1999) and rural tourism has been a socio-economic enhancer in European countries for over a hundred years (He, 2003, as cited in Su, 2011). Wall and Mathieson (2006, p. 215) commented that "most of the [Western] literatures on rural tourism has emanated from United Kingdom", and Agro-tourism is considered as the primary form of rural tourism in the UK. In addition, farm tourism is another form of tourism that occurs in marginal or isolated areas away from urban areas. Farm tourism has been well developed in Europe for a long time and is usually associated with providing accommodation when people spend their holidays at farms (Murphy, 1991). Further, Wall and Mathieson (2006) and Godde, Price and Zimmermann (2000) suggested that mountain areas could also be tourism development zones, especially as mountain communities tend to be poorer than those living in lower and often more fertile zones. In addition to the ecological and environmental values, human resources are also valuable tourism resources, and often ethnic minority groups and indigenous people live in mountain areas and possess rich cultural and heritage knowledge that can be potential assets for tourism development if they so wish (Godde, Price & Zimmermann, 2000).

While rural tourism in China is recognised as a relatively new form of tourism it currently remains at the primary stage of tourism development in many parts of China. In the late 1980s rural tourism in China was considered as a new form of economic growth to meet the

market demand emerging from a more affluent urban market, and suburban areas of major population centres began to emerge as tourism regions. Rural tourism provides more employment opportunities, and Ager (1958) especially suggested that rural tourism can prevent younger generations migrating to urban zones (as cited in Zhou & Ma, 2009). Developing tourism in rural areas also improves the infrastructure for both local residents and tourists (Wen, 2006). In addition, developing rural tourism not only brings economic benefits and socio-cultural development, but also protects natural, physical resources and traditional culture (Keyim, Yang, & Zhang, 2005; Gao, Huang & Huang, 2009; Su, 2011). China has a large rural population basis and a significant proportion still remain in conditions of poverty Dumreicher (2008) stated approximately half of the Chinese population live in rural areas which consists of about 800,000 villages and many people earn just a couple of dollars a day (as cited in Ryan, Gu & Fang, 2009; Zheng & Ryan, 2012).

Therefore, tourism development is an alternative way to earn additional income. For example, the happy/fun farm/countryside stay has been popular for several years. In Mandarin, a happy countryside stay is literally translated as *Nong jai le*. Su (2011) commented *Nong jia le* tourism is recognised as another form of rural tourism in China. It involves a countryside stay and local cuisine or the combination of accommodation and food supply. There are other forms of rural tourism in China as described by Li (2007): representative areas of agricultural science and technology, combinations of agricultural trade events and sightseeing tours, and folk festivals. Some forms require tourists' participation which enriches tourists' experience and knowledge and also enhancing an exchange of ideas between tourists and local farmers. Some agricultural events and fairs may attract tourists to better operate or even start rural businesses. Moreover, visits to historic villages have also been an increasingly popular form of rural tourism in China which comprise cultural heritage values and special styles of architecture. For example, Zhou hang at Zhejiang province was developed as the first canal town in China in 1989 and Xidi in Anhui province was developed as a tourist destination in 1986 (Song, 2003). Those two ancient villages were representative icons of ancient village architectures in China (Song, 2003).

Gao, Huang and Huang (2009) stated that rural tourism is an effective way to bring socio-economic benefits and reduce poverty. Xu and Kruse (2003, p. 95) also stated that "the role of tourism in poverty reduction has gained increasing recognition in China". Based on the data derived from the National Rural Tourism Work Conference, Gao, Huang and Huang

(2009) estimated there are more than 20000 villages involved in rural tourism and approximately 6 million residents have benefited. From the statistics provided by China National Tourism Administration, rural tourism attracts over 300 millions of tourists every year and creates 40 billion Yuan revenue (Shao, 2007, as cited in Su, 2011). Moreover, Xu and Kruse (2003) suggested that community based tourism development should focus on individual needs in order to maintain and improve the results of poverty reduction from tourism. Moreover, Cui and Ryan (2011) argued that modernisation of rural areas is one result from rural tourism development, and indeed tourism is a proxy for modernisation. Indeed, some rural areas have internet access and cell phone services and in this respect differ little from urban areas.

However, there are foreseeable negative effects, such as low paid employment and seasonality, potentially high crime rate and service demand, and a high risk of natural environment disruption (Keyim, Yang, & Zhang, 2005). As a tourism product, sustainable rural tourism is an important issue, because Su (2011) and Ryan, Gu and Fang (2009) found that many the owner of small rural tourism businesses lack managerial and marketing skills and some are even little educated. Therefore, Keyim, Yang and Zhang (2005) suggested that government support is vital for sustaining rural tourism. He, Ma and Li (2004, as cited in Su, 2011) suggested that local government should establish a system of training programmes to help them improve their operational and managerial skills. Crouch (1994) and Lane (1994) have examined the concept of sustainable tourism and discussed how to develop rural tourism in a sustainable manner. Sustainable tourism deals with not only negative environmental issues but also stresses mitigating adverse effects and maximising the benefits that tourism can bring to the local community. Thus, sustainable rural tourism development in China has a long way to go and the relevant organisations and government agencies have to recognise the importance of sustainable tourism in rural areas.

The problems associated with rural tourism have been discussed by Gao, Huang and Huang (2009), Long (2007) and Lindberg, Tisdell and Xue (2003), Song (2008), and Luo and Sheng (2006) among others. Firstly, it was argued that too many of the same rural tourism product in close proximity leads to very high competition (Gao, Huang & Huang, 2009). For example, in the tourism season there are numerous stalls of souvenirs outside the Terra-Cotta Warriors exhibition centre. The owner of stalls are the farmers who live around the centre and they all sell similar products, such as figures of terra-cotta and red coloured folk crafts.

Tourists can be annoyed by their shouting for selling souvenirs. In addition, Long (2007) also demonstrated that too much of the same rural tourism products cannot meet the increasingly diverse demands of tourists. He identified a number of problems of rural tourism which include limited knowledge of tourism resource in some rural areas; lack of tourism planning techniques; poor infrastructure base which cannot meet tourists' basic needs; and shortage of funding. Similarly, Lindberg, Tisdell and Xue (2003) found funding is a problematic issue in some China reserves, as insufficient funding results in looking for other sources of capital such as charging a too high entry ticket to tourists. Furthermore, Luo and Sheng (2006) argued some Country governments "lacked of analysis and planning of local tourism resource" and "developed tourism projects blindly only with passions about tourism" (p. 41).

Additionally, Song (2008) particularly discussed some problems of ancient village tourism with examples of Hongcun, Xidi in Anhui province and Wuzhen in Zhejiang province. There is a lack of cultural atmosphere and often conflicts occur among tourism stakeholders. He described Hongcun and Xidi as being changed to "genuine architecture, fake lifestyle" theme parks (p. 346), because only the elder residents and business owners live in these historic villages. Tourism could not keep the young generation in the villages, which is not the case of Ager's argument. Tourists cannot experience the lifestyle in the villages, so Song (2008) argued Hongcun and Xidi are culturally inauthentic and most historic villages have become "giant supermarkets with tourism products" (p. 347). He raised questions about how many residents still want to live in a tourism zone that used to be their home land, and how tourism developers and planners achieve a balance between the residents' lifestyle and business operators' commercial concerns. Moreover, he also noted the emergence of conflicts among stakeholders, such as local residents not being satisfied with local government and investors, conflicts within the local community who may have different attitudes, conflicts between local residents and visitors, and conflicts between different levels of government. Lastly, he suggested that legal restrictions should be established to manage various conflicts.

3.1.1 Urbanisation of rural area in China

Cohen (1978, p. 217) argued that "modernization, urbanisation and industrialization tend to destroy the natural as well as the historical or cultural environment". However, urbanisation of rural area in China is one of the government policies in recent years. "Speeding up urbanisation process" was stated during the Sixteenth Central Committee of Chinese Communist Party as a strategy to reduce poverty in rural areas (Zeng & Luo, 2007, p. 68).

Therefore, a dilemma exists for developing rural tourism if a contentious policy is to be implemented in the future (Gao, Huang & Huang, 2009). Some rural areas are thought attractive by reason of the "...rustic pattern of buildings and the rural life-style", but often residents want to get a better house after they earned more income from tourism and even some have moved into modern buildings in big cities (Ryan, Gu & Fang, 2009, p. 248). Yet, Meng, Liu and Yang (2002) argued that in responding to rural tourism development, the rural areas should only gradually become functionally urbanised but refuse to be covered by mass concrete houses and buildings. In particular, numerous rural areas in Western part of China have low per capita incomes and a poor basic infrastructure. For their part Meng, Liu and Yang recognized the relationship between rural tourism development and urbanisation: and that urbanisation in the Western regions could improve the quality of product for tourists and also be beneficial to local residents; while developing tourism in these regions can also speed up urbanisation which effectively responds to government policy (Zeng & Luo, 2007; Meng, Liu & Yang, 2002). Because of the gap in wealth between the Western and Eastern parts of China, the tension between urbanisation and rural tourism development does not always exist. Therefore, the strategies to develop rural tourism can be altered accordingly.

3.1.2 Tourism in ancient villages and towns in China

There were a number of villages with either cultural heritage or beautiful scenery that have developed as tourism attractions under the umbrella of encouraging developing rural tourism in China. In Southern of China, a numerous famous ancient villages were very well developed, such as Wuzhen village in Zhejiang Province, Xidi and Hongcun in Anhui Province, Fenghuang ancient village in Hunan Province, and much more. Most used to be popular villages in the ancient time, but since the urbanisation policy was widely implemented, these ancient villages were left behind in terms of development. Many studies (Ying & Zhang, 2007; Su, 2011; Zhang, Ding & Bao, 2008; Yang & Wall, 2009; Gu & Ryan, 2010) have concentrated on tourism development in these kinds of small villages and towns with natural and cultural values. For instance, Hongcun and Xidi, are located in Anhui province, 32km and 21km away from Mt. Qiyun (Mt. Qiyun Scenic Area Management Committee, 2010), and have been studied to investigate the tourism development and tourism impacts in the villages. Hongcun and Xidi are traditional Chinese villages featured by their architectural style of houses and halls with natural scenery. When researcher investigated in Mt. Qiyun, some residents mentioned about these two villages and they hoped Qiyun can be developed to be as successful as those two villages.

Ying and Zhou (2007) developed a communal approach by examining the tourism development in Hongcun and Xidi. The characteristic of communal approach were summarised as: 1) village is “sold” to visitors by charging the entry tickets; 2) a corporation is established to take charge of the businesses in village without considering the capital structures; 3) villagers get shared from the revenues of ticket sales which could be helpful to set up community welfare system; 4) local residents have the right to run their own businesses but under the cooperation of the established corporation (Ying & Zhang, 2007, p. 102). Huang and Hua (2003, as cited in Ying & Zhang, 2007) stated this tourism development approach has been widely applied particularly for developing rural cultural tourism. In addition, one of Ying and Zhang’s research findings is very noticeable, that although employment opportunities have increased, 80% of villagers are involved in running their own businesses and few local residents work in the corporation (Ying & Zhang, 2007).

In particular, a special tourism corporation can be either villagers’ committee or the corporation from the outside of the community (Ying & Zhang, 2007). When the special tourism corporation is an outside investor, residents’ benefits could be neglected as the investor’s benefits come first. For example, Yang and Wall (2009, p. 92) found “the villagers are usually marginalized or disadvantaged economically because they have limited business experience and lack access to capital and other resources” in their research on community perspectives of tourism development in Yunnan, China. Thus, they suggested that local government and tourism developer should consider residents’ attitudes while planning tourism projects (Yang & Wall, 2009). In addition, Luo (2006, as cited in Su, 2011) commented that the corporation is “... responsible for providing technical guidance and necessary training” (p. 3). In terms of villagers’ committee, leader of committee is often elected by villagers and the committee is supervised by Country Council (Zhang, Ding & Bao, 2008).

Gu and Ryan (2010) conducted a research on residents’ perception of tourism impacts in Hongcun village. They found that most residents expressed they benefited from tourism such as increased personal income, improved life quality, better transportation, etc. In the meantime, some negative impacts were also raised: problems of overcrowding, polluted water, increased rubbish, and problems of noise. Most residents also showed that they encouraged more tourism development in the village (Gu & Ryan, 2010). In many research studies on tourism impacts of a village or a theme park in China, the majority of residents within a community often perceived tourism as a positive consequence to the community

even though negative effects are recognised (Zhang, Ding & Bao, 2008; Ying & Zhang, 2007; Yang & Wall, 2009; Gu & Ryan, 2010; Chen *et al*, 2005; Xiao & Li, 2004). In addition, “rural cultural tourism could be regarded as a double-edged sword in its development” (Xiao & Li, 2004, p. 75) that may leads to heritage preservation or results in commodification of cultural heritage.

3.2 Religious tourism

According to Western literatures (Rinschede, 1992), religious pilgrimage is the one of earliest forms of tourism which motivated attendance at religious ceremonies or conferences and visiting religious centres. Islam, Buddhism and Christianity are considered as the most widespread religions in the world (Gan, Ma & Song, 2000). More than half of the world’s population are thought to possess religious beliefs (Zhang *et al*, 2007; Gan, Ma & Song, 2000), so the demand for religious tourism is obviously huge. There has been a debate on pilgrimage and tourism or pilgrim and tourist for a very long time (Eade, 1992). The motivations of travelling to a sacred place are “ranging from deeply religious to plain curiosity” (Shinde, 2008, p. 247), and this perhaps indicates the different motivations between pilgrim and tourist. Nolan and Nolan (1992) argued curiosity may be a motivation for pilgrims as well as tourists. Vukonić (1996) also argued that the historic value of religious sites is another common reason for people to visit sacred places. According to Zhang *et al* (2007, p. 99) “sightseeing, cultivation, recreation” could also be motivations to visit religious sites.

Wall and Mathieson (2006) argued that people visiting religious sites may lack a “strong spiritual motivation” (p. 251). Therefore, the conflicts between tourism and religion can be found in different forms. For example, photography is prohibited in most sacred shrines and temples, but those who lack of strong spiritual motivation may disobey the regulations. Tomasi (2002) defined religious tourism as “... a form of tourism motivated, partly or wholly, by religious motives and closely or loosely connected with holiday-making or with journeys undertaken for social, cultural or political reasons over short or long distances” (as cited in Shinde, 2008, p. 247). Thus, religious tourism associates with cultural, historic, social, and political values.

3.2.1 Religious tourism in China

According to Zhang *et al* (2007), there are approximately 100 million various religious (including folk beliefs) followers in China. While Vukonić (1996) found a large number of pilgrims of Chinese were living abroad before 1987, such a situation may have been caused by political reasons and restrictions for entering the country in a past period of time. Confucianism, Daoism and Buddhism are widespread religions in China, and Daoism is considered as the native religion in China (Guo, 2006; Zhang *et al*, 2007; Gan, Ma & Song, 2000). Taoist and Buddhist religious groups are recognised as the earliest form of “conservationist in China, many of which sought isolated, mountainous areas to practice principles of harmony with the environment” (Lindberg, Tisdell & Xue, 2003, p. 105). In addition, Confucianism also delivers the concept of harmony and Confucianism was formed during the Qin Dynasty over 2000 years ago (China Confucius, 2001). The Chinese government has been promoting the concept of harmony in recent years which adapts Confucianism’s principle. There are a large number of Confucius Institutes over the world and the Confucius Institute has become an iconic means of spreading Chinese culture. In addition, Confucianism relates to tourism in some ways. For example, according to Gan, Ma and Song (2000), some ancestral halls are protected as tourism resources and ancestral halls were socially constructed by Confucianism during the formation of feudalistic society for thousands of years, such as Nanping cun village at Anhui province which has an ancestral hall with historic value.

According to Yan (2000), there are two kinds of religious tourism in contemporary China: one is purely recreational sightseeing and the other one is devotional believers. The folk religion believers pray regularly at local temples, which mostly happen at countryside locations. She also found in her research that most believers would even give up other local activities in order to pray at temples at certain times. However, Lu (2003) argued that there is an increasing demand for some tourists to explore native folk culture, so their demands are more than recreational purpose. Smith (2003) further argued that especially well-educated people pursue the cultural value of a destination.

A place of pilgrimage becomes a tourism attraction for visitors whose motivation is interest in China’s culture and heritage and not simply religious faith (Ryan, 2011), which is similar to Vukonić’s argument about motivations for religious tourism. The integration of religious values and tourism development has been discussed by Gan, Ma and Song (2000) who suggested religious cultural tourism can be an opportunity for tourists to understand a

country's social, economic, technological, cultural development in a certain historic time. Indeed, numerous temples and religious sites become tourist attractions but fewer pilgrims go to pray. One example is *Le Shan* Buddha in Sichuan province. It is a very popular heritage site famous for the magnificent giant figure of Buddha, yet the art and heritage value is greater than the religious value. According to Zhang and Sun (2008), over half of National Scenic Spots and Heritage Sites in China are relevant to religion, and there are numerous damaged temples and religious sites are being restored because of the development of tourism. Hence, tourism contributes to the development of temples and shrines, but also arguably reinforces the secular in the religious domain for the service of the State by reinforcing a sense of secular Chinese identity.

According to Lu (2003), at least one Daoism temple can be found in almost every historic city and town in China and some of these cities have been promoted and branded as the Daoism cultural tourism attractions, such as Mt. Wudang in Hubei province. Mt. Wudang is a well-known sacred Daoism mountain which is not only a tourism attraction but also a religious site. Gan, Ma and Song (2003) and Lu (2003) stated that in addition to temples, wall painting, poems, inscriptions on rocks, and Daoism music, medicine, calligraphy, qigong are all treasurable tourism resources. In addition, monks or Daoism priests' daily activities and sacred atmosphere are considered as other factors which attract tourists to satisfy their curiosity (Gan, Ma & Song, 2003). Taoist temple fairs also attract a large number of visitors to the holy sites and Qin (1995) commented these giant religious fairs not only consist of religious cultural values but also include economic and entertainment values. Hence, Daoism cultural tourism is the integration of religion, natural and cultural landscape, and human's comprehension of life (Qin, 1995).

In China, Buddhists travel to sacred mountains is considered as an important practice as Taoists making journeys to sacred temples (Rinschede, 1992). However, a large number of temples and pilgrimage sites were destroyed during the Cultural Revolution in the 1960s and 1970s (Rinschede, 1992; Vukonić, 1996). "Traditional culture, ideas, customs and habits" were considered as the "Four Olds" which the Cultural Revolution aimed to destroy (Ryan, 2011). Although some of the temples and religious sites were restored in the past three decades, unfortunately some of the restored temples are not as magnificent as the original. A number of treasures and historic assets were badly damaged or even lost during the Cultural Revolution. Moreover, religions and folk beliefs were prohibited so that religious and folk

culture development was blank for ten years commencing in the mid-60s. At that time, the Communist Party was strongly promulgated as a belief system.

In terms of religious tourism development in contemporary China, Cao (2007), Zhang and Sun (2008) and Lu (2003) identified many problems with religious tourism, such as over-commercialisation, a lack of management skills in some development programmes, limited idea of developing new forms of tourism products, etc., and they proposed solutions to the problems. First, some temples are driven by economic gains and are organised to sell different kinds of commodities to tourists. Second, there has been a “fever” for restoration of temples since the 1990s, so some developers who know little about Buddhism rebuilt temples for economic gain, but due to the shortage of managerial and operational skills they experience difficulties in commercially operating temples. Further, they argued most of tourism products are over-simplified with incense sticks selling, fortune-telling and souvenirs. Almost every religious tourism attractions have similar tourism products. Cao (2007) suggested tourism developers should emphasis on human well-being, such as promoting health lifestyle, recalling moral standards, healing illness, etc. For example, Bolin Buddhist temple in Hebei province has been operating very successful programme “Living zen summer camp” since 1989, which provide people an opportunity to stay away from busy daily life (Zhang Sun, 2008; Bolin Zendera, 2004-2005). The International Daoism Cultural Tourism Event and Daoism Cuisine Cultural Festival in Mt. Longhu at Jiangxi Province are successful tourism products that combine tourism, religion and culture (Lv, Liu & Li, 2002; Song, 2009). According to the Mt. Longhu tourism website (Liu, 2007), the Tenth International Daoism Cultural Tourism Fair would establish a co-operative of China Daoism Mountain Tourism among 22 provinces which are famous for Taoist mountains, and the union would promote the tourism routes nation-wide and the brand of the co-operative.

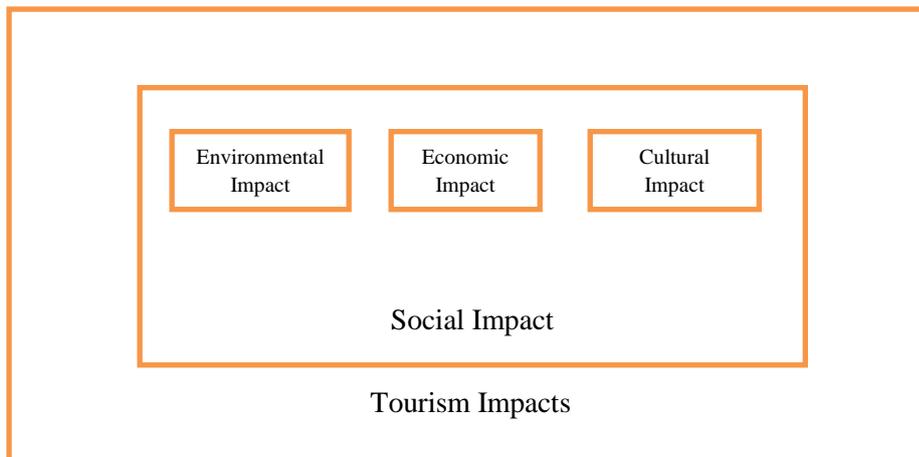
In addition, the core principles of Daoism are all about healthy and balanced living and also trying to teach people how to live a life that is psychologically and physically healthy. However, the state promotion of religion is relatively simplified and that may be why most people do not really understand what Daoism’s principles are. Visitors usually just browse the scenery, take photos and consume souvenirs without grasping the essence of religion. Thus it has been suggested that a diversity of religious tourism programmes is needed for promoting Chinese cultural heritage appropriately and informing tourists that religious tourism is not just selling incense sticks, souvenirs, and fortune-telling. For example, Lu

(2003) suggested several ideas of promoting Daoism cultural tourism: people who work at Daoism temples can be involved in tour guiding as most tour guides have limited knowledge of Daoism; second, it is possible to develop “living as a Taoist” programme, because the successful “Living zen summer camping” operated by Bolin Buddhist temple could be seen as an example of such practices; lastly, Lu stated “speciality” is crucial to tourism products, so to promote Daoism cultural tourism it is important to integrate Daoism with painting, calligraphy, music, arts etc. Moreover, Cao (2007), Zhang and Sun (2008) and Lu (2003) have also discussed conflicts between local government, religious organisations and destination management departments, such as over the unequal share of entry ticket income. They suggested that benefits should be shared equally and negotiation with stakeholders should be undertaken constantly. Lu (2003) lastly suggested Daoism cultural tourism should embrace the principle of ecotourism and sustainability which illustrates Daoism’s concept. From one perspective the nature of this debate might be said to be ‘functional’ with relatively little discussion of the role of religion in personal and state life, and the critical perspective that religion might adopt of governmental policy, as might happen with the various Christian religions in western society. Any discussion of religion in China has to be cognizant of the needs to be licensed, and for the traditional Chinese religions, the role in promoting a harmonious society congruent with the interests of the Chinese Communist Party as the ruling party – in short Confucian, Buddhist and Taoist thought have a role of providing legitimacy to State policies by adding to a sense of national identity based on a long history of classical tradition – a history that the current State inherits.

3.3 Tourism impacts (social, cultural, environmental, and economic phases)

Wall and Mathieson (2006) assess past studies of tourism impacts in their book. They argued that according to the dynamic of tourism, it is very hard to measure the impacts of tourism as both the environment and human activities are constantly changing by time and space. The analysis of tourism impacts often involves economic, environmental, social and cultural aspects, and Brougham and Butler (1981) established a figure (Figure 3.3) that presents the theoretical framework of tourism impacts (as cited in Boyne, 2003). The Figure 3.3 shows that environmental, economic and cultural impacts are all included in social impacts, and each aspect is interrelated to each other.

Figure 3.3: Tourism impacts model



Adopted from Brougham and Butler (1981, as cited in Boyne, 2003, p. 23)

According to Brongham and Butler (1981), the researcher needs to compare a site before and after visitors come to the destination, so the tourism impacts (including economic, social, cultural and environmental aspects) of the destination would be identified appropriately. Furthermore, the nature of tourism impacts is also affected by different types of tourists which are based on tourists' "desire, expectations and motivations" (Brongham & Butler, 1981, p. 571). For example, Pearce's leisure ladder illustrates tourist motivations of travel based on life-cycle and tourist experience (Holden, 2005). Tourists' characteristics (i.e. age, gender, education level, etc.) also have impacts on tourism destinations in different ways. Cohen (1979, as cited in Holden, 2005) identified a typology of tourist based on their experience: the recreational mode, the diversionary mode, the experiential mode, the experimental mode, and the existential mode. Both Cohen's typology of tourist experience and Pearce's leisure ladder are useful factors to analyse tourism impacts on a local community.

3.3.1 Social consequences

The host-tourist relationship often leads to an analysis of social impacts of tourism which is commonly predicated on mass tourism (Wall & Mathieson, 2006). Host-tourist relationships are very important, because the host community is thought to be the service provider who create good or bad experience for tourists, and tourists' behaviour directly affects residents' attitudes (Ap, 1992). The relationship between host and tourist has four features which has discussed by UNESCO (1976, PP. 82-84): "its transitory nature; time and special constraints;

unequal relationships; and lack of spontaneity". Due to the characteristics of host-tourist relationships, the degree of social impacts can vary. Moreover, not only tourists' behaviour and attitudes could influence a host community, but community members' changing attitudes and behaviour affected by mass tourism could also influence each other within the community (Wall & Mathieson, 2006).

Despite overcrowding, increased crime rates, Wall and Mathieson (2006) argued that although tourism brings more employment opportunities, "employment of non-locals of managerial and professional occupations carrying greater responsibilities" (p. 285), on the other hand there is a risk of loss of local language and culture when tourists bring in their own languages and cultures. Moreover, in order to satisfy mass tourists' needs local cuisine, accommodation facilities, entertainment, etc., there is a risk of loss of 'authenticity' and each destination is now no longer unique (Dogan, 1989). That is probably the negative effect of globalisation in tourism context.

The ideologies of tourists from outside the community may also influence local values. Thus, the demonstration effect has been discussed. Bryden (1973, as cited in Wall & Mathieson, 2006) and Fisher (2004) argued that the demonstration effect is the result of imitation between local residents and tourists and most literatures focus on local residents copying behaviours (e.g. consumption pattern, dress code, lifestyles, cultural changes, etc.) from tourists. Murphy (1991) stated that the demonstration effect explains two extreme sides of tourism effects on community: from "development" to "dependency" (p. 119). "Development" represents a situation where the local community gains benefits of socio-cultural well-being which may include self-esteem, community cohesion, preservation of local culture, etc., and "dependency" illustrates economic development without consideration of social structure and where the majority of residents of the community are not benefitting from tourism (Murphy, 1991; Smith, 2001a). While Fisher (2004) argued the concept of demonstration effect seems appropriate but there is a lack of "empirical evidence" (p. 428), and it is difficult to verify whether residents' behaviour is influenced by tourists or other factors such as advertisement, TV programmes, and newspapers. Smith (2003) also argued tourism is just one of numerous factors that affect local community's lifestyle and traditions. Moreover, according to Greenwood (1976) and Pacione (1977), what evidence is available showed that in Western countries social and economic structure can possibly be changed in

rural areas as a result of negative aspect of demonstration effect (as cited in Wall & Mathieson, 2006).

In order to achieve successful community tourism, “benefits and costs for both residents and tourism actors must be balanced” (Ap, 1992, p. 669), so a number of social costs of tourism development have to be addressed. Wall and Mathieson (2006) summarised some “soft social costs” (Murphy, 1991, p. 100) that can reduce the life quality of community: vehicular accidents, crime, different kinds of pollution, destruction of natural resource and heritage, health issues. On the tourism management side, Murphy (1991) considered as “hard infrastructure costs” (p. 100) those that a government has to provide, namely roading, policy services, pollution management (e.g. waste management, sewage treatment, etc.), preservation of natural and physical resources (Wall & Mathieson, 2006).

Further, health and safety issues are also an important consequence of tourism, an aspect on which a relative silence exists within the literature. Wall and Mathieson (2006, p. 257) argued that tourism could either provide “better access to health facilities” for community residents, or lead to enormous infectious diseases. Recalling the widespread SARS virus in 2003, it is evident that tourism and tourism destinations can be influenced badly. In China, it was estimated that 23 million international arrivals were lost during that time (Zhu *et al*, 2003).

3.3.2 Cultural consequences

Lea (1988, as cited in Holden, 2005) suggested, perhaps optimistically, that tourism brings people together as “a positive aspect of tourism” (p. 151) as it is a good opportunity to generate better understanding different cultures. Experiencing another culture is increasingly a travel motive for domestic and international tourism (Besculides, Lee & McCormick, 2002). Johnson (1986) stated that culture is used as a resource for increasing economic stability, and cultural tourism can enhance a community’s pride, identity, cohesion, and exchange ideas (as cited in Besculides, Lee & McCormick, 2002). Acculturation theory illustrates that when two or more cultures come to contact for a certain of time, cultural exchange can occur, but the possibility remains that the stronger culture might take over the weaker one (Murphy, 1991). Thus, acculturation theory can either lead to either enhancing a local culture or its loss.

One of the longstanding themes in the tourism literature is the issue of a loss of local culture and “authenticity”. According to Rushdie (1991), authenticity is defined as “the respectable

child of old-fashioned exoticism and demands that sources, forms, style, language and symbol all derive from a supposedly homogeneous and unbroken tradition” (as cited in Taylor, 2001, p. 7). In tourism context, authenticity has been variously discussed as a destination’s “reality” or “truth” or as an exotic tradition life or culture. Pseudo-events such as cultural performance are considered as “inauthentic” but they are attractive to tourists (Murphy, 1991). Consequently, there is a call for society to preserve local culture. Boissevain (1996, as cited in Holden, 2005) summarised several methods for local culture protection which involves hiding some culture values from tourists, fencing valued cultural treasures away from visitors, establishing rules for inappropriate actions of tourists, and so on. As a result, there always has been a dilemma between cultural protection and authenticity issues. Therefore, Bachleitner and Zins (1999, p. 207) suggested that “when using cultural tourism as a developmental tool for rural regions, policy-makers have to consider carefully that key attractive factors such as cultural identity and authenticity may be affected as a result of increasing tourism impacts”.

3.3.2.1 Cultural tourism

Gao (2006, p. 180) believed that “culture is the soul of tourism development, and tourism supports culture development”. Bachleitner and Zins (1999) argued that tourism can be identified in three stages: “recreational and physical recovery tourism”, “body oriented pleasure and adventure tourism”, and “gradually transformed into educational cultural tourism” (p. 199). Therefore, cultural tourism was considered to attract “small (numbers of) well-educated and high-spending visitors” (p.) which has little impact on destination, but the demand for cultural tourism is increasing due to the increased international tourism (Smith, 2003). Fagence (2003) categorised cultural tourism in three dimensions: “high, institutionalised culture (e.g. museums, performing arts, historic sites, etc.), folk, popular culture (e.g. shopping, food, crafts, tradition, etc.), and ethnic symbols (e.g. religion, language, education, etc.)”. Hence, cultural tourism not only involves traditions and ethnic heritage values but also includes present lifestyle, so Richards (2001) suggested cultural tourism involves “heritage tourism (related to artefacts of the past) and arts tourism (related to contemporary cultural production)” (as cited in Smith, 2003, p. 29).

In some fragile regions, Smith (2003) suggested that the local community should have the right to decide how far cultural tourism should be developed and that the degree of development should be controlled strictly. Despite economic growth, the “mission” of

cultural tourism development also plays an important role in conserving cultural values and sustaining development. Timothy and Nyaupane (2009) analysed the challenges that developing countries could face in developing cultural heritage tourism. First, they argued insufficient funding is a vital problem for conservation of heritage and especially in low income regions where the governments have to operate with small budgets. Another challenge was the tension between urbanisation and conservation of cultural heritage, but “many of today’s modernisation programmes are based on promoting nationalism and ethnic identity in post-colonial times” (p. 29). Thus, challenges and opportunities occur in many conditions, it is just the matter of how people deal with them. Third, they argued there is a lack of collaboration between different levels of government, private and public sectors, and tourism businesses. Furthermore, Smith (2003) suggested there is a need for resident and tourist education, especially if an area’s main income comes from tourism, and tourism training programmes should be encouraged in local schools.

China is recognized as a country with a long history, so heritage sites can be found all over the country. China had 40 UNESCO World Heritage Sites in 2010 (China Highlights, 2011). A heritage site involves not only historic but also cultural and social values, and can include religious centres. They are considered as heritage sites in China (Kang, 2009). Religion often links to culture as religious culture which in Mandarin it is called *zong jiao wen hua*. This became apparent in reading about Chinese religious culture and its texts and when Taoist priests were interviewed in the course of this research project. In the Chinese tourism development context, religion is always followed by the word culture and is commonly promoted as a tourism product (Kang, 2009).

While tourism development brings a huge number of tourists in many heritage sites, there is a need for heritage protection. In particular, despite the “visible” heritage (e.g. statues, memorials, paintings, etc.), there are a number of “invisible” heritage assets that need to be protected. These are considered as “a cultural source of tourism” and “an educational source of tourism” (Li, Cui & Xin, 2007, p. 35) which indicates non-material or intangible cultural heritage has tourism development value and emphasizes the importance of heritage preservation. Non-material cultural heritage is an important tourism resource in China (Feighery, 2008). According to Chinese National Academy of Arts (2006), Chinese Non-material Cultural Heritage Protection Centre was officially established in 2006 under. Non-material cultural heritage is defined as:

“... the manifestation and cultural space of traditional cultural handed down from generation to generation by peoples of different nationalities, such as folk activity, performance, traditional knowledge and skills, and the concerned instruments, hand-made artefacts. Non-material cultural heritage also ranges from oral and written language employed to convey these cultures, conventional performing art, folk play, ceremony, festivals, traditional knowledge of nature and universe and its practice in real life, artefacts to the cultural space to perform the above-mentioned activities.” (Li, Cui & Xin, 2007, p. 34)

Furthermore, commodification and commercialisation of tourism is often discussed in the tourism literature. It is a phenomenon that accompanies tourism as an alternative economic development option. Thus, Dogan (1989, p. 218) stated that “commercialisation signifies demanding money for services which used to be provided free”. Indeed, an increase in economic activity is one of tourism’s consequences, which is very important to some tourism development regions. Thus, the phenomenon of commercialisation and commodification cannot be avoided, but Macdonald (1997) argued that “people can use cultural commodification as a way of affirming their identity, of telling their own story, and of establishing the significance of local experiences” (as cited in Cole, 2007, p. 956).

3.3.3 Economic consequences

The economic impacts of tourism are often perceived as positive due to foreign exchange earnings, more income and employment opportunities, but little literature concentrates on the negative sides. One negative impact is the possible increased cost of living (Andereck *et al*, 2005). Wall and Mathieson (2006, p. 89) discussed some costs of economic impacts of tourism which include “the danger of over dependency of tourism; increased inflation and higher land values; an increased propensity to import; the seasonality of production and the low rate of return on investments; the creation of other external costs”.

According to Haralambopoulos and Pizam (1996), positive economic impacts in a community include increased personal income, improved living quality, and improved attitude to work (as cited in Andereck *et al*, 2005). Ap and Crompton (1998) argued that the tangible economic benefits (e.g. increased standard of living and employment opportunity, increased land and houses, etc.) are easy to measure when compared to intangible economic costs of tourism development, such as noise, traffic congestion and pollution. Furthermore, the methods for measuring economic impacts are various, such as “multiplier analysis, linear

programmes, general equilibrium models, and also benefit-cost analysis” (Wall & Mathieson, 2006, p. 71).

Economic impacts can be influenced by a number of factors which Wall and Mathieson (2006, p. 90) identified in their book, and the following factors can be used to decide whether the economic impacts are positive or negative.

1. The nature of the main facility and its attractiveness to tourists
2. The volume and intensity of tourist expenditures in the destination
3. The level of economic development of the destination area
4. The degree of interconnectivity between the economic sectors of the destination in which tourist expenditures recirculate, including the ratios of the expenditure to the export of commodities and to capital movement
5. The degree to which the destination has adjusted to the seasonality of tourist demand
6. The type and pattern of travel arrangements purchased by the tourists
7. The size of the economic base of the destination area

In the context of China, tourism has become an economic booster since the “open door” policy commenced in 1978 (Xu & Kruse, 2003). According to statistics produced by China National Tourism Administration during 1985 to 1999 (Xu & Kruse, 2003), visitor and tourism spending dramatically increased for inbound tourism, especially since 1993. Xu and Kruse (2003) confirmed that domestic tourism spending used to be very low. Indeed, during 1980 to 1990 most families did not have disposable capital and spare time for travelling, and the most common form of tourism was perhaps the business trips organised by companies. More holidays have been given such as “golden weeks” in recent years. China used to have very few holidays before the 1990s. In addition, domestic tourism has created opportunities for private businesses since it was encouraged by government (Xu & Kruse, 2003). Initially, most businesses were owned by the State and private owned businesses were not encouraged and even prohibited.

3.3.4 Environmental consequences

The environment (including natural and man-made heritage environment) is a vital tourism resource and natural environment is often considered as a vulnerable and fragile resource. Thus, tourism impacts on environment have been discussed in numerous writings. According

to Hashimoto (2000), environmental issues of tourism were first addressed in 1967 by the conference on “Ecology, Tourism and Recreation” that was organised by the International Union for the Conservation of Nature and Natural Resources in Switzerland. However, studies on environmental impacts of tourism usually focus on one “particular environment or component of an environment” such as tourism impacts on an ecosystem, ecotourism, nature-based tourism and so on (Wall and Mathieson, 2006, p. 154). In a holistic approach, Ap and Crompton (1998) summarised the natural environmental impacts of tourism including positive and negative impacts: the positive impacts reflected in protecting and preserving the natural environment and historic sites, and improving an area’s image; the negative aspects consist of increased traffic congestion, increased noise pollution, litter, and overcrowding.

The environment, as an important tourism resource, must be dealt with carefully and the environment can be either protected or destroyed. Due to the vulnerability of the natural environment, the conflicts between tourism and environmental protection are very hard to avoid. Tourists’ activities can threaten a destination’s vegetation and soil; reduce water and air quality; break ecosystem balance and ruin wildlife (Wall & Mathieson, 2006). In particular, mountains have been a tourist destination for many years which involves climbing, hiking, mountain biking and so on, so the protection of mountains from tourists is an important mission (Wall & Mathieson, 2006). Moreover, “mountains are both highly attractive and ecologically valuable but of low resilience to the impacts of mass tourism” (Wall & Mathieson, 2006, p. 192).

In order to protect the environment and for sustainable tourism, visitor management is offered as an alternative solution for reducing adverse environmental impacts. Wall and Mathieson (2006, pp. 210-212) listed a number of techniques to manage visitors in both urban and rural areas: regulating access, visitation numbers, and behaviour; undertaking market research and marketing; monitoring visitors and research; implementing education programmes and facilities; modifying the heritage management; encouraging and assisting volunteers; and concentrating on accredited organisations bringing to a destination.

3.3.4.1 Issues of sustainable tourism and the situations in China

The popularity of sustainability was in part established by World Commission on Environment and Development 1987 and the World Conservation Strategy 1980, and has societal implications (Gunn, 2002). Pearce (1988) simplified the idea of sustainability as

“making things last” (as cited in Smith, 2001b, p. 188). Sustainable development was defined as “the development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (Jafari, 2000, p. 567). Gunn (2002) commented that it may be easier for apply sustainability to new tourism programmes rather than existing projects. Sustainable development is not limited to the environment but is also socio-culturally and economically sustainable. It is because “decisions about environmental protection are made in political and economic context” (Wallace, 2001, p. 300). As a holistic view and also a long-term approach, constantly assessing and monitoring tourism impacts is a necessity to achieve sustainable development, especially given the dynamic nature of the industry.

Wall and Mathieson (2006) discussed methods used to analyse tourism impacts: benefit-cost analysis (for economically sustainable) and environmental impact assessment (for environmentally sustainable). Additionally, Trousdale (2001) suggested that Appropriate Tourism Impacts Assessment (ATIA) could be an alternative measurement for especially undeveloped regions, and it emphasises the importance of community participation and partnership. Boyd and Singh (2003) argued that tourism partnerships are beneficial for sustainable tourism and different forms of partnership have been discussed that includes “cooperation between public sector agencies, different levels of government, and public and private (including volunteer) sectors”. Further, Gunn (2002) suggested that “the best solution to sustainable development is likely to occur not from advocacy of environmentalist or governments but from voluntary actions from developers of tourism” (p. 82). For socio-culturally sustainable development, it requires community involvement and participation. In addition, community support is crucial for tourism development, because it is very difficult to develop sustainable tourism industry in a community without support (Andereck & Vogt, 2000, p. 27).

Consideration of tourism impacts in China has emerged relatively late, but from the 1990s, regional tourism planning and tourism impacts have been increasingly focused on these issues (Yan *et al*, 2008). However, 2000 years ago, Mencius, an important follower of Confucianism, warned people that there would be no more shrimps in the future if people continually caught shrimps; there would be no more wood if people continually chopped trees (Ye, 2002). Ye (2002) also stated that Mencius and Hsun Tzu suggested people should respect ecosystems and natural resources. In China this is considered to be the earliest

recognition of the concept of sustainability. Furthermore, Daoism also demonstrated that people should respect the natural environment and “the harmony between human and nature” is considered as a key principle of Daoism. Although sustainable development has been stated for so many years, the government had not take sustainable development as one of national development strategies until the 1990s (Ye, 2002). Gao, Huang and Huang (2009), Su (2011), and Wen (2006) discussed about sustainable rural tourism, and Lu (2003) proposed how religious tourism should develop in sustainable manner. Ecotourism, with the emphasis on awareness of environment protection, has also become a major topic in Chinese literature. Wang (1997) further suggested that strategies of sustainable development for regional tourism should depend on which region of China was being considered. For example, he suggested four stages of developing sustainable regional tourism in less developed regions in China: “investigation-development, planning-implementation, and protection-supply-development” (p. 217).

3.4 Residents’ attitudes of tourism impacts

Jafari (1986) found that literatures about tourism impacts concentrated more on positive aspects than negative impacts and he emphasised the role of resident attitudes at a micro level (as cited in Andereck and Vogt, 2000). In this section, residents’ attitudes towards tourism impacts are discussed both in theory and case studies. Lankford (1994) stressed that local value is important for tourism development and host culture protection, and “local value comes from the consistent agreement of community residents, local leader, professional experts, and policy makers” (p. 35). Furthermore, Ap (1992) emphasises that for a successful tourism programme, resident’s perception and attitudes have to be considered during tourism planning and policy making (as cited in Ko & Stewart, 2002). From tourism management perspective, Murphy (1985) argued that the community should be considered as a tourism resource which plays an important role in the formation of tourism product (as cited in Li, 2004). Zhou and Ma (2009) stated that there is a concentration on tourists’ needs rather than focus on community’s interest of rural tourism in China.

3.4.1 Community participation

Allen *et al* (1988) suggested that residents must be involved in the planning process and their attitudes towards tourism impacts on their community must be assessed constantly. Scheyvens (1999) suggested that community involvement can be ideally achieved at four

levels: economic empowerment, psychological empowerment, social empowerment and political empowerment. The core idea of the empowerment framework emphasises communities should have controlling power (Scheyvens, 1999). Furthermore, Scheyvens (1999) and Simmons (1994) suggested that the community should be involved in tourism planning process, because firstly they know the place and be able to provide useful comments for the direction of tourism development; and they are the most affected people by tourism so they should have the rights to involve in tourism planning; thirdly they are/will be part of the tourism product as they live in the tourism development zone (as cited in Nyaupane, Morais & Dowler, 2006). From a tourism planning perspective, the goals of tourism planning should not take apart from the community objectives and tourism planners are recommended to engage in community participation during the tourism planning process (Simmons, 1994).

However, community participation in developing countries may not be easy to achieve, so Tosun (2000) summarised the limitations of community participation in tourism development in developing countries as being limitations at the operational, structural and cultural levels. Firstly, limits at an operational level have three phases: “centralisation of public administration of tourism”, “lack of co-ordination”, and “lack of information” (pp.618-620). Central governments in developing countries have “political, administrative and financial power” (p. 618) which restrict the community participation which requires a decentralisation of powers. Secondly, tourism development in developing countries only concerns one authority, but no one business and government could drive tourism development successfully by their own. Another difficulty is a lack of information associated with insufficient and out of date data. Tosun (2000) concluded that limitations at a structural level is reflected in the “attitudes of professionals”, “lack of expertise”, “elite domination”, and “lack of appropriate legal system, trained human resources and financial resources”, and also the “relatively high cost of community participation” (pp.620-624). In most developing countries, tourism development relies on consultants but few have little contact with the community. It is also suggested that trained and qualified tourism planners experienced in tourism planning techniques are also needed for community participation. Lastly, domination by an elite reveals the lack of democratic experience in most developing countries. Tosun (2000) has also argued there is “limited capacity of poor people” and appears “apathy and low level of awareness in the local community” (p. 625).

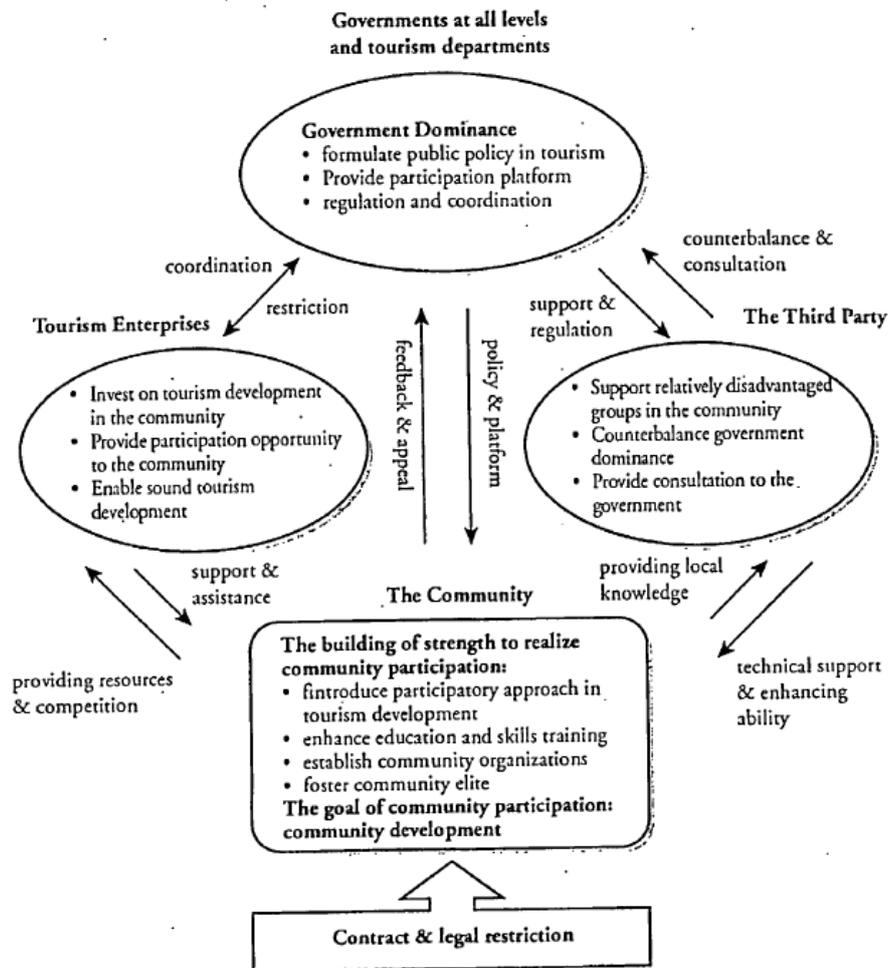
Although Wen (2006) suggested that consultation and community participation are crucial for community based tourism development, such participation in China is very difficult to achieve, and Tosun's summary of limitations to community participation in developing countries provides some hints for situations in China. First China's top-down management style is one of the barriers of community participation in tourism development (Gu & Ryan, 2010). The predominance of an institutional and bureaucratic system is a key item to understanding tourism in China (Ryan, 2011). Bao and Sun (2006b) examined issues of community involvement and participation in China in the article "A Comparative Study on Difference in Community Participation in Tourism Between China and the West". They argued "community participation in China is superficial or non-existent, where participation is only at the economic level" (p. 401). In addition, Ying and Zhou (2007) also argued that community involvement of tourism development in China only appears in literature and it often leads to the dilemma of "controlling" or "being controlled" by communities. Community participation also contributes to the sustainability of tourism development (Bao & Sun, 2006a), but participation is only limited to the benefits and not the tourism planning and decision making processes (Ying & Zhou, 2007). Because of the lack of democratic awareness by community members especially in rural areas, tourists' opinions and attitudes are neglected (Ying & Zhou, 2007). Further, according to Xiao and Lin (2004)'s discussions about the Regulations that are published by National Tourism Administration of The People's Republic of China between 1999 and 2003, they found none of the regulations included any information about "socio-cultural impacts, residents' perceptions and attitudes, community involvement or participation in tourism planning for sustainable development" (p. 76). Therefore, from the very top that is represented by the central government's regulations there is a lack of awareness of community participation, and at the bottom community members lack democratic awareness, and together these factors may explain why community participation was considered as "superficial" in China.

Indeed, while the attitude about community participation in the West is proactive in China it tends to the passive. Profit normally comes first and then reactions to subsequent adverse effects come later. Bao and Sun (2006b, p. 405 & 413) identified the process of community participation and the passive reaction by government: *"community's pursuit of interest unsatisfied→confrontation and conflicts→government passively reacting to issues concerned→measures proposed→some temporary policies made→impacts on the tourism development in communities→new problems found→new solutions sought after→readjusting*

the ways of community involvement and the direction of tourism development”. It is a long way to get what a community wants. Unless democracy is encouraged and a role allocated to non-governmental organisations, the reaction will always be passive in the face of tourism development (Bao & Sun, 2006b).

Although community participation in tourism in China appears absent, Bao and Sun (2006a) proposed a community participation model for tourism development in the communities of Yunan and Guangxi Provinces. Figure 3.4 shows how communities participate in tourism and the interactions between the government, tourism enterprises, and the third party (e.g. NGOs). Consistent with the tradition of centralisation of power in China, the government plays the key role for promoting community participation. The authors commented the Model is applicable for a top-down management style and all the actions of stakeholders are restricted by contracts and laws. The third party plays an important role in balancing the behaviour of government and community. Furthermore, the Model could change according in response to a dynamic Chinese tourism environment. Bao and Sun (2006a) also note that gaps between the theoretical and practical exist in most instances. The effective Model requires government participation at all levels, plus support from community, tourism enterprises and possible third parties, and as well as the wider society, scholars and tourists. It is a complicated process of community participation in China tourism development, and not likely to occur in the near future if ever.

Figure 3.4: Model of Community participation of tourism in China



Source: Bao and Sun (2006a, p. 143).

3.4.2 Tourism policy in China

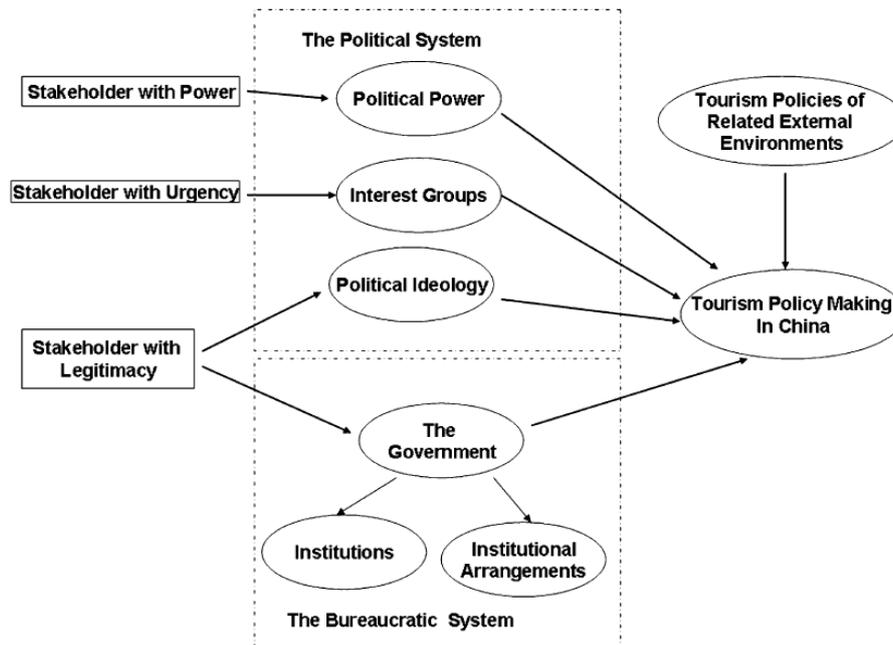
Tourism in China had been neglected for a very long time and for a long period was smaller than the majority of other industries (Zhang, 2003). Since the economic reform of the 1980s by Deng Xiaoping during National People's Congress of 1979, the Chinese government has put much effort into the promotion of tourism development to generate economic returns for Chinese society (Zhang, Chong & Ap, 1999; Gao & Zhang, 1983; Richter, 1983; Xiao, 2006; Xu & Kruse, 2003). In addition, Deng's passion about tourism created widespread media attention (Xiao, 2006). Zhang (2003) analysed the changes of China tourism policies from the late last century to recent years arguing tourism was initially seen as a political activity but since the economic reform, economic gains and concerns have come first. Xu and Kruse (2003) stated that "up to the mid-1990s, regional objectives were not even mentioned in

Chinese Tourism policies” (p, 90), because government paid attention to developing the Eastern coastline cities after Deng pointed out these should be developed first. As the characteristic of Chinese government is a centralisation of power, Zhang, Chong and Ap (1999) identified the Chinese government playing variable roles in promoting tourism as an alternative economic growth option: as operator, regulator, investor, stimulator, promotor, coordinator, and educator.

Tourism policy-making in China is a complicated process and the affected government agencies have to coordinate effectively. However, one of the interviewees from Airey and Chong’s (2010) research said “we (China National Tourism Administration-the NTA) have working relationships with over thirty government agencies in the State Council, different opinions usually occur and the degree of difficulty in coordination is very high” (p. 301). In addition, the key national tourism policy-makers involves national leaders, China National Tourism Administration, National Development and Reform Commission, Ministry of Finance, State General Administration of Quality Supervision, Inspection and Quarantine, local government, Chinese Academy of Social Sciences, and other policy players (e.g. Ministry of Foreign Affairs, The Ministry of Communications, The Ministry of Education, etc.) (Airey & Chong, 2010). It reflects again the hierarchical manner of policy-making for tourism development.

According to Zhang and Yan (2009, p.167), the conceptual framework of tourism policy making in China has the characteristics indicated in Figure 3.5, which shows the stakeholders that affect tourism policy making, which included two groups: the political and bureaucratic systems, and the external environments. Due to the encouragement of national tourism development Xu and Kruse (2003, p. 99) suggested that Chinese government should take appropriate action to control the “new tourism fever”, otherwise problems like “overcapacity, overcompetition and low operating efficiency” could take place.

Figure 3.5: Conceptual framework of tourism policy making in China



Source: Zhang and Yan (2009, p.167)

3.4.3 Conceptual frameworks of residents' attitudes

When a community becomes a tourist destination, residents' life will certainly be affected by a growing population, expensive life styles, better and more infrastructure etc., so residents' attitudes and successful tourism planning are important for promoting a destination which also requires the hospitality of local residents (Gursoy, Jurowski, & Uysal, 2002). Therefore, Belisle and Hoy (1980) stated that the study of residents' attitudes is helpful to understand the gaps between actual and perceived impacts so that the conflicts between residents and tourists can be hopefully minimised. Carmichael (2000, p. 603) summarised the resident's attitudes as having three components: "cognitive (beliefs, knowledge, perceptions); affective (likes or dislikes); and behavioural (action taken or expressed, instinct to act with respect to a particular object or place)". The three components of attitudes are interrelated to each other, and based on a resident's knowledge and perceptions about a tourism development, he/she judges whether he/she likes the programme, and finally some residents would take actions to show their attitudes while others just keep silence.

A number of models have been used for analysing residents' attitudes and measuring community's attitudes towards tourism development. One of the classic models for analysing

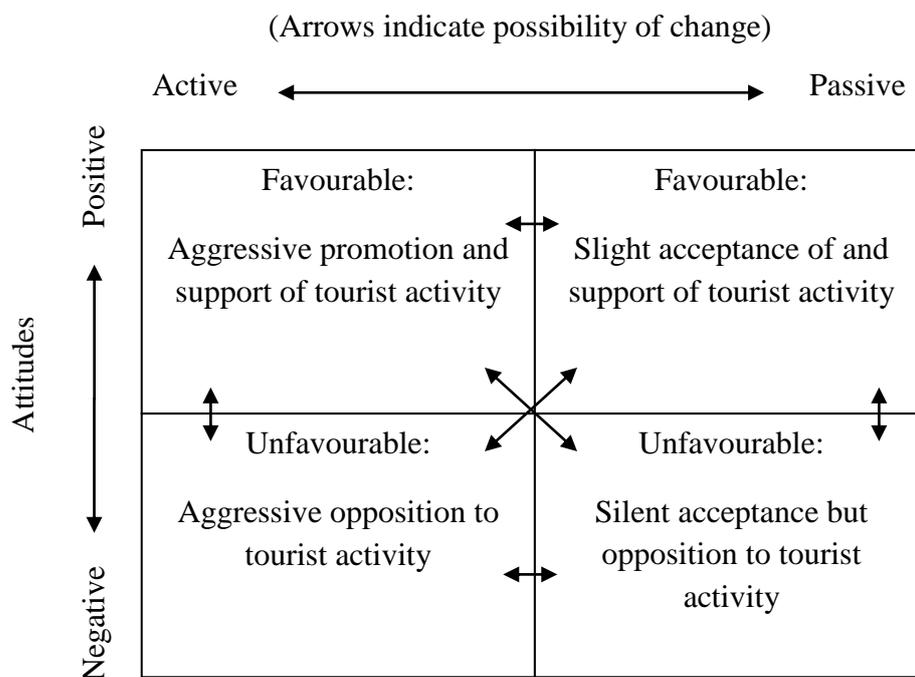
residents' attitudes to tourism impacts is well known as the 'Index of Tourist Irritation' established by Doxey in 1975 (Wall & Mathieson, 2006). Figure 3.4.2a shows the residents' tolerance threshold towards tourism impacts. From enthusiasm about tourism to withdrawing from tourism development presents the continuum of options. The establishment of Doxey's Irridex indicates the "fear of losing community identity" (Murphy, 1991, p. 124).

Table 3.1: Doxey's Index of Tourist Irritation

1. Euphoria	Residents show enthusiasm about tourism and they want more visitors at the early stage of tourism development.
2. Apathy	Residents start to concentrate on the benefits of tourism that bring to the community.
3. Irritation	As the number of tourists grows, residents begin to aware of their life more or less affected by tourists.
4. Antagonism	Residents feel their life has been changed caused expensive life costs, inappropriate tourists' behaviour, unrespect local culture, etc. Residents are very angry about mass tourist at this level.
5. Final level	At the final level, residents have to learn how to cope with mass tourist and if the scale of detination is big enough, it may lead to a successful tourism programme.

Source: Adapted from Doxey (1976, as cited in Wall & Mathieson, 2006, p. 228)

Figure 3.6: Residents attitudes to tourist activities



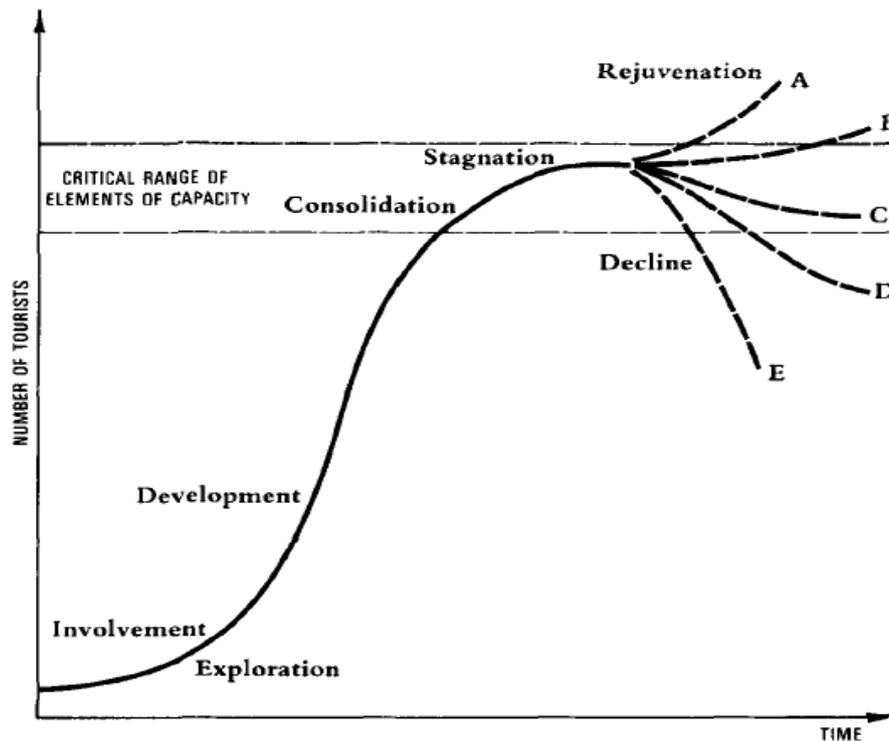
Source: Butler (1974, as cited in Wall & Mathieson, 2006, p. 229)

Another model used to explain residents' attitudes is shown in Figure 3.5b. The Figure was initially proposed by Bjorklund and Philbrick who used it to analyse two or more culture groups interactions, but Bulter suggested it is also valid to analyse the interations bewteen community residents and tourists (Wall & Mathieson, 2006). Residents' response to tourist activities can be positive or negative, active or passive according to their characteristics. In addition, "within any community, all four forms may exist at any time but the number of people in any one category need not remain constant" (Wall & Mathieson, 2006, p. 229).

Ap and Crompton (1993) proposed four residents' strategies exist for responding to tourism impacts based on tourists' numbers and behaviour, namely: embracement, tolerance, adjustment, and withdrawal. At an early stage of tourism development, when tourist numbers are low, local residents react as calling for more visitors. When tourist numbers increase, local residents still welcome tourist as they can bring them economic benefits. The third reaction is that residents escape from the crowds of tourists and finally they choose to move away from the community temporarily or permanently. With reference to Doxey's Irridex and Butler's life cycle, the stages of reactions can be explained. Ap and Crompton (1993) argued that residents' reactions to tourism impacts can be diverse and their strategies can be various behaviours.

Butler's tourist destination evolution (Figure3.4.3c) explains the stages of tourism development and has been used as a conceptual framework for analysing case studies. For example, Zhong, Deng and Xiang (2008) applied the model to determine and explain the stages of tourism development in Zhangjiajie National Forest Park in China. When it reaches the residents' tolerance threshold or carrying capacity threshold, numbers of visitors decrease if appropriate planning actions do not come to act (Debbage, 1990). Therefore, the selection of the "critical range of elements of capacity" is vital for a successful tourism development. At this stage, better facilities and infrastructure are desired, rules for sustaining tourism would be established, the number of visitors should be reduced by using appropriate methods, and residents' attituds should be understood and community participation should be encouraged.

Figure 3.7: Stages in tourist area life cycle



Source: Bulter (1980, p. 7)

Doxey's Irridex, Butler's life cycle, and Ap and Crompton's work are all based on the theory of social carrying capacity to explain host-tourist interaction (Meng, Li & Uysal, 2010). Furthermore, carrying capacity is the measurement tool to evaluate whether tourism impacts are acceptable (Long, Perdue & Allen, 1990). It is defined as "the maximum number of people who can use a site without an unacceptable alteration in the physical environment and the social, cultural and economic fabric of the destination and without an unacceptable decline in the quality of experience gained by visitors" (Wall & Mathieson, 2006, p. 33). Murphy (1991) argued that it is easy to understand the concept of carrying capacity but it is difficult to apply in practice, because the standard of carrying capacity is hard to establish due to different residents' perceptions about tourism impacts and a constantly changing environment.

The changing pattern of residents responses can also be classified as ranging from euphoria to xenophobia (Wall & Mathieson, 2006). Rothman (1978) pointed out that residents' attitudes of tourism impacts would change along with time passes by and as tourists numbers increase. In Getz's (1994) longitudinal research on residents' attitudes towards tourism during 1978 to 1992, residents' attitudes mostly remain positive but negative attitudes emerges as the time

goes by. In addition, most studies found that residents have positive attitude towards tourism development, but they also have concerns about the negative impacts that tourism may bring into the community (Andereck & Vogt, 2000).

“Host community support is affected by the level of concern, eco-centric values, utilisation of resource base, [and] perceived costs and benefits of the tourism development” (Gursoy, Jurowski & Uysal, 2002, p. 79). In addition, there are some factors that influence residents’ attitudes towards tourism development, which consist of residents’ “age, language, degree of tourist exposure, length of residency, personal and locational contacts, and the distance of residents’ home from the tourist zone” (Broughan & Butler, 1981; Belisle & Hoy, 1980, as cited in Liu & Var, 1986, p. 195), and scale of type of tourism (Wall & Mathieson, 2006) and also “rate of community growth”, “perceived impacts on local outdoor recreation opportunities”, “level of knowledge”, and “resident involvement in tourism decision making” (Lankford & Howard, 1994, pp.124-125). Thus, analysing segmentation of residents’ attitudes is an important technique for tourism planning in order to gain community support, and Brida, Osti and Barquet (2010) used cluster analysis for segment residents’ attitudes in their research. Generally speaking, residents who benefit from tourism would support tourism development positively and residents’ characteristics would be irrelevant in this situation (Perdue, Long & Allen, 1990). In addition, one of McGehee and Andereck’s (2004) research findings indicated that “personal characteristics did not predict attitudes towards tourism” (p. 131).

Place attachment is another factor that would affect residents’ attitudes about tourism impacts. According to Gu and Ryan (2008), place attachment explains “physical and social bonding that impact on place identification and sense of self” (p. 641). Therefore, the relationship of people and place is meaningful. Su and Wall (2010) stated that place is constructed by people’s activities and experiences where people’s emotions are attached to the place. Local residents of a heritage site are the essence of tourism destination, because they know the place, keep social and cultural traditions, and make the place prosperous (Su & Wall, 2010). The identity of a local community is not only that of residents but also hospitality providers and souvenir sellers (Scheyvens, 2003). In addition, place attachment also influences community participation, as residents’ attitudes would directly affect how they behave about contributing local tourism development (Gu & Ryan, 2008; Su & Wall, 2010). As the ‘owner’ of the heritage site, the local community usually has very little

involvement in tourism planning and decision making (Scheyvens, 2003). Timothy and Boyd (2003) suggested it is important to listen to a local community's voice, so that there is a chance to minimise the negative social impact of tourism (as cited in Su & Wall, 2010).

In addition, researchers use social exchange theory to predict or explain resident attitudes towards tourism impacts (Harrill, 2004). Social exchange theory is “a general sociological theory’ which explains “the exchange of resource between individuals and groups in an interaction situation” (Ap, 1992, p. 668). In the tourism context, Ap (1990, 1992) argued that social exchange theory considers whether tourism resources can bring benefits rather than producing negative impacts (as cited in Gu & Ryan, 2008). Social exchange theory explains “why residents perceive tourism positively or negatively” (Ap, 1992, p. 665). Economic dependency on tourism influences residents’ attitudes, so generally residents who benefit most from tourism view tourism positively, while others view it negatively (Andereck *et al*, 2005; Besculides, Lee & McCormick, 2002). Ap (1992) argued that “when exchange of resources is high or balanced, or high for the host party in an unbalanced relationship, tourism impacts are viewed positively by residents; when resource exchange is low in either balanced or unbalanced exchange relations, impacts are viewed negatively by those involved” (as cited in Harrill, 2004, p. 260). Long, Perdue and Allen (1990) argued although social exchange theory better explains residents attitudes, the “contribution to regional tourism planning is limited” (p. 4).

Chapter 4.0 Methodology:

4.1. Research approach and methods

This research adopted triangulation as the research approach because this study uses both qualitative and quantitative data and a mixture of the two approaches in terms of analysis. Triangulation was firstly introduced by Webb *et al* as a social science research approach (Oppermann, 2000). According to Singleton, Straits and Straits (1993, p. 391), "... given the limitations and biases inherent in each of the main approaches ... the best way to study most research topics is to combine methodological approaches". As Decrop (1999) commented, triangulation is "... looking at the same phenomenon, or research question, from more than one source of data" (p. 158). Further, Hammersley (1996) classified triangulation as one of the approaches to mixed methods research, that "use of quantitative research to corroborate qualitative research findings or vice versa" (as cited in Bryman, 2008, p. 607). In short, triangulation is the combination of qualitative and quantitative approaches and methods, which "... attempt to secure an in-depth understanding of the phenomenon in question" (Denzin & Lincoln, 2000, p. 5).

A mixed method was used and can be defined as "the class of research where the researcher mixes or combines quantitative and qualitative research techniques, methods, approaches concepts or language into a single study" (Johnson & Onwuegbuzie, 2004, p. 17). The advantage of mixed methods is that words and pictures make the numbers meaningful, and the numbers also provide accuracy to the words (Johnson & Onwuegbuzie, 2004). In other words, qualitative and quantitative methods complement each other. Hence, mixed methods were used to investigate the impacts of the tourism on Mt. Qiyun, including visitors' perceptions of the village, and the local residents' perceptions of tourism impacts on the village, combined with the researcher's observations. Questionnaire surveys were distributed to both visitors and residents and the researcher additionally conducted unstructured interviews to investigate residents' attitudes about tourism development and its impacts to Mt. Qiyun. These interviews were both formal and informal as the researcher spent just over a month living in the village with a co-researcher, while additional background data were derived from academic staff at Huangshan University and a leader of Mt. Qiyun village committee. The mixture of qualitative and quantitative approaches meant significantly rich datasets and texts were generated that proved very useful for analysis and complemented each other.

4.2 Data collection:

As just noted the researcher lived in the village for about a month from September to October in 2010. September and October in China is a good time for travel as the weather is not too hot or too cold. Additionally, there is a National Day's Holiday in October that has a 7 days long holiday nationwide, so it is a good time to investigate visitors and residents at a good time of high levels of tourism, while additionally the residents had a period of anticipation and reflection about the national holiday period. The long holiday brought more visitors and also enabled family members of residents to return to the village. The self-completion questionnaires for visitors were distributed at the largest restaurant and some rest spots. Most visitor questionnaires were completed during the National Day's holiday.

Ryan had investigated the visitors and residents in 2008 and 2009, so his previous questionnaires were adapted to investigate both visitors and residents. In addition, unstructured interviews were undertaken to acquire additional information about how residents perceived tourism development and tourism impacts in the village. Respondents included residents, a couple of business operators who are non-residents and a manager from the Management Committee of Mt. Qiyun. According to Fontana and Frey (2000, p. 652), "unstructured interviewing can provide a greater breadth of data than other types, given its qualitative nature". Interviewing with respondents was very informal and it was really like "chatting" with them while helping them doing something. In these ways the researcher sought to gain trust from the respondents. There was no fixed interview question but the researcher generally started to ask general questions about their families, what was the weather going to be, and in short establishing personal relationship.

The questionnaire survey designed for visitors had six sections. First, in order to acquire visitors' perceptions of Mt. Qiyun, they were asked to write down four phrases about their expectations and assessments of the visit. The second section was about visitors' motives for visits, and seven point Likert Scales were used to assess the reason for visit. Section three sought to find out the activities that visitors undertook during their stay at Mt. Qiyun. Then, seven point Likert Scales were used to assess visitors' satisfaction about the tourism in the village, and the fifth section was designed to find out visitors' thoughts about the scenic spot with an open ended question, and the last section was about the demographics of visitors that included gender, age, education and the origin of residency.

The questionnaires designed for residents had four sections. The first section included the number of years of the residency. In section two, open ended questions were designed to find out residents' perceptions about the changes that had occurred in the village after tourism development. The third section was about the importance of tourism to the village and seven point Likert Scales were used to assess residents' attitudes. In the last section, data about respondents' age, gender and their perceived income level were collected. Further, in order to analyse the data from questionnaires and texts from interviews, data analysis software was used to analyse qualitative and quantitative. PASW was used to analyse the data from visitors and residents' questionnaire surveys. Catpac, as a text analysis software, was used for analyse the contents of interviewing with residents. Catpac is able to calculate the themes of the texts, which is one of strategies of analysing rich texts (Ryan & Bernard, 2000).

4.3 Profile of Questionnaire Respondents

About 300 questionnaires for visitors were prepared and distributed, and finally 207 valid questionnaires were collated as usable ones for analysis. On the other hand, there are approximately 150 residents including children but some of them usually work outside of the village, while others are illiterate and 66 valid questionnaires for residents were usable. Table 4.1 presents the demographic of visitors of 207 usable questionnaires. There were 186 out of 207 respondents who were willing to indicate their gender. Nearly half of sample were male (55.9%) and 44.1% of visitors surveyed were female. With reference to age categories, those of 22-30 years (32.5%) and 31-40 years (26.2%) formed the largest groups. Moreover, 124 of 207 respondents indicated their education status in the surveys, of whom nearly half (49.2%) have "A degree or equivalent", 30.6% have "Other post school qualification", 10.5% were "School leaver", and 6.5% of them have "A post graduate qualification". In total, there were 86.3% of those respondents answering the question have a degree, representing approximately a third of the total sample.

Table 4.1: Demographic of Visitors

Gender	Frequency	Per cent	Cumulative Per cent
Male	104	55.9	55.9
Female	82	44.1	100.0
Total	186	100.0	
Age	Frequency	Per cent	Cumulative Per cent
Under 16	17	8.3	8.3
17 to 21	14	6.8	15.0
22-30	67	32.5	47.6
31-40	54	26.2	73.8
41-50	30	14.6	88.3
51-60	12	5.8	94.2
over 60	12	5.8	100.0
Total	206	100.0	
Education	Frequency	Per cent	Cumulative Per cent
A degree or equivalent	61	49.2	49.2
A post graduate qualification	8	6.5	55.6
Other post school qualification	38	30.6	86.3
School leaver	13	10.5	96.8
Other	4	3.2	100.0
Total	124	100.0	

Table 4.2 shows the demographics of the residents. Although there are about 150 residents in the village, some do not usually live in the village. Sixty-six residents provided answers, and this represented approximately half of the adult population who provided data about their attitudes towards tourism and tourism impacts. Referring to Table 4.2, the gender distribution is unequal in that 41 of them were female and only 25 respondents were male. It is a common phenomenon in rural areas in current China, that most male residents have left home to work in the town or big cities and their wives or/and mothers remain home to look after the elderly and children. The female resident who left in the home are called “rear-support woman” has and is a potential social problem in contemporary Chinese society.

Table 4.2: Demographic of Residents

Gender	Frequency	Per cent
Male	25	37.9
Female	41	62.1
Total	66	100.0

Age	Frequency	Per cent
18 years and under	2	3.0
19 - 25 years	7	10.6
26 - 35 years	10	15.2
36 - 45 years	16	24.2
46 - 50 years	13	19.7
51 - 55 years	3	4.5
56 - 60 years	4	6.1
61 - 65 years	4	6.1
66 years and over	7	10.6
Total	66	100.0

Self-Perceived Income Level	Frequency	Per cent
Little income	5	8.1
Below average income	7	11.3
Average Income	37	59.7
Above average income	10	16.1
Significantly above average income	3	4.8
Total	62	100.0

In addition, middle aged residents were the most numerous: 16 residents were 36-45 year-old, 13 of them were 46-50 year-old, and 10 of respondents were 26-35 year-old. It is noticeable that 10.6% of them were 66 years and over, i.e. 7 senior residents out of 66 respondents. In terms of investigating the respondents' self-perceived income level, 62 residents were willing to provide their income level: more than half of them (37 residents) thought their income levels were average, 13 of them were above average income level, and 12 residents showed they were below average income level. Therefore, most of residents' income level was self-perceived to be average and above average. In addition to this, generally people are not likely to tell other people their income in China especially for business owners, so question was

sinking to ask their self-perceived personal income level. The average income level means the self-perceived average level in the village, because residents should have a general idea of wealth distribution in the village.

Chapter 5.0 Research Findings and Implications

In this section, a number of findings will be presented upon visitors and residents questionnaire surveys and interviewing with residents. Results from visitors' surveys will be firstly performed with interpreting statistics tables, and then findings from questionnaire survey on residents and interviews will be interpreted with tables and photos. Implications will be discussed as to how visitors impact on village and how residents perceive those tourism impacts, and finally and operational and managerial implications for tourism management at Mt. Qiyun are assessed.

5.1 Findings on Visitors

A number of findings from analysing visitors' questionnaires by PASW will be presented. It will cover the origin of visitors' residency, visitors' activities in Mt. Qiyun, their expectations, their motives of visit and their satisfaction levels. First, however, the nature of the sample is described.

5.1.1 Visitors' Origin of Residency

Although 86 out of 207 respondents failed to answer "What is your usual place of permanent residence?" the reminder of the respondents gave a general idea as to the visitors normally reside. This question provides an indication of Mt Qiyun's dominant market. Referring to table 5.1, 13.5% of respondents are from Anhui province (except Xiuning Country) and 11.6% of visitors come from Xiuning Country (the town that is located 15km away from Mt. Qiyun). Thus, a quarter (25.1%) of respondents was local people. This is followed by respondents from Zhejiang province (12.6%), Shanghai (5.3%), Jiangsu province (4.8%) and Jiangxi province (1.0%) which are provinces surrounding Anhui. It is noticeable that 11 respondents come from France, as there was a group tour organised by a hotel owner on the mountain. Therefore, the market makeup of the Mt. Qiyun is the inner province, neighbour provinces and occasionally foreign countries. In addition, by asking the respondents from Anhui province, most stated this was not their first time visit.

The researcher (from the north of China) had not heard about the mountain before undertaking the research. Huangshan scenic spot, which is located 60km away from Mt. Qiyun, is much more famous than Mt. Qiyun and is well-known nationwide. After talking to some local visitors, the researcher found many visitors who had visited to Huangshan would not bother to visit Mt. Qiyun.

Table 5.1: What is your usual place of permanent residence?

Origin of Residency	N	Per cent	Cumulative Per cent
Missing Value	86	41.5	41.5
Anhui	28	13.5	55.1
Zhejiang	26	12.6	67.6
Xiuning	24	11.6	79.2
France	11	5.3	84.5
Shanghai	11	5.3	89.9
Jiangsu	10	4.8	94.7
Beijing	2	1.0	95.7
Jiujiang (Jiangxi)	2	1.0	96.6
Chongqing	1	.5	97.1
Guangdong	1	.5	97.6
Guizhou	1	.5	98.1
Hubei Wuhan	1	.5	98.6
Hunan	1	.5	99.0
Singapore	1	.5	99.5
Xi'an	1	.5	100.0
Total	207	100.0	

5.1.2 Visitors' Activities on Mt. Qiyun Scenic Spot

A number of activities that visitors may undertake were listed in the survey, and most respondents provided answers. Some of the activities indicate how the respondents contribute to the local residents' economy. In table 5.2, except "Have a meal at a restaurant" and "Take photographs", more than half of respondents (ranging from 65% to 75%) showed that they did not attend these activities, including "Pray at the temple", "Participate in a religious service at the temple", "Buy arts and crafts", "Buy incense sticks", "Take a guided tour", "Stay in a hotel". There were 59.3% respondents who had a meal at a restaurant and almost every respondent (94.6%) take photographs. Thus, from table 5.2 it seems most respondents make only a limited economic contribution to the villagers. On the other hand, Mt. Qiyun provides limited services and tourism products to visitors. For example, the souvenirs are very similar to any other scenic spots, so there is limited representative souvenir. By recalling the literature, it is the situation that Cao (2007), Zhang and Sun (2008) and Lu (2003) describe about religious tourism in China: over-simplified tourism products that are always associated with incense sticks selling, fortune-telling and souvenirs. Almost every religious

tourism attractions have the similar tourism products. Cao (2007) further suggested tourism developers should emphasise human well-being, such as promoting health lifestyle, recalling moral standards, and healing illness, etc.

Table 5.2: Visitors' activities

Pray at the temple?	N	Per cent
Yes	63	30.9
No	141	69.1
Total	204	100.0
Participate in a religious service at the temple?	N	Per cent
Yes	50	24.5
No	154	75.5
Total	204	100.0
Have a meal at a restaurant?	N	Per cent
Yes	121	59.3
No	83	40.7
Total	204	100.0
Buy any arts and crafts?	N	Per cent
Yes	70	34.3
No	134	65.7
Total	204	100.0
Buy any incense sticks?	N	Per cent
Yes	72	35.3
No	132	64.7
Total	204	100.0
Take photographs?	N	Per cent
Yes	193	94.6
No	11	5.4
Total	204	100.0
Take a guided tour?	N	Per cent
Yes	71	34.8
No	133	65.2
Total	204	100.0
Stay in a hotel?	N	Per cent

Yes	50	24.5
No	154	75.5
Total	204	100.0

Personal Expenditure	N	Per cent
1 to 100 RMB	35	23.3
101 to 300 RMB	53	35.3
301 to 500 RMB	27	18.0
501 RMB and more	35	23.3
Total	150	100.0

Lastly, respondents were asked to provide estimates of their personal expenditure, which were ranging from 100 RMB to 500 RMB and more. Of all total 35.3% of respondents spent 101-300 RMB on the mountain. The entry ticket (75 RMB) is the fixed price that every respondent (except local visitors as they have discount) have to pay. The gondola costs 40 RMB for return ticket which is an optional cost, but most visitors take the gondola instead of climbing the mountain on foot. Normally visitors' fixed consumption would be 115 RMB which contributes to the Mt. Qiyun Scenic Area Management Committee (currently owned by the local government) and the gondola company. Thus, referring to the table 5.2, it is estimated that more than half of visitors may spend more than the minimum of entry ticket and gondola return ticket.

In addition, the duration of stay on the mountain was also asked of visitors. Of 101 valid answers, 46 respondents showed they spend a half day at the Mt. Qiyun, 33 of them spent one day and 6 respondents stayed two days at the mountain. According to table 5.2, only 50 out of 204 respondents showed that they had stayed overnight at a hotel. As a result, these statistics indicate the Mt. Qiyun cannot sustain long stays on the mountain. There was only one hotel on the mountain that has full services and the hotel was just refurbished in 2010 before the researcher arrived. There were three more accommodations in the village with poor facilities and a cheaper room rate, which caters primarily to pilgrims. For most sightseeing visitors, the accommodation on the mountain cannot satisfy their demands.

5.1.3 Visitors' Expectations, Assessment and Thoughts

In addition, visitors were also asked to write down four phrases about their expectations prior the visit, their assessments after the visit and their comments about the scenic spot. Table 5.3

shows the results of the words that most frequently used for visitors' expectations. As for the first stated expectation, "Beautiful", "Daoism culture" and "Never heard about the Mountain" were the most frequently words that used by visitors'. In the second expectation table, "Beautiful", "Peaceful" and "Quiet Place" were the most frequent word to describe the expectation. As to the third expectation, "Beautiful", "Peaceful" appeared again and the "Visit temples". Lastly, "Discovery of local people" appeared twice in the table of fourth expectation. Further, the last table presents the most frequently words that combines the four expectations. "Daoism", "Beautiful" and "Culture" were the top three frequently used words, followed by "Quiet", "Sacred", "Famous", "Heritage", etc. therefore, from the five tables, visitors expected to see the beautiful scenery, sacred Daoism temples, Daoism culture, Chinese Heritage. The expectation is the combination of the scenery and culture. Moreover, "Famous Mountain" (used 7 times) and "Never heard about the Mountain" (appeared 7 times) appeared at the same time. By recalling the results from table 1 the makeup of Mt. Qiyun's market, it can be estimated that local visitors (including the visitors from the neighbour provinces) perceived Qiyun as the "Famous Mountain", but the visitors from other provinces or countries (e.g. Guangdong, Guizhou and France) may never have heard about the mountain.

Table 5.3: Visitors' Expectations

Expectation One		N	Percentage
Phrase One	ancient	3	1.4
	beautiful	15	7.2
	curiosity	3	1.4
	Daoism culture	7	3.4
	expecting	2	1.0
	never heard about the mountain	7	3.4
	pray	2	1.0
	quiet place	3	1.4
	sacred Daoism place	5	2.4

Expectation Two

		N	Percentage
Phrase Two	beautiful	5	2.4
	heritage	2	1.0
	nature	2	1.0
	peaceful	4	1.9
	quiet place	4	1.9

Expectation Three

		N	Percentage
Phrase Three	beautiful	2	1.0
	peaceful	2	1.0
	visit temples	2	1.0

Expectation Four

		N	Percentage
Phrase Four	casual	1	.5
	discover the Mt. and temples	1	.5
	discovery of local people	2	1.0
	heritage	1	.5
	many people	1	.5
	peaceful	1	.5
	sacred and fortune place	1	.5

Words frequently used in four expectations

Word	Frequency	Percentage
Daoism	26	11.5
Beautiful	23	10.2
Culture	10	4.4
Quiet	9	4.0
Sacred	9	4.0
Famous	7	3.1
Heritage	7	3.1
Mountain	7	3.1
Peaceful	7	3.1
People	6	2.7
Nature	5	2.2
Temples	5	2.2
Chinese	4	1.8
Curiosity	4	1.8

By analysing visitors' assessments about the Mt. Qiyun scenic area, the most frequently words used by visitors were beautiful, place, nice, residents, Daoism, cultural, etc. These words were categorised as three clusters by Catpac (see Figure 9.2 in Appendix section): unique, beautiful, quiet place with good air quality; simple and friendly residents; the lack of a Taoist atmosphere and need to better develop the village as a tourism attraction. Similarly, visitors found the village as a beautiful place. The natural clean environment was perceived as the most attractive resource in Mt. Qiyun. Some visitors found the villagers were nice, friendly and live a simple life. As a "First Taoist Country in China", it was surprisingly found that many visitors could not feel the Taoist atmosphere. One visitor's comment impressed to the researcher: "... it is just like any other mountains, no distinguished features". However, Daoism culture is one of features of Mt. Qiyun and some visitors failed to perceive it as a feature. Additionally, when the researcher talked to some taxi drivers in the city, they assumed I would visit Huangshan after they noticed I was a tourist. However when I told them I would visit Qiyun they did not understand why I was not visiting the famous mountain and one said there was nothing at Qiyun. In general, most tourists are looking forward to see spectacular sights. Indeed, that was also a lack of understanding of Daoism as a culture on the part of some visitors. Kirkland (1986) argued that the reason for a lack of understanding Daoism is that perhaps people see Daoism as "a hodgepodge of meaningless superstitions" (p. 59). Further, a number of visitors felt that the village should be better developed if it is to succeed as a tourist location.

In examining visitors' thoughts about the village, three clusters were extracted (see Figure 9.3 in Appendix section): an interesting and special environment but one that needs more development; nice residents live in this sacred, beautiful and peaceful place; and the mountain is famous for Daoism culture. To sum up visitors' assessments, the impression of visitors was one of beautiful scenery and nice residents, and some visitors suggested Mt. Qiyun has huge potential for developing more tourism attractions. Most visitors realised the mountain is fragile in nature, so they did not expect the level of hygiene to be as good as in a major city. A couple of visitors suggested the scenic spot should improve the conditions of accommodation and bathrooms to meet visitors' basic needs.

5.1.4 Visitors' Motives for Visiting the Mt. Qiyun Scenic Spot

Moreover, visitors' intention for visiting the Mt. Qiyun was analysed and the table 5.4 shows the findings of visitors' motives. First, reliability tests were undertaken to check the internal

consistency of the data, because if the value of Cronbach Alpha is 0.70 or above it indicates the data is suitable for further analysis (Howitt & Cramer, 2008). The value of Cronbach Alpha is 0.917 and Split-Half Coefficient is 0.867, which presents very high degree of reliability.

The item “I like this mixture between scenery and history” was rated as the primary motive for visiting Mt. Qiyun, which mean score is 5.88. Of 201 respondents, there were 173 (86%) visitors who indicated that the mixture of scenery and history is ‘very important’ as a motivation for the visit. Of 206 valid respondents, 175 (85%) stated “It is simply a nice place to visit” (mean score=5.74) and 163 (79%) respondents wished to discover the beauty of the village (mean score=5.46). The least appealing reason for visit was “I wished to pray at the shrines and temples for specific reasons” (mean score=2.72). By comparing the mean scores of the motives, the visitors that have been surveyed mostly intended to discover the scenery and heritage of the Mt. Qiyun.

When compared to the research undertaken in 2008 and 2009 by Gu, Ryan, Sai and He, this result is similar to those findings. Similarly, “I like the mixture between scenery and history” were rated as the second highest motive and the mean score was 5.36 which is slightly lower than this research. “I wished to pray at the shrines and temples for specific reasons” was also the second least motive in that research (mean score=3.25).

Table 5.4: Motives for Visit

Reasons for visit	N	Mean	Std. Deviation
I like this mixture between scenery and history	201	5.88	1.222
It is simply a nice place to visit	206	5.74	1.417
I had heard about the beauty of the village and wanted to see it	206	5.46	1.429
This is one of the 'must see' places in Anhui Province	202	5.36	1.552
I am interested in seeing places that can inform me of history	207	5.14	1.513
This place was recommended to me by friends	202	5.02	1.972
I am generally interested in the history and heritage of China	207	4.99	1.614
This is a lovely setting for a meal at the restaurant	191	4.29	1.901
I made a pilgrimage to the mountain because it is sacred	206	3.74	2.031
I really came just out of curiosity	204	3.67	1.879
I wished to pray at the shrines and temple for specific reasons	207	2.72	1.882

5.1.5. Factor Analysis of Visitors' Motives

After analysing the motives of the visit, it is helpful to conduct a factor analysis for better understanding the motivation of visitors. The Kaiser-Meyer-Olkin (KMO) Measure of Sampling Adequacy is 0.819 is a good value that permits further factor analysis, because the acceptable level of KMO is 0.5 (Coakes & Steed, 2003). According to table 5.5, visitors' motives split into three factors that account for 59.98 per cent of the variance in the scale. The first factor which associates with "Interest in Chinese heritage", accounts for 23.26 per cent of variance, 19.93 per cent of variance is accounted for by the second factor, namely that visitors were attracted by the Mt. Qiyun's "Fame" being either recommended by friends or other sources of recommendation. The third factor (16.78 per cent of variance) is considered as the "Daoism believer". In addition, the items "out of curiosity" and "lovely setting for meal" did not fit in any factor.

Ryan also found three factors but the themes are slightly different from this research: two of the factors are exactly the same ("Interested in Chinese Culture" and "Daoism believer"), but his third factor was "Meal setting" and the current third factor is the "Fame" of Mt. Qiyun. On the other hand, "Meal setting" does not fit in any three factors in this research, so a meal at the mountain as one of the reasons for visit is not as strong a discriminant item as other motives.

Table 5.5: Factor analysis of Visitors' Motives

	Component		
	1	2	3
I am generally interested in the history and heritage of China	0.793	0.182	0.304
I like this mixture between scenery and history	0.721	0.305	0.044
I am interested in seeing places that can inform me of history	0.701	0.123	0.337
I really came just out of curiosity	-0.536	0.360	0.446
It is simply a nice place to visit	0.527	0.497	0.038
I had heard about the beauty of the village and wanted to see it	0.170	0.743	0.002
This place was recommended to me by friends	0.011	0.696	0.156
This is one of the 'must see' places in Anhui Province	0.450	0.564	0.131
This is a lovely setting for a meal at the restaurant	0.199	0.481	0.304
I wished to pray at the shrines and temple for specific reasons	0.121	0.144	0.822
I made a pilgrimage to the mountain because it is sacred	0.235	0.079	0.799
Percentage of Variance	23.26	19.93	16.78

Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.

A Rotation converged in 6 iterations.

Table 5.6: Visitors' Satisfaction

Satisfaction	N	Mean	Std. Deviation
The village was as scenic as I expected	204	5.90	1.253
I like this mixture between scenery, faith and history	203	5.68	1.455
I found the local people to be friendly	203	5.57	1.381
I agree that this is a 'must see' place in Anhui Province	204	5.55	1.496
I found this a nice place to visit	203	5.53	1.496
I would recommend this village to my friends as a place to visit	204	5.47	1.466
I truly felt that the mountain is a sacred place	204	5.21	1.556
I found the history and heritage to be of interest to me	203	4.89	1.610
My curiosity was fully satisfied	203	4.73	1.847
I learnt a lot about the village and its role in Chinese heritage	202	4.57	1.720
I was able to pray at the shrines and temple in peace	197	3.68	1.899

5.1.6 Visitors' Satisfaction

In terms of investigating visitors' satisfaction, the results may provide some useful indications for Mt. Qiyun tourism management. According to table 5.6, scenery was as nice as the respondents expected (mean=5.90). The mixture between scenery, faith and history ensured most respondents (87 per cent of respondents) were satisfied with their visit. There were 82 per cent of respondents who found the local people were friendly. As seven point Likert Scales were used to assess the degree of satisfaction level, so 1 (very strongly disagree) and 7 (very strongly agree) represents the two extreme end of the scale, and 4 in the middle means neither agree nor disagree, and 0 (zero) stands for no opinion or not appropriate. "I learnt a lot of about the village and its role in Chinese heritage" is somehow between 'neither agree nor disagree' and 'agree' with this variable (mean=4.57). Able to pray at temples in peace were the least satisfied variable, which mean score is 3.68 and 42 per cent of respondents disagree with this variable. In order to find the reason why nearly half of respondents were not interested in pray at the temple, it is important to check the respondents' motives. Linking to table 5.4 and the mean score of visitors' motives, looking forward to pray

at the temples were rated as the least appealing motive for a visit. This may explain why “pray at temples” scores as the least satisfied variable.

Table 5.7: Factors that influences a willingness to “recommend the village”

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
(Constant)	.011	.257		.042	0.966		
I found this a nice place to visit	.261	.053	.245	4.912	0.000	.502	1.992
I truly felt that the mountain is a sacred place	.167	.054	.161	3.080	0.002	.458	2.184
I found the history and heritage to be of interest to me	.190	.056	.179	3.381	0.001	.445	2.246
My curiosity was fully satisfied	.149	.045	.149	3.308	0.001	.611	1.636
The village was as scenic as I expected	.141	.049	.128	2.859	0.005	.619	1.614
I think come here will bring good luck to me and my relatives and friends.	.111	.039	.113	2.839	0.005	.794	1.260

a. Dependent Variable: I would recommend this village to my friends as a place to visit

Regression analysis was used to examine the coefficients of visitors’ satisfaction scale. As shown in table 5.7, statistically significance differences are found and that six variables determine 55.9 per cent of visitors of the variance in willingness to recommend the village to friends. Nice place to visit, sacred place, interested in history and heritage, satisfied curiosity, and bringing luck are found as the factors that affect visitors would recommend the village to friends. Positive word of mouth would make an important advertising effect, which would contribute to attract more visitors to the village. It is necessary to test the consistency of the residual values. Referring to figure 9.1 (see Appendix section), it appears a satisfactory result of expected and observed values. A ‘kink’ is found at the lower scale that explains those who

would not make a recommendation and those who ‘neither agree nor disagree’ with the statement that such a recommendation would be forthcoming.

By further analysing visitors’ satisfaction scale, the stepwise regression indicates that three variables present 52 per cent of variance and those are: the village is a nice place to visit, sacred mountain and the interests of the mountain’s history and heritage. It is also noticeable that some variables were not included from the analysis which are: able to pray in the temples, to bring luck, to learn more about the village and Chinese heritage, and to interact with local people friendly. The findings are consistent with the previous findings of Gu, Ryan, Sai and He (2013).

5.2 Findings on Residents:

First, findings from questionnaire surveys of residents will be presented with an interpretation of the statistics. The findings from an analysis of interviews with residents will be followed, which will show the positive and negative impacts of tourism to the villagers and problems and opportunities of tourism in Mt. Qiyun.

5.2.1 Findings from residents’ questionnaire surveys

The intention of constructing questionnaire for the residents was to acquire more information in addition to interviews. Not every resident that had been surveyed was willing or able to provide more and usable information for interview. The number of resident was small- there were approximately 150 villagers that were informed by a tour guide. However, some villagers usually work or live in the town or other cities, so it was very hard to obtain all the residents to participate the survey. In order to survey more residents, I chose a time that includes a long holiday so that hopefully residents who usually worked outside would return to the village. There were nearly half population (66 valid surveys) participated in the survey, so they should generate a representative view on the perception of tourism in the village.

5.2.1.1 Length of Respondents’ residency and their comments about tourism development in the village

With reference to the reliability of the scale used to test respondents’ views, the Alpha coefficient is 0.726 and Split-Half coefficient is 0.792, which are all above 0.7 and considered as a satisfactory result for further data analysis. The number of respondents was 66, 56 of whom usually live in the village and the remaining 10 respondents have family

members in the village but do not usually reside there. These residents may include younger generation who work or go to school in the town, and the Chairman and the Vice-Chairman of the Mt. Qiyun Daoism Association who normally work at Beijing and give presentations nationwide, and the business owners who operate souvenirs shops and a hotel, also one of fortune-tellers. Fifty-six of usual residents have the knowledge of the village and was able to recognise how tourism changed the village and 10 respondents who usually did not stay in the village may show different opinions from their own perspectives. Although the researcher expected more residents would return to the village during the National Day holiday, some could not return for various reasons, such as their work place is far away from the village.

Table 5.8: Residency in the Village

Are you a usual resident in the village?	N	Per cent
Yes	56	84.8
No	10	15.2
Total	66	100.0
Number of years resident	N	Per cent
Below 10	2	3.2
11-20	18	28
21-30	10	15.7
31-40	10	15.7
41-50	12	18.9
Over 50	12	18.9
Total	64	100.0

The length of residency were also surveyed which ranged from 2 years to over 80 years. Of 64 respondents, 12 stated that they have been living in the village for over 50 years, and 44 respondents have been living in the village between 20 and 50 years. In particular, one of incense sticks sellers showed that she is the seventh generation living in the village. This may be the longest that a family that has been living in the village, although some claims to be descended from early Taoists.

In terms of respondents' comments about tourism development in the village, their perceptions were categorised in three clusters (see Figure 9.4 in Appendix section). Some respondents perceived the village having special landscape, clear air, and deep culture. Some believed the villagers and Taoist culture are the major attractions of the village. Most

respondents thought tourism brought more visitors and better transportation. Overall, the comments about the tourism development appeared positive.

5.2.1.2 Respondents' perceptions about the importance of tourism in the village

All of the respondents agreed with the view that tourism planning authorities should encourage further tourism development in the area, and 47 respondents very strongly agree with this variable. The findings also show that all the residents believe tourism development can be planned more than is the case currently. Almost every respondent agreed with "The money spent locally to attract more tourists is a good investment". Residents again showed that a strong expectation exists for investment in developing tourism. Sixty-two respondents expressed the view that developing tourism is the only way for the village's survival. Bao and Sun (2006b) argued that tourism development in China (especially in western of China) generally plays a significant role in developing a local economy and sometimes concerns as an only way to develop an area. Indeed, in the last century, it only produced 10kg tea for each resident every year and even though they sold bamboo and small logs they were still struggling to obtain food for families (Cheng, personal communication, October 5, 2010). When in 1979, the village was organised for the manufacture of writing brushes but it ended with low profits (Cheng, personal communication, October 5, 2010). Since the 1990s, the government has developed the village to improve the local residents' life quality and increase local economy. The village also has rich resources suitable for tourism: namely the cultural heritage and the beautiful mountainous scenery overlooking valleys. Moreover, most respondents (89 per cent) thought tourism development can help heritage protection.

On the other hand, according to residents' perceived tourism impacts, the negative aspects such as increased living costs and over-crowding would not adversely influence the village and its residents. Forty-nine respondents did not think tourism would spoil the sacred atmosphere of the temples and visitors would not disturb their daily lives. Half of the respondents felt that visitors showed their respect toward Taoist traditions. Further, the gondola would not attract more pilgrims but more visitors. Generally most pilgrims choose to walk up to the mountain in order to show their respect to the Taoist deities. It is just the same tradition as when Buddhist followers travel a long way to sacred temples in Tibet with a kneel to the direction of the God for every one step they walk. In addition, 40 per cent of respondents did not think the tourism planning authorities 'did an excellent job in making the right decision', and 35 per cent of respondents stated they had no opinion about this variable.

Therefore, it implies most residents were not satisfied with the village’s tourism planning authorities, but they expected the authorities would put more efforts into tourism development in the village.

Table 5.9: Tourism impacts on residents

	N	Mean	Std. Deviation
I feel the tourism planning authorities should encourage further tourism developments in the area	65	6.66	0.593
The money spent locally to attract more tourists is a good investment	66	6.59	0.701
Tourism is the only way the village can survive in the future.	64	6.34	0.979
Tourism development can help heritage protection	65	6.04	1.066
Tourism and the cable car has created job opportunities in the village	66	5.96	1.095
The tourism industry is good for the village's economy	66	5.72	1.015
I believe the tourism industry can improve the quality of life in the village	66	5.65	1.059
Tourism gives you the opportunity to meet people from all over the world	66	5.56	1.039
The problem of Qiyun tourism development is that the infrastructure can't meet visitors' needs	66	5.06	1.035
Most villagers can share the benefits of tourism development	65	4.84	1.162
My income has increased with the introduction of tourism	56	4.26	1.286
I feel the village tourism planning authorities do an excellent job in making the right decisions about the area I live	66	3.63	1.388
Encouraging tourism will mean prices will increase in the village	62	3.61	1.259
I sometimes feel tourists do not respect the Taoist traditions	66	3.37	1.133
I feel the sacred nature of the village will be spoilt from tourism	65	3.33	3.886
I thought the tourism development will influence the Taoism phenomena	66	2.75	1.151
Tourists create crowding in the village	66	2.68	1.178
I think it important that the cable cars allow more pilgrims to come.	65	2.56	1.629
I think visitors are far too intrusive in our everyday lives	66	2.06	0.676

Some residents' perceptions about importance of tourism in the village influenced each other. Table 5.10 listed some statistically significant variables that show how residents' perceived tourism impacts correlate with each other. Two-tailed significance is the important item that needs to be looked at, because "if the value of two-tailed significance is less than 0.05 ($p < 0.05$), then the difference between the means is significant" (Coakes & Steed, 2003, p. 68). Of 66 respondents, 58 of them believed that developing tourism is good for the village's economy and half of the respondents agreed their income has increased with the introduction of tourism. It shows a strong correlation between "tourism is good to village's economy" and "personal income increased with tourism development" ($p = 0.004$). Thus increased personal income indicates how tourism contributes the local economy.

Additionally, almost all of the respondents thought it is good to invest to attract more visitors and 81 per cent of them considered that poor infrastructure was one of the problems that failed visitors' needs and needs to be addressed. Statistically significance ($p = 0.003$) existed between "poor infrastructure" and "good to invest in tourism". It perhaps also explains why respondents expect the management authorities to invest further in the infrastructure in the village, so that it will attract more visitors. "Good to invest in tourism" also correlates with "tourism as the only way to develop the village" ($p = 0.005$). This significant correlation implies the cause-and-effect relationship between the two: it is important for investment in tourism development in the village, because tourism is the only way for village's development, and vice versa. Only a very small number of respondents recognised potential negative effects of developing tourism in the village. Firstly, tourists' overcrowding intrudes on some residents' religious duties and prayers ($p = 0.001$). Thus, it may indicate that some Taoist priests' daily duties and prayers could be intruded upon by an increased number of tourists.

Table 5.10: Correlations

		My income has increased with the introduction of tourism	The money spent locally to attract more tourists is a good investment	Tourists create crowding in the village
The tourism industry is good for the village's economy	Correlation	0.782		
	Sig. (2-tailed)	0.004		
	df	9		
The problem of Qiyun tourism development is that the infrastructure can't meet visitors' needs	Correlation		0.800	
	Sig. (2-tailed)		0.003	
	df		9	
Tourists intrude upon the time I spend on my religious duties and prayers	Correlation			0.853
	Sig. (2-tailed)			0.001
	df			9
Tourism is the only way the village can survive in the future.	Correlation		0.775	
	Sig. (2-tailed)		0.005	
	df		9	

With reference to socio-demographic variables, some statistically significant differences could be found. First, referring to table 5.11, there is a statistically significant difference between male and female respondents on “I would like to have a job in tourism” ($p=0.014$). Female residents desired more a job in the tourism industry. Twelve male respondents showed they have little interest in finding a job in tourism, because all were already involved

in tourism, such as souvenir and antique shop owner, restaurant owner, hotel owner, fortune-teller, and Taoist priest. The shop owners are male dominated and female residents are mostly incense stick sellers (mostly elder generation), tour guides (young generation), and cleaners. People who work in the gondola company and entry ticket office were mostly from outside of the village; very few residents work at these positions. People who work in the Mt. Qiyun Management Committee are mostly also from the city or the town.

Table 5.11: Gender and respondents' perceptions

	Gender	N	Mean	Std. Deviation	Sig. (2-tailed)
I would like to have a job in tourism	Male	12	2.83	1.992	0.014
	Female	26	4.57	1.921	

Respondents from the different age categories perceived one variable very differently. A statistical significance is found on “I feel the village’s tourism planning authorities do an excellent job in making the right decision” between different age groups ($p=0.000$). By examining table 5.12, it seems the younger of the respondents, the less they agree with the notion that the tourism planning authorities ‘do an excellent job’. For example, 7 respondents at 19-25 years of age did not think the tourism planning authorities did well in developing tourism in the village (mean=3.14), while the same number of respondents at 66 years and over thought the opposite (mean=4.71). The village cannot remain its young residents and this may be the reason why young respondents and elder respondents had different opinions. The researcher has lived in the village for about a month, but there were very few young residents except during the National Day holiday. There were only a couple of young girls who live in the village and their job is tour guiding. One once said: “... it is very hard to find a job in the town, so I am back to work for gaining some experience”. Working as a tour guide in the village was the last option for that girl, which illustrates the situation whereby the village cannot keep the young generation even as it has developed as a tourism scenic spot. The respondents who are 66 years and over have been living in the village for many years and are used to the life style in the village. They are involved in the tourism industry, such as being an incense sticks seller, herbal seller and Taoist priests. One of the Taoist priests was over 80 years old and he has worked as a Taoist music player in the Taisu Palace for many years, so developing tourism is beneficial for him. In addition, the senior residents had experienced the hard life of the old days, so tourism brought them a pretty good living condition by comparison.

Table 5.12: Age as a factor that affects respondents' attitudes

		N	Mean	Std. Deviation	F	Sig.
I feel the village's tourism planning authorities do an excellent job in making the right decisions about the area I live	18 years and under	2	1.50	0.707	4.737	0.000
	19 - 25 years	7	3.14	1.345		
	26 - 35 years	10	3.20	1.032		
	36 - 45 years	16	4.25	1.125		
	46 - 50 years	13	4.15	1.463		
	51 - 55 years	3	1.33	0.577		
	56 - 60 years	4	2.75	0.500		
	61 - 65 years	4	3.25	0.500		
	66 years and over	7	4.71	1.112		
	Total	66	3.63	1.388		

In terms of respondents' income levels, it can also be a reason for influencing respondents' attitudes. A significance difference is found in table 5.13. Respondents at different income levels perceived differently the item "poor infrastructure is one of Qiyun problems for tourism development" ($p=0.004$). Respondents at significantly above average income had stronger expectations (mean=6.67) than the respondents with little income (mean=5.0), although both agree that Qiyun's infrastructure cannot meet visitors' needs. As an example, the owner of the biggest restaurant in the village expressed a number of times to the researcher that he hoped to open the new road at the back of the mountain in 2011 so that it would bring more visitors and also create an easier access for residents. One of the elder ladies (aged 88 years) who sell herbs to earn the living expenses just wanted more visitors to purchase herbs.

Table 5.13: Perceived income level as a factor influences respondents' perceptions

		N	Mean	Std. Deviation	F	Sig.
The problem of Qiyun tourism development is that the infrastructure can't meet visitors' needs	Little income	5	5.00	1.000	4.315	0.004
	Below average income	7	5.42	0.786		
	Average Income	37	4.70	1.050		
	Above average income	10	5.50	0.527		
	Significantly above average income	3	6.66	0.577		
	Total	62	5.03	1.039		

5.2.1.3 Residents' comments about the village before and after developing tourism

In order to investigate how residents' thought about how the village has developed as a tourism attraction and how they perceived the benefits and disadvantages about tourism in the village, open-ended questions were given to respondents. Their perceptions fell into three clusters (see Figure 9.4 in Appendix). One group of respondents perceived the village as having a beautiful scenery that has a special landscape and clean air with historic feeling and deep cultural basis. The second cluster of respondents thought the local residents and their Taoist culture as a part of tourism resource makes the village attractive. Then, some respondents believed the number of tourists has increased in recent years by developing more attractions and restoring Taoist temples. Tourism not only brought increased tourists but also improved transportation to the village, such as newly installed cable cars for the gondola while a new road at the back of mountain was under construction. Overall, the perception of developing tourism in the village is positive and few disadvantages were mentioned by respondents. They simply wish that more tourists would visit the village in the future.

5.2.2 Findings from interviews with residents and researcher's observation

5.2.2.1 Respondents' perceptions about tourism and its impacts in the village

By analysing respondents' interviews, it was found their attitudes were mostly positive towards tourism. These findings are similar to those from a number of studies that investigate tourism impacts on some Chinese villages (Zhang, Ding & Bao, 2008; Ying & Zhang, 2007; Yang & Wall, 2009; Gu & Ryan, 2010; Chen *et al*, 2005). Most respondents recognised both positive and negative impacts, but the advantages that tourism brings to the village can overcome the disadvantages. One of respondents said: "although residents' daily lives can be disturbed at day time, most of them can tolerant it" (Female, 19 years old). Some restrictions were set up by management committee that may disrupt villagers' daily lives. For example, the villagers were no longer allowed to keep pigs and chickens had to kept in back yards, and there were extended working hours at busy season. Villagers' lifestyle was changed that influenced by visitors. Despite farming, villagers had also received visitors and provide services. In addition, the researcher heard most the expressions that were "not many tourists", "tourists are too few", "hope more tourists to come", etc. The small number of tourists may explain why residents can accept the minor negative effects. There are a number of positive consequences that tourism brings to residents: increased employment opportunities, improved

life qualities, increased personal income, improved infrastructure, more opportunities to meet people from different places so that it broadens residents' views. There are also some negative impacts that respondents recognised: sometimes it can be noisy in busy season; tourists' inappropriate behaviours; more rubbish produced by tourists; crowding; conflicts between residents and tourists.

Job opportunities

As earlier mentioned, the residents of the village are the owner of the village (an important "resource" for developing tourism), the service providers to tourists, and also the protectors of the cultural heritage of the village. They not only contribute tourism development in the village but also benefit from tourism. The residents who usually live in the village were all involved in tourism. Most residents run family owned small businesses like a restaurant, hostel, tea room, and souvenir shop. Despite operating small businesses, some residents have other jobs like being a fortune-teller, cleaner, Taoist priest, worker at Taoist temples for general duties, incense sticks seller, tour guide, and worker at Mt. Qiyun Daoism Committee. Most villagers have more than one job, for example, one of the cleaners is the wife of the owner of a souvenir shop, so when she is not on the shift she helps her husband to look after the shop. One of fortune-tellers sometimes also sells incense sticks. There were also jobs that mostly taken by the residents from villages from the bottom of mountain, such as sedan-chair bearers who took tourists up/down to the mountain (they charge around 100 RMB up to the distance shared by two people), porters who used a carrying pole (see Photo 5.1) and took loads for tourists, villagers, and business owners, and labourers who lifted heavy rocks and stones for the construction of the new road and new attractions. In addition, several businesses owners were not residents of the village come from Xiuning Country and Zhejiang Province. Therefore, the makeup of people who work in the village was the villagers, villagers from bottom of Mt. Qiyun and business owners from the town and other provinces. Tourism not only benefited the residents of the village but also brought opportunities to the residents who live in the proximity of the village.

Photo 5.1: Carrying pole



A number of job opportunities and additional sources of income were created after development of tourism in the village. As previous farmers, tourism brought the villagers more experience and expanded their world. I had talked to the villagers who participated in different kinds of jobs, which included tour guides, villagers who sell incense sticks, fortune-tellers, cleaners, Taoist priests, the villagers who worked in Daoism Committee and Management Committee, people who worked as heavy labourers, herb sellers, restaurant owners and hotel operator.

Tour guide

Tourism development at Mt. Qiyun created many job opportunities for the villagers, such as being a tour guide. Most tour guides are female and there are just a couple of male tour guides. There is no need for them to get a Tour Guide Qualification Certificate as a registered tour guide. Their working time is very flexible and it is up to them. Tour guides' charged prices ranging from 30 RMB to 60 RMB depends on the distance of tour, but a certain proportion of the tour guide fee has to be handed to the management committee. Generally tourists choose tour guide, so tour guides do not have any control whether she/he can receive tourists. There are a group of tour guides' photos with their names showing at the entrance, but usually tour guides have to ask tourists whether they need a guide. Sometimes when they guide a group of tourists, they use a mini microphone to talk. A small number of tourists may have free guide, but this is essentially a means of training if guides. The age of tour guides is ranging from middle age to young villagers. Earlier it was noted that one of the young tour guides chose to stay in the village as her last option and she was willing to work outside of the village. Another respondent aimed to be a local tour guide in Anhui province and was preparing for her examination of the Tour Guide Qualification Certificate. Her mother is a

tour guide in Mt. Qiyun. As a local qualified tour guide, there are more opportunities for travel and more job opportunities. As a tour guide in the village, she has to wait for tourists to choose her, but as a local tour guide, she has more tourist attractions where she can work and in addition can work for a tour operator.

Incense sticks seller

Another group of female dominated jobs is that of incense sticks seller. It is an additional opportunity for villagers to earn some more income at times that suit them. Incense sticks sellers' ages were from 50 to 78 years old. They were managed to wait at one spot and take shifts to sell incense sticks, and they are not allowed to follow tourists and keep asking them to buy incense sticks. In fact, selling incense sticks can bring them quick cash because, as one respondent said, the purchase price of incense sticks was very low. However, income really depends on how many tourists want to buy incense sticks. Their customers were mainly visitors rather than pilgrims as pilgrims usually prepared incense sticks ready before coming to the village. A couple who were pilgrims came from Jiangxi said it was expensive for them to buy incense sticks on mountain.

Fortune-teller

Fortune-tellers can always found at religious sites that have developed as tourist attractions in China. There were three fortune-tellers in the village and all of them are male. Most tourists do not believe in fortune telling, so it is mainly an entertainment item. Of three fortune-tellers, one is a resident of the village who has been living for 30 years in the village. He started as a fortune-teller in 1995 and he has 16 years of fortune-telling experience. Fortune-telling has different methods and uses different kinds of assistant tools. He is good at using a tortoise-shell for fortune-telling. Another fortune-teller was from the bottom of the mountain and has been working in the village for several years. He concentrated on looking at people's palms to tell a person's past, present and future and he is concerned with people's health. He walks up and down the mountain every day and was not bothered about climbing the mountain: "it is exercise for me" he stated. The last fortune-teller came from another province a couple of years ago. He started to study *The Book of Changes and the Eight Diagrams* for preparing his fortune-telling experience. Further, *The Book of Changes and the Eight Diagrams* are the essence of Daoism culture which indicates people's fortune and fate, but with very ambiguous language that is difficult to understand. Overall, it is very interesting that the three

fortune-tellers each have their own skills. However, it is very hard to earn a living just depending on fortune-telling, so it was just an additional entertainment item that makes the village that much more attractive as a tourist destination.

Cleaner

There were approximately 5 cleaners working in the village. They worked from 7:30am to 4pm daily without a holiday. The scenic area of the mountain is divided by several zones and each is responsible for a zone and they took shifts to clean each zone. One was from a family that owned a souvenir shop, one was from the bottom of the mountain, and a couple were all cleaners who have a daughter working in a city far away from the village. The female cleaner of the couple occasionally sold some fruits that grow in their home such as persimmons. They grabbed every opportunity to earn additional income. The cleaners' income had increased approximately 600-700 per month now. They used to get paid about 300-400 monthly several years ago. Increased number of tourists means increased workloads and extended working hours for the cleaners, especially during the holidays. In order to prepare for the National Day's holiday, cleaners were asked to sterilize the village, especially at Yuehua Street (see Photo 5.2).

Photo 5.2: Sterilization by a cleaner before the National Day's holiday



Taoist priests

There are about 17 Taoist priests working in Taisu Palace and Yuxu Palace. The age of priests was ranging from young residents to 80 years old residents, and all priests were male. There is a rest room for priests with very poor conditions by Taisu Palace. Some priests took their rest and lunches in the rest room. Daoism has numerous schools that can be categorised by geographical region or founder of school (Baidu Encyclopaedia, 2011). Mt. Qiyun Taoist

priests belong to Zhengyi School which considered as one of the well-known Taoist Schools (Records of Qiyun Shan, 2010). They live just like other residents in the village except they have fast days on certain days and have to obey the Regulations of Mt. Qiyun Daoism (Records of Qiyun Shan, 2010). Often during the holidays temples and shrines would provide functions for tourists to view which arguably is considered as the commercialisation of cultural heritage. However, this was not the case of Qiyun as Taoist priests had not held any functions during the National Day's holiday. Taoist priests did change into new Taoist clothes in the holidays, but that was the extent of their recognition of the holidays. The French tourists I saw were a little disappointed that there were no rituals or functions during their stay, but I suspect they were unaware that they could make requests for prayers on their behalf on payment of a sum of money.

There are two regular Daoism rites daily: once in the morning and once in the afternoon and the rite runs for about 30 minutes. Two main Taoist rites can be booked by pilgrims and visitors, such as praying for happiness and fortune and releasing souls from purgatory for deceased people. The researcher had observed a rite that had been ordered by a family. During the rite, two priests wore Taoist priest's rope to pray in front of the God while other four priests were playing Taoist music. The family were presented behind the priests and burned incense sticks while praying at the end of rite. The researcher is not a follower of Daoism, so I had no idea of what the two Taoist priests were saying while praying. After asking a priest, the Daoism rite prayed for good fortune and happiness. In addition, Taoist music was authorised as non-material cultural heritage which emphasises the importance of heritage preservation and according to Feighery (2008) it is also considered as an important tourism resource in China. In Taisu Palace and Yuxu Palace, tourists are allowed to draw a divination stick and are charged 10 RMB each time. Divination stick often gives an indication of pray made by the pilgrim or visitor.

Mt. Qiyun Daoism committee

A group of people work in the Mt. Qiyun Daoism committee, but they do not all have to be priests. A member of Taoist committee, Mr Deng, previously operated a hostel (that was later contracted out to a family from Zhejiang Province), and now is dealing with daily duties in the committee. "Tourism development in Qiyun Shan only remains at an early stage even though it was developed for quite a long time" he said when asked about tourism in Mt. Qiyun. Further, he told the researcher that early in the 1990s there were actually many

tourists and pilgrims who came to visit Mt. Qiyun, and competition between surrounding tourists attractions was less at that time. In addition, he also mentioned Mt. Qiyun used to be a location for films and Television but it was not used for marketing to attract more tourists. He felt it was a pity that Mt. Qiyun had missed the opportunity.

Vice-Chairman of Mt. Qiyun Daoism Committee, Mr Zhan, often attends meetings in other cities and also was co-operating with professionals of Daoism culture in Beijing seeking more development options for promoting Mt. Qiyun Daoism culture. When the researcher asked about his opinions about tourism development and Daoism culture, he believed that Mt. Qiyun tourism development and Daoism culture promotion can benefit from each other, but also conflicts with each other. “Developing tourism is an opportunity for tourists to understand the essences of Daoism culture and Qiyun Shan, and it also plays an important role in promoting Huizhou culture ⁽¹⁾ and religious culture” he said and pointed out the conflicts between the two: “due to the different levels of tourists ... and ... most tourists are lack understanding of Daoism, so the degree of respect to Daoism and the temples are different”. For example, doodles occasionally can be found around the temples, and the increased number of tourists certainly disturbs the sacred atmosphere of the temples.

Therefore, he suggested the development of Daoism culture should be enhanced, but should not be limited to simply satisfy tourists’ curiosity. He hoped Daoism culture can integrate Taoist health practices, which are now very popular in China. He had also recognised the trend of commercialisation of Chinese religion culture in other scenic areas, so he took actions to prevent this problem in Mt. Qiyun temples. For example, burning incense sticks did not charge additional fees, and donation boxes were provided for visitors. A donation box is usually called a “merits and virtues box” in Chinese temples, which means people will be blessed if they make donations to the temples. Furthermore, Mr Zhan also indicated that pilgrims went to Mt. Qiyun were getting less in number now and provided his reasons: Qiyun put a lot of efforts on tourism development and neglect to emphasise Daoism culture; in consideration of the entry ticket and travelling expenses, some pilgrims choose to go to the temples that are close to their home and some small temples pretended the gods were invited from Mt. Qiyun; pilgrims are now more older people and most of pilgrims are women who

¹ “The Huizhou culture was well-known in a historical period running from the Southern Song Dynasty (1127 - 1279) to the Qing Dynasty (1644 - 1911) for its merchants, architecture, cuisine, seal cutting, opera, medicine, and a famous Confucian school of idealist philosophy of the Song (960 - 1279) and Ming (1368 - 1644) dynasties” (Centre for Hui Studies of Anhui University, 2004).

have limited incomes, because most men work outside of their hometowns and hence are unable to make a pilgrimage.

Mt. Qiyun Scenic Area Management Committee, entry ticket office and Gondola Company

Additional job opportunities exist in the management committee of Mt. Qiyun, the ticket office, and Mt. Qiyun Gondola Company. Unfortunately, very few villagers were involved in any three of the positions. Mt. Qiyun Scenic Area Management Committee was formed as the special tourism corporation with responsibility to manage the people who work in the village and develop tourism attractions supervised by local government, and also to manage security issues in the village. Mr Wu, who worked in the management committee, said "... but very few job opportunities exist in management positions, because most villagers lack professional management education and relevant background and experiences". Indeed, due to their limited knowledge, most respondents only had complaints and very few could provide insightful opinions. He also pointed out that villagers' tea often sells at higher prices than that of villagers' from the bottom of village. An owner of a bamboo arts shop, Mr Chen told me that due to the different earth quality on mountain, and because the tea was grown in the scenic area, so the Qiyun tea prices were usually higher. In fact, it is the general phenomenon in China's tourism attractions that the same product always costs more in tourism areas, such as food, water, instant noodle, snacks, etc. Especially in mountainous areas, everything has to be carried by people up the mountain so the price of water, for example, includes the costs of labour. For example, the researcher often saw gas bottles (usually for cooking in some restaurants) were lifted from and to mountain, so the food price was really high when compared to the restaurants in town. In terms of safety and security issues, these concerned and were managed by the Management Committee carefully. Before the National Day's holiday, all businesses owners were required to buy fire extinguishers and that was the outcome of a new policy. A lot of signs of warnings existed on the mountain that reminded people to take care with smoking and burning incense sticks. Due to the fragile feature of mountainous areas, safety and security is often considered as an important issue.

Small businesses owners

There were businesses run in the village and often they were owned and operated by residents' families. Most restaurants and hostels were in part of the villagers' houses. The businesses in the village included restaurants, hostels (usually these also provided food services too), tea

rooms, souvenir shops (included stone, bamboo arts and antiques), and souvenir stalls. One hostel was operated by a family from Zhejiang province, which was previously operated by Mr Deng, a member of Mt. Qiyun Daoism Committee, as mentioned above. This family had to pay rent to the owner of the hostel. As the hostel was newly refurbished in 2010 and there were 8 rooms, so the rooms were all occupied during the long holiday. The facilities and hygiene condition were much better than other hostels in the village, as en suite bathrooms were built in every rooms and all had internet access. The operator of the hostel previously worked in a travel agent that received French tourists, so he had access to that network and brought French tourists to stay at Mt. Qiyun. As the price paid by overseas tourists is more than the domestic market, he was able to take over the hostel, pay the rents and still make a good profit.

For these non-resident business owners and operators, they were not affected by the special use of gondola during the researcher's stay, because the villagers were distributed a free ticket of where they could use gondola for three times each month since September 2010. Therefore, the operator of the hostel had to store food every two week. "It is so inconvenient to buy vegetables, meat, and rice and other foods" one of family members of the operator said (Female). They had no relevant experience to run a hostel and they were learning at the same time as actually operating their business. In addition, an owner of souvenir and antique shop (Mr Yu) lived in the village during the busy season and left the shop at winter times. The owner of a bamboo arts shop (Mr Chen) only opened the shop during holidays and used the new road to access the village every time. Both of two owners had additional marketing channels or shops at other places. They all expressed the view that the rental fee was cheaper than Huangshan scenic areas and had fewer competitors in Mt. Qiyun.

There were also a few shops selling tea and the owners of these shops were usually the villagers of Mt. Qiyun because each family has a land for growing tea. Due the good quality of tea, Xiuning Country is marketed as "the first Country in green tea export in China" and the "home of Chinese organic tea" (Xiuning Country Tourism Administration, 2010, p. 2). Operating the tea shops in the villager was often not the only channel for selling tea. Some shops only opened during tourism season. For example, one respondent owns a shop that was at a view point on the middle of the mountain, so tourists can buy tea, souvenirs and snacks from his shop. In the first week of the researcher's stay, the shop was closed perhaps because it was raining for the whole week and indeed there were very few tourists at that time. Once

the National Day's holiday began and tourists were getting more, the shop opened and started to cook and sell deep-fried snacks. When the researcher asked "we thought the shop was closed down" the owner said he could only make some money in this shop during the long holidays. He also told the researcher that he used to earn 2000 RMB for selling 2kg of tea during a National Day's holiday. He also stated that he was planning to run a hotel in the village because he thought most accommodations were in very poor conditions that cannot keep tourists in the village. In addition, there was a souvenir shop that only opened during the National Day's holiday and closed at other times during my stay. The family member of the shop also opened a food stall in front of their shop to sell homemade pies during the long holiday.

Heavy labourer

A number of people who work in the village were mostly non-residents in the village, but they also contributed to tourism, tourists, and villagers. Villagers and businesses owners often needed to carry household needs or business needs, so a job opportunity i.e. porter, was created to lift the heavy stuff for them. These jobs were male-dominated but there was one female who did this job as well. The woman told the researcher she was from the village of bottom of the mountain and had been working in the mountain for 19 years. It took her 3 hours for a return journey and she completed one or two return journeys each day. Her regular customers were usually villagers and business operators. She also said "tourism brings them (i.e. villagers on the mountain) more income, we only have farmland". However, she would lose this job after the tunnel is excavated so she was considering finding a job in the village (Qiyun Shan Tourism, 2011). Another group of porters worked to lift rocks and stones for the construction of new attractions. In addition to porters, approximately 10 people worked as sedan-chair bearers (see Photo 5.3) and all of them were male. They usually worked from April to November in the village and did other casual labour works outside of the village at other times. They charged about 100 RMB to carry tourists that depended on the tour distance. There were a number of small villages at the bottom of Mt. Qiyun, thus tourism also brought them job opportunities. The opening of the new road would bring more opportunities for these villagers, because the researcher had seen a groceries shop had opened on the new road.

Photo 5.3: Sedan-chair bearer



Herbs seller

Selling herbs to tourists was an additional source of meeting daily expenses rather than a job for this old lady who was 88 years old. The researcher was told by this lady and other respondents that the herbs were picked by her on the mountain. A bag of herb leaves were sold at 5 RMB for healing colds and a pear shaped fruit was 20 RMB each. She also sold a kind of grass that keeps away mosquitos as well. The researcher was informed that she moved to live with her cousin (another old lady in her 70s) several years ago as her son abandoned her. They sometimes sold herbs together, but very few visitors even asked about the herbs. It was often to seen that her cousin was begging off the tourists.

Social benefits

Residents' lives have become better after developing tourism. One respondent said: "When I came to the village, I worked as heavy a labourer, where I was needed I would go there to work" (Female, 54 years old). This respondent is one of the incense sticks sellers who married her husband up to 30 years ago. She worked from 7am to 7pm and got paid for 5 RMB each day as a labourer when she came to the village. Life now is much easier for her and her family. She told the researcher she used to get 200-300 RMB per day when lots of tourists buy incense sticks from her, but she would get nothing when no one purchased the sticks from her or in the winter time. Thus, the high seasonality of tourism at Mt. Qiyun makes residents' income very unstable. In addition, another incense stick seller said "Some 20 years ago, we chopped bamboos and woods to sell at the bottom of the mountain for a

living” (Female, 78 years old). She moved to the village 30 years ago with her son. Now she is running a souvenir stall and selling incense sticks at the same time and her son is a tea seller who also runs a shop in the village. Therefore, increased income is counted as one of benefits tourism brings to the residents. Accordingly residents’ life quality has improved, such as a refrigerator, TV, cell phone, and the Internet were widely used in the village. In particular, a restaurant has a double-door fridge and the owner hoped to store enough fresh food for tourists. The researcher has visited a resident’s home, and they have a Plasma TV in their living room within the wooden structure of house. That was very interesting feeling of the combination of technology situated in the antique feeling house. They also have internet access and do online shopping. The modernity of the village made impressed me, especially given that it had all arrived within a short time. The incense sticks seller (Female, 54 years old) said tourists were less in number because tourists may have been attracted to the World Expo in Shanghai (5-6 hour driving time from Xiuning Country), and some villagers were also as tourists had travelled to Shanghai to visit World Expo 2010. By questioning the respondents who were non-residents of the village, some villagers had one or one more properties in town or city. One hardly saw any teenagers and children in the village during the researcher’s stay, because most of them lived in the town for the convenience of attending school.

A few respondents felt tourism can bring different backgrounds of tourists from big cities and sometimes from different countries, so it offer residents’ opportunities to get to know lives outside the village and some residents made friends with tourists. One of restaurant and hostel owners received a lot of photographers and painters who have become his regular customers every year. “It improves my knowledge and expands my people network” the owner said (Male, 48). He kept some painters and photographers’ art works and presented them on the wall of his restaurant, which makes his restaurant very different from other restaurants in the village. In addition, his accommodation rooms had a very good view of the mountain, which perhaps is the reason why most painters and photographers chose his hostel. One of the owners of a souvenir and antique shop (Mr Yu) showed the researcher a book for studying English and he had started to learn English. He said often some foreign tourists could be found in the village and they were usually from Europe, Japan and Korea. In fact, the researcher found many newly installed explanation boards with four languages at tourist attractions (see Photo 5.4). There was a French lady had live in the village for a month for learning Chinese painting and calligraphy.

Photo 5.4: Explanation boards with four languages



Some respondents also expressed the view that the infrastructure was improved in the village, such as newly installed street lamps that were complete with Taoist features, expanded stairs, and better transportation. These improved infrastructures not only benefited the residents but also served as an improvement for developing tourism attractions. Some facilities were newly installed before the long holiday, such as rubbish bins with a space for the disposal of used batteries, stereo systems designed in stone or wood styles that only operated during busy season and played Taoist music and provided an introduction to Daoism, and a newly constructed entrance for the ticket office.

Negative consequences

When the researcher asked respondents about the negative impacts of developing tourism in the village, most respondents had found no obvious sign of adverse effects of tourism. Only five respondents (four villagers and a worker at the Management Committee) discussed negative effects. Overall, the negative effects can be reflected in four aspects. One respondent, Mr Wang, speaking as a villager said the environment was getting worse. Especially in holiday periods, increased numbers of tourists created loads of rubbish. A cleaner followed tourists to clear rubbish, and she once said: “Look, they just chuck rubbish anywhere, [sigh]”. Rubbish could be found anywhere: outside of rubbish bins and even outside of Taisu Palace. There were a group of campers who had breakfast at the largest restaurant on the mountain and left a load of rubbish after the meal. The owner felt helpless while cleaning the rubbish and told the researcher that he offered a reasonable price for them using bathroom but they

were dissatisfied with the facilities and left rubbish behind. One respondent once said: “Good tourism development needs good quality of tourists” (Female, 19 years old). Also, as previously mentioned, Mr Zhan vice-chairman of Mt. Qiyun Daoism Committee said the quality of tourists was different, so it would affect their behaviour. Besides the littering problem, increased number of tourists caused noise and were also spitting in the busy season. The researcher once heard the noise of firecrackers in front of Taisu Palace, which was a dangerous behaviour in the mountain. Additionally, some tourists liked to shout their whoops of joy when they climb the top of the mountain, and the noise could be often heard in the village as I can testify.

One respondent (the owner of a restaurant and hostel) had talked about a conflict between residents and tourists, that once tourists could not find the sign of bathroom and wanted to borrow a villager’s bathroom but the villager told the tourists to use the public bathroom. This was when the conflict began and one Mt. Qiyun policeman confirmed that this was the only one time significant conflict occurred between tourists and villagers. The policeman also stated some tourists complained about the high food prices in restaurants. Some inappropriate tourists’ behaviours have intruded on the Taoist atmosphere in the village in addition to the graffiti that Mr Zhan had complained of, and one respondent (Female, 19 years old) also indicated some tourists touched the figures of the deities and took photos in the temples where that was a prohibited activity in the temples. In fact, there was a cautionary notice inside of the Taisu Palace stating “photography is prohibited inside the palace”. Recalling the literature, it was argued that people visiting religious sites may lack a “strong spiritual motivation” (Wall & Mathieson, 2006, p. 251), and this may explain why some tourists disobey the regulations of sacred temples. Another respondent, Mr Wu, who worked in the Management Committee, stated that the villagers’ homeland was shared with tourists so a large number of tourists would disturb the villagers’ daily life. A female respondent of 19 years old of age also told me that it was a small village, so it became crowded when the number of tourists increased, yet large numbers of tourists did not cause obvious environmental pollution, and although residents’ daily life was disturbed during the day time, most residents could tolerate the negative effects as they want more tourists. As a result, a few respondents recognised the negative impacts of tourism but felt they could still overcome the disadvantages of tourism in spite of the low carrying capacity of the village because such periods tended to be of short duration.

Although findings show most residents did not perceive their daily life had been disturbed by tourism, they were responsible for the protection of tourism resources. Where properties faced onto a road, the owners were responsible to keep it clean, help green environmental works and keep social order around the properties. To be more specific, they were asked to stop or report any fights or other conflicts to keep the scenic areas in order, and they were not allowed to build extra exterior extensions of a shop. In addition, inflation could be seen as one of the negative results of developing tourism in a community and has been discussed in the literature (Andereck *et al*, 2005; Liu & Var, 1986). However, it was not the case in Mt. Qiyun, because every resident had some farmland on the mountain and they grew vegetables, fruits and chickens in their back yards, so they had achieved a degree of self-sufficiency and they just needed to buy additional foods like rice and meat in town that were carried by themselves or porters to the village. Additionally, table 5.9 in the earlier section indicated that the respondents (46.8 per cent) did not think tourism would increase the prices in the village (mean=3.61), and 29 per cent of respondents rated 'neither agree nor disagree' with the statement. Therefore, the cost of living was not significantly affected by tourism. Business owners just needed to carry additional food and other materials for stock for sale to tourists.

5.2.2.2. Problems and opportunities of Mt. Qiyun

Problems

As earlier discussed, a couple of villagers of 70 to 80 years of age sold herbs and sometimes begged for money from tourists. Although the researchers had not heard any complaints about the problem while collecting questionnaire surveys from visitors, two interviewed respondents worried the problem may result in a bad image of Mt. Qiyun. One of the tea sellers and the owner of the bamboo arts shop suggested the government could provide some help to the older ladies so that their life quality could be improved and the image of Mt. Qiyun could be better maintained. These two respondents both mentioned that a minimum living pension should be offered by the government. In addition, they could not make a living by selling herbs, fruits and grass, because most tourists did not know the herbs. The researcher had no idea what the grass and herbs were for and when the lady selling the herbs said they could help to heal colds I was actually not convinced. Thus, the Management Committee of Mt. Qiyun may help them to do something for selling herbs to tourists.

There were a number of souvenir shops that sold stone arts, antiques, bamboo arts, dried mushrooms and vegetables, tea, and various souvenirs such as Taoist bells and mirrors, bracelets and necklaces with Buddhist features. Two souvenir stalls were owned by a family that worked at different locations that only sold a variety of small souvenirs. I was puzzled and curious why, in a Taoist village, other religious featured souvenirs were sold as well. The stall owner said it was not a problem and they also could make money. Vice-chairman of Mt. Qiyun Daoism Committee had expressed that all religions came from one origin (²), so it was not inappropriate to sell Buddhism featured souvenirs in a Taoist village. In addition, previously Cao (2007), Zhang and Sun (2008), and Lu (2003) have suggested that most tourism products are over-simplified in the Chinese tourism market. It is also the case of Qiyun; the small souvenirs can be found at any religious cultural tourism attractions and lack a specific representation of Mt. Qiyun. The owner of the largest restaurant of the village, who was also a leader of village committee, told me that Mt. Qiyun and Huangshan were all very famous in the ancient times, however since Deng Xiaoping decided to develop Huangshan as a tourism attraction in the 1980s, Huangshan had become more popular and caught more attention from the central government. Central governments in developing countries have “political, administrative and financial power” (Tosun, 2000, p. 618). Thus, although Xiuning Country tried to promote organic tea, the tea market was dominated by Huangshan tea in the City.

As mentioned earlier, the Management Committee of Mt. Qiyun had set regulations for incense sticks sellers that they were not allowed to follow tourists and keep asking them to buy incense sticks. However, the sellers would have fewer chances to sell incense sticks if they did not follow and ask tourists to buy the sticks. Following the tourists may annoy and bother the tourists who did not want to purchase incense sticks and pray. On my arrival I had been pestered to buy incense sticks by different sellers and finally bought a couple of bunches. Some respondents who were incense sticks sellers expressed a view that they actually did not really want to follow tourists and ask them to buy the sticks but they had no other choices for additional income. One of respondents said helplessly: “we are just like beggars” (Female, 54) when she was asked to talk about selling incense sticks. A tea seller also did not want to see incense sticks sellers following the tourists as that would not be helpful in creating a good tourist experience, even though his mother was an incense sticks seller too. Therefore, it

² The main religions in China were considered as Confucianism, Buddhism, and Daoism, which believe in different Gods and spirituals but they all seek to educate people to be moral and goodness (Lv, 2008).

comes to a dilemma that following tourists could bother those who did not want to pray, yet an incense sticks seller would have less chance to sell incense sticks if they did not follow the tourists. Some incense sticks sellers and some residents had recognised the problem but they felt unable to do anything about it. The tea seller made the suggestion that the local government may provide expense pension for those villagers who did not have other source of income so that they would not struggle to sell incense sticks to earn a living income.

The income derived from selling incense sticks was very unstable for it depended on tourists and the tourism season. An incense sticks seller had told the researcher that the village got very few tourists in winter, especially when it was snowing. Thus, it is very noticeable that tourism at Mt. Qiyun is very seasonal. Generally seasonality was considered as one foreseeable negative effect and a cost of the economic impacts of tourism (Keyim, Yang, & Zhang, 2005; Wall & Mathieson, 2006). There were 6 cable cars that formed the gondola and each cable car can take 4 people. The researcher heard a number of complaints about slow movement of the gondola and the long wait to catch a cable car during the National Day's holiday, but the gondola was stopped from operating when there were no tourists. Thus, it seems gondola could not cope with large numbers of tourists but would be wasted during the off-season period. However, the opening new road would solve this problem as it would provide an optional access to mountain. Visitors who would not want to wait to catch cable car could use the new road and the visitors who would want to experience the scenery could use gondola ride. The tourism season at Qiyun only lasts from April to November, so villagers generally sell tea for the rest of the time.

An issue was raised after analysing the interviews with residents of Mt. Qiyun, namely that most respondents complained they could not get a share from the revenue of entry ticket sales, and no compensation was paid on using their land for tourism development, and some respondents hoped the government could offer the elder residents a basic pension. The complaints were frequently found during the interviews. Most respondents compared Qiyun with surrounded scenic areas, such as Hongcun and Xidi. Residents at Hongcun and Xidi get a share from ticket sales and additional economic help from relevant authorities. For example, according to Song (2003), Xidi residents get 1139 RMB per month in 2004, and additionally they also have social welfare such as insurance value of residents' labour and architecture and also endowment insurance for residents over 60. Xidi has established a social welfare system that makes sure every resident can benefit from tourism, but the neighbouring scenic spot of

Mt. Qiyun does not have any of these benefits. The history of the complicated ownership of Mt. Qiyun may explain the reason. As noted in the context section above, Mt. Qiyun was “sold” to external enterprises for four times from 1999 to 2005 in deals of questionable motive and legality. It was an unfair deal for the villagers of Mt. Qiyun, because the local government only received 30% of ticket revenues after Qiyun was entrusted, transferred and contracted out to other enterprises- a transfer that arose because Mt. Qiyun was looking for a partnership for developing tourism in 1999 (Cheng, personal communication, October 5, 2010). In addition, the government had offered funding for tourism development of Qiyun only twice (Cheng, personal communication, October 5, 2010). Thus, with the limited funds, there was little help for tourism development and the government was also unable to build a social welfare system benefiting villagers.

With reference to complaints, a couple of respondents talked about the non-transferable policy of the gondola tickets. The villagers had a free ticket for using the gondola for three times each month since September 2010, but the three opportunities cannot be transferred between residents and even their families. One respondent complained it was unfair to the sick or older residents. For instance, her husband was very sick and the three free times of using gondola did not benefit to him at all and his three opportunities were not transferable to other family members. However, this problem would disappear after the new road and tunnel are open. Lastly she said she would like to leave the village if the government offered living expenses such as a house and basic living allowance. In fact, there were two other who respondents expressed similar views that they would like to leave the village for town. The respondent who owned a hostel and a restaurant said he would like to live with his son in the future and he expected his son to be working in big cities rather than staying in the village.

There was another issue that occurred in 2008, when it was suggested to villagers of Qiyun that they move out of the mountain for better developing tourism. The Management Committee developed a survey to investigate residents’ opinions about this decision and all residents refused to move out of the village. The chair-man of Mt. Qiyun Daoism Committee suggested the government should get back the right of managing Qiyun; make efforts to acquire support of central and local government; and hoped to develop Qiyun as a unique brand of tourism attraction. The leader of village committee emphasised “Scenic Spots and Historical Sites Regulations”, “Real Right Law of the People's Republic of China” and “Regulations on Religion Management”, and that the government should have the right to

manage Mt. Qiyun. He also called for the entry ticket revenue to be shared by residents and that these issues should be solved immediately. Most residents demonstrated that they were the owner of the village and moving out of the village was not a good idea for developing tourism, because “residents are as part of cultural heritage” and “a village is good scenery”, so “scenic area management committee should be working together with villager to develop our village as a famous Taoist village”. They emphasised villagers’ benefit should come first. This pressure had some success for the management rights were returned to the government in 2010.

The marketing manager had emphasised that hospitality of the village was the most important concern. Unfortunately, in addition to the poor conditions in most hostels, there was also an issue of unprofessional management of hostels. Also, Su (2011) and Ryan, Gu and Fang (2009) found that many the owners of small rural tourism businesses lack managerial and marketing skills. For example, the newly opened hotel installed all brand new facilities but it was lack of professional management skills, such as none of the family members of the operator of new hotel had any background of hospitality management and they had never been operated hotel before that proved to be a problem. The French lady who had been lived for a month in the hotel told the researcher that sometimes the family member who worked in the hotel entered in her room for cleaning without even knocking the door. They cleaned rooms not on the daily basis but depended on the length of customers’ stay. Additionally, sometimes customers had to wait for the hotel workers to wake up for preparing breakfast. Additionally, customer’s registration is a general procedure of check in a hotel, but it was a new policy in September of 2010 that requested by the local police that in order to prevent crime. Thus, He, Ma and Li (2004, as cited in Su, 2011) suggested that local government should establish a system of training programmes to help them improve their operational and managerial skills.

During the National Day’s holiday period, the researcher observed that the price of food in restaurant and hostel room rates had gone up. However, the price was even doubled in some hostels and restaurants during the holiday. This is not a sustainable way to run a business. Any business that wanted to earn quick money by doubling prices in the busy season runs the risk that tourists would notice the cheaper options and the word of mouth would work effectively to the disadvantage of the accommodation providers, especially when, as is the case of Qiyun, there are more competitive operators in the vicinity. As Yuehua Street was the

major attraction in the village, so facilities were fully installed there. However, some paths away from the main tourism areas remain with no fences that could keep people away from dangerous areas. It may be a potential safety problem for tourists. In addition, the researcher was informed by respondents that there was no clinic in the village, so residents had to go down the mountain to town to see a doctor if they were seriously sick.

Opportunities

Although numerous problems of Mt. Qiyun tourism development were reflected by analysing surveys and interviews, there were also some remarkable opportunities for effectively developing Qiyun. In the proposal that Mt. Qiyun should be handed to government and residents in 2008, it was illustrated that any enterprise was welcome to be a partner and the structure of capital could take various forms such as government's investment, loans, financing method, religious funding, donations, etc. The ownership was finally returned to the government in 2010, and the researcher observed infrastructure improvements so an opportunity exists for better development of Mt. Qiyun in the future. In particular, the new road and excavated tunnels will bring more visitors to village and also will provide huge convenience to the villagers. Initially residents called for ticket revenue to be shared with them, just as in other tourism scenic areas (i.e. Hongcun and Xidi), but I had not heard of any improvement in this matter in 2010 as the right of management had only just returned to the local government in March 2010, thus updated information may be acquired in future research.

According to Johnson (1986, as cited in Besculides, Lee & McCormick, 2002) and Murthy (1991), cultural tourism can enhance a community's cohesion. This is reflected in the case of Qiyun as well. For example, when the residents were asked to move out of the village for tourism development in 2008, all the residents showed their disagreement about the decision and emphasised they should be the owner of the village and that they protected the cultural heritage and natural environment for generations. Most residents recognised the cultural value, uniqueness of the village and its self-identity, so the community had empowered themselves psychologically which is considered as one of the goals of developing community tourism sustainably (Li, 2004). The other three goals of community based tourism are economic, social and political empowerment (Scheyvens, 1999). Therefore, Qiyun has potential for developing community tourism in a sustainable way if residents were allowed to be involved in tourism planning and development, though it is a long and complicated

journey. Furthermore, when the researcher firstly approached the villagers, most of them were aware of what the researcher wanted from them. Since “breaking the ice”, they were willing to “chat” with the researcher. Although a couple of respondents said they might leave the village if the government would pay the basic living expenses, they perhaps just showed disappointment about the way they were required to share their homeland with tourism development yet the benefits of tourism development are not shared with them.

Foreign tourists are usually received by local guides when they arrived in Anhui, but there were some individual foreign tourists who also visited the village. It would be an opportunity for tour guides in the village to receive more tourists and expand their knowledge of more overseas visitors could be attracted. This could be done by working with local tour operators in Huangshan City and through web pages. There were two French tourists who found Mt. Qiyun by accident as it did not appear on the Lonely Planet tour guide book. The tourists were hiking and sightseeing and learnt about the local culture from reading the explanation boards. Tour guides in the village did not necessarily get a Tour Guide Qualification Certificate to be a registered guide, which may be a benefit for villagers to participate in this job easily. However, it may not be a good sign for consumers and also indicated the unprofessional management behaviour. In addition, some printed sentences could be found in cable cars, such as “Daoism states balance of Yin and Yang so population gender should be balanced” and “girls should be educated and cultivated”. In China rural areas some families still wanted boys rather than girls (³), so the government have sought to educate people that girls are as important as boys. The researcher noticed that female residents were more numerous than male residents but all participated in tourism jobs, although family owned businesses were operated by male family members and females usually also helped the businesses in addition to their tourism duties.

Although Wall and Mathieson (2006, p. 89) recognised “the seasonality of production and the low rate of return on investments”, the nature of seasonality at Qiyun provides an opportunity for marketing strategies. Mt. Qiyun was recognised as being highly seasonal in nature, and so that residents can be prepared to receive tourists for months and then concentrate on selling tea at off-season. The marketing manager of Mt. Qiyun had realised the situation and planned

³ In Chinese old times, people perceived male were more useful than females and females subordinated to males in a male dominated society. Since the formation of PRC China, government called females should be respected and male and female should be equality. Unfortunately, some rural areas still remains the old times thinking, so government calls the balance of gender for preventing social problems in the future.

to cooperate with local travel agents during the off-season in order to attract more tourists. Tourist centre ⁽⁴⁾ was also being established to better service tourists. Mt. Qiyun is often included in packaged tours with surrounding tourism areas like Hongcun, Guchengyan ancient village, Jiaxihe River rafting, etc., which cooperated with travel agents. Mt. Qiyun also cooperated with a third party website to promote Qiyun that provided information about Qiyun, ticket and tour booking, and tourists' forum. Using third party websites to make bookings is currently very popular in China, so a tourists' forum could create a word of mouth effect to promote Qiyun.

In order to bring more tourists to mountain, various functions were introduced, such as "hiking and bicycle competition on The Double Ninth Festival ⁽⁵⁾", "looking for footprints of Xu xiake", and "rape seed flower photography festival" (Qiyun Shan Tourism, 2011). Hiking on Double Ninth Festival was held for the fifth time in 2010, and the bicycle competition was the first introduced in 2010. Looking for footprints of Xu xiake is an important tourism event on 19th May 2011, because it considered as the first China Tourism Day, which was also the commemorative date of Xu Xiake who was seen as an earliest tourist in China and who wrote his first tourism diary 395 years ago (Qiyun Shan Tourism, 2011). All the tourist destinations that Xu xiake had visited held functions to welcome China first tourism day, especially for small scale tourism areas. Thus, it also brings Mt. Qiyun an additional attractive opportunity for promoting tourism. In addition, in March 2011, Mt. Qiyun was selected as one of the Huangshan photography sites for rape seed flowers photo shooting between 10th March and 30th April, and a qualified photographer can get a free entry ticket to the village and a free gondola ride (Qiyun Shan Tourism, 2011). Indeed, there was a lot of photographers visited Mt. Qiyun while the researcher was staying in the village. In the morning there often appears a sea of clouds that attract many photographers and some even wait for this moment. A couple of painters were also found to practice painting in the village. Thus, it provides an opportunity for free advertising effect to promote Mt. Qiyun.

⁴ Tourist centre is supervised by the local Tourism Administration and operated by local travel agents, which provides tourism consultation, tour booking, ticket booking, etc. (Baidu Encyclopaedia, 2011).

⁵ The Double Ninth Festival is on the ninth of September (ninth month of year) of lunar calendar. From ancient times, climbing mountain was considered as a folk tradition on this day.

5.3 Implications of research findings:

By investigating visitors' physiological behaviour, visitors' expectation, motivations for visit and the degree of satisfaction gained by visitors, a profile can be obtained that provides some hints for tourism "product design", "resource management" (Gnoth, 1997, p. 283) and operational and managerial implications, and also indicates the impacts that the visitors might bring to the village. Residents' self-perception of the importance of tourism to the village and an investigation of their thoughts about tourism also provides an assessment of residents' perceptions of tourism impacts for them personally and the village generally.

First, the results of the visitors' questionnaire identify the origin of visitors that indicates the market composition for Mt. Qiyun. As the marketing manager stated, Mt. Qiyun's marketing mission was "target at East of China first and then promote nationwide". Indeed, 22 per cent of visitors were from Zhejiang province (Including Shanghai), which is a neighbouring province of Anhui and about 40 per cent of visitors were from inner Anhui province. Many visitors from the neighbouring provinces were driving from home and some chose to stay at hotels in Xiuning or Huangshan City, as they sought to stay in a better condition of accommodation. Due to the new road under construction, some local visitors knew of the alternative way to access to mountain without paying an entry ticket, but this problem may be temporary.

Visitors activities were also examined that whether: visitors had prayed at temples, participated in a religious service, buy incense sticks, arts and crafts and meal in the village, and whether the respondents took photographs, guided tour, stayed at a hotel. The findings relating to the activities of visitors in the village provide hints for how visitors contributed to villagers economically and for developing Mt. Qiyun. Table 5.2 indicated that purchasing a meal and taking photographs were the main activities the respondents had participated in. Therefore, except for the compulsory purchase of an entry ticket, which revenue was not shared with villagers in 2010, tourism income of the village was very limited. Holding various functions worked well to bring more visitors to the village, such as the bicycle competition that is held every year.

Respondents also indicated the length of their stay in the village. Of 101 valid questions, 19.8 per cent of respondents spent one to four hours in the village, and 74.5 per cent indicated they stayed from half day to one day on mountain, and only 6 respondents stated they spent two

days in the village. Thus, one day trip was the major market, so the low occupancy of hostel room may be explained. In the guidebook of introducing tourism in Xiuning Country, Mt. Qiyun as a part of attraction, one day trip is recommended. In the brochure of Mt. Qiyun tourism, restaurant of hostels were not mentioned, only tea was introduced as an experience of Qiyun. An interview respondent had claimed that the advertisement was not enough and she hoped the relevant authorities could solve this problem. Introduction of the restaurants and hostels could be involved in the brochures.

By accessing visitors' satisfaction scale, the item of "I learnt a lot about the village and its role in Chinese heritage" was rated as one of the bottom three variables, but the highest rated motivation for visit was "I like the mixture between scenery and history". Thus, arguably, visitor expectation was not fully satisfied. In addition, 'I would recommend the village to friends' was influenced by a number of factors: nice place to visit, a sacred place, interested in history and heritage, satisfied curiosity, and bringing luck. Scenic, historic and Taoist values were seen as the major factors that attract visitors would make recommendation. Word of mouth effect is can be somehow powerful than commercial advertisement as people tend to trust someone who has visited the place.

The integration of findings indicated various impacts of tourism on villagers including positive and negative. Positive impacts consist of more job opportunities or additional source of income, increased personal income, improved living quality, more opportunities to meet people from different backgrounds so that views may be broaden, and encouraged to learn more skills (e.g. some residents started to learn foreign languages), and improved infrastructures (e.g. new road, tunnel, repaired paths, etc.). Due to the high seasonality of the village, some jobs were unstable and so did the income. However, there were some jobs paid monthly which were relatively stable: cleaners, Taoists priests, and the people who worked at Management Committee, the Gondola Company, and the ticket office where few villagers involved in. Low paid employment is viewed as a negative impact of rural tourism (Keyim, Yang, & Zhang, 2005), but generally the payment of the stable jobs on the mountain was not too bad. From the improvement of the villagers' life quality, their income also included trading tea and other family members may work in the cities. Though negative impacts were only recognised by five respondents, it has to be cautious in the short future, because the new road and the tunnel would bring more visitors to the village. Littering was the most common adverse effect of increased tourists, and there were more negative effects that include noise

pollution, less disposable time for villagers, intruded Taoist atmosphere and residents' daily life. Additionally, as the host of the village, villagers were responsible for protecting the village's physical environment and providing hospitality services.

A residents' perception about tourism significantly demonstrates the social exchange theory, that the villagers who perceived they had higher income showed their strong concern on infrastructure improvement in the village when compared to the villagers who perceived they had little income. The finding indicated that residents who benefitted from tourism would be supportive to tourism development, which is illustrated by social exchange theory. Ap (1990, 1992) argued that social exchange theory considers whether tourism resources can bring benefits rather than producing negative impacts (as cited in Gu & Ryan, 2008).

Taking a guided tour could help visitors to learn more about the heritage of Qiyun; unfortunately more than half visitors chose not to take a guided tour. Additionally, new explanation boards were recently installed but there remained a lack of explanation about some Taoist deities. In fact, many visitors said they would not remember what they learned from tourism sites every time unless checking the photographs. Sightseeing was the main motive for most visitors that refer to table 5.4. After examining the expectations and assessments of visitors' comments about the village, most respondents perceived the village was as scenic as they expected, but a few respondents stated the lack of Taoist atmosphere which was concerned by Mr Zhan who had claimed Mt. Qiyun was concentrated on tourism over developing Daoism. As Bachleitner and Zins (1999) discussed, educational cultural tourism was classified as the last stage of tourism transformation, and only attracts a small number of "well-educated and well-spending visitors" (Smith, 2003, p. 45). The researcher had met a few visitors who were interested in the cultural heritage of Mt. Qiyun. For example, a university professor (from Nanjing) told a lot about the famous poems and poets that showed on inscriptions on rocks, cliffs and stones, and an individual tourist who was from Singapore had travelled to China for several times and he was interested in Chinese culture.

The villagers who worked as tour guides and incense sticks sellers were very flexible as they decided their working hours but all waited to be chosen by tourists. Hence, the management of tour guides and incense sticks sellers not only established rules to not disturb tourists (e.g. following tourists to buy incense sticks were prohibited) but to some extent placed workers in a 'passive' or reactionary rather than proactive situation. As a result, it becomes an issue of a negative circulation of work enthusiasm and management regulations. There was no work

roster for tour guides so they usually worked when they wanted to. It may be flexible for tour guides to arrange their working time but there was a risk for losing enthusiasm for work and missing opportunities – which also meant the possible creation of negative word of mouth recommendation among visitors. Additionally, commission had to be handed to the Management Committee and there was no base salary, so their income was solely dependent on the number of tourists or tours they received, but for which they had little managerial role. The survey of visitors indicated 65% did not take a guided tour (surveys taken during holiday period), so tour guides' income can be limited.

The findings indicate Mt. Qiyun is at the early stage of tourism development referring to Butler's evolution of a tourism area. Stages of evolution of a tourism area include exploration, involvement, development, consolidation, stagnation, and lastly either rejuvenation or decline dependent on development (Butler, 1980, p. 7). In the case of Mt. Qiyun tourism development still remained at a development stage which "reflects a well-defined tourist market area, shaped in part by heavy advertising in tourist-generating areas" (Butler, 1980, p. 8). Both visitors and residents of the village recognised that visitors were very few in number, and most residents wanted more visitors as indicated from the interviews. Additionally, surveys on residents also indicated villagers recognised the value of the village and the changes after tourism development. The perceptions of tourism impacts were positive while the negative impacts were scored around 3 (refer to table 5.9) when the residents were surveyed. They also hoped management authorities would invest more for tourism development and expressed dissatisfaction about authorities' current decision making on tourism planning in the village.

By assessing residents' interviews and survey, their attitude to tourism in the village was positive that many respondents believed tourism was the only way for the village's development in the future. Thus, referring to Doxey's Index of Tourist Irritation (Wall & Mathieson, 2006) that indicates the process of community's enthusiasm about tourism to withdrawing from tourism development, Qiyun residents were at the stage between apathy to irritation (see Table 3.1 in literature review section), because they sought to the benefits of tourism though they had recognised the impacts. Although Mt. Qiyun had been recognised as having potential for tourism development and had been developed for a decade, limited funding and complicated management rights meant that its progress was slow. Indeed, shortage of funding was discussed by literature as a barrier for developing rural tourism in

China (Tisdell & Xue, 2003; Long, 2007), even though tourism project is well planned. Looking for partnership for developing Mt. Qiyun was the result of lacked funding.

Community participation in tourism in China is also discussed by many scholars (Xiao & Lin, 2004; Bao & Sun, 2006b; Ying & Zhou, 2007; Tosun, 2000; etc.), that it is seen as 'superficial' in China. There was an absent of community participation in relevant tourism policies (Xiao & Lin, 2004, p. 76) and community's awareness of participation is also neglected (Bao & Sun, 2006b). Additionally, participation is only limited to the benefits and not the tourism planning and decision making processes (Ying & Zhou, 2007). Mt. Qiyun's community participation was also only limited to economic benefits, and there was no findings indicated they had participated in tourism planning and decision making. Villagers were very passive to tourism development, such as the refusal of moving out of the village for tourism development in 2008. They did not involve in the decision making process, but only had to show their opinions against that decision. The rights of management were outsourced to external corporations for several times without consulting with villagers so that the villagers had to propose the governments to take back the management rights in the past several years. Therefore, Ying and Zhou (2007) has argued that community involvement of tourism development in China only appears in literature. Tourism policy making would also impacts on tourism development within a community, but this study did not concern this issue so it might be considered in future study. Additionally, due to the passive position and disadvantaged villagers, their proposal for refusing move out of the village and asking government to take back of management rights were considered as the reaction to their disadvantaged benefits (Bao & Sun, 2006b). Thus, degree of community participation in rural areas is certainly very low, due to disadvantaged background of farmers in China (Bao & Sun, 2006b).

Earlier findings on residents' surveys about their perception of tourism indicated that most (97%) respondents perceived developing tourism as the only way for village to survive in the future, even though the village had alternative economic income source (i.e. tea selling). Hence, respondents' perception was very much dependent on tourism economic development. Acquiring residents' support is very important for tourism development and planning, but Wall and Mathieson (2006, p. 89) have discussed "the danger of over dependency of tourism" as one of economic impacts of tourism. Yet, at this stage of tourism development in the village, residents had not given up farming tea so that they could deal with trading tea at off-

seasons. The reason for respondents who perceived tourism was the only way for village's survival may be perhaps they wanted to attract attention for more investment in tourism development due to the past ineffective attempts.

Andereck *et al* (2005) claimed that, "those who feel tourism is important for economic development, benefit from it, and are knowledgeable about the greater positive impacts, but do not differ from others with respect to perceptions of tourism's negative consequences" (p. 1056). One finding from the residents' survey reflected social exchange theory that indicated respondents perceived they had a higher income level, and were more interested in infrastructure improvement than those respondents who perceived they had little income. As a matter of fact, poor infrastructure base is seen as a problem for developing rural tourism in China (Long, 2007), so Qiyun had been on-going improving infrastructure that indicated from the findings. Additionally, economic dependency on tourism can influence residents' attitudes. Hence, usually residents who benefit most from tourism view tourism positively (Andereck *et al*, 2005; Besculides, Lee & McCormick, 2002). No matter to what degree respondents benefitted from tourism, their attitudes to tourism were generally supportive. Overall, most respondents were positive about tourism development in the village, and actual or potential negative effects were recognised by only a few respondents. As Bao and Sun (2006b) discussed, due to the economic income is significantly considered by local community, they neglect the negative tourism impacts even though they have recognised the potential adverse effects. Long-time of suffering poverty could make residents looking for economic gains without concentrating on negative impacts.

According to Sheldon and Var (1984) and Um and Crompton (1987), their research findings indicated that "the greater the level of [community] attachment, the less positively residents perceive the impacts of tourism on their community" (as cited in William *et al*, 1995, p. 424). However, this was not the case in Mt. Qiyun, for respondents perceived they were the owners of the village and they helped to protect cultural heritage even while having positive attitudes towards tourism in survey and interviews. As noted, the refusal to move out from the village in 2008, clearly stated villagers felt they were both feature of the village and the protector of their homeland. Community cohesion was enhanced, especially during difficult times in the village.

Many visitors perceived Qiyun as possessing a feeling of antiquity after their stay in the village, but when talking to villagers and visiting villagers' homes the researcher perceived

the modernity that resulted from tourism. A coming together of modernity and antiquity had occurred, which was the characteristic of the village. Additionally, a finding indicated that when compared to older villagers, younger villagers were dissatisfied with 'management authorities did an excellent job for developing tourism in the village'. The dissatisfaction on the tourism management authorities may be one of reason why young generations of villagers tended to study or work outside of the village. However, how many of them would come back to the village after study? The young villagers were even encouraged to work outside of the village or in bigger cities by their parents. After talking to parents, one respondent hoped his children can go to university and settle in a big city. Another respondent as a mother had sent her daughter to a city for work. Some working young villagers would help the family businesses during the holiday and stayed in town or city for the remainder of their time. For example, at the largest restaurant in the village owned and operated by Mr Cheng for the period of the National Day's holiday, his son, daughters and daughter in-law were all back to help serve and clean, left the village after the holiday. He just hired one girl who was one of his relatives to work as a full-time employee.

It was also noted that the younger generations did become not involved in tourism development in the village. Referring to Yi (2006), there is an urge for acquiring human resource for better developing rural tourism, and talents are needed rather than labourers. "The lack of talent is a barrier for further developing rural tourism in China" (Yi, 2006, p. 5). Wang (2006) further argued that rural tourism lacks young professional people and some business owners fell into a difficult succession problem where there was no one to take over a business as the young generations left for big cities. From the survey of residents of the village (refer to table 4.2 in methodology section), about 71% of villagers were over 35 years old and 10% were over 66 years old. Thus, the respondents' age tended to the older groups in 2010 and they all participated in different kinds of jobs in tourism.

From the researcher's observation and interviews, there were approximately 5-7 young villagers who usually lived in the village and a few remaining young villagers were only returning to the village to help family businesses on the long holidays. Due the small number of young villagers lived in the village and their dissatisfaction about the management authorities decision making on tourism, it seemed the village failed to keep young people, which is very different from Ager's (1958, as cited in Zhou & Ma, 2009) argument that rural tourism would prevent young generations migrating to urban areas. The village was no longer

an untouched community free from outside influences since tourism development was considered as a catalyst for improving the economy of the village. Villagers got to better know outside life after meeting various tourists. It is the result of demonstration effect or acculturation theory that young villagers were affected by visitors' behaviour, culture, ideology, etc. In addition, since the old primary school was closed, young children had to go to school in town or city. Some families rented or bought properties nearby schools for the convenience of their children, so these young children in turn were no longer representative of traditional villagers. It is a social phenomenon in China that people from small cities wanted to go big cities and people from towns intended to go cities. The pursuit for a better life quality in bigger cities is non-stop.

There are other two famous mountains located close to Mt. Qiyun: Huangshan and Jiuhua Shan (located in neighbour province Jiangxi), and a lot more tourists attractions also being developed around Qiyun, so its competitiveness is increasing. Especially Huangshan is a strong competitor to Mt. Qiyun, which some residents had recognised, but being China's first Taoist village makes Mt. Qiyun more attractive as it has more than just the presentation of beautiful scenery. However, while Mt. Qiyun had experienced unsatisfactory partnership in the past, many other new tourism attractions were developed at the same time. Thus, Mt. Qiyun had wasted a lot of time and good opportunities for developing tourism. The overall competition in the tourism market had increased, so it is important to promote the features of Mt. Qiyun. A villager who operated a souvenir stall perceived that the advertising of Qiyun was very limited when she talked about the small number of visitors.

The competitive advantage of Mt. Qiyun is based on its Danxia landform, Daoism cultural and inscriptions on stones and cliffs, and the forthcoming new road and tunnel were considered as presenting many new opportunities for tourism development. The findings from visitors indicated that sightseeing was the main motive for the visit and very few visitors came to pray in temples, which made visitors think Mt. Qiyun was just like other mountains in China. The visitors lacked a spiritual motivation, which is a common phenomenon in most religious tourism sites in China. The Chinese have been educated to believe atheism and science since the formation of PRC China and religious folk beliefs were considered as superstitions during the Cultural Revolution. Thus, people's ideology are less conscious of religion, and this may explain why most why most visitors lack interest in religion. In addition, Daoism is not as wide-spread as other religions such as Buddhism, so

people also lack an understanding of Daoism. It very easy to find forum and presentations about Buddhism scriptures and philosophy on the Internet and published works, but the research on Daoism tends to only focus on “*Dao De Jing*” that was written by Laozi. The researcher had interviewed a Taoist priest at Louguan Tai in Shaanxi who belonged to Quanzheng School. He said Buddhists like to spread Buddhism by inviting followers but Daoism believed in accordance with the natural tendency.

The complex nature of stakeholders in tourism at Mt. Qiyun has also seen reflected in the findings and they involve the ticket office, management committee, Gondola Company, villagers, non-resident business owners and operators, village committee and the Taoist committee. Additionally, different levels of government were also relevant to tourism development in Mt. Qiyun, such as Qiyun township government, Xiuning County government, Anhui provincial government. Very few conflicts were found between the stakeholders from the interviews, because the research focuses on village and villagers. No government official beyond the village was involved in this study and that too is something that needs to be considered in future work, because Song (2008) has realised the conflicts between stakeholders could be problematic for developing rural tourism, especially local residents, external corporations and governments involve in tourism that relates to their benefits.

To compare with Hong and Xidi, as mature tourism destination, Song (2008) identified the conflicts among stakeholders, such as local residents not being satisfied with local government and investors, conflicts within the local community who may have different attitudes, conflicts between local residents and visitors, and conflicts between different levels of government. This could be an example for Mt. Qiyun that there is a need to allocate benefit equally. There was just one issue that appeared between villagers and the gondola company. The villagers had not benefited from the gondola until September of 2010 even though the gondola had been operating for more than ten years. However, the benefits were limited to free ride for three times within a month and the opportunities could not be transferred, and the carriage of heavy stuff was also not allowed for safety concerns. Now a tunnel and new road will be open in 2011, and so the gondola may not as important as it used to be to the villagers, and it will also be an alternative access to mountain for tourists. The gondola company may be affected by the new source of transportation.

The Vice-chairman of Mt. Qiyun Daoism committee had stated pilgrims were getting fewer in number and provided some reasons as discussed previously. The new hotel operated by Zhejiang family was previously an accommodation for Taoists and pilgrims and is located by the side of Taisu Palace. Taoists could still get a discount for a stay in the new hotel. The reduced number of pilgrims might be one reason why the hotel was outsourced to outsiders. Both villagers and government intend to attract more visitors, so it was crucial to improve the standards of hospitality about which some visitors had negatively commented on during the survey. There were only a couple of hostels can meet the basic needs for tourists and the rest were really poor conditions, such as being dirty and dark in some hostel rooms and the facilities were very old. Most tourists would not choose to stay in hostels with such poor conditions. The newly opened hotel was very popular during the holiday and most tourists who wanted to stay overnight on mountain would accept the otherwise unreasonably high room rate that was increased for the holidays.

The issue of ‘rear-supported women’ in rural areas is a common phenomenon in current Chinese society, so its existence in Mt. Qiyun is not surprising. Sixty-six residents participated in the survey and 62% of respondents were female and 38% were male. Unlike other rural areas with a dependency on agriculture, there were a variety of jobs dominated by males in Mt. Qiyun (i.e. Taoist priests, member of Taoist committee, business operators and owners). Therefore, the problem of rear-supported woman was not so salient in the village. However, female respondents had stronger motive to have a job in tourism than male respondents as indicated in table 5.11 at earlier section. The prime female dominated job in the village was that of tour guide, and the remaining of female residents mostly helped their family businesses. Although incense sticks seller were female residents too, it was just an alternative income source rather than a job. One incense sticks seller had complained that very few villagers became involved in jobs at the ticket office and management committee. Her attitude indicated that the villagers wanted to participate in job positions like that. In addition, as Wang, Wang and Wu (2009) discussed, females’ personal daily lives were affected by developing tourism and females still played a role in helping or cooperating in construction and portering as labourers. For example, the wife of a restaurant owner not only helped to cook and serve in the restaurant but also acted as a housewife who looked after and cooked for the family. Especially in the busy season, she worked from early morning to late night. This results from the traditional family role distribution in China, whereby the female is responsible for housework and male usually manages to earn income for the family. Even

though females also participate in helping family businesses, they are still required to do housework. This unequal work distribution was also reflected in Mt. Qiyun families.

Chapter 6.0 Conclusion

This research was intending to find out the tourism impacts of Mt. Qiyun including visitors' impacts to the village and tourism impacts to residents of the village. The research has examined the visitors' motives and satisfaction for their visit and the comparison of visitors' expectations and assessments about the visit. In order to find out the villagers' perception about tourism in the village, the study has assessed villagers' self-perception of the importance of tourism and tourism impacts in the village.

The findings revealed that Mt. Qiyun was still at early stage of tourism development, so the village had not reached to the mass tourism level. Hence, the villagers still wanted more visitors came to the village in 2010. Overall, the residents that had been surveyed in 2010 perceived tourism was very important for developing the village in the future, though negative effects were recognised by a few respondents. A few respondents (including villagers and some local visitors from Xiuning Country) were unsatisfactory about the relevant authorities that did not manage Mt. Qiyun effectively in the past. The management rights were outsourced to external corporations for four times within six years. That was probably the major reason why tourism developed very slowly, even Qiyun had been authorised as a tourism destination from the 1980s. It is very important to catch central government and provincial government attention for developing a destination in China because it would bring more funding and even talent people for development. Huangshan scenic area is a successful example which captured Deng's attention and led to invest in tourism since the 1980s. Additionally, Tosun (2000) also argued that central governments in developing countries have "political, administrative and financial power" (p. 618). Thus, a destination has ability to attract talent and young people not going to bigger cities, which would lead to a virtuous circle to develop a destination sustainably.

By reviewing literature, both theoretical and practical evidences provide indications for the case of Mt. Qiyun. It covered both Western and Chinese literature that concentrated on impacts of tourism in communities. Mass tourism impacts were also reviewed that would provide indications for Mt. Qiyun of future development. There is a potential for developing mass tourism in the village as Qiyun was trying to attract more visitors from constructing various large scale functions, such as hiking, bicycle competition, camping, etc. Mt. Qiyun is a unique village that has Taoist cultural heritage and located in a rural area, so literature view has discussed conceptual aspects of rural tourism and religious tourism. For example, a

Western scholar Tomasi (2002) claimed that religious tourism is “motivated, partly or wholly, by religious motives and closely or loosely connected with holiday-making or with journeys undertaken for social, cultural or political reasons over short or long distances” (as cited in Shinde, 2008, p. 247). Thus, the motivation of religious tourism is more or less affected by spiritual motive.

However, in the context of Chinese literature, religious tourism can be motivated by recreational sightseeing and devotional believers (Yan, 2000), and this kind of tourism is often called as religious cultural tourism. Thus, religious cultural tourism is considered as an opportunity for tourists to understand a country’s social, economic, technological, cultural development in a certain historic time (Gan, Ma & Song, 2000). The direction of Mt. Qiyun tourism development was just the form of religious cultural tourism that discussed by Gan, Ma and Song, and the motivation for visit Qiyun was mainly sightseeing, though there were a few pilgrims came to pray at the duration of my stay. On the special Taoist dates, a large number of pilgrims would make pilgrimage at Mt. Qiyun. However, the vice-chairman of Taoist Committee, Mr Zhan, had recognised the number of pilgrims was decreasing, because the neglect of Daoism culture, the older and female pilgrims left in home with tight budgets to visit Mt. Qiyun, and the establishment of new temples. The integration of cultural, religious, historical, and scenic value was important tourism resource in the village. Religious culture should not only be a tourism resource to attract visitors, but also being a heritage of the village. The temples in the village need pilgrims as well, so tourism should not overcome Taoist atmosphere.

There are a number of researches that focus on tourism development and impacts in Hongcun and Xidi, Anhui in both English and Chinese written languages. These two places caught many scholars attention for their researches which had analysed polices and problems of rural tourism in China and tourism impacts on these two villages. Not only in the literature that these two villages had been concentrated, but also villagers of Mt. Qiyun could not stop to compare the two villages and Mt. Qiyun. The main reason was the residents of Hongcun and Xidi had received a share from the ticket sales revenue, they had set up a social welfare especially or elder villagers and villagers involvement in tourism development, which had discussed by literature and villagers of Qiyun. Additionally, Song (2008) argued Hongcun and Xidi are culturally inauthentic and most historic villages have become “giant supermarkets with tourism products” (p. 347). Residents from these two villages indeed

benefitted from tourism development, but from tourism management perspective, the villages became commercialised according to Song (2008). Some environmental pollution problems and loss of simple life style were also found as negative impacts since tourism developed in Hongcun, which refers to Gu and Ryan's (2010) research. Villagers had to 'pay' the benefits that tourism would bring. Due to the fragile mountainous area of Mt. Qiyun and the small capacity, the strategy of development of the village would not refer to Hongcun and Xidi, though the villagers wanted to develop the village as popular as those two villages.

Mountainous areas are often seen as fragile environment so it is very important to protect the natural environment as well as use it as a tourism resource. As the development of tourism in Mt. Qiyun remained at the early stage, the number of visitors was small so that the environmental pollution was not salient and most respondents did not recognise this issue. Further, it also offered a job opportunity for some villagers- cleaner. Ap and Crompton (1998) concluded some negative impacts of environmental problems that included traffic congestion, increased noise pollution, litter, and overcrowding. From the researcher's observation, except traffic congestion, other problems were found in Mt. Qiyun. However, except the problem of litter, noise pollution and overcrowding were not perceived by respondents as negative effects. Qiyun intended to attract more visitors, so management authorities have to consider the potential negative impacts and prepare a plan to minimise the adverse effects.

Sustainability is in consideration for balancing tourism development and environmental preservation. It should also be the direction for Mt. Qiyun's future development. The concept of sustainability in China was late, that the government had not take sustainable development as one of national development strategies until the 1990s (Ye, 2002). Additionally Wang (1997) had given four stages of developing sustainable regional tourism in less developed regions in China: "investigation-development, planning-implementation, and protection-supply-development" (p. 217). The details of the four stages could be difficult and various, because the policies and leaders of local government could be change and the matter of bureaucracy nature of government could also make the implementation difficult. Boyd and Singh (2003) further argued that tourism partnerships were beneficial for sustainable tourism, because "... it is tied to the broader concept of involvement" (p. 23). Mt. Qiyun inintially intended to find partners for develop tourism effectively, unfortunately it led to an unfair contacts which unbenifitial to villagers. The direction of Mt. Qiyun development was correct

but the form of cooperation need to be cautious in the future. In order to develop Qiyun sustainably, preservation of the environment, controlling of the number of visitors, and further develop Taoist culture should be take into account.

Looking after the village's social well-being should also condisered as a factor for sustainable development of the community. Community participation in tourism development in Qiyun only achieved at economic level. Government still have the decisive role in tourism planning and there was an absent for the community to involve in tourism planning. In fact, it is a common phenonmenon in China, because land is owned by government, even though the residents of Qiyun demonstared they were the owners of the village. The villagers had no rights to plant crops that they wanted to. The disadvantaged position of the villagers decided the passive reactions to the government decisions that they disagreed with. Bao and Sun (2006b) have clearly demonstrated that community participation in rural tourism in China is very difficult, because of the unawareness of democracy of residents and the top-down management style.

As one of positive consequences of tourism, improved life quality and increased standard of living were discussed in literature (Ap & Crompton, 1998; Haralambopoulos & Pizam, 1996, as cited in Andereck *et al*, 2005). This was also the main improvement of Mt. Qiyun residents. For example, some respondents informed they had rented or have a property in town for children to go to school. Cell phone signal and the internet access were also available in the village. In fact, most rural areas in China (except some rural areas have no alternative economic income) have achieved modernisation as a result of urbanisation policy that intended for poverty reduction. Zeng and Luo (2007, p. 68) had mentioned that "speeding up urbanisation process" was stated during the Sixteenth Central Committee of Chinese Communist Party. As a result, urbanisation could be a barrier for rural tourism development as visitors may not find exotic feelings in rural areas.

Therefore, Gao, Huang and Huang (2009a) had pointed out the dilemma for developing rural tourism if a contentious policy is to be implemented in the future. In particular, commercialisation could be one of results of urbanisation in rural destinations. From the survey of visitors, a few respondents had realised this issue and commented "... start to be commercialised". In addition, vice-chairman of Mt. Qiyun Taoist Committee had also recognised the issue of commercialisation and provided a plan to minimise it. The respondents of interviews in Management Committee did not mention about it in 2010 and it

may be concerned in future research. Famous tourism attractions usually have the phenomenon of commercialisation, but tourists cannot help not to go to visit these attractions. To balance tourism development and commercialisation is important because over-commercialised destinations could keep tourists away especially for repetition visitors.

Although personal income was hard to access as Chinese are aware of talking about the income to other people, some respondents was willing to talk about their personal income generated from tourism. The research findings indicated that villagers' personal income was increased. For example, an incense stick seller, informed that she could make 100-300 RMB by selling incense sticks per day, who used to only get paid very little before developing tourism in the village. Additionally, a tea seller talked about he had made 2000 RMB for selling tea during a Golden week. Cleaners got paid approximately 700 RMB per month and Taoist priest could earn about 1000 RMB per month. The payment was not too bad in the village. Almost every family in the village farmed tea, which accounted as their additional household income.

Although villagers' life and income had improved, their daily life had to be disturbed even they had not complained about it. Wang, Wang and Wu (2009) had discussed the role of women in rural tourism and their life quality had changed since tourism had developed. It was fine for villagers when there were not many visitors, but more visitors meant extended working hours and less disposable time for villagers. Especially for women, they were not only responsible for housework but also had to help family businesses or involve in tourism works. Mt. Qiyun is also a sacred place so the researcher also considered whether the sacred atmosphere would disturbed by visitors, however, most respondents did not think massive visitors would intrude sacred atmosphere of Taoist temples in the village. Only the respondents and their family members who involved in Taoist temples recognised this negative effect.

It seemed that the villagers only cared about the issues that really influenced on them. Social exchange theory explains the connection between community support and tourism. It was illustrated by respondents who had been surveyed about villagers' perception on the importance of tourism in the village. None voice of anti-tourism was heard during survey and interviews, it might because all of villagers were benefit from tourism. Especially the respondents perceived higher income were more concern about infrastructure improvement in the village rather than the respondents perceived they were at lower income level. Young

generation were against the relevant authorities did an excellent work for making the right decisions for developing the village. It might be one of reasons why the village could not keep young generation in the village. The two young tour guides also expressed that they could not find a job in town so they could gain some experience in the village first. Demonstration effect may also influenced young villagers and other media sources such as TV programmes, advertisement and the internet could also be the factor that “pushes” them to bigger cities. Additionally, acculturation theory could potentially lead to a community’s loss of traditions, so young villagers of Qiyun may be affected by the visitors from different background so they are no longer the traditional villagers.

Mt. Qiyun provides a small picture of rural tourism in China and revealed the general problems of tourism development in rural areas. Economic reformation was an opportunity for tourism development and the government encouraged for developing tourism in rural areas that have rich tourism resources in order to reduce poverty. Since the economic reform of the 1980s by Deng Xiaoping during National People’s Congress of 1979, the central government has put much effort into the promotion of tourism development to generate economic returns for Chinese society (Zhang, Chong & Ap, 1999; Gao & Zhang, 1983; Richter, 1983; Xiao, 2006; Xu & Kruse, 2003). China is growing fast and policies are establishing and improving to catch up the speed of growth. Because of the speedy development some social problems are revealed and China is now facing to fix the problems. Rear-supported woman is an issue in rural areas in recent years. Young and male villagers tended to look for living for their households in big cities, so elder, young children and female villagers left in the village. Some male and young villagers would pick up their families to their new home in big cities, so some villages become “empty” villages. It is a salient phenomenon in some rural areas, so developing tourism is considered as an option to keep villagers at homeland. Therefore, *Nong jia le* (means happy county stay) is the common rural tourism form that providing accommodation, food and maybe local resources like thermal spa. As the largest restaurant of Mt. Qiyun, Management Committee authorised the restaurant as a spot for country-happy-stay. However, the ex-governor commented that Mt. Qiyun should not neglect Taoist culture because the village is not just simply a rural village but with its deep cultural heritage.

According to Long (2007), problems of rural tourism in China also include the limited knowledge of tourism resource in some rural areas; lack of tourism planning techniques; poor

infrastructure base which cannot meet tourists' basic needs; and shortage of funding. The problems were also reflected in Mt. Qiyun, especially poor infrastructure and lacking of funding that were found in 2010. During the time I had stayed the infrastructure was improving but still need further development to meet visitors' demand, such as conditions of public bathroom and accommodation. Limited funding was a salient issue that could be a barrier for tourism development, even though Taoist Committee of Mt. Qiyun received donations from different places. As discussed earlier, Qiyun had only received funding twice from the officials since the 1980s. The researcher did not approach the current government officials in 2010, so the details of planning of the village did not obtain in this study but future research may acquire official plans and the attitudes.

Mixed method was used to in this research, because the mixture of qualitative and quantitative approaches meant significantly rich datasets and texts were generated that proved very useful for analysis and complemented each other. The researcher usually talked to visitors who participated in completing surveys to acquire additional comments that they may not bother to write down. While interviewing residents were informal and I tried to participate in their daily life (e.g. helped serving at restaurant) and notes were taken afterwards. Thus, mixed method provides flexibility that allows to experiencing and observing, participating in daily life in the village. Additionally, the research methods were not limited to informal interviews and surveys to visitors and villagers, but also obtain informants who work in the village (e.g. heavy labourers who were from the bottom of the villages, people who work in the Management Committee). Thus, impacts analysis could have more perspectives and rich data.

This study provides an evidence for further research on analysing tourism impacts in rural areas and the demonstration of literature reviews and actual findings. It also records the early stage of Mt. Qiyun's tourism development and the impacts of tourism. The village keeps changing while I am writing up the work, such as the tunnel is now under construction and new attractions is developing, so the follow-up study may be continuously record the tourism development in Mt. Qiyun.

6.1 Recommendations

The research findings and the implications have indicated the problems and opportunities for developing Mt. Qiyun, so recommendation will be discussed both at operational and managerial levels.

Operational

The finding of visitors' origin of residency indicates the catchment zones for Mt. Qiyun in 2010, and the marketing manager's strategy (i.e. target at East of China first) also reflected the market makeup. Thus, it is time to promote Qiyun nationwide. Although the manager had introduced the strategies for promotion, such as establishing billboards at the highway and cooperating with the local travel agents, and travel websites, the spread of advertisements and package tours tended to be limited to search the websites. It tends to be popular to make a booking online, so promoting Qiyun could be emphasised on the third party websites while providing more information about the village including the introduction of accommodation and food in the village. Most travel websites have a forum section that provides the word of mouth effect that would attract more visitors, and monitoring the forum is a must as the negative comments could be left. Due to negative comments, it could be an opportunity to make improvement for tourism development.

The assessment of visitors' activities indicates the simplified tourism products in the village. The major tourism attraction in the village is Yuehua Street where the residential zone located, so the tourism products could be limited in small areas. Therefore, as directed by provincial government and the villagers' wish as expressed in the proposal of returning the management rights to the village, the village is encouraged to develop with Yunyan Lake and Hengjiang River rafting as a whole tourism project. Thus, visitors' experience would be fulfilled, the number of visitors would be increased, and the adverse effects of concentrating tourism in a residential zone could be minimised. The findings indicates the village failed to retain young villagers, so the expansion of tourism development of Qiyun would require more people to work which may attract young villagers to contribute to develop their homeland. A positive circle is possible to establish: the young generation remain - the local community is developed – and over-crowding in big cities or metropolis decreased. There are numerous kinds of herbs and plants that have ecological value which had not developed as a tourism attraction. Introducing the unique plants on the mountain could be an educational tourism programme and also be the future direction of ecotourism.

The findings indicate that current village based accommodation cannot meet visitors' demand. Some visitors chose the accommodation in the town with the consideration of the poor condition of the hostels in the village. Management authorities should encourage and help business owners and operators to improve hospitality conditions. The major barrier of

improvement was that hostel owners had no rights to build new rooms. They were only allowed to refurbish rooms. The largest restaurant owner, Mr Cheng, wanted to build new accommodation and had commissioned architects' drawings and plans. He was waiting for the permission to build from the provincial government. The relevant authorities should help the business owners improve conditions of accommodation, so that visitors could choose to stay overnight in the village. Mr Cheng's plan for the new accommodation featured Hui style culture. It is a valid practice that prevents the village becoming a cluster of modern buildings. It is not wrong to restrict hostels' innovation for the sake of protecting and managing the historic houses, but improving conditions of hostel should be encouraged.

In the brochures promoting tourism in Xiuning Country and Mt. Qiyun, accommodation and hostels were seldom mentioned. The visitors' activities assessment indicates a few visitors stayed overnight in the village, so with the introduction of hostels and restaurants and tea rooms these should be included in the tourism brochures. For example, visitors may be attracted by sea clouds which appears often in the morning, so if visitors would stay overnight in hostels they would have more chances to see this scenery. Additionally, the exotic rural stay would provide a feeling of being back to nature that Daoism culture tries to cultivate. Moreover, by reviewing visitors' satisfaction scale, many visitors felt they had not learned much about Chinese culture and heritage after the visit, even though the motive of visit 'I like the mixture between history and scenery' was the most appealing motive. Educating visitors about Daoism culture should be encouraged, but the current loudspeaker system is not enough to spread the essence of the culture.

Visitors' recommendation is a soft advertisement that can attract more visitors to the village, and a finding indicates the factors that influenced visitor's recommendation. Being a nice place to visit, a sacred place, being interested in history and heritage, satisfying curiosity, and bringing luck were found as the factors that recommendation of the village to friends. Thus, the scenic and historic value was the major attraction that visitors would recommend Qiyun to their friends. Preserving natural environment and developing heritage of Mt. Qiyun should be considered as the main concern to develop the village sustainably. To protect the natural environment of mountain, the number of visitors may have to be controlled and should be considered as an operational concern in the near future. In order to preserve the historic value of the village, despite the introduction of Daoism culture, the poems and the famous poets who left their footprints can also introduced which may attract visitors who interested in

ancient poems and calligraphy. Additionally, in the cable cars, a stereo system would be an effective means to disseminate information about Taoist culture and is probably better than attempting to do this in the village. Not many visitors would listen to the introduction of Daoism in the village during their visit, so Daoism music should be more appropriate to operate in the village. In the cable car, introduction of Daoism could be separated into several sections that could play in turns and may be translated in English.

One issue emerging from the study is that of unprofessional management among some small businesses. Registration in hostels was later requested by the local police in 2010, as the hostels did not even register customers. The registration should be undertaken by the owners or operators, but a couple of hostels asked customers to write down their information in registration book, possibly due to a lack of literacy. Further, the standard of hygiene is another problem that caused some visitors to stay at the hotels in the town. I suspected they did not have enough bedding to change for the increased number of customers, especially in tourism season. The basic service could not meet customers' need, thus there is an immediate need to improve the service quality. Referring to He, Ma and Li's (2004, as cited in Su, 2011) suggestion, a programme should be established by government to help businesses owners to manage business professionally. The programme could co-opt local hospitality schools or experienced professionals. In addition, the outsourced small businesses should not only concentrate on the contract fees, but also evaluate whether they are qualified to operate the businesses in order to protect the image of the village.

Over-simplified souvenirs were discussed as a problem of rural tourism and religious cultural tourism. At Mt. Qiyun, there were a few shops that had unique feature of souvenirs, such as stone arts, antiques, and bamboo arts. These types of souvenir shops should be encouraged to develop more because stone and bamboo are the representative features of Mt. Qiyun. Mt. Qiyun, could also be encouraged to have a logo that can be printed on the crafts that could also serve as an alternative option to promote Qiyun.

Managerial

It is essential to consult with the villagers for the development and encourage residents to participate in planning, because they have the knowledge of the village. Outsourced management rights had asked residents move out of the village and are examples where the management authorities failed to consult with villagers. The village committee is valid as a

representative group that the management authorities could consult with and there is a village committee in Mt. Qiyun. The proposals for returning the management rights was organised by village committee. Additionally, community involvement should be further encouraged, otherwise there could lack enthusiasm for tourism. As to residents' complaints, ticket revenue should be shared with them as their land was requested by government without compensation.

It is also necessary to establish a social welfare system for helping older villagers. Therefore, the problem of the old villagers who sometimes beg to visitors would be solved, and the image of Qiyun improved. There is no clinic in the village, so it took villagers time to go to a clinic in the town. Either a medical service station or medical insurance could be an option for ensuring villagers' health. In addition, I had observed some villagers sold fruits and visitors were happy to purchase. The stalls for selling local fruits that grow in villagers' yards and may be water and snacks could be an option for those who have not got a stable job. The stalls should be managed by the Management Committee who can be responsible for allocating permits to run such stalls, thereby providing training and advice while sustaining standards.

The attitude toward developing Qiyun should be proactive, because it remains at the early stage of development according to Butler's life cycle. It is necessary to prepare strategic plans for coping with the increased number of visitors in the near future. For example, the opening of the new road and tunnel will bring more motor vehicles in the mountain which would potentially influence the physical environment of the mountain, although the new road would reduce the pressure on the cable car. The concept of sustainability should be noted for the tourism development in the village. Butler's life cycle indicates the general process of a destination's development: exploration – involvement – development – consolidation – stagnation – rejuvenation or decline, which depends on the increasing number of visitors. At the early stage, the number of visitors is needed for developing a destination, but in future tourism could spoil the community, so the number of visitors has to be controlled. Registration of hostel customers was a reaction to prevent crime, so new proactive managerial policies can be established. Safety is also salient in mountainous area, so fire extinguisher and warnings about fire are not enough. The caution notices should be changed to 'smoking is prohibited in the forest'.

The findings also indicate problems relating to the management of tour guides and incense sticks sellers. Due to the flexibility working hour of tour guides, there may be a potential for

a loss of work enthusiasm or a discipline for working. Hence, a working roster could be established for managing tour guides. Additionally, currently they do not need to attend the examination for acquiring the tour guides certification and this inhibits management and professionalism, and also the opportunities for employment as guides outside the village. The initial intention is to let villagers be tour guides for the benefit of villagers, which should be a priority, but the registered guides should be qualified and be competent for the job. Thus, the guides in the village should be encouraged to get their tour guide certificates. Additionally, it is not uncommon that guides make the tour short to receive more visitors. I observed some guides only led visitors to Yuxu Palace to end the tour, but there were more attractions ahead that just less developed. A few guides even told visitors there was nothing interesting ahead. Thus, price for a tour should be presented to visitors, which need to indicate for example, 30 RMB is for a tour from entry to Yuehua Street. Visitors would know the value of their tour, how much they need to pay, and the management of tour guides would be more professional. To prevent incense sticks following visitors, they could be allocated several spots, and have shifts and also a rota system of the different locations so that none are disadvantaged.

Seasonality is often seen as a negative consequence of tourism, but due to the potential risk of over-dependency on tourism, the off-season could be an opportunity for generating additional income. Residents of Mt. Qiyun initially generated income by growing tea as every family owns a farmland on the mountain. In order to develop the village sustainably, farming and tourism are all important to villagers. Hence, seasonal is not seen negatively, but provide an option for additional development that prevents over-dependency on tourism.

Maintaining the competitive advantages of Mt. Qiyun is also an issue with which the management authorities need to concern themselves. New tourism attractions are developing at surrounding areas while Qiyun is developing. 'China's first Taoist village' was not so powerful a brand that the village is successfully differentiated from other attractions. The plan of joining Hengjiang River and Yunyan Lake as one scenic area should be developed further. This should be the direction of development, as the village's ability to receive the large number of visitors is limited. A medium development- scale is suggested because of the small capacity of the mountain and the fragile nature of the natural environment. Due to the lack of knowledge about potential future the adverse effects of tourism by villagers, the villagers should be educated that protection of environment is more important than short-term

economic benefits from tourism. If the natural environment lost the beauty, the number of visitors would be reduced.

The new road is seen as a desirable opportunity to develop tourism area and also improve ease of villagers' life. Lookouts were under construction in 2010, and rubbish bins and display boards can be also installed to preserve Qiyun's natural and cultural value. Display boards could include the history of the village, the temples and an introduction to Xiuning Country. Retailing stalls should require a permit to avoid unnecessary crowding and competition. Local villagers and the villagers from the bottom of the mountain should have priority for applying tourism related jobs.

The ultimate goal for developing tourism in China rural areas emphasises economic growth and poverty reduction, and community participation is limited to economic level. Hence, it is very different from Western's concentrating on community development and well-being (Bao & Sun, 2006b). It is suggested that the local government and management authorities ought to be looking after the village's development rather than putting all their efforts on economic gains. The background of tourism development in China seeks economic growth, so it could be very hard to transform the ideology to one of - developing the village sustainably -, the goal of economic benefits has to transform itself to one of social well-being development.

6.2 Research limitations:

It is noted that a number of limitations to the research exist. As the questionnaires for visitors were distributed at the largest restaurant and some rest spots, some visitors might have responded prior to visiting all the attractions, so the answers may be not 100 per cent accurate. Due to the religious awareness or motives, visitors' rating may be affected by their different degrees of respect of Daoism (Gu, Ryan, Sai & He, 2013). Additionally, the researcher's observation was as one of the research methods adopted, and as such is subject to the charge of subjectivity in my observations. However, the perspective of the researcher also illustrates that of some-one who had limited knowledge of Daoism and had not visited Mt. Qiyun before 2010, and thus represents that of many visitors. A stay of just one month in the village meant that I was not able to acquire more information of government concerns and the villagers from the bottom of the mountain and it may not easy to get insight views of villagers in such a short time. A month stay however, could be able to provide representative findings of tourism impacts in the village. Government concerns play an important role in influencing

tourism development and its impacts in the village, so it would be an option to approach government officials in future research.

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Appendices

Figure 9.1: Expected versus observed value of “make a recommendation”

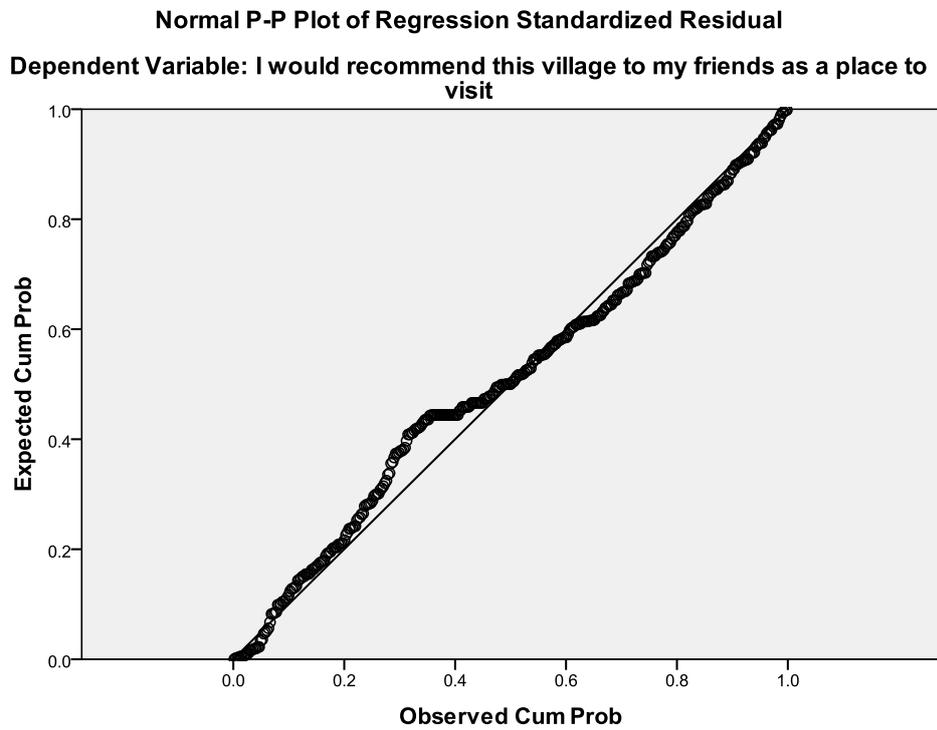


Figure 9.2: Cluster Map of Visitors' Assessments

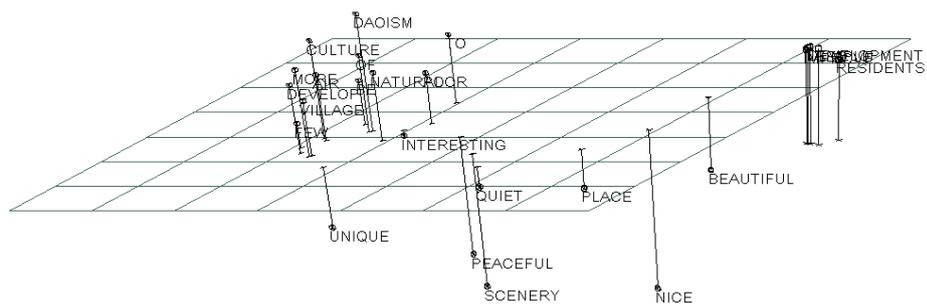


Figure 9.3: Cluster Map of Visitors' Thoughts

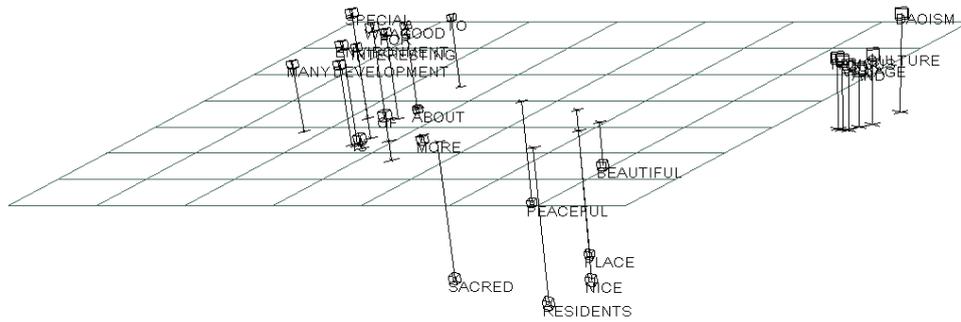


Figure 9.4: Cluster Map of Residents' Comments

