

Chinese Tourism Research Annual 2008

Tourism Tribune
(2006-2007)
English Edition

中国旅游研究年刊·2008

——《旅游学刊》
(2006~2007) 英文版
《旅游学刊》编辑部编辑

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Preface

We are very pleased to offer you, our international readers, this *Chinese Tourism Research Annual 2008*. This is the third English version of *Tourism Tribune* about China tourism research after we published *Annual 2005* and *Annual 2006*. The 20 selective articles in this book are collecting from the 400 articles published on *Tourism Tribune* during 2006 and 2007.

It has been 20 years since its first publication, and *Tourism Tribune* has long been regarded as the earliest professional periodical on tourism research enjoying overseas and domestic readers. It is the most authorized periodical in terms of academic value since it is the only one that has been officially awarded for four times as Centered Periodical in China's tourism research.

We are happy to know that the success of tourism research in China is no less than that in foreign countries. For this reason, we published this English version of *Tourism Tribune* to help foreign scholars know more about the development of tourism research in China.

The scholars who selected articles for this book are aware of the importance of their selections, and understanding the needs of the foreign readers, so they paying large attentions to the academic value of the articles as well as the subjects coverage of the research.

We wish this English version would play a positive role in improvement of international tourism research and academic exchange. This is also the common wishes of all the people who have provided great assistance for the growth of *Tourism Tribune*, also, the wishes of our friends and Institute of Tourism, Beijing Union University.

Editorial Department of *Tourism Tribune*
August 2008

前 言

很高兴,《中国旅游研究年刊·2008》和大家见面了。这是我们继2005、2006年编辑出版《中国旅游研究年刊》的第三本中国旅游研究的优秀论文集。本书这里收入的20篇中国旅游研究的学术论文,是从《旅游学刊》2006、2007年发表的中国作者的近400篇论文中精选出来的。

《旅游学刊》创刊至今已经20多年了,一直是读者公认的中国最早的海内外公开发行的旅游科学的专业性学术期刊。尽管近10余年中国的旅游类刊物已雨后春笋般地大量出现,但在中国图书信息系统的近10余年连续4次的全国“中文核心期刊”的郑重评定中,《旅游学刊》却是中国唯一的连续4次获得“中文核心期刊”荣誉的旅游类期刊。所以在中国,在中国的学术界和中国的旅游业者中,以及在部分海外地区的读者中,《旅游学刊》已经是人们一致公认的最具权威性的刊物。

20多年来,中国的旅游科学研究已经取得了十分可观的成绩,为了有利于全球的这一领域的学术交流,在海外朋友们的建议下,我们特意对《旅游学刊》进行精选,并安排隔年连续出版英译本《中国旅游研究年刊》。

参与本书遴选的专家在推荐和挑选论文时,既注意了论文在学科成就方面的代表性,注意了全部论文所形成的对中国旅游研究的覆盖面,而且也注意入选论著的作者的一定代表性和在中国各地的覆盖面,因为他们都十分明白此书编辑出版的意义和价值。

但愿本书的编辑出版能对旅游科学的国际交流发挥出它应有的作用。这也就是所有为此付出辛勤劳动的专家学者、所有积极关心支持这一工作的单位和个人——北京联合大学旅游学院和所有朋友们的共同心愿。

《旅游学刊》编辑部

2008年8月

CONTENTS

Tourist Experience from the Perspective of Phenomenology:

Tourist World and Life-world *Xie Yanjun, Li Miao / 1*

Strategic Thinking of the Current Tourism Development *Wang Zhifa / 12*

Several Important Issues Concerning China's Tourism Industry

in the Transitional Period of Development *Ma Bo / 25*

A Research on Quantitative Evaluation of Tourism Growth Quality

in China *Chen Xiuqiong, Huang Fucai / 40*

On the Assessment of Economic Benefits of China's Listed

Tourism Companies *Liu Liqiu, Zhao Liming, Duan Erli / 53*

Evaluation on Regional Tourism Competitiveness:

Index System and Methodology *Zhang Meng / 64*

Development of China's Forest Parks and Forest Tourism

Li Shidong, Chen Xinfeng, Deng Jinyang / 78

Pareto Optimum Condition of the Tourism Marketplace Promotion

and Evaluation of Implement Mode

Yu Jie, Chen Rong, Li Shumin / 93

Toward Tourism Cooperation among 4 Destinations across

the Taiwan Straits: A Marketing Perspective *Li Tianyuan / 106*

The Comparative Study on Friendly Degree of Internet Information

between International Tourist City at Home and Abroad

Zhong Lina, Wu Bihu / 118

- A Study on the Perceived Impacts of Historic & Cultural Ancient Town
on Residents' Life Quality: A Case of Zhouzhuang in China
Guo Yingzhi, Pei Yanling, Ye Yunxia / 133
- Study on the Spatial Structure and Cause of Leisure Tourism
Peculiar Street in Shanghai *Song Changhai, Lou Jiajun / 163*
- A Study on Industry Cycle Index of China's Travel Services
Since 1993 *Dai Bin, Yan Xia, Huang Xuan / 176*
- An Analysis of the Tourism Value of World Heritages and Study
of Their Exploring Model *Liang Xuecheng / 192*
- New Perspective of Improving the Quality of Tour Guide Services
—— Concurrently an Overview of Guide Service Management
and Research Over the Past 20 Years *Wang Jing, Ma Yaofeng / 208*
- Development of the Domestic Tourism Education Research
by the Statistical Analysis on the Issue in Chinese Version
Zhao Peng, Yu Jifeng / 227
- Several Discriminations about Rural Tourism, Agro-tourism
and Folklore Tourism *Liu Deqian / 240*
- Real-life Scenery Theme: An Innovation Pattern for the Development
of Ethnic Cultural Tourism
—— A Case Study on the Folk Song Festival of Sister Liu
on Beautiful Lijiang River *Lu Jun / 258*
- A Study on the Current Situation of the Development of Rural Tourism
in Beijing *Wang Bing, Luo Zhenpeng, Hao Siping / 271*
- An Anthropological Analysis on the Travel of "Searching the Origin
and Sacrificing the Ancestors": the Ritualization
of the Chinese Traditional Outlook on Soul *Yang Lijuan / 287*

目 录

现象世界的旅游体验：旅游世界与生活世界·····	谢彦君 李 森 / 1
当前旅游产业发展的战略思考·····	王志发 / 12
中国旅游业转型发展的若干重要问题·····	马 波 / 25
中国旅游业发展质量的定量评价研究·····	陈秀琼 黄福才 / 40
我国旅游上市公司经济效益评价·····	刘立秋 赵黎明 段二丽 / 53
区域旅游业竞争力评价：指标构建与方法选择·····	张 梦 / 64
中国森林公园与森林旅游发展轨迹研究·····	李世东 陈鑫峰 邓金阳 / 78
旅游市场促销的帕累托最优条件及实施模式评价 ·····	余 洁 陈 荣 李树民 / 93
基于入境旅游市场开发的台海两岸四地旅游合作途径案·····	李天元 / 106
中外国际旅游城市网络旅游信息国际友好度比较研究 ·····	钟栋娜 吴必虎 / 118
中国旅游热点居民生活质量感知评价关联度的实证研究 ·····	郭英之 裴艳玲 叶云霞 / 133
上海休闲旅游特色街空间结构及成因研究·····	宋长海 楼嘉军 / 163
中国旅行社产业景气周期的指数化研究·····	戴 斌 阎 霞 黄 选 / 176
对世界遗产的旅游价值分析与开发模式研究·····	梁学成 / 192
提高导游服务质量的新视角 ——兼论我国导游管理和研究20年·····	王 镜 马耀峰 / 208
从中文期刊载文统计分析透视国内旅游教育研究的发展 ·····	赵 鹏 俞继凤 / 227
关于乡村旅游、农业旅游与民俗旅游的几点辨析 ·····	刘德谦 / 240

实景主题：民族文化旅游开发的创新模式

——以桂林阳朔“锦绣漓江·刘三姐歌圩”为例……………陆 军 / 258

对北京郊区乡村旅游发展现状的调查研究

……………王 兵 罗振鹏 郝四平 / 271

“寻根祭祖”游的人类学解读：中国传统魂魄观的仪式化 ……杨丽娟 / 287

Tourist Experience from the Perspective of Phenomenology: Tourist World and Life—world

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Abstract: This paper discusses some basic conceptions in the sense of theoretical studies. According to the points of view of the author, tourism phenomenon is something complicated with a hard core of tourist experience. Such an experiential process is a successive self-organizational system consisting of some unique and meaningful situations or settings which set up an alternative behavioral environment for tourists. The author defines this environment as tourist world and describes its structure further from the perspective of phenomenology.

Key words: tourist experience; tourist world; tourist setting; phenomenological methodology

As for tourism, people have formed some basic conceptual cognition based on common sense. They realize that though tourists travel for different purposes, they have something in common. That is, tourists travel to a place away from

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home but will finally return; they spend money and most importantly, a whole period of free time which is different from working hours. Due to these apparent characteristics, tourists' behaviour and its meanings are possible to be greatly different from those in daily environment. It is this possibility that gives us the impetus to make further research on tourist experience.

In order to found a solid logical framework for our exploration, the first question we are confronted with is to tell the differences between tourist phenomena and daily life phenomena. This will help reveal the features of tourism, thus make it possible to disclose the laws underlying tourism and tourist experience.

1. The formulation of a theoretical model: tourist world and daily life world

We consider Daily Life World to be the daily world where potential tourists live. It comprises the sum of a potential tourist's involvement in everyday affairs, with the only exception of affairs in tourist world (at most, these affairs may be partially included in or overlap with everyday affairs). Here we have to make a presupposition that tourism is an experiential process different from everyday life. Apparently, in a man's life-world, there may be (or are) affairs with more evident features than tourist affairs, however, because we are not interested in those affairs, we incorporate them into the mainstream of everyday activities and neglect their unique but irrelevant meaning. This made it possible for us to define a routine life world. This world is made up of everyday work, study, life and accidental affairs. And they may arouse certain emotions, such as boredom, detestation, shame, frustration and sorrow, and act as motives of tourism to a great extent.

Therefore, we can reason that tourist world is a completely new world different from the daily life world. Superficially, tourist world contrasts tensely with daily life world in two dimensions. Firstly, with respect to space, tourism world is always a temporary separation from daily life world. It is a departure and return from life-world. And during this period, changes will take place on tourists. Secondly, with respect to time, comparing with the whole (or full) time of life-world, time spent in places away from home will perish or leak out permanently. It will totally be a meaningless leakage if the whole meaning of a person's existence is only given by the life-world. Fortunately, in reality, the case is not true. People do not consider tourism as a pure time-killing practice. They find meanings in the process of tourism. Thus, time leaking out of life-world is

subjectively and epistemologically meaningful.

It is the tourist experience that helps the realization of discovery and justification of a subject (namely a tourist). Tourist experience is a psychological process as well as a physical one; it is a time phenomenon as well as a space one; and it is an individual action as well as a social one. Tourist experience occurs in tourism world, thus it is within the limits of the tourism world. As for itself, with the shift of space and time, tourist experience brings psychological changes to the subject. The degree and direction of some changes may be made as expected, whereas others may be unexpected acquisitions. Whatever they are, tourists always manage their experiential process as a whole. They will make efforts to meet their expectations, or modify their experiential process to meet the basic part of initial expectations, or actively create and link some typical tourist settings to achieve their purposes of tourism. Hence, in the process of experience, tourists usually give the fullest play to their subjective initiatives, and they definitely do not deconstruct tourist experience into fragments, for that is not the purpose for tourism, neither its meaning (see the author's another article in journal of *Tourism Tribune* 20(4):8-9).

Taken in this sense, the process of tourist experience is such a successive self-organizational system consisting of some unique and meaningful settings. And tourists' behaviour orientation is greatly influenced by these settings. Hence, in order to forecast tourists' behaviour, it is necessary to understand those specific settings at first.

Following this way of thinking, we integrate these basic domains of life-world, tourist world, tourist experience and tourist setting into an inter-relative discourse system to explain the inner process and structure of tourist world. Their inter-relationship is illustrated in Figure 1. Next to this, we should further explore the structures and features of life-world and tourist world.

2. Natural attitude and intersubjectivity in life-world

Judging from orientation and rules of human's actions, our daily life is arranged within the institutional limits of social network of relationships. Even if the separate action of an individual may deviate from these restrictions, he is bound to be hedged in with culture. We live with purposes every day, and construct a life-world with unknown purposes. In this life-world, our human being is influenced by the external cultural and natural environment. Meanwhile, we experience difficulties and anxieties in it as a subjective self. Being enveloped in emotional atmosphere, human are experiencing the baptism of happiness and the

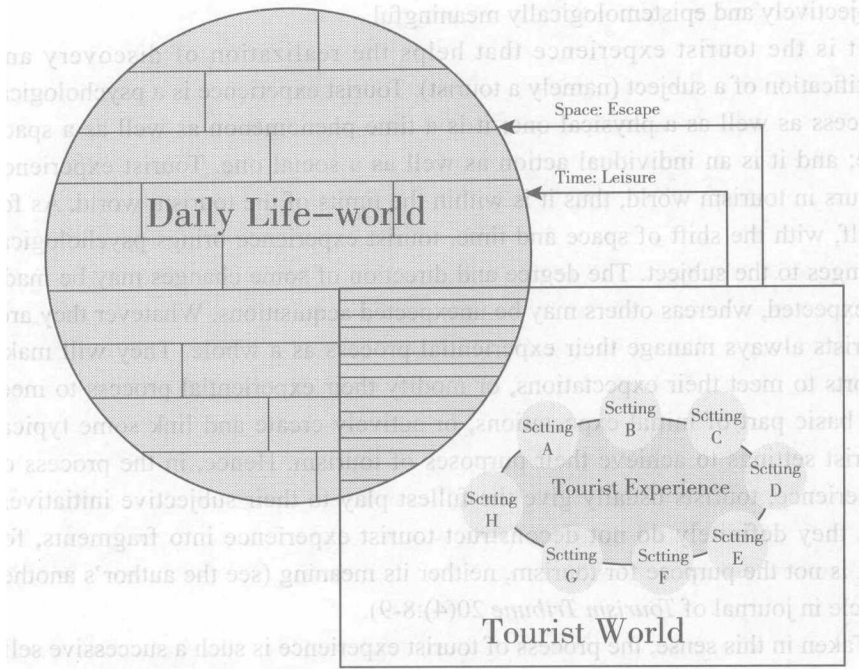


Figure 1 Relationship between Daily Life-world and Tourist World

torture of anxiety.

Introducing the concept of life-world or directly regarding life-world as the object of research is a viewpoint derives from phenomenology. Husserl asserted that life-world (*lebenswelt*) can give an obvious clue to the study of intention-in-action. In order to explore life-world and its structure, it is indispensable to perform an initial reduction or a suspension of scientific truth^①. It is certain that reduction will take us from the structure of life-world back to its hidden intentional functions, then, these functions make it possible for us to investigate all features of life-world and the constitution of other objectivities based on them.

While Husserl defining the concept of life-world, he considered it to be

① Both reduction and epoché are important definitions in Husserl's phenomenology. Epoché is the negative aspect of reduction. Husserl speaks for the first time of "reduction" in his *Logical Investigations*. Negatively, it is a suspension of all judgments concerned with something transcendent (not immanently given). See De Boer, Th. *The Development of Husserl's Thought*. Trans. Th. Plantinga. The Hague: Nijhoff, 1978, p.308.)

a “world of lived experience” and different from daily life. The life-world is purposeless, while daily life can not work without purpose. Any of our practical worlds is different from life-world. On one hand, life-world works as the presupposition and basement of practical worlds; on the other hand, practical worlds constitute the life-world. Therefore, Husserl drew the conclusion that life-world is transcendental. In figure 1, we use patterns of circle and brick to represent the purposelessness and structure of life-world.

It is apparent that life-world is not an objective scientific world or the world in the sense of universe. It is a world that is experienced by a living subject from his specific viewpoint (no matter how seriously it is distorted). Therefore, obviously, life-world is a subjective and relative world. As for researchers, it is important to view life-world as an oriented world with a center which is labeled with the personal pronoun “self”. Circling around the pole of “self”, the world is made up of things such as “close” and “remote”, “homeland” and “foreign country”. Its spatial reference frame is experiencing to be stagnant, opposite to Copernicus’ scientific paradigm^[1].

Husserl’s conception of life-world has inspired many researchers to observe and explore daily phenomena based on it. In the adoption of Husserl’s “life-world”, Alfred Schutz, one of the representatives of sociology and phenomenology, insisted that life-world as a cultural world is the base of human’s daily activities, but he rejected the idea that life-world is transcendental. Hence, Schutz considers that “the life-world comprises the sum of man’s involvement in everyday affairs”.^[2] Schutz’s analysis of life-world closely relates with definitions of natural attitude and intersubjectivity. In his view, people living in life-world are characterized by natural attitude. Within the natural attitude, the reality of life-world is self-evident. Therefore, people in the natural attitude simply take life-world for granted. For ordinary men, life-world is taken for granted; at least most of the time, it is unquestionable. It has never been a “question” to draw our attention. On the contrary, this self-evident life-world presupposes any social action of ordinary men and their consideration on mundane “questions”. In this sense, Schutz proposes that the natural attitude changes life-world from “our world” into “our world”. After constructed by human action, life-world gradually externalizes into a world relative to us and in turn lays the foundation for ordinary men’s action.

The reason why ordinary men’s social action is based on life-world is that social action indicates communication with others and life-world is the presupposition of any social communication between others and me. In daily life, although everyone is posited in a unique space and time has his own perspective,