THE STONE FOREST : SANI YI NATIONALITY'S ARTICIPATION TOWARDS SUSTAINABLE CULTURAL TOURISM IN YUNNAN, CHINA

BY

CHEN QIYAN

A thesis submitted in partial fulfillment of the requirements for

the degree of Master of Arts in Cultural Science

At Mahasarakham University

October 2012

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The examining committee has unanimously approved this thesis, submitted by Miss Chen Qiyan, as a partial fulfillment of the requirement for the Master Degree in Cultural Science at Mahasarakham University.

Examining Committee

.... Chairman

(Asst.Prof.Dr.Songkoon Chantachon)   (Faculty graduate committee)

.... Committee

(Dr.Boonsom Yodmalee)   (Advisor)

.... Committee

(Dr.Kosit Phaengsoi)   (Co-advisor)

.... Committee

(Dr.Parsan Kumchornmenukun)   (Co-advisor)

.... Committee

(Dr.Amkha Saengngam)   (External-expert)

Mahasarakham University has granted approval to accept this thesis as a partial fulfilment of the requirements for the Master Degree in Cultural Science

....

(Prof.Dr.Songkoon Chantachon)   (Assoc.Prof.Dr.Nathanon Trachoo)

Dean of the Faulty of Cultural Science   Acting Dean of the Faculty of Graduate Studies

....2012

Mahasarakham University

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AUTHOR   Miss Chen Qiyan

ADVISORS   Dr. Boonsom Yodmalee and Dr. Kosit Paengsoi

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ABSTRACT

Cultural tourism in China is now facing an excellent opportunity for development with favorable policies and growing demand. For Chinese government make laws and strategies to develop minority region, give them policy support. Yunnan Stone forest is one of the most typical tourism destinations which has unrivalled Karst landscape which attracts many tourists with the development tourism economy developed correspondingly. SaniYi as the host of Stone forest who possesses abundant cultural resources; however, they did not make good use of these potential resources, which have great economy value. some abused cultural resources under the motive of benefit has been on the edge of disappearance, while tourism in Stone forest did not bring great economy development for local residents as it should be. Declined tourism competition urged stakeholders make out new way for future development. The three purposes of this thesis : 1）To study the historical background of cultural tourism in Yunnan, China. 2) To study the current circumstances and problems of cultural tourism in Stone Forest Yunnan, China. 3) To provide a guideline on sustainable cultural tourism of Yi nationality in Stone Forest, Yunnan, China. This thesis mainly uses qualitative research method: survey, observation, interview group discussions and documents obtain information and data. From December of 2010 to July of 2011, I began to collect documentary material and data. June of 2011 to August 2011, I went back to China to do field research in Stone Forest. Then I came back to Thailand and spent almost three

months to do analysis data I collected.

The finds suggest that the four key stakeholders：government, tourists entrepreneurs and local community play important roles in developing sustainable tourism and tourism in Stone Forest now exist many potential problems, especially tensions among the stakeholders, the four pillars of sustainable development which affect sustainable development of cultural tourism in this area. This thesis gives out a conceptual framework, which is employed to easy understand of cultural tourism and give some pieces of humble suggestion for developing sustainable cultural tourism in Stone Forest.

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CHAPTER I

INTRODUCTION

Background of the Study

Many Third World nations in the early 1970s embraced tourism as a quick recipe for development. Staggering from high unemployment rates and heavy indebtedness, many governments saw tourism as a source of foreign exchange to fund balance of payments deficits and service their foreign debts. Tourism also promised a viable source of investments for their backward economies and a source of quick livelihood and employment for their unskilled workers.

In today's world, tourism is big business in anyone's language. In all parts of the world, the growth in tourism industry has contributed to increased economic activity and national development of the country. Tourism it is argued, creates jobs, brings about new infrastructures and uplifts standards of living. The United Nations World Tourism Organization (UNWTO) (2007) reported that in 2006, there were 846 million international visitor arrivals generating US$735 billion (US$2 billion per day) in tourism revenue. Tourism has become "'number one in the international services trade', accounting for 40 per cent of global trade in services and six per cent of total world trade. The tourism industry directly provides around three per cent of global employment or 192 million jobs" (UNWTO cited in Ferguson 2007). The economic benefits of tourism, especially in generating employment and foreign exchange, has enticed many more countries to develop tourism promotion programs in which tourism becomes the foundation for national development.

Today, more and more people trend to pursue high quality life, traveling is becoming an important way of satisfying their high spirit need. The Travel Industry Association of America has estimated that two-thirds of U.S.adults visits a cultural or

heritage site or attraction. Many studies have suggested that a substantial percentage of tourists seek cultural experiences such as visiting cultural attractions and participating in diverse cultural activities that are not "sun, sand and sea."

Cultural Tourism is basically traveling to places with the aim of experiencing the place's culture, arts, and heritage. It includes paying close attention to every form of art present in the place, such as paintings, sculpture, architecture of houses and buildings, dance, music, poetry, drama, etc. It also includes experiencing the cultural activities of people in the place, such as feasts and rituals. Observing the place's physical heritage, such as its rich natural resources and seeing its people's lifestyle are also parts of Cultural Tourism.

The World Tourism Organization suggests that more than 40% of all international tourists are "cultural tourists". Cultural tourism represents an important growth market. Shifting away from a niche tourism product into a massive global phenomenon (Richards, 1999: 45), it is ever more important to consider this form of tourism from a modern-day perspective. Based on this data, it has been argued that cultural tourists represent a new type of mass tourist who seeks meaningful travel experiences (McKercher and Du Cros, 2003: 36).

The interest of mankind to experience the distinct and authentic sense of a certain place is what makes Cultural Tourism a business – a good business and this business increased at an incredible speed. There are reasons why people engage in Cultural Tourism – some are doing it as part of requirements in the class; some do it as part of the job; but most do it to personally experience the diversity of the world. Experiencing a culture far away from what a person got exposed to makes the person wonder how this world handles the complex differences of its people; and seeing the physical beauty of one place gives a person a hiatus from the problems of his real, day-to-day world.

The World Tourism Organization has recognized that over the past decade, heritage and culture have accounted for almost 40% of all international trips undertaken, and that demand for cultural tourism is likely to grow in the future. Furthermore, in its "Tourism 2020 Vision Report", WTO (2001: 20) states that the year 2020 will see the arrival of 1,561 billion international tourists worldwide, of which 717 million alone will travel to Europe. This continent will continue to be the world's most important receiving region, although its market share will be diminishing in favor of the East Asia and Pacific regions. Is it therefore possible to conclude that in 2020 Europe, 286.8 million or 40% of international tourist arrivals can be called "cultural" or "heritage tourists"? Certainly, some previous distinctions have to be made. Whilst a typology of cultural tourists is readily available throughout literature (Smith, 2003: 34-36); McKercher/du Cros (2002: 139-47); Opaschowski (2000: 96; Richards, 1996: 34), there is still a lack of hard evidence on the development of the cultural tourism phenomenon, especially in recent years. Many observers are convinced that its market share is growing, whereas others are not so sure that these quite optimistic figures are accurate.

The current focus on sustainable tourism development has brought renewed attention to the examination of long-term trends in destination development. One destination development model commonly used to explain the long-term evolution of tourism destinations is Butler's (1980) tourist area life cycle. According to Butler's model, destinations progress through six stages of development: exploration, involvement, consolidation, stagnation, and decline or rejuvenation. In the exploration stage, the most prevalent visitors are small numbers of allocentrics and explorers that rely on individual travel arrangements and follow irregular visitation patterns. These travelers typically seek unique natural and cultural features and pursue their own enlightenment. In these regions, locals still don't understand the needs of outsiders visiting their region and consequently they do not know how to provide the desired accommodations and entertainment. In the involvement stage, local residents begin to dedicate resources (facilities, people, events) towards their visitors. Some advertisement

to attract more tourists can be expected; although most often, the advertising is not controlled or originated by the local community. The first variations in tourist numbers begin to take shape creating high and low seasons. In the development stage, the number of tourists keeps increasing and may equal or exceed the number of permanent local residents. The type of tourists also changes from allocentrics to midcentrics. While natural and cultural attractions continue to attract tourists, these original attractions are gradually replaced/enhanced by man-made facilities. In the consolidation stage, the rate of increase in numbers of visitors declines.

The local economy begins to rely heavily on tourism revenues. Due to the increased image of the destination (and its decreased uniqueness) and the growth in facilities and access, organized package tours take control of the tourism market. In the stagnation stage, the peak number of visitors and capacity levels are reached. At this time, the area has a well-established image but it falls out of fashion. The type of visitors tends to change to organized mass tourists with psycho centric characteristics. After reaching this plateau, some destinations may fall into the decline stage characterized by decrease in tourism market and collapse of tourism infrastructures. Conversely, others may recover into the rejuvenation stage identified by complete change in the attractions, or the discovery of untapped natural resources.

Anyway, culture is the soul of tourism, and tourism is the carrier of cultural. The mythical beauty of culture of different places in its special way attract people from all parts of the world who are curious about it, while cultural tourism are becoming the main stream in tourism industry, it is creating huge beneficial effect in economy and society, those who are benefit from it when they are emerge in great happiness have to face up to the negative effects which cultural tourism brings to them. How far does the cultural tourism proceed without harmonious development?

Modern tourism in China sprang up in the early 1950s. In 1954, the China International Travel Service was established, with 14 branches in Guangzhou, Shanghai, Beijing and other major cities. In 1964, the State Tourism Administration of China was

formally established.

China is currently ranked among the ten top international tourist destinations. (WTO, 2000), yet it is only in past few decades that China has been embraced as an agent of development. Since the late 1970 tourism in China has experienced rapid and dramatic development .After so many years' development, and now tourism has become a significant sect in national economy.

In 1987 the number of international tourism arrivals was 1.8 million rising to 27 in1999 (WTO, 2000), The visitor population draws on Asian markets ,especially expatriate, and a growing European market for which China is reminiscent of Said's (1991)exotic "Oriental forntier"The growth has mirrored China's political changes of open door policy . Since the initiation of the policies of reform and opening to the outside world in 1978, China's tourism has entered a stage of rapid development. In 1998, the number of tourists entering China reached 63.48 million, of which 7.11 million were foreign tourists, 35 times the figure for 1978. Consequently, the foreign exchange income from this industry reached US $12.6 billion, 48 times that of 1978. Currently, China has become an important tourism destination in Asia, and ranks sixth in the number of arrivals in the world.   Domestic tourism is also growing vigorously.

In 1998, the number of domestic tourists reached 695 million, spending a total of 239.1 billion Yuan - 10 percent and 74 percent increases over 1995, respectively. With the improvement of Chinese people's living standards, Chinese citizens have an increasingly strong interest in traveling.

China has long been a popular tourist destination thanks to its rich historical and cultural attractions, and breathtaking natural landscape. The economic development of China has also turned some parts of the country into modern metropolises. With many facets, China's inbound tourism is booming. At the same time, with the nation's rising standard of living, not only is domestic tourism growing fast - many more Chinese are flying abroad to experience a different lifestyle.

Currently, China is the leading tourist destination in Asia and ranks fourth in the world. In 2006, China overtook Italy's position as the world's sixth top spender in international tourism. Within Asia, China ranked second in terms of international tourism expenditure (US$24.3 billion), next only to Japan (US$26.9 billion). The World Tourism Organization projected that by 2020, China will become the world's most popular destination and the fourth largest source of outbound tourists. And domestic tourism is also rapidly developed .With adequate income and free time, as well as improvements in health care and the economy, Chinese people now have more opportunity to travel. Participating in a tour organized by a local travel agency is a common way to travel in big cities, and the number of group tourists has increased each year in China. This is because of the relatively low price and convenience, as well as people's lack of traveling experiences by themselves. China is an ancient civilized nation; she has over 5000years' history. It's gorgeous cultural has been attracting a great number of curious visitors from all over the world and now Cultural tourism is an emerging theme in contemporary tourism in China. Under the climate of China's tourism development, Cultural tourism in China is facing a golden opportunity for development with favorable policies and growing demand .China is boosting the cultural tourism. "The cultural element is essential to the transformation and sustainable development of tourism. It can bring significance, taste, diversity, fame and brand effect to the tourism industry," said Cai Wu, China's minister of culture. China's national strategies to boost the culture and tourism stressed the combined development of the two industries, providing policy support for boosting cultural tourism,. Moreover, the people's growing demand for cultural products provided a huge market.

Starting 2010, the Ministry of Culture and the National Tourism Administration will hold a theme year of cultural tourism in every four years, an international cultural tourism festival in every two years and support eight to 10 local cultural tourism events, Cai said. China is to enlist key cultural tourism projects and provide them with favorable policies and supports in information and marketing, he added." We encourage

innovation and the use of advanced technologies that feature local culture and bring good brand effect," .The environment-friendly cultural tourism industry will create jobs, boost local economy and most importantly meet people's cultural and spiritual needs.

Problems Statement

Yunnan is a microcosm of China with respect to minority groups. As noted earlier, there are 25 officially recognized ethnic minorities comprising 38 percent of the province is total population (44.15 million people) and occupying two-thirds of Yunnan is territory (Yunnan Statistics Bureau, 2005). Each of them has different cultures, languages, religions, costumes, foods and folk. Just because of the colorful and distinctive cultural resources attract millions of visitors from home and aboard. Therefore, ethnic tourism has been proposed for poverty alleviation, stimulation of the local economy and attraction of foreign capital. Ethnic tourism provides an alternative to an otherwise impoverished local agricultural economy and offers locals the chance to benefit directly in ways they could not from scenic tourism. The ethnic groups have been gradually incorporated into tourism through the co modification of ethnicity the production and consumption of ethnic goods and ethnic ways of life.

However, the tourism brings Stone Forest a great many benefits in many aspects, but, it is worth of thinking about the potential and hidden problem. Cultural tourism   could be successfully facilitate economy,showcase and promote the essence of culture or just a flash in a pan ,it depends on how the stakeholders balance and deals with the paradox of authenticity and co modification ,and how maximize the profit in economy and develop sustainable and authentificate cultural tourism . Developing Sani Yi culture into tourism in Stone Forest is necessary. On the one hand , according to the regular of tourism itself, it is one-sided to defined tourism as just sight seeing , it could not absolutely exclude Sani Yi,the host of stone forest,and their gorgeous culture bring down generation to generation.On the other hand,tourism in Stone Forest deeply affected by Sani people.Distinguished culture attracted tourist from home and

abroad .According to present comprehensive benefit, we could know that tourism in Stone Forest has not yet been developed , entrance ticket account for a big part.

It obviously reveal that natural landscape is the main part, while other important elements and complete set of services including restaurant, accommodation, transport, entertainment, traveling service and purchases shops has not been developed comprehensively .The following basic reasons could explain the exist problem .

1. Tourism products and project development narrowly focused on natural land scape, the ill-infrastructure could not satisfy the need of tourists.

2.It is said that tourists came to Stone Forest had never really experienced the attractive culture,tourists just know a little about from the guide "A shi ma "and no more knowledge about the real culture of Sani Yi .

3. Tourists came to Stone forest just see the landscape, and stay in the park for just one or two hours, numerous tourists .but no chance to consume. Tourists walk around for a while, took some photos but could not experience the culture combine with the beautiful scenery. so they leave.

Research   Purposes

1. To study historical background of cultural tourism in Stone Forest, Yunnan, China.

2. To study current circumstances and problems of cultural tourism in Stone Forest, Yunnan, China.

3. To provide a guideline for Sani Yi's participation towards sustainable cultural tourism in Stone Forest, Yunnan, China.

Research   Questions

My study mainly focuses on the following questions:

1.   What is the history background of cultural tourism in Yunnan, China?

2.   What are the current situation and problems of cultural tourism in Stone Forest, Yunnan China?

3.   How to draw a guideline on sustainable cultural tourism in Stone forest Yunnan, China?

The Significance of the Research

1. This study is the method as the development and promoting long-term sustainable tourism is Stone Forest.

3. Stress the importance of stakeholders in participating developing sustainable tourism.

4. After thoughtful research and present the value of culture of Sani, it may the minority and the visitors have an awareness to protect culture.

5. The motivation of this research is not only for academic purpose but also to provide a boarder ranges of practical measures for developing successful cultural tourism in the context of natural heritage tourism.

More and more tourists expressed their expectation to experience authentic cultural atmosphere, but almost of the tourists fall upset and dissatisfied with the tourism attraction. Over the past two decades, the issue of authenticity, having been identified as a orienting principle in tourism. It has set the agenda for lively and diverse debate and analysis.

The study will provide understanding of how Sani represent their culture and how tourists perceive the experience in terms of authenticity. This information will ultimately be presented in terms of management recommendations for local even other ethnic tourism attractions to develop a culturally sustainable tourist industry.

I believe that the results of this type of study should mainly be for the benefit of the local population where the research is conducted. Therefore the participation of the local population in the validation of the research proposal, partial results and final outcomes will be an important recommendation in developing and improving sustainable cultural tourism in Stone forest.

Definition of Terms

Tourism

Tourism is traveling for predominantly recreational or leisure purposes or the provision of services to support this leisure travel. The World Tourism Organization defines tourists as people who "travel to and stay in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited". Tourism has become a popular global leisure activity. In 2004, there were over 763 million international tourist arrivals.

Tourism is vital for many countries, due to the income generated by the consumption of goods and services by tourists, the taxes levied on businesses in the tourism industry, and the opportunity for employment in the service industries associated with tourism. These service industries include transportation services such as cruise ships and taxis, accommodation such as hotels, restaurants, bars, and entertainment venues, and other hospitality industry services such as spas and resorts.

One of the earliest definitions of tourism was provided by the Austrian economist in 1910, who defined it as, "bob total of operators, mainly of an economic nature, which directly relate to the entry, stay and movement of foreigners inside and outside a certain country, city or a region." Hunziker and Krapf, in 1941, defined tourism as "the sum of the phenomena and relationships arising from the travel and stay of non-residents, insofar as they do not lead to permanent residence and are not connected with any earning activity." In 1976 Tourism Society of England defined it as

"Tourism is the temporary, short-term movement of people to destination outside the places where they normally live and work and their activities during the stay at each destination. It includes movements for all purposes." In 1981 International Association of Scientific Experts in Tourism defined Tourism in terms of particular activities selected by choice and undertaken outside the home environment.

Cultural tourism

Cultural tourism can be defined as that activity which enables people to experience the different ways of life of other people, thereby gaining at first hand an understanding of their customs, traditions, the physical environment, the intellectual ideas and those places of architectural, historic, archaeological or other cultural significance which remain from earlier times. Cultural tourism differs from recreational tourism in that it seeks to gain an understanding or appreciation of the nature of the place being visited.

Cultural tourism may be defined as that movement which involves people in the exploration or the experience of the diverse ways of life of other people, reflecting all the social customs, religious traditions, or intellectual ideas of their cultural heritage.

Cultural tourism is an entertainment and educational experience that combines the arts with natural and social heritage and history (Website).

Cultural tourism defines the phenomenon of people travelling specifically for the sake of either experiencing another culture or the cultural attractions of a place.

Cultural tourism covers products which authentically reflect the culture of the destination (e.g. lifestyle, heritage, and industrial activity) and visitors who seek an understanding of that culture.

Sustainable tourism

Sustainable tourism is tourism development that avoids damage to the environment, economy, and cultures of the locations where it takes place. The aim of sustainable tourism is to ensure that development is a positive experience for local people; tourism companies; and tourists themselves. Under sustainable tourism, it may

be unlikely to experience the kind of 'boom and bust' that led to the rapid growth, and then despoliation of locations .But despite this optimistic objective, sustainable tourism is still not widely understood. For a start, 'sustainable tourism' is not necessarily 'ecotourism'. Ecotourism became popular in the 1980s as a form of tourism that focused exclusively on wildlife, nature, or exotic cultures. Recent research, however, has indicated that such tourism may not actually be good for environment, or for the people who experience this attention.

Sani Yi nationality

The Yi are the second largest minority Nationality in Southwest China with a population in 1995 of just over 7 million. Some 3 million live in Yunnan Province with large numbers around Lake Dianchi, Kunming and Lunan. There are numerous branches of the Yi which historically have been identified by different names at different times and this makes it difficult to trace their migrations through southern China accurately. In the 8th and 9th centuries they formed an alliance with the Bai people around Dali and established the Nanzhao Kingdom which endured for more than two centuries. Yi scholars devised their own script in the 13th century and detailed records of their religious beliefs (animist and ancestral worship), traditional medicines and history were recorded. Shamans, suppressed during the rigid application of Maoist ideology, are evident today and are seen as guardians of Yi culture since they are often the only ones who can still decipher the ancient script and who understand Yi religion and traditional medicine.

The Sani Yi (a distinctive sub-branch of the Yi, who unsuccessfully argued for independent Sani status from the Yi during the Communist nationalities identification process in the 1950s) has been among the first and most active of the minority Nationalities to embrace tourism. Sani people migrated into the Lunan region about 500 years ago and in 1956 the region was incorporated as the Lunan Yi Autonomous County under local Sani Yi CCP (Chinese Communist Party) leadershi: In 1983 however they were subsumed under the Kunming County. The location of two of

Yunnan's most scenic attractions in the midst of the Sani Yi settlements in Lunan have played a major role in their embrace of tourism?

Participation

Community participation is indispensible to the tourism development of the historical and cultural prespectivation zones. And the utility of community-participation is the key element of the tourism development. The utility of community-participation is relative to not only the general utility of the community tourism development, but also the participators' ability to share the benefits. In order to make the participation obtain more utilities, three programs should be implemented. First, to increase the general utilities, community participation should be encouraged to devote their own tourism resources and human resources. Rational evaluation of the devoted resources is needed to make sure the participated residents as a disadvantage group can obtain benefits from the tourism development. Second, the participators' privileges of sharing benefits should be admitted and expanded. Third, the mechanism of interest's protection for community participation in the tourism development should be regulated. The responsibilities and privileges of the participated residents should be constructed.

A consensus opinion now exist to suggest that community participation is essential in development (Bote, 2000: 45) and the public have a right to participate in planning. (Simmons, 1994: 76) The reasons for community participation in tourism development are well rehearsed in the tourism literature and it is widely accepted as a criterion of sustainable tourism. Virtually all tourism surveys show that the friendliness of the local people rates high on the list of positive features about a destination (Sweeny, 1996: 159) Support and pride in tourism development are especially the case in cultural tourism where the community is part of the product. Furthermore, involvement in planning is likely to result in more appropriate decisions and greater motivation on the part of the local people (Hitchcock, 1993: 64) and protection of the environment is more

likely to be supported in securing funding. The community participation is considered necessary to get community support and acceptance of tourism development projects and to ensure that benefits relate to the local community needs.

Conceptual Framework

After reviewing the related literatures and materials about cultural tourism and the background of tourism in Lunnan Stone Forest in Yunnan China ; Sani Yi minority ; its current cultural tourism development situation, problem presented in developing sustainable tourism. I figured out a conceptual framework which guides though the whole thesis, the conceptual is shown as follow:
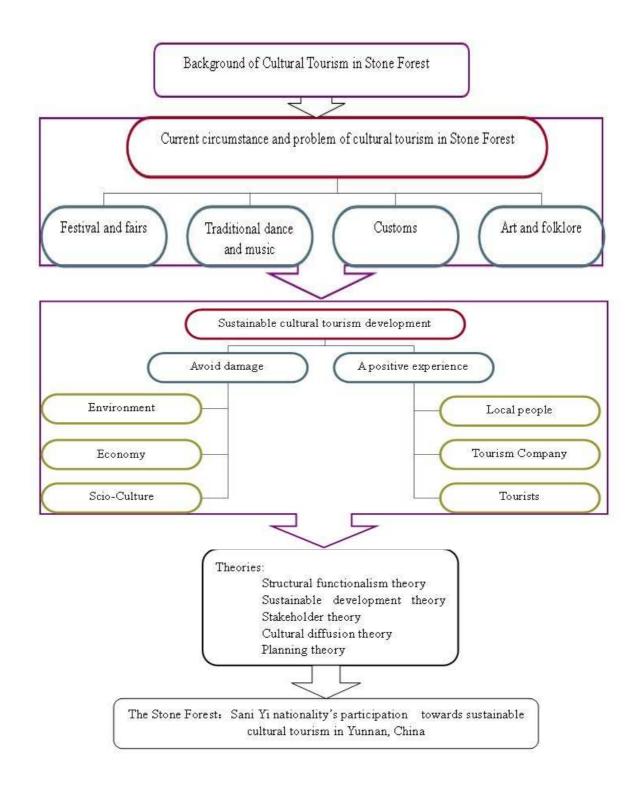
Figure 1 Conceptual Framework of the Study

CHAPTER II

DOCUMENTARY AND LITERATURE REVIEW

1. Introduction

2. Contents related to research title, purposes and definition of terms

3. Contents related to research

4. Research site

5. Concepts and theories

6.Research literatures done in China and abroad

Introduction

China provides an example of the involvement of the state in determining ethnic identity and presenting 'acceptable' manifestations of minorities' cultures for tourism. It officially recognizes 55 'minorities' who number about 100 million, a total, which is larger than more than 75% of the countries of the globe although only one twelfth of China's population (Mackerras, Taneja and Young, 1994: 21). Although their numbers are comparatively small, they occupy about 65% of China's total area. Their territories include much of China's border areas so the minorities enjoy a strategic importance well beyond their numbers (Mackerras, 1994: 32). Policy formulation towards the minorities is therefore bound up in foreign affairs, defense, and national security, as well as economic development, education, health, and social welfare and so on. The state in China has used tourism as a powerful tool to assist in bringing the minorities into the main stream by promoting and developing tourism activity based on their cultural heritage (Oakes, 1997; Sofield & Li, 1998: 56).

China is a diverse nation with 56 ethnic groups. The Han ethnic group represents 91.96% of the population with the remaining population consisting of 55 other ethnic groups. Yunnan is located in the southwestern portion of China adjacent to

Vietnam, Laos and Burma. This area has limited industrial potential, as it is landlocked; however, its military and trade importance is great as it is considered China's "Southgate" to important trade partners in Southeast Asia. The Yunnan Province is also one of the most diverse regions in China in terms of both biological and cultural diversity. Yunnan possesses a very rich diversity of eco-regions including major watershed systems (Yangzi, Mekong, Salween, Red River, Pearl River) and mountain ranges (East Himalaya, Hengduan, Ailao). There are 26 ethnic minority groups accounting for 40% of the population in Yunnnan province (PRC, 2001). Compared to other provinces in Eastern China, Yunnan is a less developed province due to its geographic isolation. However, national and regional policy-makers have proposed that Yunnan's natural and cultural richness should be used to develop tourism industry to stimulate regional economy. Therefore, in Yunnan, tourism has been identified as a major industry in the rehabilitation of rural areas (He & Zhang, 1991: 78). Over the last decade, more and more Yunnan's natural and cultural richness have been developed with the support of the central and provincial governments. As a result, Yunnan's tourism attracted more than 1 million foreign tourists and approximately 38 million domestic visitors in 2000 (Yunnan Statistical Bureau, 2001).

Shi Lin (Stone Forest), symbol of ethnic tourism of Kunming, appears to have reached the stagnation or even decline stage. The original local residents, the Yi people now account for 30 percent of the local community due to the influx of Han immigrants to work in the local tourism industry. The peak numbers of visitors has been reached and may have started to decline. Typical of destinations at the stage of development, Shi Lin has continuously added artificial attractions to the original appeal of the destination - natural wonder of unusual rock formations and the unique cultural features of the Yi ethnic grou: Currently, this destination has a well-established image centered in the Yi people's colorful ethnic background and the legend of Aishma, a Yi girl portrayed in a traditional legend.

Contents Related to Research Title, Purpose and Definition of Terms Introduction

Cultural tourism is one of the fastest-growing industries in the world and the World Tourism Organisation (WTO) predicts that world tourism will grow threefold between now and 2020. Within the tourism industry, cultural tourism has become an important player (Richards, 1996: 302 DuCros, 200: 89). One of the enduring motivations for travel to other countries is the opportunity to observe other people and their way of life, thus learning more about the world in which we live (Bord Fáilte, 2000). Indeed, it can be argued that cultural tourism is as old as tourism itself. Foreign culture and heritage have long been appealing to tourists (Feifer, 1985: 67), however, its motivation for travel was first only reserved for a tiny minority of the general public. This had found its expression in the Grand Tour of the 16th century, which was once considered an essential part of a "gentleman's" education. Although cultural tourism has been common over decades, its continuous presence was overshadowed by the spectacular growth of beach related holidays (Hughes, 1996: 12).

Since the 1980s, the mass tourism market for ecotourism has matured, but tourists increasingly search for new experiences. Cultural tourism has increasingly become recognized as offering new and more experiences to tourists. Cultural tourism has grown greatly and has developed into a high-profile mass-market project. Cultural tourism has been generating large numbers of tourists from each of the major tourist-generating countries in the world. Cultural tourism nowadays no longer constitutes a niche market but a major area of tourism supply and demand.

The WTO has estimated that 37% of all pleasure trips had cultural elements in them and the annual growth rate for this form of tourism was 15% in the 1990s. Research undertaken by the European Association for Tourism and Leisure Education (ATLAS) reveals that the growth in cultural tourism in Europe is intertwined with the overall growth in global tourism (Richards, 1996; 2001: 107). As overall tourism

increases, there will consequently be more visits to cultural attractions. Also, more attractions have been defined as "cultural", thus adding to the growth phenomenon.

Richards (1996) argues that cultural tourism in Europe had grown no faster than tourism in general. Tourism figures document that demand for cultural tourism has increased. Strong interest in culture emanates from the so-called "new bourgeoisie" or the "new middle class" emulating former primarily elite class activities. The "new middle class" have come to be characterized as the "producers and consumers of postmodernism par excellence" (Mun, 1994: 106). However, Richards (1996: 455) argues that "it is not simply the consumption of heritage that is determined by the rise of the new middle class, but also the production of heritage". For him, "post modernity is marked by consumption-driven cultural production" (Richards, 1996: 250). As a result of the powerful tourist demand, big efforts have been made in improving and diversifying cultural heritage presentations all over the globe.

The UNESCO Courier July/August 1999 reported that cultural institutions and sites are preparing themselves for the growing demand: museums have been refurbished (e.g. for doing up the Louvre more than 1.1 $ billion were spent), new museums of modern art were opened in San Francisco, Barcelona, Rome, Tokyo, Hong Kong, Bilbao and recently in Vienna, historic city centres have been renovated, monuments restored, and there has been an extraordinary rise in the number of big exhibitions and blockbuster shows (the Monet exhibition in the year 1999.In london broke the record with 8,500 visitors a day) (Patin, 199: 35). Neil Cossons (1989), Director of the Science Museum in London confirms e.g. that museums have never been more popular. Archaeological sites, monuments, museums and heritage centres have economically become extremely important. A new business has developed dependent upon cultural and heritage tourism. The field of cultural tourism has grown in importance as a source of revenue.

Culture is increasingly used as a marketing tool by many destinations increasing the competition in the cultural tourism market. Cities and whole destinations see in cultural tourism a lucrative means of diversification. The international effort to preserve the inheritance of the past which is expressed in "World Heritage Sites" has particular relevance for tourism as most of the sites on the list of World Heritage Sites are of high calibre and therefore are first-rank tourist attractions. On a European level, the introduction of the European Cultural Capital of the year was established. The concept based on supporting European culture has become a magnet for numerous tourists enjoying year-round events based on culture.

Before exploring cultural attractions as such it is important to investigate culture and the various forms and dimensions of cultural tourism. Hence, this chapter first aims to shed light on the complexity of culture and cultural tourism. There is confusion among academics as to what constitutes cultural tourism. Therefore the multiple forms of cultural tourism are presented and discussed. Then focus is placed on the consumers of culture – the so-called cultural tourists – and their characteristic traits and needs. In this context different categories of the cultural tourists are presented to show that cultural tourists do not constitute a uniform market in terms of their motivation and experience sought. Cultural tourist attractions are explored starting out with categorizations of visitor attractions in general. To get an overview of the market various cultural attractions are then introduced and future developments anticipated. Particular attentions paid to the museum in its various forms and how they have changed in order to satisfy today's consumers with innovative displays and interpretative techniques. From a management perspective cultural attractions are then ascertained in terms of the experience they provide, which is central to this thesis. Important factors for product development with regard to experience design are outlined and interpretation as key to offering satisfying experiences is examined in-depth. Also problems with turning sites into tourist attractions are highlighted.

Definition of culture and cultural tourism

The word "culture" has carried during its history in English and other European languages Raymond Williams, early pioneer in the field of "cultural studies", came to the conclusion that culture is one of the two or three most complicated words in the English language (Williams .1983:54). However, since the idea of culture is central to the study of cultural tourism there is need to elucidate the term and to explore the processes involved in order to get a better understanding of its complexity. The term "culture" has its roots in the Latin verb "cohere" which means to tend or to cultivate and was first confined to the field of agriculture. Later the term was expanded to entire ways of living of groups of people and their beliefs and ultimately to the arts.

The Encyclopedia Britannica provides a very comprehensive definition of culture. It defines culture as "the integrated pattern of human knowledge, belief, and behavior, language, ideas, beliefs, customs, taboos, codes, institutions, tools, techniques, works of art, rituals, ceremonies, and other related components…" (Encyclopaedia Britannica. 1989:132). A broader definition is suggested by the UNESCO's Mexico City Declaration of the World Conference on Cultural Policies which says that culture is "the whole complex of distinctive spiritual, material, intellectual and emotional features that characterizes a society or social group" (UNESCO, 1982). Tomlinson (Richards, 1996 : 252) argues that there are hundreds of definitions of what is regarded as culture "which would suggest that either there is a considerable amount of confusion or that 'culture' is so large and all-embracing a concept that it can accommodate all these definitions".

To capture all dimensions of culture in a single definition would lead to a degree of generalizations which would totally fail its goal and as Richards (1996: 253) has pointed out "renders the act of definition useless". Eagleton (2000: 55) argues "was the word 'culture' once too spiritually minded term, so it has now the sponginess of a term which encompasses practically everything". He summarizes that "it is hard to resist the conclusion that culture is both too broad and too narrow to be greatly useful" (Eagleton, 2000: 32). However, no matter how broad or narrow the definition is worded,

Taylor's (1873) assertion that culture is by definition not genetically transmitted but learned, something that is acquired and inherited by man as a member of society has to be kept in mind. Culture is a very broad concept and can be regarded from various viewpoints. Figure 2 depicts elements of culture, however, they are not claimed to be exhaustive.


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                          Culture
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| Language , communication, education,knowledge, routines,celebrations, festivals,events, rituals, religion | music,dance,film, theatre architecture, handicraft, artefacts Literature | History Heritage Industry, Economy, Arts and Sports Science Technology Food and drink | (natural and built) landscape and nature with its fauna, flora and Wildlife |
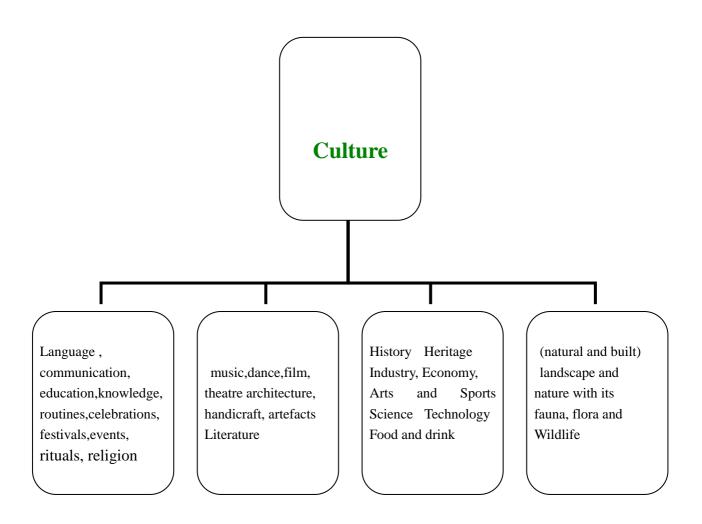
Figure 2 Elements of Culture

This simple model constitutes the working base to begin with and will be further expanded in the course of this thesis. The model features the following elements of culture:

This includes such components as habitual language use and communication. Also education and the knowledge of a people is an important part of the distinctiveness of a culture. A peoples' way of life finds expression in their everyday routines and rituals as well as extraordinary celebrations, festivals, and events. Cultural symbols are used to underpin these. They are signs that have meaning peculiar to a specific society or group and represent their "*Weltanschauung*" and "idea of man". Religion is fundamental to a peoples' culture and is the basis out of which many customs and habits result. Religion gives people a sense of belonging together and is part of their cultural identity.

The arts are a constitutive of any culture and are the most visible expression of a culture and its economical, philosophical, historical, and political attitude. Arts include the performing and the visual arts, literature, cuisine and drinks. Also sports in its various guises can be regarded as part of the arts of a People.

Environment encompasses the natural9 and built environment as well as urban and rural settings with its respective peculiarities. People have influence on their environment just as the embeddings in a particular environment/landscape shapes their culture.

History is a dimension that pervades every single element of culture. Heritage is what is preserved from the past and passed on to next generations10. So far, basic elements of culture have been defined and explained. This, however, is not sufficient for capturing the complexity of the concept of culture. To allow for a more in depth view, the concept will therefore be enriched by the following aspects and necessary differentiations:

a) Culture can be tangible and intangible

Culture has many dimensions and is expressed and manifested in various forms. It can be tangible (material) in the form of e.g. landscape, buildings, artifacts or handicrafts, food, dresses of a community or a geographical area, which is also referred to as "hard culture". But culture can also be intangible in terms of people's values, attitudes, traditions, and ways of life, lifestyles, oral culture, festivals, dances, rituals, and language – the "soft" elements of culture. These intangible elements of culture, however, require the presence of culture bearers to bring them to life.

Before outlining the various definitions on cultural tourism provided by several of the leading authors in the field of literature, it is important to keep in mind that cultural tourism is a form of tourism, with the adjective "cultural" used to modify the "noun" tourism (Mckercher/Ducros, 2001: 6 -25). This means that it is essential to look at cultural tourism from a tourism perspective, to try and see how experiences are produced and how well tourists' needs are served. In his philosophical debate about tourism, the Polish sociologist Przeclawski (2005: 55-56) argues that "tourism is a cultural phenomenon" and that tourism itself "is becoming a way of life". He has identified the following five associations between tourism and culture: Tourism is a function of culture; i.e. an expression of any given, contemporary Tourism is an element of culture. Contemporary culture cannot be culture.   Tourism fully appreciated without such a phenomenon as tourism, and vice versa.   is a transmission of culture. Urbanization processes or mass media alone are no Tourism is a meeting of longer sufficient causes for this transmission.   cultures, or a collision of cultures, depending on the scale of cultural Tourism can be a factor in cultural change. These above-mentioned differences. lines of thought already show how narrow the relationship between culture and tourism really is. Emphasis has therefore to be put on the careful handling of the two, if its outcome, "cultural tourism", is to cater to both the host culture as well as to the tourists' needs and expectations. The following section is going to outline the various definitions of cultural tourism.

Definitions of Cultural Tourism

It comes without a surprise that one of the oldest forms of tourism is still subject to a range of debates regarding its definition (Richards, 1996: 26). Whilst "tourism" and "culture" are arguably more readily defined, no universally valid definition of the interrelation of both, namely "cultural tourism", has been established to this present date, nor has there been a consensus about its exact boundaries. The International Council on Monuments and Sites (ICOMOS.2004 : 6), has defined cultural tourism very broadly as "[…] that form of tourism that focuses on the culture and the cultural environments including landscapes of the destination, the values and lifestyle, heritage, visual and performing arts, industries, traditions and leisure pursuits of the local population or host community. It can include attendance at cultural events, visits to museums and heritage places and mixing with local people." Earlier on, when cultural tourism had not yet grown into a mass-market activity, the World Tourism Organization (WTO) and ICOMOS (1993: 5) have defined cultural tourism" more functionally – that is, by what it does and how. Firstly, cultural tourism is small, well-managed, educational, and frequently up-market tourism. It offers a special sort of visit to a person with particular, often rarefied interests. It is not wide-ranging, mass tourism but tourism dedicated to presenting or explaining some cultural idea." A similar definition is provided in the Encyclopedia of Tourism. When looking up the term "cultural tourism", DEWAR (2000: 125-26) has noted that "the majority of definitions suggest learning about others and their way of life as a major element. Learning about self is a second common thread that runs through many explanations on cultural tourism. In short, cultural tourism can be defined broadly as the commercialized manifestation of the desire to see how others live."

Richards (1996: 23) further differentiates between the "sites and monuments approach" and the conceptual approach to defining cultural tourism. The first one is concerned with describing attractions visited by cultural tourists, whereas the second is focused on the motivations and meanings attached to the cultural tourism activity.

He goes on to suggest the following conceptual definition of cultural tourism, as proposed by the European Association for Tourism and Leisure Education (ATLAS):6

"The movement of persons to cultural attractions away from their normal place of residence, with the intention to gather new information and experience to satisfy their cultural needs". The technical definition provided by the same author is somewhat more narrow: "All movements of persons to specific cultural attractions, such as heritage sites, artistic and cultural manifestations, arts and drama outside their normal place of residence" Just as Richards (1996) was already concerned with a conceptual approach to cultural tourism, Mckercher/Ducros (2002: 6) have completely dropped the futile quest for definitions by conceptualizing cultural tourism through four key elements:

1. Tourism;

2. Use of cultural heritage assets;

3. Consumption of experiences and products;

4. The tourist.

As previously stated, Mckercher Ducros argued that cultural tourism is essentially a form of tourism, and to be regarded as such. In addition, this form of tourism involves the consumption, or use, of cultural heritage assets for tourism purposes. This difficult relationship is all the more emphasized by the need of turning these heritage assets into cultural tourism products ready for consumption by the tourist. This transformation process, though clearly not among the goals of conservationists, is essential for a successful and sustainable development of the cultural tourism product. A strong relationship between cultural heritage and tourism exists in this concept. This, however, is clearly relevant for the present work, since the next chapter will be concerned with this relationship in greater detail.

As stated by Richards (1996: 23), "conceptual definitions can be useful in focusing attention on why and how people engage in cultural tourism, rather than simply how many cultural tourists are there. Conceptual definitions of cultural tourism

are therefore more clearly process-based." "Process-based" relates to culture as a process in which tourists seek meaning and authenticity through their tourist experience. It stands in opposition to culture as a product, meaning the transformation of culture specifically for tourist consumption. As stated by the author, these two concepts of culture rarely overlap, and it is undeniably difficult to integrate both of them into one standalone definition of cultural tourism. For the aim of the present thesis, the conceptual or "thematic" approach to defining cultural tourism seems to be most suitable. This is not only more useful for the qualitative investigation (Richards, 1996: 22), but moreover does not limit itself to one certain aspect, either (McKercher/Ducros 2002: 6).

Sustainable tourism

From literature review on the issue of sustainable tourism, the definition of sustainable tourism remains vague. Sustainable tourism attempts to minimize the impact caused by the tourism industry. Moreover, this sustainable way in managing tourism also encourages the cooperation of the local community and the tourism sector to participate in tourism management. This sustainable approach promotes conservational awareness to all sectors of the tourism industry and encourages them to pay more attention to keeping the environment of tourism sites in good condition as well as local people way of life. The purpose of sustainable tourism is to integrate management by creating the interconnection of three main components i.e. social, environmental, and economic aspects to work together as stated by some given definitions of Sustainable tourism development from various sources." Sustainable tourism development meets the needs of present tourists and host regions while protecting and enhancing opportunities for the future. It is envisaged as leading to management of all resources in such a way that economic, social, and aesthetic needs can be fulfilled while maintaining cultural integrity, essential ecological processes, and biological diversity and life support systems." 1 "Forms of tourism which meet the needs of tourists, the tourism industry, and local community today without compromising the ability of future

generations to meet their own needs".

"Tourism which is developed and maintained in an area (community, environment) in such manner and at such a scale that it remains viable over an indefinite period and does not degrade or alter the environment (human and physical) in which it exists to such a degree that it prohibits the successful development and well being of other activities and processes" "Sustainable tourism development is concerning on carrying capacity of the tourism sites including ecosystem, social, economy, and local culture. Local community will be given a chance to be a part of tourism management. Sustainable tourism development tends to give education and experience a visitor by concerning safety of and sanitation of facilities for a tourist. It tries to increase conservation awareness of environment and social fabric of the local community." Furthermore, as Agenda 21, the conference of the United Nations on Environment and development held in Rio de Janerio, Brazil, there were more than 178 participants from over the world. They agreed on the Rio Declaration on Environment and Development, and the Statement of Principles for the Sustainable Management. Most of the countries must take action toward environmentally sustainable development. It is include both of nature and culture resources. The Tourism industry has a key role in the consumption of natural and man made resources. To meet the objective of Agenda 21, all stakeholders involved in the tourism industry have to manage the use of resources in a sustainable manner to prevent and conserve the environmental and cultural resources for the next generation. To reduce the negative impact of tourism probably affects socio-culture, the environment, and economy of local community. All stakeholders and outsiders involved in the tourist industry have to sustain tourism development by following up on Article (The Global Code of Ethics of Tourism) as below:

All the stakeholders in tourism development should safeguard the natural environment with a view to achieving sound, continuous and sustainable economic growth geared to satisfying equitably the needs and aspirations of present and future generation.

All forms of tourism development that are conductive to saving rare and precious resources, in term of natural resources particular water and energy, as well as avoiding so far as possible waste production, and cultural resources, should be given priority and encouraged by national, regional and local public authorities.

The staggering in time and space of tourist and visitor flows, particularly those resulting from paid leave and school holidays, and a more even distribution of holidays should be sought so as to reduce the pressure of tourism activity on the environment and enhance its beneficial impact on the tourism industry and the local economy.

Tourism infrastructure should be designed and tourism activities programmed in such a way as to protect the heritage composed of natural and cultural. The stakeholders in tourism development, and especially professionals, should agree to the imposition of limitations or constraints on their activities when these are exercised in particularly nature and culture sensitive areas.

Nature tourism and cultural tourism are recognized as being conducive to enriching and enhancing the standing of tourism, provided they respect the both of cultural and natural heritage and local populations and are in keeping the carrying capacity of the sites.

The important issues with sustainability are the sensitive areas. The tourism manager has to protect the cultural diversity and ecologically sensitive areas where natural resources are critically endangered by physical changes and where they contain a great diversity and interdependence of living habitats. In such an area the following three basic principles of conservation of diversity apply:

1. Conservation of diversity, in term of nature and culture.

2. Sustainable way of use.

3. Equitable sharing of benefits among local community and indigenous people.

Contents Related to Research

In Province is the most southwest region of China bordering the countries of Vietnam, Laos, and Burma. Yunnan Province borders Guizhou Province and Guangxi Zhang Autonomous Region to the east, Chongqing and Sichuan to the north, and Tibet Autonomous Region to the northwest. Yunnan encompasses 394,100 square kilometers (152,084 square miles) and has a population of more than 42 million people.

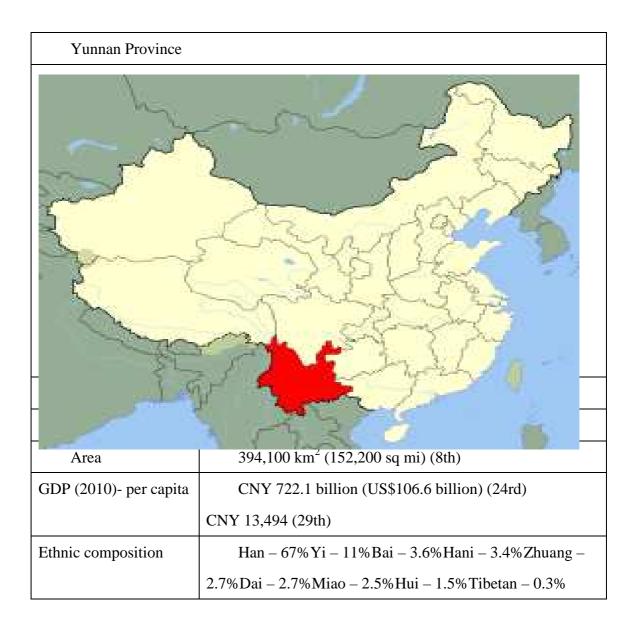| Yunnan Province	
Area	394,100 km^2 (152,200 sq mi) (8th)
GDP (2010)- per capita	CNY 722.1 billion (US$106.6 billion) (24rd) CNY 13,494 (29th)
Ethnic composition	Han – 67% Yi – 11% Bai – 3.6% Hani – 3.4% Zhuang – 2.7% Dai – 2.7% Miao – 2.5% Hui – 1.5% Tibetan – 0.3%

Figure 3 The Map and General Situation of Yunnan, China

Location and size

Situated in Southwestern China, Yunnan Province covers a total area of 394,000 square kilometers, accounting for 4.1% of China's total land territory and ranking the 8th in China. Respectively bordering Myanmar in the west and Laos and Viet Nam in the south, Yunnan shares a boundary line of 4060km with them

Population and nationalities

The population in Yunnan is 43 million, of which the 25 ethnic nationalities take up over 14 million. Of the entire ethnic group, the Yi nationality enjoys the largest population, 4.47million. Other ethnic groups with a population respectively exceeding 1 million include the Bai Hani, Zhuang and Dai.

Natural landscape

As a plateau and mountainous province, Yunnan belongs to the southward extension part of Qing-Zang Plateau. With an average elevation of around 2000m, Yunnan enjoys huge elevation differences. The highest point is 6740m, the Kawagebo Peak, the main peak of Meili Snow Mountain in northwestern Yunnan, while the lowest point is only 76.4 m, the confluence between Nanxi River and Yuanjiang River in Hekou County, which borders Viet Nam. With over 600 rivers and streams of different sizes in its territory, Yuannan has comparatively developed water systems. The number of major rivers is 180, who are mainly the upper reaches of rivers emptying into seas. They respectively belong to the 6 river systems of the Ayiyawadi River, Nujiang River, Lancang River (Mekong), Jinshajiang River, Red River and Pearl River.

Yunnan climate

With exceptionally rich climatic resources, Yunnan belongs to the climatic type of sub-tropical plateau monsoon. "Four seasons can be found along the same mountain slope and different weather conditions can be witnessed over a short distance of 10 li." Is the vivid description of vertical and diversified climate in Yunnan? The average temperature in summer is 19-22 degrees centigrade.

Economic and social development

Due to the restrictions of transport and geological conditions, Yunnan, a mountainous and frontier province, is an under-developed region in China. Of the 128 counties (cities, districts) in Yunnan, 76 are state- level impoverished ones. In recent years, the economic power in Yunnan has been remarkably strengthened and the construction pace has been accelerated. The GDP of the whole province reached 245.88 billion yuan in 2003, an increase of 8.6%over the previous year, of which the primary industry increased 5%, the secondary industry 10.4%, the tertiary industry 8.6%.

The average disposal income for urban residents was 7,643.6 Yuan in 2003, an increase of 5.6%, while the average net income for rural residents was 1,697 Yuan, a growth of 5%. Constant increase was maintained for people's consumption of housing, cars, computers, tourism and non-compulsory education. In addition, new achievements were made in the development of social undertakings including science and technology, education, public health, social security and re-employment etc.

Tourism resources

The special geological and climatic conditions, numerous ethnic groups and long history and splendid culture have created the exceptionally rich tourism resources in Yunnan. The whole province enjoys 11 state-level tour routes, 57 state and provincial scenic areas, 22 states and provincial forest parks, 5 nature reserves, 9 state and provincial famous cities of history and culture and 187 relics units under key protection. A batch of tourism development zones have been preliminarily formed, which are featured with mountain gorges, modern glaciers, plateau lakes, stone forest, karts caves, volcanoes and geothermal phenomena, primitive forest, tropical rain forest, flowers, relics and historic sites, traditional gardening and ethnic folklores etc.

The Yi nationality

Yi nationality is one of the fifty-five minority nationalities in our country. It is distributed mainly in Yunnan, Sichuan, Guizhou and Guangxi provinces. With a population of more than 6,570,000, it ranks the sixth among the minority nationalties.

At present, there are three Yi nationalty autonomous regions, nineteen Yi nationality autonomous counties and some autonomous villages in Southwest China.

Figure 4 Sani Yi Nationalities

The Sani Yi (a distinctive sub-branch of the Yi, who unsuccessfully argued for independent Sani status from the Yi during the Communist nationalities identification process in the 1950s) has been among the first and most active of the minority Nationalities to embrace tourism. Sani people migrated into the Lunan region about 500 years ago and in 1956 the region was incorporated as the Lunan Yi Autonomous County under local Sani Yi CCP (Chinese Communist Party) leadershi: In 1983 however they were subsumed under the Kunming County

Tourism industry in Yunnan

China is a diverse nation with 56 ethnic groups. The Han ethnic group represents 91.96% of the population with the remaining population consisting of 55 other ethnic groups. Yunnan is located in the southwestern portion of China adjacent to Vietnam, Laos and Burma. This area has limited industrial potential as it is landlocked; however, its military and trade importance is great as it is considered China's "Southgate" to important trade partners in Southeast Asia. The Yunnan Province is also one of the most diverse regions in China in terms of both biological and cultural diversity. Yunnan possesses a very rich diversity of eco-regions including major watershed systems (Yangzi, Mekong, Salween, Red River, Pearl River) and mountain ranges (East Himalaya, Hengduan, Ailao). There are 26 ethnic minority groups accounting for 40% of the population in Yunnan province (PRC, 2001). Compared to other provinces in Eastern China, Yunnan is a less developed province due to its geographic isolation. However, national and regional policy-makers have proposed that Yunnan's natural and cultural richness should be used to develop tourism industry to stimulate regional economy. Therefore, in Yunnan, tourism has been identified as a major industry in the rehabilitation of rural areas. Over the last decade, more and more Yunnan's natural and cultural richness have been developed with the support of the central and provincial governments.   Tourism industry in Yunnan, one of the "five major pillar enterprises" of the province, has been developing continuously in a healthy way in the past five years since 1998. Since reform and opening up, as the exchanges between Yunnan and the increasing number of countries, which led to the development of tourism? Data statistics, the reform and opening up 30 years ago, the Yunnan provincial tourism foreign exchange earnings increased by 1035 times, 2007 tourism foreign exchange earnings in the country for the first nine qualifying.

Yunnan Development and Reform Commission, said tourism is a pillar industry in Yunnan Province, Yunnan Province in 2007 total revenue of tourism industry 500 billion Yuan, a new record. Reception at home and abroad tourists exceeded 90

million passengers in the country's ranking rose to No. 8.

Present situation of tourism development in Yunnan

Yunnan tourism industry, one of the "five major pillar enterprises" of the province, has been developing continuously in a healthy way in the past five years since 1998. The effects of tourism as a pillar enterprise are beginning to emerge, and its position and function in the national economy of the province have been greatly strengthened with each passing day. In 1998 Yunnan received 28.7 million/person domestic and foreign visitors, while in 2002 the number of visitors to Yunnan at home and abroad amounted to 52.4 million/person, representing an average increase of 16.25%, of which the number of overseas visitors increased from 0.61 million/person to 1.304 million/person and the foreign currency from tourism increased from USD 261 million to USD 419 million, accounting for an annual increase of 14.4% and 12.6% respectively. The total income of the province from tourism industry increased from 13.69 billion Yuan to 28.99 billion Yuan, constituting an annual growth of 20.6%. The proportion between total tourism income and GDP of the province increased from 7.6% to 12.8%, and the proportion between the tourism foreign currency and the total foreign currency made from export increased from 22.2% to 30%. The number of people directly or indirectly engaged in tourism has reached 1.605 million. Tourism has made considerable contribution to the adjustment of industrial structure, the opening up to the outside world, the development of service industry, the efforts to eliminate poverty and help people get rich, and to the ease of unemployment pressure in the province. Tourism has now become a new point for economic growth in Yunnan.

Development Prospect

The tourism resources of Yunnan, formed on the background of complex geographical environment, abundant bio-resources and diversity of ethnic cultures, are characterized by diversity, peculiarity and excellent combination of multiple scenic resorts. Not only are the natural scenic spots rich and varied, the places of human interest represented by the ethnic cultures are also spectacular and colorful, all of which

provide a profound inside information of ethnic cultures for the development of tourism industry, forming an excellent combination of natural scenic spots and places of human culture, in which one complements the other in perfect harmony. A large number of scenic resorts (spots) in Yunnan are world renowned for their high quality. They are suitable for various types of tourist activities and possess necessary conditions for becoming world-class tourism products. Yunnan has the geographical advantage of being in vicinity with the neighboring countries in Southeast Asia and South Asia. The construction of the great international passageway, coupled with the construction of highways, railways, air and water transportation networks in Yunnan province, will contribute greatly to the development of regional cooperation among the neighboring countries, provinces and autonomous regions, and help tourism of Yunnan merge into the tourism ring of Southeast and South Asia.

Joining WTO and the implementation of China's strategy for the grand development of the western region have provided excellent opportunity for the development of tourism in Yunnan. In the strategy for grand development of Western Region, the State formulates various preferential policies for the development of tourism, such as tourism national debt, opening up to the outside world, finance and taxation, investment and loans, construction of infrastructure facilities and biological environment, etc. All these have created very favorable macroscopic policy environment for the development of Yunnan's tourism industry.

Opportunity offered by the establishment of China-ASEAN Free Trade Zone. The start of the establishment of China-ASEAN Free Trade Zone will literally make Yunnan move forward from the end position to the very front of opening up to the outside world, and bring Yunnan new opportunity for the development of tourism in the regional cooperation.

Opportunity brought by the participation in tourism cooperation of Lancangjiang River and Meigonghe River sub-area. The idea has been formally put forward about setting up a unified Lancangjiang River and Meigonghe River Tourism

Ring with joint efforts of all parties, and about building the Eight Countries Park in Southeast Asia. According to this concept, Yunnan will play the pivotal role in the cooperative development of visitor markets among the countries concerned. Yunnan will attract more and more tourists at home and abroad by way of increasing the number of tourists to the neighboring countries and transferring tourists from the sub-area to other tourism destinations in China. In addition, Yunnan will organize tourists to visit the countries of the sub-area or cross-border tours to these countries in accordance with China's regulations.

In the meantime, the pressure of competition is also rapidly increasing. There exist the similarity of tourism resources and the similar structure of tourism products in most of the provinces in the country's western region. With the increased realization of the importance of tourism and the implementation of the strategy of great development of China's western region, the provinces and autonomous regions in the area are generally attaching greater importance to the development of tourism and have designated it as a pillar or key enterprise and given it supports, thus constituting a potential pressure and challenge to tourism in Yunnan province.

The age of multifarious demands on tourism market has come now. The regional competition for markets is becoming more intense and the trend towards grouping is getting more and more conspicuous. These changes in the tourism market pattern have set higher demands upon tourism of the province.

On Feb 21 .2011 the Yunnan Tourism Work Conference 2011 was held in Jiangchuan County of Yuxi Municipality. At the meeting, the tourism work of the 11th Five-year Plan (2006-2010) was reviewed and the relevant work for the 12th Five-year Plan (2011-2015) was deployed. Liu Ping, vice-governor of Yunnan Province pointed out that a scientific way must be followed to boost the second round of tourism pioneering work in the coming five years.

During the 11th Five-year Plan, Yunnan's tourism gained outstanding achievements though encountering numerous difficulties. The tourism industry was totally upgraded and got leapfrog development, making great contributions to the social and economic development of the entire province.

INTERNATIONAL TOURISTS TO YUNNAN 2000-2010

UNIT: Ten Thousands Person Times

	2000	2001	2002	2003	2004	2005	2006	2007	2008	2009	2010
万人次	100.1	114	130	100	110	150	181	221	251	285	329
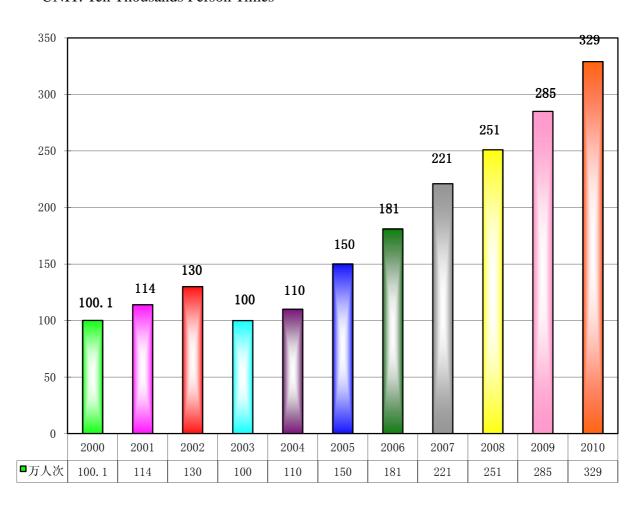
Figure 5 The Statistic of International Tourists to Yunnan 2000-2010

DOMESTIC TOURISTS TO YUNNAN 2000-2010

UNIT: / Ten Thousands Person Time
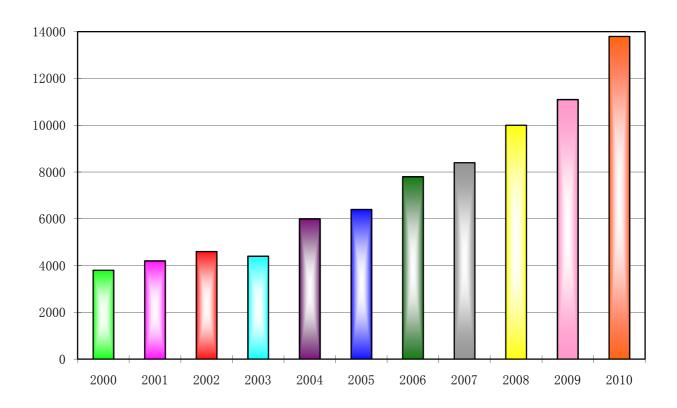
Figure 6 The Statistic of Domestic Tourists to Yunnan 2000-2010

During the 11th Five-year Plan, the construction of tourist service facilities had gone well. A sum of 62 billion Yuan (938 million USD) had been invested on 60 major projects; and quite a few world famous hotel management groups had been introduced in, such as Starwood, Anantaram, Banyan Tree, Shangri-la, Accor and Pullman etc, promoting the construction of leisure and vacation facilities all over Yunnan. Simultaneously, one national park was successfully established and another five ones have been under construction; 16 tourist towns and 50 villages have been put into operation. So far, there are over 20,000 tourist service units, among which there are 534 travel services, 14,234 hotels (834 star-rating hotels), 425 scenic spots (159 as A-level ones), 45 tour bus companies and another 1,369 firms concerning tour shopping and catering.

Shortly put, the tourism-driven effects during the 11th Five -year Plan Period had been emerging, and tourism sector had become the leading role in transferring the economic development mode for Yunnan Province.

The 12th Five-year Plan Period is an important period for Yunnan to start the second round of tourism pioneering work to build a robust tourist economy. Unremitting efforts will be spent to make the relevant tourist economic index double that of the 11th Five-year Plan Period. The number of visitors is expected to be 250 million person-times, the tourism revenue to be over 200 billion Yuan by the end of 2015. The tourism industry, whose added value is expected to account for about 10 percent of the GDP and 17.5 percent of the tertiary industry, will hopefully create three million jobs, shouldering 10 percent of the employment burden for the entire province.

By the end of the 12th Five-year Plan Period, Yunnan will be built into a province with strong tourist economy, with four great tourist brands, namely: 1)-leisure and vacation; 2)-landscapes; 3)-ethnic customs; and 4)-health care., As the 12th Five-year Plan begins in 2011, it's expected the number of overseas visitors Yunnan received will hit 3.63 million person-times, 10 percent up; domestics visitors will be 152 million person-times, 10 percent up; and the revenue will be as much as 113 billion Yuan (17.09 billion USD), 12 percent up than the same period of last year.

At the meeting, Mr. Liu Ping put forwards some advice and requirements concerning the major tasks of the present and future tourism work. Liu and some other participants also carried out inspections on the Stone Forest (Kunming) and the major tourist projects of Yuxi municipality.

Table 1 The Statistic of Tourists Arrived in Yunnan in The First Half of 2011

	No.of Tourists (mln)	No.GrowthRate	Revenue	Revenue Growth Rate
Total	17.9496	16.26%	14.689 bln	20.92%
Overseas	0.4377	18.93%	$130 mln	24.32%
Domestic	17.5119	16.2%	13.806 bln	20.71%

From the above data ,it obviously show the increasing tourism development in tourism , the is a plenty potential to increasing more and more people come here for traveling , of course the most important step to achieve the goal is have a healthy and sustainable tourism planning and management.

Research Site

Stone forest (Lunan Shilin Yi Nationality Autonomous County)

The location of two of Yunnan's most scenic attractions in the midst of the Sani Yi settlements in Lunan have played a major role in their embrace of tourism - the Alu Caves complex and the Shilin 'Stone Forest' about 120 kms south-east of Kunming. Both of these are in karst (limestone) country and the whole area has been classified as 'a first class area of natural heritage' and is a national protected scenic district. The well-known Shilin (Stone Forest) karst is located in the Shilin Yi Nationality Autonomous County, Kunming City, Yunnan Province. Because of its impressive karst landscape and exceptional natural beauty, Shilin was formally established as Stone Forest Park in 1931 by Yunnan provincial government.
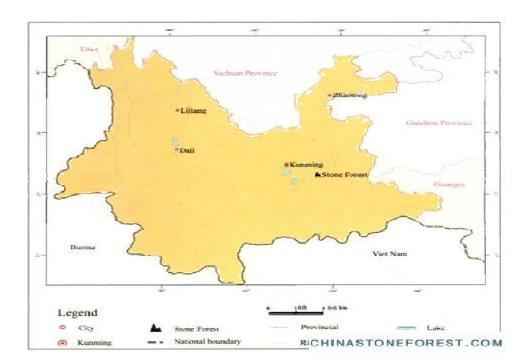
Figure 7 The Location of Stone Forest in Yunnan

An introduction

The well-known Shilin (Stone Forest) karst is located in the Shilin Yi Nationality Autonomous County, Kunming City, Yunnan Province. Because of its impressive karst landscape and exceptional natural beauty, Shilin was formally established as Stone Forest Park in 1931 by Yunnan provincial government. Subsequently, in 1982, the Stone Forest was designated as China's National Park (also known as National Key Scenic Area) by the central government, and in 2001, designated as China's National Geopark, and in 2004, the Stone Forest was listed in the Global Geopark Network by the UNESCO.Currently, the Stone Forest is also an important component part of the proposed South China karst world natural heritage.

Location

The Shilin National Park, located at 24°30'to 25°03'north latitude and 103°10'to 103°40'east longitude, is situated in the middle of the Shilin Yi Autonomous County1 in Yunnan Province of China. With convenient transportation, it is 78

kilometers northwest from Kunming, the capital city of Yunnan Province. Both railways and highways are accessible to Kunming, Nanning and other major cities and towns.

Topography and Geology

The Shilin National Park stands in the west of the Yunnan-Guizhou Karst Plateau of the Southwest Karst Region in China, the most extensive karst area in the Globe. It lies in the intermediate terrace between the first terrace (Qinghai-Tibet Plateau) and the third terrace (Hills and Plains in the East) of China. The plateau surface there lightly undulates with mild cutting. With the main altitudes from 1700 to 1950m a.s.l, the highest point is Wenbi Mountain, at 2203m a.s.l. in the south of the Park, and the lowest point is 1560m a.s.l., at the foot of the Grand Waterfall in the southwest of Shilin County. The general topography of the Park is high in the northeast and low in the southwest, high in the east, and low in the west. The west side of the Park is Lunan Basin, formed in Paleocene and the typical faulted-basin found in China. Before 1998, it was Lunan Yi Autonomous County.

Climate

The Shilin National Park, encounters subtropical-plateau monsoon season in low latitude, is characterized by a climate of "neither too cold in winter nor too hot in summer, the all spring-like four seasons, and a clear separation between the rainy season and dry season".

Nationalities and Population

The seven sites of the Paleolithic relics were found along the banks of the Ba river lower course, and the Neolithic relics in caves near Lake Yuehu. The population there is made up of 20 ethnic nationalities such as Han, Yi, Miao, Zhuang, Bai, Hui, Hani, Wa, Dai, Yao, Lahu, Shui, and Lisu etc. Among these, Yi people amount to 33.3% of the total and in the southern part of the park, the Yi nationality reaches 90%. There are over 50 villages in the park, respectively distributed to the depressions, lakesides, and the intermediate belt between karst hills and basins. The population density reaches to 160/ km2. However, the Core Zone, for the South China karst World

Heritage Nomination, is low in population density, 17 persons / km2 with 4000 local people inhabited, most of them being Sani people, a branch of Yi nationality.

Land use and economic activities Of the 350 km2 of the Shilin National Park, farmlands hold 39.9%; forest 36.2%; Stone Forests18.5%; water2.4%; all kinds of constructed fields 2%; lone hills and grassland 1.7%. But, in the Core Zone of the 120.7 km2 area, there is only 1.07% farmland. The land tenure in the park is diversified such as state-owned, rural collectives-owned, contracted by inhabitants and by enterprises.

Economy and Folk Cultures

The main economic activities are involved into the tourist industry, agriculture, and stockbreeding. The income form tourism consists of the main part of the revenue of the local government, and the income of local inhabitants varies from the tourist industry, the service industry, farming, the animal industry, and the construction industry. With the annual net income of the rural resident reaching 2800 Yuan, and that of the urban population reaching 6000 Yuan, the mean annual income of people in the tourist spots of the park is considerably higher than that of the people in other places of Shilin County. The local ethnic culture has a strong identity, including folk culture, costumes, arts and crafts, all kinds of ethnic festivals (e.g. Torch Festival), and ethnic songs and dances performance. All of them have been the important tourist attractions for Shilin tourist

History of the Shilin Park

Shilin Park was firstly officially designated in 1931, and in 1942 the Construction Committee of Shilin Park was founded by Lunan County, and then in 1964 the Stone Forest Management Division was founded. In June of 1980, the jurisdiction of the park was transferred from the provincial government to the Shilin (Lunan) County government. On Nov. 8th 1982, Shilin Park was issued by the State Council of the :R.C. to be the national key scenic region or National Park, and The Management Bureau of Shilin National Park was authorized in June 1992. In March of 2001, Shilin National Geopark was officially designated by the Ministry of Land and Resources and it was

then issued as a member of the Global Geoparks network with the assistance of UNESCO in February of 2004. Even with multi-attributes, the administration of the park is the only management setup and responsible for the management of the Stone Forest and landscapes, as well as other valuable heritages in the park.

Identity, Functions, Size, and Zones of Shilin National Park

Identity: Conserving Stone Forest/Shilin karst that is a characteristic of global significance, distributed in the Core Zone of Shilin National Park, and as well related to folk cultural heritages.

Functions: firstly carry out an effective comprehensive strategy for protecting Stone Forest, geologic relics, natural environment, and water reserves; secondly on the basis of the principle of the ecological and cultural sustainability, efficiently develop the Stone Forest, local cultural resources for promoting the development of the local society and economy and culture. Area and zoning of the Park: total area is 350 Km2, the core zone is 120.7 km2, including a superfine protective zone and the first level one identified in the revised Master Plan of Shilin National Park in 2004; the Buffer zone is 100.21 km2, including in the second level protective part in the Master plan, and the Proving Zone/Tourist serving zone with protected farmland is 129.09 km2, including the third level protective zone in the Master Plan. Management Plan of Shilin Karst, Yunnan

Values of the Shilin karst and its protected situation

The main protected objectives in the Shilin National Park are the Stone Forest/Shilin karst, relative geological relics and naturalness of the park, as well as the Sani culture of the Yi nationality. The Stone Forest is the key item being nominated to the South China Karst World Heritage Nomination.

Values of the Park

With comparison of Stone Forest to other karst sites worldwide, particularly those inscribed on the World Heritage List, the key values of the Shilin national Park have been assessed to be a scientific, aesthetic, cultural landscape, as well as a water

source area. Among these, the scientific and aesthetic values provide the basis for the park joining the South China Karst World Heritage Nomination.

Scientific values

"Stone Forest" is probably the earliest recorded karst term in the world. As an unusual and special landscape, Stone Forest attracted people's attention long ago, the term "Stone Forest" appeared for the first time in a famous poem "Ask Heaven" written by ancient Chinese poet Qu Yuan 300 B.C. It was questioned in the poem 'Is there really a Stone Forest in the world?' In 1931, the former Yunnan provincial governor Long Yun visited Shilin in his inspection tour, greatly enchanted by the exceptional beauty of the Stone Forest scenery, he wrote two Chinese characters "Shi Lin" (Stone Forest) to name the forest-like landscape. From these after, "Stone Forest" or Shilin became the formal name of this spectacular karst landform, and Long Yun's calligraphy was later inscribed in a giant stone pillar – one of the most well-known symbols of the Stone Forest. It was also in 1931 that Stone Forest Park was established. Because of a long and typical scientific study, the various Stone Forests or pinnacle karsts have been identified with the understandings of its much greater evolutionary complexity.

Aesthetic values

The park displays unique natural beauty and is of great aesthetic value. Because of its rich morphological diversity, the unrivaled natural beauty displayed by Stone Forest has long been praised in China. The well-known Chinese painter Mi Fu (1051-1107) has summarized the strange beauty of the stones in four words, i.e. "thin, wrinkled, holed, and penetrated", and Stone Forest is complete in all aspects of beauty. Everywhere in the stone forest there are odd rocks, which rarely exist in many other famous mountains in China. Stone forest is a marvelous spectacle created by nature and its rock-shapes are more beautiful than the pictures painted by painters and more attractive than the rockeries forged by garden-makers. Stone Forest is the natural model of the Chinese rockery-making art, the natural example of the traditional Chinese

painting and an inexhaustible source of inspiration for painters and garden-makers. The assemblages of the odd rocks in the Stone Forest are countless and varied. The change of rock combinations is unlimited. Thus it is serving as a reference to any aesthete.

Stone Forest is a great teacher of aesthetics. Quiet stone forests, murmuring streams, stretching mountains and mirror-like lades are in harmony with mother natures. Blue skies, white clouds, and green hills, and big rocks are in harmony with heaven and Earth. The outlines of stones, hills, lakes, ponds, Management Plan of Shilin Karst, Yunnan green and black, white and brown are in harmony with shape and color. Birds singing in the woods and flowers blooming all over rocks are signs of harmony between human beings and their surroundings. Lastly, the national myths and legends, the rock inscriptions and poems are an integral part of nature in Stone Forest.

Figure 8 The Landscape of Stone Forest
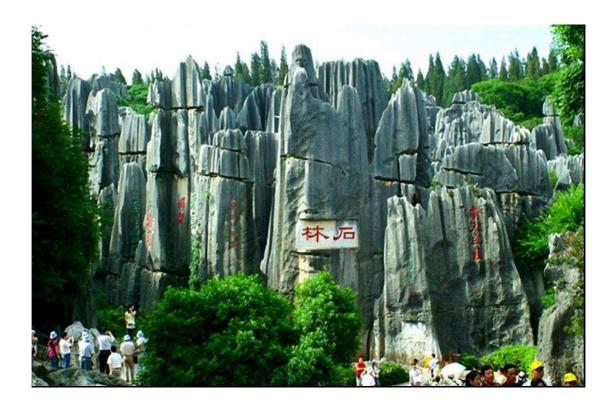
Figure 9 The Landscape the Stone Forest National Park

Cultural landscape value

The Sani people, a branch of the Yi nationality, are the dominant minority group settled in the stone forest area. There has been a long-standing relationship between human society and the Stone Forest landform. Partly because of the low local relief and positioned well for easy transportation between Yunnan and its neighboring eastern provinces, not only agricultural civilization has been developed in the Lunan basin but also a distinctive relationship between the native people and the karst landform has been established through its history.

Through a long human history, the Stone Forest landform has been endowed with a rich ethnic cultural context, the Yi nationality, particularly the Sani people, has helped to develop their colorful customs in the Stone Forest area. Stone Forest deeply influenced cultural and living concepts of Sani people of the Yi nationality. It encouraged the formation of an ethnic culture and became the symbol of the spirits of

the Sani people and at the same time the representative of their physical lives. Because there is an obvious linkage between the culture and Stone Forest, the culture has been regarded as a "stone culture" or a "Stone Forest culture". Folktales, poems, housing styles, festivals and celebrations all exhibit the long historic connection with Stone Forest. The epic "A-Shi-Ma" enjoys great popularity. Ashima is spread in the Yi Autonomous County in, Shilin of Yunnan Province. It is a long narrative poem of the Sani people who are a tributary of the Yi ethnic grou: Generations after generations of the Sani people narrate or sing the story of Ashima with oral poem language.

The story goes like this: Ashima, a clever, kind, beautiful and diligent farmhouse girl falls in love with a brave and good-natured sheepherder who is called Ahei. Azhi, the son of a headman also admires Ashima, but was resolutely refused by the latter. Then, Azhi sent someone to compel Ashima into marriage with him, however, again refused firmly. So Azhi sent some people to rob Ashima when Ahei was away from home. Later, Ahei heard of the news and rushed home and saved Ashima. Azhi proposed to hold a song competition with Ahei, thereby, determines who the winner is. The result turns out that Azhi failed out. But he was still not willing to admit the failure. Taking advantage of the chance when Ashima and Ahei were resting by the side of a stream, he raised the floodgate and drowned Ashima. Ahei sadly called the name of Ashima, but she had become a lofty stone statue. Now, the legend has become a part of the daily life, wedding and funeral ceremonies and other customs of the Sani people, thus, sang from generation to generation among the people.

The long poem Ashima adopts romantic poetic technique and rich figures of speech to highlight the kindness and beauty, wisdom and power, diligence and braveness of the character. It is affectionately called by the Sani people as "the song of our ethics", and Ashima even becomes the antonomasia of the women of the Yi ethics. It demonstrates the human ideal that light will final substitute darkness, and kindness and beauty will eventually triumph over infamy. It reflects the national character and spirit of pursuing freedom of the Sani people of the Yi ethnics. At present, the story of Ashima

has been translated into more than 20 languages and issued at home and abroad. In addition, the story was adopted and shot into Ashima, the first color film of the People's Republic of China.

Figure 10 The SaniYi is Celebrating Torch Festival

Figure 11 Wrestling Festival

Figure 12 The Bullfight

Figure 13 The Stage Photo of A Shima

The lively and bustling "Torch Festival", the bright and cheerful dance "Axitiaoyue" (dance to music), and the affectionate song "Guests from afar please stay here" are known far and wide. Every stone pillar has its own story. All the stone forests, the villages, the local housing, Mizhi Mountain/local "Dragon Mountain or the mountains worshiped by local people" and Mizhi forests, that is a forest preserved by local tradition, ponds and springs, red earth, and the pastoral lands recorded the lives of the Sani people. All of them embody the supreme principle of Chinese aesthetics, i.e. integrity combining the natural with human being. Management Plan of Shilin Karst, Yunnan

Concepts and Theories

Theory is a very importantpart in a research paper .In this thesis , I reviewed great bulk of   litretures , documents and the background oftourism of Stoneforest in context of Chinese cultural tourism development .Then state the motivation to do this topic ,the current situation , existent problem in developing sustainable cultural tourism in Stone forest .Tourism is an effective way to get rid off poverty ,develop economy ,any community make use of this way need some guild lines , or may bring about many negative impacts in society .So tourism should be sustainable .In Stone Forest ,the SaniYi minority possesses attractive cultural recourses ,and on the other hand it has gorgeous Natural Heritage landscapes , all these unique recourses could be best used in developing local economy ,the society and culture , according the definition of ethnic tourism , ethnic tourism is the   composition of   landscape and local culture .Opening up to the outsiders , have both positive and negative impacts in cultural diffusion and evolution . The local community is minority in the context of China's autonomous ethnic minority policy background.

According the above statements and special presentation, I chose the following theories in my thesis:

      1. Structural functionalism theory

      2. Stakeholder theory

      3. Sustainable development theory

      4. Cultural diffusion theory

      5. Tourism planning theory

Structural functionalism

Structural functionalism was the dominating theoretical school in British social anthropology from about 1930 to 1960, and was originally formulated in opposition to evolutionism. Theoretically, structural functionalism rested on ideas from Durkheim; methodologically, it was based on long, intensive, "classical" fieldwork. But though the "father of fieldwork" was Malinowski, he did not see himself as a structural

functionalist, but championed a less sociologically oriented, functionalist approach, with a stronger emphasis on the individual actor and greater suitability for studies of social change.

Structural functionalist theory was formulated, in particular, by Radcliffe-Brown, but the most elegant and classical analyses in the genre are found in the work of Evans-Pritchard: See particularly his brilliant and (still) much debated monographs Witchcraft, Oracles and Magic among the Azande and The Nuer. Structural functionalism and functionalism both took as their point of departure an idea of society as a holistic, integrated system, but structural functionalism had a much stronger emphasis on the self-perpetuation of the system. Indeed, the very name of the school implies that social institutions (which collectively form a social structure) function to maintain the harmony of the social whole.

Empirically, the structural functionalists were often preoccupied with political and economic issues, with an almost non-existent focus on meaning and symbolism. Kinship and lineage systems were a kind of Rosetta stone for their understanding of non-Western tribal societies, and became a model, at a very early stage, for how one might approach other kinds of social networks. Probably the most famous accomplishment of the structural functionalists was the formulation of segmentary lineage theory.

Structural functionalism is a broad perspective in sociology and anthropology which sets out to interpret society as a structure with interrelated parts. Functionalism addresses society as a whole in terms of the function of its constituent elements; namely norms, customs, traditions and institutions. A common analogy, popularized by Herbert Spencer, presents these parts of society as "organs" that work toward the proper functioning of the "body" as a whole. In the most basic terms, it simply emphasizes "the effort to impute, as rigorously as possible, to each feature, custom, or practice, its effect on the functioning of a supposedly stable, cohesive system." For Talcott Parsons, "structural-functionalism" came to describe a particular

stage in the methodological development of social science, rather than a specific school of thought.

Functionalist thought, from Comte onwards, has looked particularly towards biology as the science providing the closest and most compatible model for social science. Biology has been taken to provide a guide to conceptualizing the structure and the function of social systems and to analyzing processes of evolution via mechanisms of adaptation ... functionalism strongly emphasizes the pre-eminence of the social world over its individual parts (i.e. its constituent actors, human subjects).

Talcott Parsons' contribution on structural functionalism

Talcott Parsons was heavily influenced by Durkheim and Max Weber, synthesizing much of their work into his action theory, which he based on the system-theoretical concept and the methodological principle of voluntary action. He held that "the social system is made up of the actions of individuals." His starting point, accordingly, is the interaction between two individuals faced with a variety of choices about how they might act, choices that are influenced and constrained by a number of physical and social factors.

Robert Merton's contribution on structural functionalism

Robert K. Merton was a functionalist and he fundamentally agreed with Parsons' theory. However, he acknowledged that it was problematic; believing that it was too generalized [Holmwood, 2005:100]. Merton tended to emphasize middle range theory rather than a grand theory, meaning that he was able to deal specifically with some of the limitations in Parsons' theory. He identified 3 main limitations: functional unity, universal functionalism and indispensability. He also developed the concept of deviance and made the distinction between manifest and latent functions.

Merton's theory of deviance is derived from Durkheim's idea of anomie. It is central in explaining how internal changes can occur in a system. For Merton, anomie means a discontinuity between cultural goals and the accepted methods available for reaching them.

Merton believes that there are 5 situations facing an actor.

Conformity occurs when an individual has the means and desire to achieve the cultural goals socialized into him.

Innovation occurs when an individual strives to attain the accepted cultural goals but chooses to do so in novel or unaccepted method.

Ritualism occurs when an individual continues to do things as proscribed by society but forfeits the achievement of the goals.

Retreats are the rejection of both the means and the goals of society.

Rebellion is a combination of the rejection of societal goals and means and a substitution of other goals and means.

Thus it can be seen that change can occur internally in society through either innovation or rebellion. It is true that society will attempt to control these individuals and negate the changes, but as the innovation or rebellion builds momentum, society will eventually adapt or face dissolution.

The last of Merton's important contributions to functionalism was his distinction between manifest and latent functions. Manifest functions refer to the conscious intentions of actors; latent functions are the objective consequences of their actions, which are often unintended [Holmwood, 2005:90]. Merton used the example of the Hopi rain dance to show that sometimes an individual's understanding of their motive for an action may not fully explain why that action continues to be performed. Sometimes actions fulfill a function of which the actor is unaware, and this is the latent function of an action.

Stakeholder theory

In the mid-1980 a stakeholder approach to strategy came: One focal point in this movement was the publication of Richard Edward Freeman. He is generally credited with popularizing the stakeholder concept. The title of the work is – Strategic Management and only the subtitle is A Stakeholder Approach and came out in 1984. Doing this he indicated that his view of the stakeholder concept was done from the

perspective of the company. He built on the process work of Ian Mitroff, Richard Mason and James Emshoff. Actually the use of the word stakeholder came from the pioneering work done at Stanford Research Institute (SRI) in the 1960s. They further were heavily influenced by several concepts that were developed in the planning department of the Lockheed Company and these ideas were developed from the researching done by Igor Ansoff and Robert Steward. Ansoff was around 1960s working for the SRI in association with Lockheed.

The traditional definition of a stakeholder is "any group or individual who can affect or is affected by the achievement of the organization's objectives" (Freeman 1984). The general idea of the Stakeholder concept is a redefinition of the organization. In general the concept is about what the organization should be and how it should be conceptualized. Friedman (2006) states that the organization itself should be thought of as grouping of stakeholders and the purpose of the organization should be to manage their interests, needs and viewpoints. This stakeholder management is thought to be fulfilled by the managers of a firm. The managers should on the one hand manage the corporation for the benefit of its stakeholders in order to ensure their rights and the participation in decision making and on the other hand the management must act as the stockholder's agent to ensure the survival of the firm to safeguard the long term stakes of each grou:

The purpose of stakeholder management was to create methods to manage the different groups and relationships that resulted in a strategic fashion. Further Freeman (1984) thinks that the idea of stakeholders, or stakeholder management, or a stakeholder approach to strategic management, suggests that managers must formulate and implement processes which satisfy all and only those groups who have a stake in the business. The main task in this process is to manage and integrate the relationships and interests of shareholders, employees, customers, suppliers, communities and other groups in a way that guarantees the long-term success of the firm. A stakeholder approach is very much concerned about active management of the business environment,

relationships and the promotion of shared interests in order to develop business strategies. But due to the fact that a lot of different stakeholder concepts are around in literature in order to get a better overview the next chapter will go in more detail in the contribution to the literature done by Donaldson and Preston (1995) who distinguish between normative and strategic or analytical stakeholder theory.

Sustainable development theory

When the World Commission on Environment and Development presented their 1987 report, Our Common Future, they sought to address the problem of conflicts between environment and development goals by formulating a definition of sustainable development: Sustainable development is development which meets the needs of the present without compromising the ability of future generations to meet their own needs.6 In the extensive discussion and use of the concept since then, there has generally been a recognition of three aspects of sustainable development:

Economic: An economically sustainable system must be able to produce goods and services on a continuing basis, to maintain manageable levels of government and external debt, and to avoid extreme sect oral imbalances which damage agricultural or industrial production.

Environmental: An environmentally sustainable system must maintain a stable resource base, avoiding over-exploitation of renewable resource systems or environmental sink functions, and depleting non-renewable resources only to the extent that investment is made in adequate substitutes. This includes maintenance of biodiversity, atmospheric stability, and other ecosystem functions not ordinarily classed as economic resources.

Social: A socially sustainable system must achieve distributional equity, adequate provision of social services including health and education, gender equity, and political accountability and participation. Clearly, these three elements of sustainability introduce many potential complications to the original simple definition. The goals expressed or implied are multidimensional, raising the issue of how to balance

objectives and how to judge success or failure. For example, what if provision of adequate food and water supplies appears to require changes in land use which will decrease biodiversity? What if non-polluting energy sources are more expensive, thus increasing the burden on the poor, for whom they represent?

Owing to what Meadowcroft (2000) describes as the "sweeping nature of this ideational construct", a variety of definitions have been conferred on the concept of sustainable development. However, the most popularly employed definition, provided by the Brundtland Report (WCED, 1987), argues, "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs". Another often-quoted definition of sustainable development is the one provided by Caring for the Earth: "improving the quality of human life while living within the carrying capacity of supporting ecosystems" (cited by Munro, 1995: 29). Culture as the Fourth but Central Pillar of Sustainable Development As the concept of sustainable development has matured it has opened up the debate for further reflection. This is a welcomed development and explains why culture is being considered as a key element of the sustainable development framework. Culture should be viewed not just as an additional pillar of sustainable development along with environmental, economic and social objectives because peoples' identities, signifying systems, cosmologies and epistemic frameworks shape how the environment is viewed and lived in. Culture shapes what we mean by development and determines how people act in the world. This perspective on the incorporation of culture into sustainable development presents a challenge because both words, 'culture' and 'development', are complex in usage and interpretation. For instance, Raymond Williams (1981: 87) argues, "Culture is one of the two or three most complicated words in the English language". He does not indicate what are the other two most complicated words but based upon his comments about development it would suggest that it is a good contender to top the list. He therefore cautions that   What is often the unexamined idea of development can limit and confuse virtually any generalizing

description of the current world economic order, and it is in analysis of the real

Practices subsumed by development that more specific recognitions are

necessary and possible (Williams, 1976: 104)

Cultural diffusion theory

Proposing that the theories of evolution and cultural diffusion may help us

understand changes in systems for organizing information seems a bit lofty, particularly

without the support of empirical data.   Despite this observation, there is value in first

articulating that existing theories of "change" may in fact help us understand the

transformation occurring in organizing information systems, and that observable

evidence via a case study can provide grounding for further research.   In other words,

if this case study demonstrates the applicability of these theories, information science

researchers may be encouraged to further explore these theories and be inspired to

identify new and important research questions germane to our evolving field. This paper

presents a logical first step by defining the theories of evolution and cultural and

demonstrating changes supporting these theories observed while developing the Dryad

repository.

Cultural Diffusion

The concept of diffusion inherently focuses upon process. Diffusion refers

to the dissemination of any physical element, idea, value, social practice, or attitude

through and between populations. Diffusion is among the rare concepts used across

the physical, natural, and social sciences, as well as in the arts. Diffusion is most closely

associated with the social sciences, particularly rural sociology, anthropology, and

communication. Diffusion thinking offers a logic through which to describe and perhaps

explain myriad types of change that involve equally diverse foci, ranging from the

adoption of internet technology (Adams, 1997 :34), to the spread of belief systems

(Dean, 1997:107).

Work connected to the concept of diffusion is arguably structured as theory. Certainly there is no single, unified, deductively structured collection of propositions, widely regarded by social scientists as identifying the principal mechanisms of diffusion that could be employed across all substantive areas. There are however, many distinct collections of propositions, a few well-tested over decades that describe different diffusion phenomena in different content areas. Indeed, in the area of innovation diffusion, Everett Rogers produced a formal theory that is broadly recognized, often tested, and that has been adapted to other content areas including disaster research and technology transfer

Cultural diffusion can be defined as the spread of ideas, material objects, behaviors (eating, talking, dressing) from one society another. Cultural diffusion is spurred by cultural domination or force, direct communication, and indirect means. Cultural imperialism—forcing behavior, customs, or language of one culture on another is an example of cultural domination. It's difficult to see the applicability of domination for organizing information systems, although it may be possible to argue that domination exists if a vendor corners the market. What seems more probable are direct and indirect paths of cultural diffusion (among subcultures or communities) fostering change in organizing information systems?

The phenomenal growth in information technology over the last 30 years has allowed many subcultures to thrive and new communities to develo: Facebook—a social network web site developed initially for college students is one example of such a new community. There is clear evidence of direct diffusion (communication between information professionals and educators) as part of the development of many educational software packages, which, as a result, often include educational metadata standards and vocabularies for representing educational resources. Perhaps more a result of indirect diffusion, scientific communities are developing knowledge representation systems in the form of sophisticated ontologism for topics such as genetic sequencing and proteomics. Indirect diffusion is proposed here because the

development of ontologism mimics, to some degree, the development of thesauri, although often scientific communities are not connected with the information and library science community.

Information/library scientists demonstrate a predilection for studying the spread of a topic and theories of diffusion. For example Bradford's law provides a measure for examining how a "subject" is distributed (scattered) in the literature according to a certain mathematical equation. This law can be used to study journals covering a discipline over a selected time period in order to understand the growth of a discipline. This law and other bolometric and info metric measures offer a view of diffusion. More precisely addressing diffusion, information, and library science researchers have studied Rogers's diffusion of innovation theory in the context of topics such as collaboration with information systems, and the implementation and adoption of online searching. These examples support an initial inquiry about cultural diffusion as a construct for explaining information organization changes, and motivate us to inquire and more formerly investigate if ideas, objects, and behaviors representing change in organizing information, in the context of information/library science practice can be explained, to any degree, by cultural diffusion.

Tourism planning theory

Tourism planning to date has emerged as a specialized area with its own approaches, principles and models drawing on urban planning theories and methodology (Tosun and Timothy, 2001). There is extensive research dedicated to developing general tourism planning models, theories andapproaches (Murphy, 1985; Inskeep, 1991, 1994; Prentice, 1993; Simmons, 1994; Timothy, 1998;

Gunn, 1994, 2002; WTO, 1994; Tosun and Jenkins, 1998; Hall, 2000; Harrill and Potts, 2003; Burns, 2004). Tourism planning has been defined in a number of ways. Some definitions are market-oriented; they emphasize tourism planning as guidance for the use of tourism assets and the development of tourism in a marketable way (Lickorish and Jenkins, 1997). Mill and Morrison (1992) highlighted marketing as

an effective tool for sustaining competitiveness of a destination; they stated that tourism planning involves ì an identification of the procedures that the destination area should follow to research, plan, regulate, develop and service tourism activity (:10). Some other definitions place power in a governmental bureaucracy; they stress tourism planning as a political process that empowers some and disadvantages others (Wall, 1996: 41).

Murphy (1985: 156) suggested that tourism planning is concerned with anticipating and regulating change in a system, to promote orderly development so as to increase the social, economic, and environmental benefits of the development process. In a similar way, Wahab and Pigram (1997: 279) defined tourism planning as a process that leads development to be adaptive to the requests of the tourists, responsive to the desires of local communities, while also being socio-economically, culturally and environmentally sound. Timothy (1999: 371) considered tourism planning as ì a way of maximizing the benefits of tourism to an area and mitigating problems that might occur as a result of development; however, maximizing benefits and minimizing costs cannot happen at the same time (Wall, 1996). Evanss (2000) definition, which is modified from Page (1995: 308), is as follows: ì a process considering social, economic and environmental issues in a spatial context in terms of development, conservation and land use. With an emphasis on achieving development goals, Gunn (2002) described tourism planning as a commitment toward the goal of the enhancement of visitor satisfactions, better business, sustainable resources use, and community integration. This research will adopt a common cited definition given by Getz (1987 cited in Getz, 2001: 256): A process of research and evaluation, which seeks to optimize the potential contribution of tourism to human welfare and environmental quality

The present tourism approaches take into consideration the constraints of the market and of the resources as well as the political, economic and socio-cultural circumstances of the country. They focus more on the concept of community participation and stakeholder involvement. More attention is now given to effective

ways of implementing the plans and sustaining the resources. Principles such as equity, efficiency, balance, harmony, responsible, adaptability, holistic growth, and ecological and cultural integrity are strongly advocated in tourism planning (Timothy and Tosun, 2003; Reid, 2003). The replacement of the top-down and hierarchical approaches by bottom-up and participatory planning is more encouraged by scholars and practitioners because destination communities are seen as critical for the future of tourism development (Simmons, 1994; Davidson and Maitland, 1999; Burns, 2004). Community empowerment, better coordination of the tourism stakeholders, and closer links between private, public and non-profitable organizations are also emphasized in the tourism planning.

Research Literatures Done in China and Abroad

Research on the ethnic tourism both home and abroad during the last 10 years Contain the concepts of ethnic tourism, analyzed the research of ethnic tourism abroad from four aspect s : Ethnic Tourist s, the Authenticity and Impact of Ethnic Tourism ,the Management of Ethnic Tourism Destination, and ret respected the development process of ethnic tourism in China, including Ethnic Tourism Resources, Ethnic Tourists, the Modes of Ethnic Tourism development and Ethnic Village Tourism1 In the last , the paper discussed the future research t rend of China, hoping it will be improved from four aspects.

Cultural tourism, as a special form of tourism, can not only bring great economic benefits but also uphold and expand national culture .The research of cultural tourism has been becoming the hot spots in academic field .In China the earliest research about cultural tourism is Wu Bihu and Yu Qing's The statistic analysis of research documents about Chinese Ethnic cultural tourism development. Then Wu Fuqi concluded and commented foreign research about cultural tourism, these analysis reflected that the foreign researches are more comprehensive and more profound.

Ethnic tourism also called Aboriginal Tourism or Indigenous Tourism by foreign scholars .Generally speaking, ethnic tourism is tourists go to visit minority areas,while some scholars consider that ethnic tourism is a kind of community tourism to migrants living areas, these migrants are non-mainstream race immigrated from foreign countries or other places.For instance ,Brain King (1994)put forward an objection to original conceptions of ethnic tourism .he consider ethnic tourism as a kind of immigration .

Definitions of cultural tourism

XieShiZhong (Taiwan) (1994: 12): Ethnic tourism goes to a place where the culture, ethnic group, language, custom displayed is very different to the tourists. Expect sightseeing, experience different culture is the most important aspect in ethnic tourism.

Smith D (1989: 30): ethnic tourism is kind of tourism which packing the aboriginal custom and ethnic group into the tourism products to meet the need of cultural tourism.

Pan Shengzhi D (1997: 26) divided cultural tourism into tourists and tourism target two kind of tourism activities which are in two different cultural atmospheres.

Hinch&Butle (1996: 35): Aboriginal tourism is form of tourism based on tourism resources the main attraction is the aboriginal culture .It is also called ethnic tourism from research mold.

Ma Xiaojing (2000: 89): ethnic tourism packs primitive custom and ethnic groups into tourism products to meet the need of tourists whose specialties is its distinct landscape entertainment products and service.

Kiwasaki (2000: 102):Ethnic tourism is local residents show a very different culture to tourists what it displayed such as traditional cloth ,folk music, dance and so on are the main tourism resources.

Guang yingjiong (2002: 16): Ethnic tourism is ethnics tourists go to ethic destination direct participate observe and experience local residents' exotic cultural and life style and is a process of obtain aesthetic appreciation.

Coen (2001: 67): The premise of ethnic tourism is the ethnic group of tourism destination is not the main race of a country, because of its own special tourism value in landscape and cultural characteristics launched a series of tourism activities.

Liu hui (2006: 36): cultural tourism is tourists are attracted by different and unique ecologic environment and cultural elements of a minority and go to experience this kind of cultural to obtain a temporary tourism experience.

Edward Bruner defines that ethnic tourism is tourism tourists from home and aboard observe other ethnic groups which are considered not only have their own distinct identity characteristic, unique culture and life style, but also always attached various kinds of labels race, minority, primordial race and countryman.

Above definitions about cultural tourism include the following characteristics :ethnic group in ethnic tourism refers the non-dominant ethnic groups of a countries who are the aborigine in protected area in developed countries but mostly refer to the minorities in developing countries and areas .Ethnic groups is the components of tourism products has two identities :the host and the consumption ;ethnic tourism is a kind of cross-communication form .From tourism recourse's point of view, it refers the unique ethnic culture and ecological environment ,and ethnic culture is the core of ethnic tourism .Because most of minority areas are backward economic and less developed ,so ethnic tourism is the most effective and main route to get rid of poverty and developing local economy .

Foreign research about ethnic tourism is closely combined with anthology , applied many research methods and has formed an integrated research system which mainly focused on ethnic tourists ,the authenticity of ethnic tourism ,the affect of ethnic tourism brings to tourism destination ,management of tourism destination and so on.

Foreign research about cultural tourists concentrate on psychology and the behavioral characteristics .Stebbins according to the cultural tourists' motivation divided cultural tourists into two categories :the mass tourists and special tourists .Hughes think cultural tourists have postindustrial and postmodern behavioral characteristics .The formers are responsible for the impacts   their   behavioral bring to tourism destination .The latter present highly activeness and adaptiveness .They can appreciate and accept other man-made scenery ,they are not so care about the authenticity of tourism products .In addition , some scholars apply   market survey and quantities analysis to study and classify tourists .

American anthropologist Mac Cannell was the first one who put forward the concept -Authenticity .He think that tourism experience is a way that tourism responds the modern life and a kind of experience to seek the reality of life. Authenticity could be the tourists' subjective judgment to tourism circumstances or a kind of value they endow the tourism situation .Therefore the relation of authenticity and cultural tourism become the focus point of discussion.

The earliest foreign research about cultural tourism is the impact that cultural tourism bring to tourism destination .Among these research, Smith (1977)"hosts and guests" is the representative one .Until now it is also the hot-spot and focus in cultural tourism and tourism research. Most research indicate that tourism have both positive and negative impact.

Foreign research about tourism management is relatively less, generally include development phase, management method and marketing.

With the development of cultural tourism, domestic academic field pay more and more attention to cultural tourism, the main research contents include development mode, tourism resource, cultural marketing, minority village ect, four aspects.

Research of cultural tourism development mode

From different research points domestic scholars put forward four kinds of cultural tourism modes. Yu Qing and Wu Bihu Biological museum, Ma Xiaojing Ethnic

biological protect area mode, Zhang Weiqing Community participate mode, Peng jian Space-time development mode

Throughout foreign and domestic research，foreign research in study field and research methods are more comprehensive and throughly .While domestic researches in diversity and localization are more outstanding .

CHAPTER III

RESEARCH METHODLOGY

This thesis employs the qualitative research methodology, as the objective was to assess in-depth perceptions of cultural tourism in the Stone Forest. This chapter is about the research methods used in thesis, and in this chapter is divided into the three parts as following :

    1. Limitation of Research

        1.1 Study content

        1.2 Research Methods

        1.3 Duration

        1.4 Research area

        1.5 Population and Sample

    2. Research Administration

        2.1 Research tools

        2.2 Data Collection

        2.3 Data Tabulation and analysis

        2.4 Research Result Analysis presentation

Limitation of Research

    1. Study content

Tourism research has been shown to be a complicated process due to the breadth of items it embraces. This thesis employs the qualitative research methodology, as the objective was to assess in-depth perceptions of cultural tourism in the Stone Forest. The purpose of this chapter is to describe the methodology that employed to achieve the research objectives of this study. This section discusses the research methods, the study area, the collection of data, and data analysis. The questionnaires

were generated composing of the key questions, as shown in Appendix.

2. Research methods

It has been stressed by YIN (2002: 85), using multiple, not just single sources of evidence, and maintaining a logical chain of thinking from the initial questions to the research findings, is primordial for producing high quality case studies. This is supported by VEAL (2006: 108), who argues that the variety of data sources (both quantitative and qualitative) is a key feature of the case study method.

In order to find answers to the before-listed research questions, the research on the case has focused on four kinds of methods: Direct Observation, Focused-group discussion, Interview and survey.

3. Duration

I choose Stone Forest as my research field , in order to get relative data and latest material , I went back to China about one moth , from 28th   July - 3rd July ,because 24th July is the grandest festival of Sani people , and it is a good chance to get more information for my research work , and during this month , I turned to my Sani friend for help ,he is so kind to took me to the best bookstore of the city and The nationality Library . and he also give me some precious information about the Sani people . But what a pity, thought the bookstore we are off to is so called the biggest bookstore in the city and there are just several old books about Stone Forest, and there is no book about Stone Forest is written in English.

Table 2 Time Table of This Research

Dec 2010-Jul 2011	Jun2011- Aug2011	Aug2011–Sep 2011	Sep 2011
Documentary material and data collect	Field research and Research area visiting	Data analysis and research	Data report

4. Research area

This research was carried in Stone forest, Yunnan, China. Stone Forest was famous for it is tourism in home and board for a long time , but its diversity ethnic tourism are undeveloped completely even the developed factor are not well managed . In order to develop its cultural tourism completely and sustainable, we need to know the key elements such as stake holders current development of the tourism attraction it self.

Located in the very center of Yunnan province, in the Shilin (Stone Forest) Yi Autonomous County and about 70 KM (43 miles) away from Kunming the capital city of Yunnan province, the Stone Forest Scenic Area is a large scale comprehensive tourism area assembling breathtaking landscapes, exotic ethnic customs, vacation and recreation areas and scientific investigation. Other than its great value in geological scientific studies, it is one of the best well-known tourist attractions in Kunming and even in all of Yunnan.   It is the National level Key Scenic Area.   It was listed as one of the World Geo-Parks by the United Nations Educational, Scientific and Cultural Organization (UNESCO) in 2004, and in 2007 it was approved as a World Natural Heritage site by UNESCO.

Figure 14 The Map of Stone Forest

Thought Stone Forest is famous for its beauty in both landscape and colorful ethnic attraction, and as a symbol of ethnic tourism of Kunming, Yunnan appears to have reached the stagnation or even decline stage. The original local residents, the Yi people now account for 30 percent of the local community due to the influx of Han immigrants to work in the local tourism industry.

The peak numbers of visitors has been reached and may have started to decline. Typical of destinations at the stage of development, Shi Lin has continuously added artificial attractions to the original appeal of the destination - natural wonder of

unusual rock formations and the unique cultural features of the Yi ethnic grou: I choose Stone Forest, because just because it is a typical case of developing cultural tourism, but facing a lot of problems as mentioned in this research.

Research limitation

A few difficulties arose in the fieldwork. One of the biggest challenges was the collection of planning documents. It was difficult to get documents and statistic from the government agencies. But they do not coincide or are incompatible with each other. It is not uncommon to find that data for the same item obtained from different sources are not identical. For example, the number of tourist arrivals in Stone Forest in some years in the local statistical yearbook is different from the data of the local tourism administration. Even different levels of tourism administrations use different data for the same items in published documents. It is hard to know whether data from one source is more reliable one of the difficulties encountered was the reluctance of local residents to participate in the survey. Not only many city residents but also some ethnic communities were not interested in the survey. Many city residents were not aware of the importance of the tourism sector in the local some even showed resentment concerning tourism development. A large number of survey respondents did not fill out questionnaires seriously, and only stated that it was not their business to comment on ethnic tourism or make suggestions for future development. Many villagers in the ethnic communities also considered surveys as a waste of time

5. Population and sample

More than 105,000 Sani live in the central and eastern parts of Yunnan province , and 54,134 SaniYi live in Stone Forest .The sample population for this research was composed of tourists who visited Stone Forest in July to September 2011; local Sani Yi nationality residents and tourism entrepreneurs and people who participated in tourism commercial activities. The survey was conducted over 3 weeks period at sevral different places that are tourists visited. Distribution of questionnaires was carried out only during the daytime from 10 A.M. to 4 :M. Respondents were

approached and informed about the purpose of the survey in advance before they were given the questionnaire. Not all the visitors I turned to help are willing to complete the survey, and were asked if they would participate in the survey. Data were collected at these places, including, the main scenic area, Downtown of Stone Forest, a shopping center, and a visitors' information center in Stone Forest.

Respondents younger than age 18 were automatically excluded. Personal observations revealed that tourists who were age 18 or older visit cultural/heritage destinations either individually or with their friends or families as groups. No particular attempt was made to apply a random sample or to select particular segments. However, tourists were selected at different times of the day.

The informants are divided into three groups:

1. Key informants are composed of 20 local governments' officers who charge in tourism in Stone Forest, tourism entrepreneurs.

2. Casual informants: I mainly interview local residents and tour guides, about 60 people.

3. General informant: I delivered 200 questionnaires, interview nearly 70 tourists who come here for different aims, and turn to their help to finished questionnaires.

Research Administration

1. Research tools

The research conducted by means of qualitative research (Qualitative Research). Method of data collection includes the following forms:
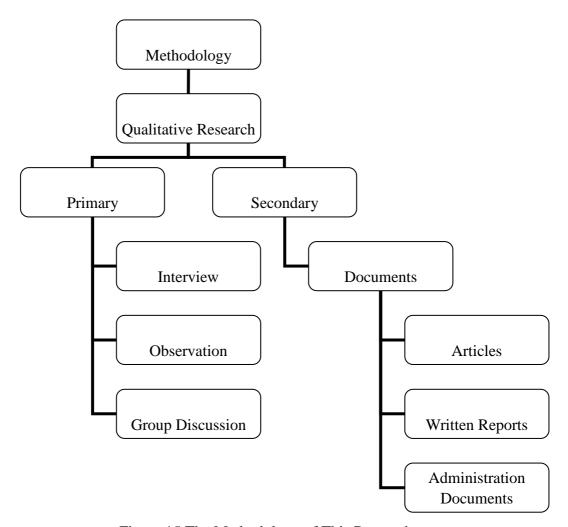
Figure 15 The Methodology of This Research

Interview

Interviewing is a research method for understanding and making sense of the lives of people at either the informal and formal level (Jennings, 2005). The interview method can help the researcher gain a broad perspective of the area to supplement a specific study. Yin (1994) indicated that well-informed respondents could provide valuable insight into a case study. As Bennett (1996) noted, the main advantages of qualitative interviews include: ì information on motivations and opinions can be explored that are not easily obtained through quantitative techniques; information not previously thought about can be uncovered; issues can be explored deeply and can be more clearly defined; and personal or sensitive information can be

more easily tackled(:l08). After a review of documents, interviews were conducted to explore the roles and attitudes of different stakeholders towards ethnic tourism more deeply. However, the limitation of this method is that it has the potential biases of those being interviewed. Because interviewees may have institutional, class and historical position.

Interviews were employed in the research in order to get the opinions of the following samples:

1．Government officials and tourism managers

2．The local community

3． Tourists

4． Tourism entrepreneur

Field research

According to Babbie (1989: 288), field research is a social research method that involves the direct observation of social phenomena in their natural setting. Many of the techniques used in field research have been designed and have been developed through the work of anthropologists (Silverman, 1985). As Schatzman and Strauss (1973) noted, Field method is more like an umbrella of activity beneath which any technique may be used for gaining the desired end for processes of thinking about this information (:14).Intensive research was conducted in Stone Forest from 2nd July to 28th July. The cultural background and previous research experiences of the researcher in Yunnan contributed greatly to the study. I grew up in Yunnan and am very familiar with the local political system, government policies, and social and economic settings. Knowing the local culture and value system assisted me to quickly launch the field research. The fact that I can speak Yunnan dialect brought much convenience for me as minority people generally can speak the dialect fluently besides their own minority language. Many minorities still have limited abilities to speak Mandarin, especially older people. Young people speak Mandarin much better than the old as a result of the implementation of nine-year compulsory education. Though they have own letters, but

most of the young people just can say the minority language. But can not read and write.

Focus Group Discussion

According to the leading public opinion and attitude survey research company in the United States (Responsive Management (2007: 65), "focus groups are an established and accepted research technique for qualitative explorations of attitudes, opinions, perceptions, motivations, constraints and behaviors". They are conducted in a small group of participants, which normally range from six to ten people. Participants are interviewed at length about a number of selected topics, allowing for probing, extensive follow-up questions and increased understanding through the possibility of interaction with the moderator. CARSON ET AL. (2001: 114) argue that "group interaction" is the distinguishing feature of focus groups, as are depth of understanding and flexibility. Their use as a research methodology is further justified by the possibility to collect information, to create an in-depth understanding of a certain situation, and to show flexibility. The first step in the focus group design, according to CARSON ET AL. (2001: 117) is to express the issue as a concise question for discussion. In a second step, they argue, the number of participants, the length of the session, their location and timing as well as the recruitment of the participants needs to be fixed.

The purpose of the focus group discussion in this thesis is twofold: First of all, it is aimed at answering the following central question: How Stone Forest can develop a sustainable cultural development, what are the Characteristic of the current cultural tourism In Stone Forest and the demand to develop a sustainable development ?

In answering this question, the discussion relies on the fact that each participant is a potential visitor to those attractions and has already had experience in visiting similar attractions or perhaps even one of the two used in this thesis. Second, it serves as a tool to discuss the other key issues that have been dealt with over the course of literature review and the two case studies used for applied research: authenticity, heritage interpretation, product development, marketing and sustainable development. The reason for including these aspects in the discussion was to elucidate the participants'

point of view on these topics, thereby trying to provide answers to any open questions that have been identified over the course of literature or applied case study research. A total of six participants have been recruited for this discussion. On the basis of socio-demographic characteristics, they differ with regards to age, gender occupation and income. However, all of them share a common interest in the field of cultural heritage tourism, and it is the "variety of their opinions" (Carson et al.,2001: 119) that has been sought for gaining a better understanding of the specific issues at hand. The focus group discussion took place in Stone Forest Hotel .All participants are local inhabitants of Stone Forest and the surroundings.

2. Data collection

It is important to note that all data has been collected with the prior agreement of the person or organization involved.

The documentation mainly contains items such as internal reports, documents, press releases, visitor surveys, quantitative data (statistics), and selected editions from newspapers, guidebooks, brochures, and little booklets. This has been useful to provide answers mainly concerning product development, marketing, characteristics of demand and approaches to sustainable development at the particular cultural tourism attractions.

3. Data tabulation and analysis

Triangulation is the combination of two or more data sources, investigators, methodological approaches, theoretical perspectives, or analytical methods (Kimchi et al., 1991: 67) within the same study. These combinations result in data triangulation, investigator triangulation, methodological triangulation, theoretical triangulation, (Patton, 1990: 45), or analytical triangulation (Kimchietal, 1991: 67). When more than one type of triangulation is used, for example, two or more data sources along with two or more investigators, the resulting complex triangulation is referred to as multiple triangulations.

These techniques can include different families of statistical testing or different statistical techniques to determine similarities or validate data (Kimchi et al, 1991).The benefits of triangulation can include increasing confidence in research data, creating innovative ways of understanding a phenomenon, revealing unique findings, challenging or integrating theories, and providing a clearer understanding of the problem (Jick, 1979: 105). These benefits may pertain to each type of triangulation. The huge amount of data that can be generated as a result of data triangulation can pose a significant problem for researchers. The large amount of data obtained from triangulation may lead to false interpretations of the phenomenon being studied (Porter, 1989: 53).

The data of this research are composed of survey, interview and director observation from local residents (the Sani Yi ethnic group), tourists' opinions and tourism destination work staffs. The research issues of developing cultural tourism in Stone forest.

4. Research result analysis presentation

Data Analysis After sorting out the invalid questionnaires, data was coded, computed, and analyzed using the Statistical Package for Social Sciences (SPSS). Statistical analyses such as frequencies, descriptive, factor analysis, correlation analysis, multiple regression, Multivariate Analysis of Variance (MANOVA), Analysis of Variance (ANOVA), and Multivariate Analysis of Covariance (MANCOVA) were used according to the respective objectives of the study.

This chapter describes the methods of data collection and analysis used to carry out this study. Mixed research approach, was applied to answer the research questions. Multiple methods including surveys, interviews, informal discussions, observations, were employed in the fieldwork to gather information about the process of ethnic tourism development as well as different perspectives from multi-stakeholder groups in ethnic tourism in Stone forest .All the data collected and results that got from the research will be applied in the two following chapters.

CHAPTER IV

RESEARCH RESULTS

This chapter is mainly divided into three sections. The first section describe the background of cultural tourism in stone forest .The second section is about the current situation and problems in stone forest , in this part I have did a lot of survey and interviews and got a lot of information from four stakeholders related to local tourism industry. The third section provides a guideline of sustainable cultural tourism in stone forest, Yunnan, China .The following are three objective of this research.

1. Historical background of cultural tourism in Stone Forest, Yunnan, China.

2. Current circumstances and problems of cultural tourism in Stone Forest, Yunnan, China.

3. A guideline for Sani Yi's participation towards sustainable cultural tourism in Stone Forest, Yunnan, China.

Historical Background of Cultural Tourism of Sani Yi in Stone Forest, Yunnan China

1. Historical background of Sani Yi in Stone Forest

Shilin (Stone Forest) is in the Yi Nationality Autonomous County, which is in the northeast of Kunming City, with an area of 400,000 mu. It's one of Karst areas. Compared with Guilin which also belongs to Karst area, the mountain peaks in Shilin are extremely distinct. They seem to be formed by axes with many axe marks. People consider Shilin as "World First View". The Stone Forest, about 120 kilometers southeast of Kunming, is a massive collection of limestone forms that stand up to 30 meters high.

Long ago, the water level of the Nanpan River was low but the field in Luliang Basin was high so the crops couldn't be irritated properly. For generations, the local people wanted to build a dam in the river so that the water in the river could be stopped to irritate the fields. But they had to give it up since it was too great a project.

Figure 16 The Map of Stone Forest

It is said that there was a bold Sani man named Jinfenruoga who swore to build the dam for the people. One night, he slipped to the home of the fairy and stole the "Dianshanling" (the Token-Ring to move mountains) and "Ganshanbian" (the whip to drive mountains). He drove the stones in the mountains towards Yiliang just like driving cattle. Regrettably, the cocks crowed and the day broke when he arrived in Lunan. The treasures of the fairy failed and the stones stood there to become the current Stone Forest. He was captured and executed in the home of the fairy.

One of the defining principles of tourism practice lies in the fact that people physically travel to spaces outside of their daily life and experience other or different environments (Selänniemi 2003). Through particular types of setting, these spaces allow us to live out various types of touristic realities (Shields 1991). In this context, the encounter with, and participation in, what are usually defined as 'different cultures', are important elements in most forms of tourism. Culture is a fluid and problematic concept to deal with. In this context it is summarily taken to mean both 'ways of life' (beliefs, values, social practices, rituals and traditions etc.) and the tangible (buildings, monuments, objects etc.) and intangible (language, performances and festivals, craftsmanship etc.) expressions and manifestations of society's values and beliefs. In a touristic sense, culture refers to   both 'peoples' and their ordinary social characteristics, traditions and day-to-day pat-terns of behavior which mark them out as 'different', as well as to more exceptional representations of creative and artistic endeavor. Various dimensions of culture are utilized in the context of tourism, though each has its own standing independent of its mobilization for economic purposes. It is important to recognize that increasingly the tourism sector creatively draws upon the fullest range of expressions of culture to provide it with products and experiences for tourists.

Stone Forest clusters many small Yi ethnic villages. These ancient ideologically isolated villages are famous for their mystical ancient traditions and beliefs. Their folk customs, together with the colorful embroidery and minority dances and the natural sceneries have become one spectacular scene in Kunming. The Stone Forest culture was illustrated by the famous and long narrative poem, Ashima, along with the colorful embroidery of the Sani people, the ancient and mysterious "Torch Festival", the cheerful songs and dances of Yi people, and the Sani minority villages.

2.   Background of cultural tourism in Stone Forest

In contrast to other ethnic tourism in Yunnan and the south, the Sani Yi have been coping with mass tourism since the early 1980s (see Swain 1989). Their location is a critical difference. The Sani, a Yi linguistic group of some 50,000, live in Lunan Yi

Autonomous County, site of the Stone forest, or Shilin, tourist attraction. This area is only three hours by bus from Kunming, making mass tourism and group day trips to Shilin possible.

Shilin, acres of fantastic karst (limestone) formations, has been a Chinese scenic attraction since the early Qing Dynasty (1600s). The Sani have lived there for centuries, a fact documented by both Chinese and Sani Yi script records, myths, and stories. In the early 1950s, Zhou Enlai promoted Shilin's protection. After the Cultural Revolution's decade of turmoil and through the 1970s, Shilin, like the rest of China, began to rebuild. By 1981, local efforts to market Sani women's embroidered handicrafts began. The old government hotel at Shilin was refurbished to 300 beds, and new, Sani-owned hotels sprung u: Up to 500,000 tourists annually are expected in Shilin in the 1990s. By 1984, some Sani women were marketing their tourist goods in Kunming, a direct commoditization of ethnicity to tourists who did not make the trip to Shilin and an informal who did not make the trip to Shilin and an informal enterprise that brought in additional hard currency. The Chinese state encouraged this commoditization through benign neglect, failing to enforce urban laws restricting street peddling and money changing. In Shilin, handcraft marketing is somewhat confined to 125 rental stalls next to the state hotel, but it is as easy to be engulfed into a sea of Sani selling bags here as it is outside any major hotel in Kunming.

One repercussion of the Sani's easy accessibility to tourists has been the image of them as "typical" indigenous folk. The Sani are often the only non-Han a foreign tourist sees, and Sani embroidered bags are sold throughout China and exported as generic ethnic goods. Indeed, a Chinese Academy of Social Sciences (1989) report on tourism ranks "Sani satchels" along with jade and porcelain as typical souvenirs of China. An August 1989 China Reconstructs tourism article refers to Tibetans and Sani as typical of grassroots developments: "In Jiuzhaigou, Sichuan province, a poor group of Tibetans changed their own lives by... setting up family-run small hotels catering to foreigners. At Shilin... women of the Hani [sic - Sani] nationality has taught themselves

simple English, French and Japanese in order to communi-cate with foreign customers." This exposure has prompted some travel writers (Samagalski, Strauss, and Buckley 198:689) to find Sani relatively uninteresting or inauthentic:

Considering that so many "ethnic" areas of Yunnan are now open, you could be disappointed, if you make the trip [to Shilin] just to set the Sani... Off to the side is Five Tree Village which has the flavor of a Mexican Pueblo, but the tribespeople have been somewhat influenced by commercialism... The Shilin Hotel puts on a Sani song-and-dance evening... Surprisingly these events turn into good natured exchanges between Homo Ektachromo and Sani Dollari.

Sani commoditization of ethnicity has been along two paths: local marketing of ethnic goods and tourist services, such as "authentic" transportation in horse carts, guides into the forest, dance performances, foods, and accommodations, to both domestic and foreign tourists; and expanding urban circular migration to Kunming for selling ethnic goods to an otherwise untapped foreign tourist market. It is alternative economic development - not so much because of the scale of tourism (low-level "alternative" versus mass) but because tourism provides an alternative to an otherwise impoverished local agricultural economy. Not all Sani are dropping their hoes for megaphones, however. Household income generated in other programs such as goat rising. Plans made by their autonomous county government in 1986 include tourism as one part of an overall program that emphasizes environmental protection and economic diversification (Swain 1989). The socio-cultural effects of this economic development can be seen in gender roles, household organization and differentiation, and ethnic identity practice. The results of any minority of any minority development, however, are shaped by the Chinese state - the ultimate authority.

Current Situation and Problems of Cultural Tourism in Stone Forest Yunnan, China

Many studies have suggested that a substantial percentage of tourists seek cultural experiences such as visiting cultural attractions and participating in diverse cultural activities that are not "sun, sand and sea."

The World Tourism Organization suggests that more than 40% of all international tourists are "cultural tourists" Cultural tourism covers all aspects of travel where visitors can learn about another area's history and way of life. Thus, cultural factors in the context of tourism include the entertainment, food, drink, hospitality, architecture, and manufactured and hand-crafted products of a destination, and all other characteristics of a destination's way of life In addition, many activities at destinations that are not educational or cultural in a narrow sense provide opportunities for tourists to get to know each other.

Tourism development in Stone Forest has generated considerable economic benefits for the destination communities. Culturally, however, some losses seem to have occurred. Maybe this is most obvious in the patterns of dress. In some destination areas the Sani Yi traditional dress is only used for performance, especially by the young generation. The Han dress, and even the Western style, has become more and more popular in this communities.Sani Yi language has gradually been subsumed by Chinese. Some important rituals and customs are now more adapted for performance. In sum, tourism development has had deep influences on the local traditional culture in many aspects. Of course it is difficult to clarify which cultural or social change is positive and which is negative. Here, when we talk about negative effects on the Sani Yi culture and society, something that leads to loss or disappearance of local traditions.

As stated by Egyptologist Rainer Stadelman, "Tourism is already a catastrophe. But we have to admit that without tourism there would be no public interest, and without that there would be no money for our work." The tensions between symbiosis and conflict is also one of the two focuses in this thesis. On the one hand, diversity

cultural resources can serve as a tourism attraction, while tourism can lead to financial and political support for management of this heritage. On the other hand, there is also potential conflict insofar as tourism can damage cultural heritage, and limits on visitation can damage tourism. Tourism in Stone Forest has been developed for so many years, the cultural resources has not been mobilized and developed, but already in danger of codification and diffusion. The four key stakeholders play very important role in local tourism development; sustainable cultural tourism development could balance such a crucial situation.

1. Current situation and problems of cultural resources in Stone Forest Festival and fairs

Tourist destinations are developing and promoting the cultural and heritage of the people as a means of attracting and enhancing visitor experience. This is also because cultural and heritage tourism is being used as a tool to boost local economy and has the potential to aid in the seasonal and geographical spread of tourism.

Cultural tourism is described as peoples' movements for essentially cultural motivations, which include study tours, performing arts, cultural tours, travels to festivals, visits to historic sites and monuments, folk lore and pilgrimage. Festivals are therefore classified as a type of cultural tourism.

There is copious evidence in literature on the benefits of cultural tourism festivals to destinations. It is reported that festivals contribute to the local regeneration and prosperity of the destination. This is because it generates new employment opportunities (Prentice and Andersen, 2003; Smith, 2004). It encourages the development of a kind of infrastructure which is visitor friendly and sustainable. Festival performance to visitors enhances residents learning, awareness appreciation of community pride, ethnic identity, tolerance of others and brings about the opening of small and medium sized family enterprises. It is also believed that cultural events foster cross-cultural communication that can promote understanding between the host and the

guest. A region can make a name for it and establish its competitive position among country or nations through tourism.

On 24th June of lunar calendar, it is the traditional torch festival of Yi people. Dining, wrestling, bullfighting, dance or song, all of which add to the fun of ceremony. At night, thousands of torches symbolizing as happiness and sunshine illuminated like a fire dragon met the summit of ceremony. The most characteristic of the torch festival is innovation. More and more cultural meaning endows vivid longevity with festival. Nowadays, there is exhibition or material exchange and symposium in some areas. Shilin is famous for dance, wrestling and cattle fighting interior and exterior country. On the 24th June each year, people in mass well dressed up and assemble in the field. In recent years, more and more guests from strange places come here to join the ceremony. Local government takes a two-day holiday as a public proclamation to share with friends from afar. At noon, boys are playing the great three strings and flute, and girls hanging embroidery pouch of their own run into the dancing. They begin to dance lightly like birds. Adagiettos expresses a kind of long-lasting love; while, quickstep means a sense of free and easy way. The kind of health agitated music is more natural than so-call music of modern society.

Figure 17 SaniYi'Torch Festival

Cattle fighting can not be in absence of the torch festival. This kind of fighting is different from that of Spaish. Why have a cattle fighting in the torch festival? It is an ancient story. A god named Yi came to the world. He saw herds of cattle roaming on the slope. So he fist to kill a scalper, then kick a buffalo severely. Cattles were not in dread of god and laid siege to him. Eventually god had no chance returning the heaven and became devil statuary standing on the hill forever. To praise cattle's bravery, people hold on the cattle fighting during the festival. While, nobody would like be as a devil so that a couple of cattle have a fight each other. Cattle in the story apparently symbolize beauty and goodness.

As for human beings, cattle play an important role in substance. Fresh are eaten by people. Skins are made into clothes. Whether they die or not always are victim of human beings, however they don't feel sorrow or complain. The people who live in

montanic area regard cattle as treasure. Plough, trampling feces, being eaten, being sold, all things mentioned are not far from cattle in daily life. It is a criterion to strength and posture of cattle via fighting-cattle. The docile buffaloes are in rage on the competition field. Some stir up with their horns, others clap and haul with their double horns. Strong buffalo accumulate strength to defeat rival. Cattle wins victory by its power, the owner of cattle gains fame by his cattle, audience acquires happiness. How interesting it is!

Figure 18 Traditional Bullfight

The warlike cattle are not their nature. They possess another kind of beauty—fortitude, selfish, honesty, kindness, and duration out of competition field. Wrestling is the summit of the festival. It is heartstrings that pulling, pushing, backing, carrying are battle of wits. The young people of Yi nationality gain honors in the world.

The joyful wrestling field and dance silhouette are in harmony. It is just the daytime of the Torch Festival.

Nearing night, torches are lightening, look like countless stars in the distance and a flaming dragon on near sight. Piles of fire burning with transparent flame, then become blue and disappear in dark. Some torches are made by branches with duration and flammability, others are stalks sparkling. Dancing people with smile shuttle in the flame of fire. The contribution of the torch festival is emotional contend of busy people. It told us that arts and life can not separate.

In the midnight, groups of torches flamed in the field showing power to natural disaster in order to seek for safety and foison. After that, the young drive into river to swim. It is said that it is luck to have a good bath at the night of festival. In some areas, ceremony goes on till sun rises next morning.

The torches, is sparking in dark. Red color is mood of mountainous village in June. Re camellia, red sea of flowers, bold ardor, colorful living, no wonders the Yi people adore red color due to the root of solid existence. We can help associating trappings of the Yi people as soon as see the night of festival.

Torch is symbol of ardency and sunshine. In ancient, people living in dark were seeking for sunshine. We could understand how the Yi people are eager to look forward to sunshine after they came through hardly experience. The torch festival, which is folk traditional custom and festival, shows core of Yi people in emotion.

Torch festival ,bull fight are the two important festivals for Sani Yi ,but they are hold in a stable date , in that day tourists come to Stone Forest can real feel the cultural atmosphere of SaniYi ,while if the tourist came not in the right time they can not really experience local culture , When the festival come , a great crowd people and tourist come to Stone Forest , traffic jams ,wastes ,accident ect. In order to experience cultural scene, the visitor real tolerance a lot.

Traditional dance and music

Ethnic culture is presented by the tourism agency mostly in the form of folk dances and ritual performances. Most minority dances and music have their own specific origins, and sometimes very serious meanings and purposes. Without such meaning, ritual will be only a husk. By being performed too frequently in a non-serious way, the rituals may lose their purpose.

Yi's folk instruments include mainly flute, Sanhu, Sanxian, Yu-kin, Kouxian, and leaf. Flute has two types---Hengdi and Shudi. The former includes three specifications---small one, middle one, and large one in size. The large one produce low sound with wide tone color, while, the others sound like vigorous and lively.

Figure 19 Sani Yi's Traditional Instrument

Each melody or tune carries a certain meaning. When the Sani Yi celebrates their harvest, the music is supposed to tell the good news and give thanks to all their ancestors. The instrument is played on certain occasions, when they have some traditional activities and ceremony. The instrument was also kept well within the home.To attract the tourists, the official tourist agency called for the Sani Yi to "break the old ideology and to establish commercial consciousness." The instrument became important tourist attractions played daily. In catering to the taste of the foreigners, in many villages the tunes played by the da sanxian have been changed. A dance group dancer were labeled by the tourism office.

Figure 20 The Sani Yi People are Dancing Traditional Folk Dance

This commercialization of da san xian and traditional made old people nervous and sad. Gradually the youth lose their understanding of the old meaning of the music and their cultural heritage. Yet it is this culture that helped to hold the group together, and created the solidarity that has helped their people to go through all the difficulties during the terrible migrations in early history. Once they lose these traditions, they may get lost themselves.

A sense of continuity with the ancestors and of having a cultural heritage instills a sense of responsibility toward community and society, and makes sacrifices for the collective possible. Yet the maintenance of the underlying meanings of the Sani Yi rituals and ceremonies has been threatened by the development of ethnic tourism. The ceremony of sacrificing animals, which is part of ancestor worship, is an example. The more spectators there are, the more the participants enjoy it." Actually, the reason for the participants to enjoy more spectators is absolutely not because they are practicing their traditional rituals. The local participants are happy because so many people enjoy their performance, and because more spectators means more income. In addition, such ceremonies cost a great deal. In the past the local people had to save money for many years to stage them. Nowadays the tourist agency and local government normally give their support, with the purpose of attracting tourists. At the same time, the Sani Yi also needs cash. Therefore they do not care that much about the commercialization of their rituals. They regard such ceremonies as performance only, not their original rituals. As some Sani Yi has said: "this is performance for tourists; it has nothing to do with our own beliefs." Every time the Sani Yi in these destinations arrange such occasions, the official tourist agency will advertise it and bring many tourists to watch. In fact, the tourism agency has already scheduled all of the region's Sani Yi festivals and ceremonies. There are no longer any festivals arranged for their original purposes. In fact, the Sani Yi enjoy dancing, whenever and wherever .Of course, it is possible to make it being a form of cultural performance for visitors here. Visitors came to Stone Forest stayed for a short time; they do not have enough time to enjoy the dance.

The tourism administration have not organized traditional dance for one part of activities of cultural tourism in Stone Forest.

Custom

Spider Totem of Sani

Sani Yi in Stone Forest Lunan County, have the habit of protecting spiders. They will never hurt spiders in any case.

Is it that the ancestors of Sani protect the spiders because they knew that spiders prey upon pests? There are no history materials showing this. But in the classics of Yi, there is the legend of spiders teaching Sani People weaving and Sani People weaving the sky and the earth by throwing longitude and latitude.

Ancestor Worship

Ancestor worship was once popular among Yi People. They believed that spirits never die. When one is alive, his spirit is attached to the body. If one dies, his spirit will exist individually, either attaching to other things, or strolling between the real world and the lower world or near the village of the deceased. Spirits are the so-called ghosts.

The ghosts control the birth, growth, death, luck and disaster of people and can be divided into three categories, i.e. the kind ghosts, the evil ghosts and the kind and evil ghosts. The spirits of the deceased parents and ancestors are good ghosts who can bless the safety of the whole family and the cattle and ensure that the family chain will never break. Hence, they are sacrificed to grandly by the later generations.

Nature worship is actually the worship of the gods of nature. The idea that everything has a spirit is popular in the mind of the Yi People.

Religion

Sani People believe in a primeval religion. During the activities of sacrificing to the mountains or hills, Bimo created a set of sacrifice systems and stepped to the stage of history as a priest. For years, Bimo have recorded abundant historical materials, folk literature works and materials on astronomy, history, medicine and

calendar with their mouth or hands, becoming the intellectuals of the Sani People. "Bimo" means teacher, or priest in English. They were respected by the Sani People. If someone in the family was ill, the Bimo would be asked to drive the ghost out of the home and give some herbal medicine he made to the patient. If someone died of illness, the Bimo would be asked to sing the "marriage song". Ashima, the well-known narrative poem, is a must at a wedding ceremony. The general content of the poem is to ask the newlyweds to love each other, respect the elderly, take care of the young and work hard. In the poem, Ahei is the older brother of Ashima. If the bridegroom abuses Ashima, Ahei will come to protect her.

The Yi have their solar calendar. The unique features of Yi's music are combination of dancing and chanting. The traditional handcraft arts of Yi include lacquer painting，embroidery，silver decoration，sculpture and painting art. They are all characteristic with ethical feature. Yi are keen of drinking. When they are drinking together, sitting around in circle，they take turns passing around cups and drinking. Yi are very hospitable. They always persuade you to drink with their sincere.

The fire is the symbolization for brightness's seeking. According to their custom，their most important festival is the Torch Day. The Torch Festival is usually celebrated on the 24th or 25th of the lunar calendar. At night，people fire the torches that spread all over the villages and farmland. All people have a carnival around fire overnight.

The flower headband of Sani women is an attractive artwork. The headband is made of silk cloth of seven colors, i.e. red, green, blue, brown, yellow, black and orange. Silver balls are nailed on the brim and a pair of "colorful butterflies" is embroidered on the two sides. Two strings of beads are hung at the back with silver bells tied on the ends. The silver bells tinkle when the girls walk. The jacket sleeves of the girls are made of colorful silk cloth with two wide strips of laces. The left front of the clothes is mauve or black fine hair cloth embroidered with cow nose shape laces. A lamb budge covered with black fine hair cloth is used on the back. Sani girls always

carry an embroidered handbag and wear colorful waist band behind, just like the ties of gentlemen. So it has been said that "the costumes of the Sani girls are strange, the ties of western suits are used as waist bands." They used to wear homemade cloth trousers, but now they wear western pants. Their shoes have also changed from the former embroidered ones to the current sneakers or high-heeled shoes.

Figure 21 The Flower Headband of Sani Women

Language and characters

The SaniYi people have their language and characters. And there are six kinds of dialects in the Yi. Yi characters are an ancient set of characters which was used by the Sani People in Shilin to write a lot of folk literature works such as the long narrative Poem Ashima. Among the Sani People, only the few "Bimo" master the Yi

characters. It is usually handed down from father to son and then to grandson of a family. Though few may be taught the characters by their teacher, in most cases, the Bimo will not teach others the characters. So the existing Yi characters are largely identical but with minor differences.
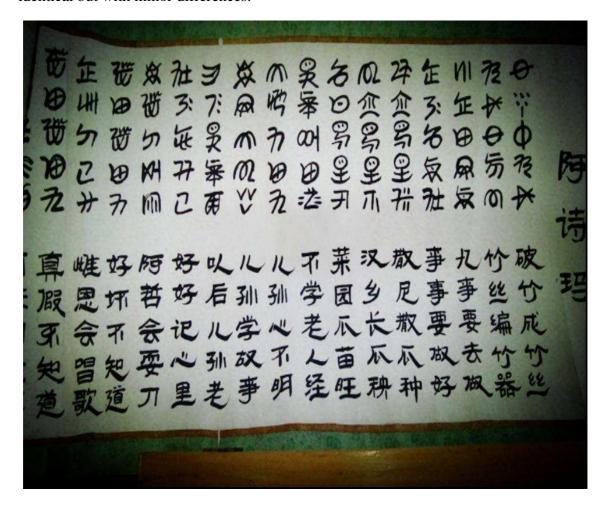
Figure 22 Sani Yi's Ancient Character

The above customs to Sani Yi is very important part of the culture, culture is important for any group, however, with the development of social development, some tradition gradually on the edge of vanishing. In stone Forest, because the natural tourism development but not develop local cultural tourism or just a little part of culture being used or in improperly way used to attract tourists, but not really work contributes little to local development. In the long run no matter local people or people migrate from

other place to work in Stone Forest do not pay any attention to the traditional culture ,just do what really bring them income , old people worried about their culture will disappear ,for example , the friends I turned to help me are Sani Yi ,they can not read any Sani character, and they told me they just can say Sani language, but the most younger generation even can not say Sani language but mandarin or Yunnan dialect.

Traditional marriage customs

Strict marriage rules have been enforced as to whom one could marry during the period of slavery and the feudal system. Bilateral cross-cousin marriages were the most common. Marriages of close relatives are so frequent that it is commonly said, "Auntie's daughter is born to be uncle's daughter-in-law." Parallel cousin marriage was prohibited and even punishable by death. Marriages were usually arranged, but the couple had more involvement than in Han population. In these marriages, the groom would pay a betrothal price of gifts and money to the bride's family. One interesting tradition surrounding the wedding was the kidnapping of the bride. The groom would go to the house of the bride on the wedding day and forcibly take her away. She would playfully fight and struggle against him, though everyone involved knew it was a game. This tradition is still practiced today by some.

Figure 23 Traditional Wedding of Sani Yi

Art and folklore

Embroidery is also an ethnic kind of folk art in Stone Forest, which can be seen everywhere in many ethnic groups' productive and living activities. Embroidery in Stone Forest is considered not only as a kind of production, but also as a kind of art creation and pursuit, because it reflects the nationalities' dreams for beauty as well as the zeal for their own culture.

Going back to the Ming and Qing dynasties, Yi women thought that embroidery was an important activity to dress up their lives and show their art ability. Most of them learned to embroider when they were very young. As they grew up, they

are quite skilful in embroidery. With their wise heads and smart hands, they can finish colorful and perfect embroideries without any lines drawing beforehand. The embroideries they have done often contain ladies' scarf, clothes, belts and daily used bags. The pictures they often embroider are flowers, birds, fish, mountains, the sun and the moon.

Figure 24 The Sani Yi Women are Embroidering

The needle techniques include cross-stitch, flat needle and so on. Especially the skills that Sani people have shown are the most excellent and popular.

Sani Yi embroidery become more and more popular now , because of it's artistic design , many handicrafts and traditional clothes are use this embroidery, Just because it is popular , many local people began to use machines to produce all kinds of handicrafts ,many companies to produce traditional artwork, but low quality .Tourists not satisfied with the souvenirs in the Stone Forest . Many sani yi can not do

embroideries especially young generation. A shi ma and a hei ge are two character in the traditional folk ,every Sani Yi woman is called A shi ma and the men tourists came to Stone Forest are "a hei ge" while the tourist even don't know who is a shi ma ,and who is a hei ge , the traditional folk are literature for Sani Yi which is the intangible culture treasure belongs to Sani Yi, the culture belongs to them ,they can take the advantage .but should be in proper way , and think in anther way to make good and proper use of it , on one hand brings income for local people and on the other hand in a well way protect the spirit property .

Figure 25 The Product of Sani Yi Embroidery

From the above we can see that develop sustainable cultural tourism in Stone forest is possible and befits a lot, also could be a good and effective way to preserve and maintain local culture to the next generation, of course, the tourism should be sustainable, how to realize sustainable cultural tourism, it refer a lot aspect, the definition and principle of sustainable development we can see. Sustainable tourism is the concept of visiting a place as a tourist and trying to make only a positive impact on

the environment, society and economy. A key aspect is respect for the people who call the location home, the culture and customs of the area, and the socio-economic system.

Figure 26 The Color Film "A Shima"

The long poem Ashima adopts romantic poetic technique and rich figures of speech to highlight the kindness and beauty, wisdom and power, diligence and braveness of the character. It is affectionately called by the Sani people as "the song of our ethics", and Ashima even becomes the antonomasia of the women of the Yi ethics. It demonstrates the human ideal that light will final substitute darkness, and kindness and beauty will eventually triumph over infamy. It reflects the national character and spirit of pursuing freedom of the Sani people of the Yi ethnics. At present, the story of

Ashima has been translated into more than 20 languages and issued at home and abroad. In addition, the story was adopted and shot into Ashima, the first color film of the People's Republic of China.

2. Tension of four key stakeholders in developing Cultural tourism in Stone Forest

Different stakeholders have different positions on ethnic tourism. Major discrepancies in stakeholder's views are associated with diverse emphases and orientations. The government at different levels supports ethnic tourism development for the purpose of economic improvement and poverty reduction. However, state regulation of ethnic tourism is tight and governmental control is a controversial issue. Tourism business, in contrast, is profit-oriented. Economic benefits are the driving force for tourism enterprises to preserve and construct ethnic images for tourist consumption. Meeting tourist's demands is of the highest concern to entrepreneurs.

The primary focus of minority people is to gain more cash income through tourism in order to improve their well-being and to achieve a modern lifestyle. Cultural exoticism of ethnic groups is the primary attraction for tourists. However, tourists generally have little chance to interact with minority people, and few of them succeed in obtaining authentic experiences of the traditional lifestyle and customs of minority people.

Government

In China, different levels of government are the key players in directing tourism development through policies and regulation of tourism investment, production and consumption. They function as planners, regulators, coordinators, arbiters and even investors in the process of tourism development. Tourism planning and promotion are controlled primarily by the government. .

The Chinese state is the main authority in validating ethnic group legal rights and political status as well as a primary promoter, regulator and arbiter in ethnic tourism. China has long offered a modicum of customary protection of minority rights.

Some specifications of minority rights even existed in the dynastic era (Khan, 1996). A policy of rule by custom towards ethnic minorities was adopted by most central authorities of the feudal dynasties, and thus the political unification of China was maintained while minorities were allowed to preserve their cultures and social systems (Government of PRC, 2005). Therefore, minorities remained relatively autonomous during 2000 years of imperial rule.

China policies towards its ethnic minorities show a considerable concern with national security and ethnic unity because of the strategic location of many of its ethnic peoples; and these concerns dominate and influence other policies, such as those for tourism development. Government policies and regulations are designed to help guide China ethnic tourism industry through the complexities of tourism investment, production, and consumption (Swain, 1990: 98). When promoting ethnic tourism with the combined purposes of modernizing the economy, ensuring cultural development and integration, the Chinese state faces the paradox that successful minority development sometimes leads to increased ethnic demands. In recent years, some minorities have shown a remarkable talent for expressing their own increased concern for preserving and reviving ethnic characteristics while utilizing tourism to extend their political influence and strengthen their identities (Hansen, 1999: 76). Many local officials interviewed indicated that the state financial aid given to Stone Forest was insufficient and they needed more financial aid and subsidies to alleviate poverty and improve local infrastructure. Many local governmental agencies claimed that they were so poor that they even did not have enough budgets to cover the administration expenditures. They wanted more tax return from the state as local fiscal revenue was very low due to the outflow of revenue.

The ideal political goals do not match ethnic reality and demands. Ethnic policies stress minority loyalty to the central authority, while the fundamental ethnic issues are not solved. There is a tension between the ethnic legal rights and the lack of ethnic control. The central control over development policy and financial resources in

minority areas has weakened political and economic autonomy of minorities. Ethnic policies do not simply address interests of minority people. Regional autonomy is essentially a political strategy or tactical policy serving the ultimate goal of socialization, national integration, and political stability in China (Tan, 2000 :121).

The development of the cultural industry often relies on the joint involvement of governments, enterprises and ethnic people. Ideally, cultural development ensures that minorities maintain and develop their own cultures. Although some western scholars argue that cultural development represents national integration and it works for the state to maintain its regulatory legitimacy over all minorities, this policy has achieved some positive results in minority regions (Lee, 2001). For example, Yunnan has witnessed many minority groups beginning to pursue higher education, achieving advanced technology, and improving economic development through cultural development projects while retaining their traditions and customs.

As Michaud (1993: 23) noted, the modern tourism industry offers national governments an additional opportunity to extend their powers further into these previously isolated communities by means of increasing the minorities' dependency on the national economy, in turn precipitating fuller and irreversible integration with the national identity. As a powerful force in the production of ethnic culture, tourism has raised the tension among the state, entrepreneurs and ethnic people due to their diverse goals and interests. For the state, the project of tourism development has sought to package and standardize ethnic culture into an exploitable resource for modernization, thus necessitating the production, preservation, and representation of authentic cultural heritage that contributes to nation building (Oakes, 1998: 32).

The regional and local governments play a fundamental role in local tourism development. Vice-director of Department of Construction, Governor and Vice-governor of Shilin Yi nationality Autonomous Prefecture, Director and Vice-directors of Stone Forest Tourism Bureau, Director of Marketing and Planning Department in Tourism Bureau, Vice-director of Development and Reform Bureau,

Director and Vice-directors of Ethnic Minority and Religious Bureau, Vice-director of Statistics Bureau, Director of Construction Bureau, Director of Economic and Trade Bureau, Director of Environmental Protection Bureau were gracious to accept my interview.

Information from these officers I interviewed suggest that with the decentralization of administrative power since the mid-1980s, the Stone Forest government has been actively involved in tourism planning and development .The government encourages both market-oriented tourism development and the preservation of cultural diversity, which are supposed to harmoniously reinforce one another in tourism development. However, the interests of capital often conflict with the goal of preserving and developing culture. The paradoxes between comodification and the preservation of ethnic cultural authenticity, and between conservation and change in the process of development are evident in Stone Forest. As concerns over the socio-cultural impacts have been raised by many scholars, the Stone Forest government has reinforced its administrative power in regulating the tourism market with the aim of lessening the negative impacts and promoting high quality tourist sites. However, governmental regulation has not resolved the problems brought by profit-driven business operations and over-commercialized tourism activities. These issues continue to jeopardize the Stone Forest tourism market and hinder tourism development. So like other minority areas, however, the process of developing and promoting Stone Forest's ethnic tourism is full of paradox and contradiction.

Tourists

Tourists are one of the critical stakeholders in ethnic tourism, and their perspectives are central to examining ethnic tourism. Their assessments of the ethnic attractions, perceptions of ethnic product features, and satisfaction with their experiences are important indicators of the success of tourism. Their motivations, perceptions and feedback are very helpful for future planning and the improvement of ethnic tourism. According to various study findings from the ATLAS group (European

Association for Tourism and Leisure Education) cultural tourists can be characterized as being better educated and mainly fill high status positions (managerial or professional position) which also relates to their relatively high average incomes. It is nowadays widely acknowledged that cultural tourists do not constitute a uniform market as they differ in their motivations, characteristics and needs (McGettigan and Burns, 2001: 64). Within the cultural tourist group identified three discrete segments which are motivated by cultural experiences (see also Figure 23):

       1. Purely culturally motivated tourists, which is, however, a very small individualized segment accounting only for 5-8%;

       2. Culturally inspired tourists, who are generally interested in culture accounting for a share of 45 – 47%;

       3. Culturally attracted tourist, who see in culture a substitute activity accounting for 45 – 47%.

       Given the small proportion that represents culture "aficionados" – those tourists who are purely culturally motivated, Hughes (2000: 114) argues that "many of those who visit cultural attractions may, though, be more satisfactorily categorized as 'mass tourists' rather than as 'cultural-tourists'".
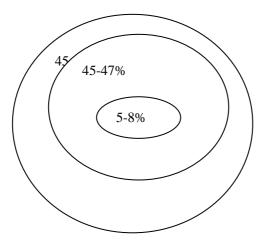
Figure 27 Three Categories of Cultural Tourists

Deep

Experience
sought

Serendipitous cultural tourist	Purposeful Cultural tourist	
Incidental cultural tourist	Casual cultural tourist	Sightseeing cultural tourist

Shallow

Low   High

Importance of cultural tourism in the
Decision to visit a destination
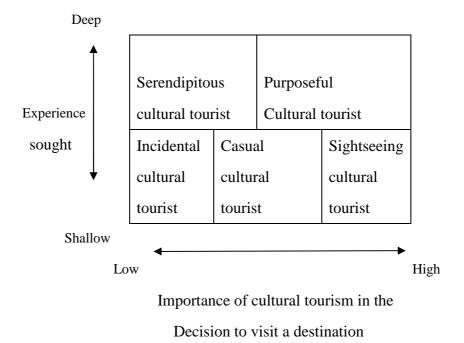
Figure 28 A Cultural Tourist Typology

A cultural site/destination can attract all different types of visitors at the
same time that all will visit the site for different reasons and will seek different
intensities of experiences to satisfy their needs. Likewise, "depending on the trip taken
and the motivation for travel, one person could be identified as all five types of cultural
tourist" (McKercher and DuCros, 2002: 146). For cultural sightseers, who seek
shallower experiences, and casual and incidental cultural tourists, who exclusively seek
shallow experiences, the openness for contrived elements can assumed to be much
higher. Despite the lower degree of authenticity they gain satisfactory experiences.
In view of these visitor typologies it can be concluded that the same cultural site will
provide satisfactory or unsatisfactory experiences according to the visitors' diverse
quests. Kano's theory of attractive quality has since its introduction in 1979 by Kano
and Takahashi gained considerable acceptance, also within the tourism industry.
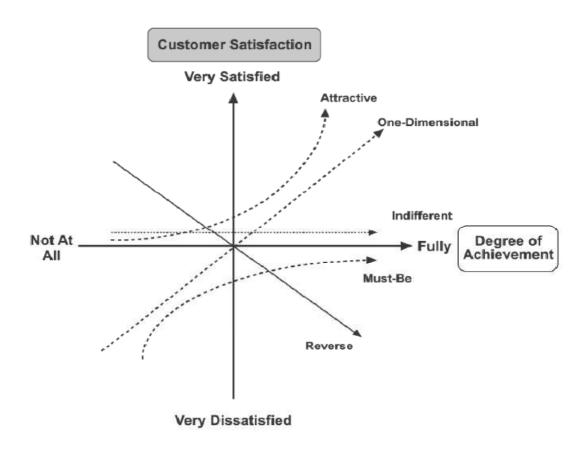
Figure 29 Kano's Model of Attractive Quality

Inspired by Herzberg's motivator-hygiene theory Kano et al. (1984) have introduced a model that "evaluates patterns of quality, based on customers' satisfaction with specific quality attributes and their degree of sufficiency" (Witell and Lofgren 2007: 56). The relationship between the degree of sufficiency and customer's satisfaction with a quality attribute can be classified into five categories of perceived quality:

1. Attractive quality: attributes which provide satisfaction when achieved fully but do not cause dissatisfaction when not fulfilled;

2. One-dimensional quality: attributes which result in satisfaction when fulfilled and result in dissatisfaction when not fulfilled;

3. Must-be quality: attributes which are taken for granted when fulfilled but result in dissatisfaction when not fulfilled;

4. Indifferent quality: aspects which are neither good nor bad and do not result in either satisfaction or dissatisfaction;

5. Reverse quality: aspects which result in dissatisfaction when a high degree of achievement is given and vice versa – hence, it takes into account that not all customers are alike. The Kano model has received attention in tourism research in general; however, its application in the cultural attractions sector remains lacking.

Surveys of tourists delivered to 200 complete and valid questionnaires. The demographic information and the distribution of the respondents are presented.

The proportion of males (61.3%) is higher than females (38.7%). Male tourists are more willing to help complete the questionnaires.

The majority of tourists ages (75.4%) ranged from 20 to 40, followed by the age of 41 to 50 which made up 20.8%. With respect to marriage status, 79% respondents were married and 20.1% single were single. The latter were mainly young adults or foreigners, and only 0.9%. In terms of geographic origin, 75% of respondents were from the economically developed areas of China, such as the north, northeast and eastern regions and only 6% were from overseas. The majority of respondents were Han Chinese (89%), and Chinese minorities only made up 4%. The foreigners made up the rest (7%). It is not surprising that ethnic tourism attracts predominately Han people from relatively developed areas to see exotic minority. The number of foreign tourists was low due to the poor English service in the local tourism market for foreigners. There are few English-speaking tour guides and no English service in tourist sites. The respondents reported a high education level, as 68.9% had received university or college education and 12.3% had graduate degrees. Many were government employees, managers of businesses or self-employed and these groups tend to be relatively well educated.

Table 3 Purpose of Tourists Visiting Stone Forest

Purpose of Visiting

Purpose	Enjoy natural landscape	Seeing ethnic cultural	Business trip	Geological investigation	Relaxation	Others
Percent (%)	87.5	65.7	7	2	45.6	2.1

Table 4 Patterns of Tourists Visit Stone Forest

Patterns of traveling

Pattern	Travel agency organized Group tour	Travel alone	Travel with Family or friends
Percent (%)	79.3	8.4	12.3

In addition to enjoying nature, seeing ethnic culture ranked at the top of the primary purposes for visiting Stone Forest

Table 3 shows that 87.5% of respondents selected enjoying nature, 65.7 % seeing ethnic culture and 30.7% relaxation as primary purposes for visiting. Of these respondents, 89.0% selected both enjoying nature and seeing ethnic culture, which reveals that tourists prefer an experience that combines nature and culture. Many tourists who indicated that their main purpose was to enjoy nature also experience Sani Traditional dance and festival.

During the interviews with tourists, many people indicated they would like to have both natural and cultural experiences, and Stone Forest presents.

Table 4 reports that 79.2% of respondents participated in package tours, 16.3% travelled with families/friends and only 9.4% of respondents travelled alone. This finding indicates that mass tourists come to Stone Forest on packaged tours and often join in the traditional dance performance and   rent traditional clothes , wear for a little while to take photo ,these are as a part of tour programs arranged by travel agency. The package tour is the most popular form of

Travel due to its convenience and lower costs. Travel agencies get a series of special deals on airfares, accommodation, meals and entrance fees to parks when organizing tours and, in these ways, the overall costs of trips are reduced significantly. Furthermore, fierce competition among travel agencies has caused additional price-cutting to encourage more people to join package tours. When tourists join package tours, they pay the expenses prior the trip and then follow the itinerary arranged by tour operators. The tour usually consists of a series of activities such as shopping stores and dining on ethnic food. The conflict between tourist's quests for authenticity and the co modification of ethnic cultures is a critical characteristic of ethnic tourism. What is authentic is shaped by the local values, stereotypes, personal feelings, experiences and commitments, the interaction between consumers and suppliers, and social atmosphere. Many tourists are happy with a theme park approach to presenting culture and are less concerned with authenticity (Xie, 2001), while others would prefer a more authentic experience in a remote village (Craik, 2001).

Table 5 Overall Satisfactions of Tourists About Stone Forest

Statement	Very dissatisfied%	Dissatisfied %	Neutral %	Satisfied %	Very satisfied %	Not stated %
Stone Forest Landscape	0	4.8	14.7	50.2	27.3	3
Ethnic folk songs and dance	0	5.6	17.1	45. 4	28. 7	3.2
Ethnic festival/event	0	3.1	13.4	56.8	24.2	2.5
ethnic architecture	5.7	16.3	34.5	24.8	17.6	2.1
Ethnic souvenir	2	7.8	19.8	56.5	12.4	2.5
Ethnic costume	4.8	6.9	15.7	43.2	29.1	0.3
Ethnic food	1.3	3.9	20.4	48.5	21.4	4.5
Natural environment	0.7	0.6	17.4	53.6	26.4	0.3
Accommodation	3.5	8.1	34.5	40.7	11.5	0.7
Tourist facilities	3.8	9.8	38.3	43.8	1.5	1.7
Transportation	2.7	6.0	30.4	44.2	16.0	0.7
Entrance fee to tourist sites	10.7	19.7	28.3	29.5	2.8	9.0
Tour guide service quality	4.0	7.7	34.5	30.5	20.3	3.5
Educational Information	1.4	8.1	32.2	49.0	7.3	2.0
Overall trip price	4.2	10.7	48.8	30.3	5.8	0.2
Overall satisfaction during the trip	1.5	6. 7	34.8	49.7	7.3	0.7

The above table reports tourists satisfaction with landscapes ,ethnic songs and dance performance, ethnic architecture, Ethnic souvenir ,Ethnic costume, Ethnic food, Natural environment ,Accommodation ,Tourist facilities Transportation ,Entrance fee to tourist sites, Tour guide service quality ,Educational information, Overall trip price, and Overall satisfaction during the tri:

The find indicates that tourist enjoy landscape much more .that is because Stone Forest is famous for is geographic scenery. Most of tourist came to see the nature's master piece. 50.2%tourists satisfied the landscape scenery and 27.2% are very satisfied ,these tourists show great interest to came here again .Even though the tourist participate survey know a little bit local minority ,they also enjoy ethnic songs and traditional dance performance ,and willing to join the dancer to learn to experience .45.4%tourists enjoy and 28.7 %very satisfied .From over all result we can see that tourists are still more satisfied the trip in Stone forest , of course the reports also shows some problems such as souvenirs and service quality ,the most important discover is local tourism department has not pay much attention to ethnic resource development , nearly 98%tourists just stayed in Stone Forest 2or3 hours , The tourists have not enough time to   experience and predicate in local minority to learn and research the attractive ethnic mysterious , they just know   the story of "A SHI MA" from tour guide ,Just as it is known to all "Sight seeing in Stone Forest ,catering in YiLiang (another county near Stone Forest) and living in Kunming"

The situation in Stone Forest indicated that a large number of tourists were satisfied with staged authenticity, while a smaller (but considerable) number prefer a more authentic experience in a natural setting. Tourists' feedback of overall trip satisfaction is an very important information and suggestion for future tourisms development planning and management .The above table shows tourists in Stone Forest's experience and judgment

Table 6 Tourists' Suggestions for Future Development

Suggestions	Percent (%)
Decrease shopping activities and regulate souvenir shops	27
Develop authentic, exotic and high quality ethnic attractions/products	15
Promote traditional ethnic resources	15
Strengthen the regulation of the tourism market	10
Improve cultural content and attractiveness of tourist sites	8
Develop more participatory programs to experience ethnic cultural	8
Improve the service quality of tourism workers	8
Improve roads, transportation, accommodation and tourist facilities	4
Reduce commercialization	4
More information on ethnic culture	3
Improve the quality of food and the dining experience in Stone Forest	3
Enhance the marketing and promotion of Stone Forest	2
Protect and manage surrounding environment	1

The above table report tourist's suggestion about future development of Stone forest. Around 27 percent tourist complains about shopping and souvenirs were also common during the interviews. For example, several interviewed tourists complained that they came here to relax and enjoy nature and the local culture, but the tour guides took us shopping for unbelievably expensive souvenirs frequently which wasted a lot of time. The shopping time we spent was much longer than the tour. They

also said they will not come back and tell friends who are about to come to visit, to tell them it is not worthy visiting.

About more than 30%percent visitors show a great interesting to experience traditional folk, dance and festival events, they are disappointed not come at the right time of traditional torch festival .About 8%tourists suggest the service quality, tourism workers should be improved, 10%toursts give suggestion, that local authority should supervise and strengthen tourism market.

This chapter has present an analysis of tourist surveys include tourists' perceptions of ethnic product features, assessments of ethnic attractions and the levels of satisfaction with their experiences. Tourists provided substantial feedback and insightful suggestions for future tourism development, which can be used to identify issues in ethnic tourism and to provide solutions and planning directions for future development. Most of tourists were highly educated people between 20 and 40 years old with relatively high incomes. The newly rising affluent urbanites have become the driving force of the tourism market. Visitors were a mixture of cultural and nature-based tourists, and regarded Stone Forest as a fabulous Geographic scenery region with exotic ethnic cultures. The majority of tourists were on package tours. They usually lacked the time and depth of experience to appreciate the intricate aspects of ethnic culture. The tourist consumption where to go, what to see, what to buy and when to leave is determined by tour guides.

Most tourists had little knowledge of ethnic culture and they judged authenticity depending on stereotyped images. The spectacular images of performance and traditional architecture portrayed in mass media, tourism advertising and literature were mainly used to evaluate authenticity. Their perceptions of authenticity were blurred and fluid. The tourism middlemen (e.g. tour guides, tourism destination workers) did not play a sufficient role in interpreting ethnic culture during the tours.

Authenticity of performances was not a big concern for the majority of Chinese tourists, as they were aware of the staged settings and were mainly in search of enjoyment or relaxation on their visits. Western tourists were more concerned with authenticity. They thought folk villages were tourist-centric and artificial, and they preferred to see the local culture in its natural setting. Cultural co modification is, to some extent, acceptable for tourists, but over-commercialized cultural performances or activities cause discontent among tourists and can devalue local traditions. In particular, deceptive cultural performances, such as wedding shows, not only result in traditional culture losing its value, but also damage the tourist experience and hurt the image of minorities.

Tourists make a significant contribution to local economies through purchasing souvenirs and participating in tourist activities. However, they are not directly involved in the process of cultural preservation. Commercialization is highly visible in Stone Forest and ethnic culture is put on show for sale. In fact, mass tourists consume local cultural resources, and only a few of them consider cultural preservation.

Environmental and planning issues were also raised in the surveys. Tourists suggest a reasonable usage of natural resources and development of tourism under the premise of a fully protected environment. They also suggested enhancing local tourism planning for the beneficial development of ethnic tourism.

Entrepreneurs

Tourism entrepreneurs are one of the key stakeholders in ethnic tourism, and their perspectives are crucial to understanding the issues related to ethnic tourism. Tourism entrepreneurs play a powerful role in developing ethnic tourism in China, and they are crucial to the co modification and marketing of ethnic culture. Tourism businesses generally consist of three types of ownership: state-owned, joint-venture and private businesses. These all tend to be dominated by Han managers. State-owned businesses used to comprise the majority of the tourism sector, including tourist sites, hotels and guest houses run by governmental agencies, mainly for official conferences

or receptions. Following the trend of reforms for state-owned enterprises, over the past decade the local governments sold many tourism enterprises that had financial difficulties and operational problems to private investors.

Tourism enterprises with different ownership all tend to cooperate with the local government to gain political and/or economic capital. Many enterprises are well aware of the benefits of advocating the official discourses in organizing cultural events or developing tourism products. Many tourist sites were established under the support of the local government. In recent years, the local government has advocated the combined development of the cultural and tourism industries in order to improve the cultural quality of tourist products.

This stimulated the emergence of mass cultural shows and dance performances manufactured by tourism enterprises. Manager of Stone Forest Park, Manager of Shilin International Travel Agency, Vice-manager of Shilin International Travel Agency Manager of Hotel,Manager of ShilinHotel and some traditional products shop owners participated in the group discussion.

The entrepreneurs were all concerned with state regulation, but few of them were concerned with ethnic autonomy. Managers of tourism enterprises are always Han people. Minority people are typically employed in low-paying jobs as dancers, tour guides, cleaners or security guards, for example. Few can be found at the management level. Minority people are not sophisticated enough to cope with a market economy and that their traditional values hinder them from pursuing high rates of co modification, leading to lower economic returns.

In fact, minority people are gradually developing commodity consciousnesses through selling their culture, but they are at a disadvantage because the average education of minorities is still far below than that of the Han and they generally have limited financial resources. They also have less business experience than Han people. According to minority people, they are not as greedy as Han business people. In summary, the production of cultural events and tourist products is manipulated to fit the

interests of capital and political mandates in contemporary Stone Forest. These cultural events demonstrate the powerful role of government involvement in developing cultural events or activities. All interviewed entrepreneurs indicated that the support of and protection from the government was an essential condition for a successful tourism business. Without strong local support, it was unlikely the business would survive in the fierce competition of the tourism market. The cooperation between the government and the enterprise shapes the production of cultural tourism products and the representation of minority cultures.

Tourism entrepreneurs generally are well aware of the power of economic development and cultural evolution, particularly, that acculturation has challenged the exotic ways of minority life.

During the interviews and discussion, many entrepreneurs indicated that cultural traditions were vanishing and thus were in need of preservation and reinvention for public display. Preservation of minority culture has been emphasized in the rhetoric concerning the management of cultural attractions. Tourism entrepreneurs who cooperate with the government take control of the use of ethnic resources, co modification of ethnic cultures and determine the forms of cultural expression in the tourist zones. Thus, authenticity of ethnic culture is not determined by resource providers ethnic communities but by entrepreneurs and the government. The operation of ethnic tourism is dominated by Han investors, rather than the minorities themselves. Cultural co modification is manipulated in the interests of capital and political needs. The profit-oriented business operations have caused many negative impacts on Stone Forest and placed severe pressures on local people and ethnic resources.

Community of ethnic minority

Local resident's participation in tourism is regarded as the critical and indispensable way for sustainable development. Although it is a non-traditional but a political decisive progress, local residents' participation can't generate direct profits to the community residents automatically. Due to the influence of regional economy, local

policies and residents' value system etc, it is hard to obtain the expected result in community tourism development. Therefore, the article tries to explore the connotation and theoretical framework of community integration. Community integration should not be an isolated progress. It has close ties with tourism planning and tourism impact. There are some principal elements affecting community integration: (1) Community members are willing to cooperate with each other, which is the basic premise for community integration. The core of community integration is that community residents as a unity take part in the tourism development and benefit from the tourism industry equally. Whether local residents are willing to cooperate with each other depends on their attitude to community tourism. (2) Community members can attain equal distribution of local benefits in terms of revenues and employment, which is the motivation of community integration.

Revenues and employment from tourism industry are the two key factors, which indicate the tourist effects on community residents. (3) Local residents have a relatively high degree of control and management of tourism service. Because individual ability of community residents is limited, many development decisions are generally made by the tourism enterprises. Tourism community can take some measures, such as developing collective economy and stock co-operational economy etc. to strengthen their control power of tourist service enterprises. (4) Community has certain ability of integrating local traditional culture with heterogeneous culture. Tourism development brings changes to traditional life style and modes of thought and brings conflicts between tourist culture and local culture. So community integration must respect, safeguard and develop local traditional culture and strengthen cultural identification of community residents.

Ethnic minority participation means that the minorities in the local developing areas take part in tourist organization, administration, guiding and service; and decide the amount and quality of cultural content as well as the communication methods in tourist activities. The people involved in tourism are cultural brokers. When

the cultural brokers are the ethnic minority participators, the ethnic minorities have power and capability to direct the course of their collective lives Stone Forest Cultural tourism without ethnic minority's participation can be a disaster to the local ethnic culture.

When a section of the members of local communities, especially the young, are susceptible to the apparent material superiority of the outsiders, they may copy the latter's behaviors and consumption patterns, feeling ashamed of their own social customs and lifestyles, and consequently may accept alien values and attitudes without choice. Cultural change in response to tourism can be viewed only as favorable where the ethnic minority are stimulated to open their closed traditional societies and to get better education and to work harder. However, this relies on opportunities for upward and appropriate mobility. Nobody is as concerned about the younger generation of ethnic minority so much as the ethnic minority themselves. When local ethnic minority participate in tourism, they can train their children to become managers, retailers, guides and translators in tourist professional schools which they can be involved in managing. After graduation the new generation can become cultural brokers who are familiar with their own history and culture. They can best manipulate tourism to fit their cultural patterns with pride in their ethnic identities (as in the case of Bai guides in Yunnan).

Ethnic minority participation plays a decisive role in meeting tourist expectations which attracts visitors to particular destinations with special cultural characteristics, and helps the visitors' understanding of the host culture. Resentment and hostility to tourists, which is increasing today, is often caused by the tourists' arrogant display of wealth, general disregard for host's sensitivities, and their depreciation of indigenous cultural values. A chain reaction is then set into motion which considers tourist destinations and indigenous people as objects of "primitive culture", or as "unsophisticated local people" propagated by tourist agencies which seek to attract client visitors with the allure of novelty purchases or "bargain hunting". Actually, most visitors want to touch and observe the real face of these mysterious societies and their emerging cultures. But without a

Proper understanding, the local culture is most always ethnocentrically judged to be ridiculous or preposterous. Precisely at this point the host cultural brokers can help visitors to understand that their culture is a unique, one with special significance in social organization, human relationships and modes of thinking. This understanding will give the tourists a fair attitude and sense of respect for the local ethnic culture and its indigenous people.

Tourism has greatly increased the demand for indigenous arts and crafts, ceremonies and rituals, dance and music, festivals and entertainment. As a result, all these cultural forms have become commercial commodities for mass tourist consumption, and most of them have changed styles and forms for sale to tourists; traditional artistic designs are disappearing and the deep religious and mythical affiliations are missing. The commercialization of cultural traditions is not only making the culture meaningless, which once had great importance for the natives, but is also offending the dignity of the people because their culture is being used primarily to attract tourists who feel no respect for them. Successful tourism with local participation could have a particular ethnic flavor in keeping with traditional host cultural values and customs. To satisfy the tourists' cultural desire some cultural forms which may have been forgotten can be revived, thereby rejuvenating the cultural heritage of the native people.

As the below table shows ,although most of the tourism workers are Sani Yi ethnic tourism work did not receive formal education .Most younger local residents receive interview cannot read and write their traditional characters ,they speak their ethnic language at home or same ethnic minority group .Some of them even can not speak ethnic language .The most important information this table tells is local residents are still not participates in tourism manager activities and they have limited education .So mobilize ethnic minority as the host and stake holder cooperate with the other stakeholders develop sustainable tourism , the four stake holders are all be benefitted .

Figure 30 Sani Yi Residents Take Part in the Discussion

Figure 31 The Author and The Head of Group Discussion

Table 7 Demographic Characteristics of Local Residents Been Interviewed

Categories		Frequency(N)	Percent(%)
Ethnicity	SaniYi	126	63%
	Han	68	34%
	Others	6	3%
Age	Under 20	15	7.5%
	21-35	102	56%
	36-45	43	21.5%
	46-55	22	11%
	Above 55	11	5.5%
	Illiterate	7	3.5%
	Primary school	18	14%
Education	Middle school	37	18.5%
	High school	69	34.5%
	University	65	32.5%
	Master/Doctor	3	1.5%
Occupation	Tour guide	27	13.5%
	Tourism manager	6	3%
	Folk dancer in scenic spot	14	7%
	Farmer	127	63.5%
	Government officer	2	1%
	Business people	32	16%
	Others	19	9.5%

Table 8 Ethnic Minority's Perceptions of Economic Impacts of Tourism

Statement	Strongly Disagree%	Disagree %	Neutral/ %	Agree %	Strongly Agree%
Promotes local economic development	0	2.8	10.1	59.0	28.1
Plays a major economic role locally	1.6	9.5	27.0	50.8	11.9
Provides more job opportunities	0.3	7.5	26.2	49.2	16.8
Improves living standard	2.6	8.5	28.0	46.1	15.0
Improves roads infrastructure	2.4	1.3	1.73	62.6	16.4
Improves the quality of public services	1.3	7.8	31.2	48.1	11.5
Improves community recreation	1.5	12.9	39.8	35.7	12.1

Owing to the development of tourism ,local economy by all means greatly changed local industry structure , brings great benefit to local residents, from the statistic of the above table , it is obviously shows a large great of people shows positive attitudes to tourism development . 0% people think tourism brings nothing to local residents, while 59%   agreed that tourism has been promoting local economic development, and 28.1% people give very high confirmation, tourism actually brings great benefits. 66% of people think that tourism provide more job opportunities and 61.1% of people think living standard has improved and 79% said roads and infrastructure have been improved greatly .59.6% indicated that the quality of public

services improved , 47.8 %the community recreation is improved , but 39.8% did not notice it ,because daily life of Sani Yi are very colorful and enjoyable .About infrastructures , the result of tourists and local people have different attitudes ,local people consider the infrastructures has improved but tourists think Stone Forest have a great reputation at home and abroad but its infrastructures are not go with its fame .

Table 9 Perceptions of Developing Cultural Tourism Combined with Eco-tourism

Stakeholders	Strongly Disagree%	Disagree %	Neutral/ %	Agree %	Strongly Agree%
Government officers	0%	1%	5%	75%	19%
Tourism bureau	0%	0%	27%	61%	12%
Tourism Entrepreneurs	0%	0%	11.5%	57.5%	31%
Tourists	0%	5%	12%	62%	21%
Ethnic Community	4%	12.5%	21.5%	50.5%	11.5%

For the sustainability of cultural tourisms and the conservation of culture which is the repercussion of local life style and characteristics of local community, which is important, develop cultural tourism is an crucial way and effective way to protects conserve local culture, Stone Forest famous for its wonder of geography scenery, tourist come here just sight seeing but over look the colorful Sani Yi cultural. Most of valuable culture have not been developed yet but already have been assimilated or commodificated some even on the adage of extinction .The old generations some have awareness of protecting Sani Yi culture indicated worrisome of the disappeared culture , they said the seldom young generation can read the own ethnic characters.

The way the cultural tourism contributes to the economic wealth of a region is shown by the direct and indirect socio-economic effects. The majority of stakeholders indicated that mobilized cultural resources develop cultural tourism is the best way to protect and mobilize all the stakeholders positive attitude to participate the project of develop sustainable cultural tourism, In Stone Forest, based on the current tourism fame develop Sani Yi ethnic tourism the most effective way to develop local economy at the same time avoid the extinction of traditional culture. But, to have positive effects and, implicitly, to help the economic wealth), the cultural tourism activity should be correctly planned, integrated, organized and managed. The above table suggests indicate that all the people related to local tourism agreed well use local valuable culture to combine cultural tourism with eco-tourism. 5% government officer worried about abusing cultural resources will accelerate culture commoditization, 5% have no ideas about the result, but Tourism bureau, Tourism Entrepreneurs, Tourists show great interest to see the showcase of mysterious culture in different motivations, reach to 88.5% of tourists think just sight-seeing is boring, intensive arranged activities by travel agency, make them tired and have no time to experience local culture. 16.5% ethnic minorities disagreed to develop cultural tourism, and they almost old generation, they do not think the culture should be show to other, and on the other hand they worried about the culture will be abused by business man and misunderstand or insult by tourists. 21.5% of them are neutral, 62% of local residents, most of them are young generation or tourism workers agreed develop and integrated cultural tourism.

The local ethnic minority participators can make their artistic productions draw upon their ancestral lifestyles and use traditional technologies; they can perform their programs with deeper cultural beliefs and symbolic significance (as in cases of Yi handicrafts in Sichuan); and they can avoid harmful trends toward specialization, standardization and simplification which have occurred in many host societies.

Cultural preservation and resurgence based upon the innermost meaning and association with the past can awaken the host minorities' awareness of their own history and cultural continuity, alleviate their sense of inferiority, strengthen their ethnic identities, and promote pride in their heritage. Only when ethnic minority with full understanding of their culture feel self-confidence and self-respect, can they successfully help visitors to understand and accept the meaning of their culture. In this way, ethnic minority participation in tourism will greatly benefit both tourists and local community.

The findings indicate that only a few householders benefit significantly from tourism business and the majority of ethnic residents still highly rely on farming. In spite of the fact that there is wide ethnic involvement in tourism, many minority people are just lowly paid in join tourism service. Older generations tend to be more concerned about increased cultural co modification than young generations. Some tourism stakeholders suggested that tourism impacts on resources, environment and local life should be reduced as much as possible in tourism development. Although tourism workers and local residents are Sani Yi and they were not aware of local tourism plans and not involved in the tourism planning process. The government officials generally assumed that minority people lack the awareness and ability to participate in developing cultural tourism, the survey results show that many ethnic community members have valuable insights about tourism planning and they are capable of participation in planning.

Comparison of four stakeholders

Various stakeholders play different roles in ethnic tourism development and hold different positions with respect to the four dilemmas of ethnic tourism. Tensions and conflicts exist among stakeholders. These differences merit comparison in order to understand fully the socio-cultural issues in ethnic tourism.

The government puts a high priority on regulating tourism development, and plays a critical role in promoting ethnic tourism and formulating development strategies.

Different levels of the government are the key players in directing ethnic tourism development through policies and regulation of tourism investment, production and consumption. They function as planners for tourism development, regulators in the tourism market, coordinators between competing interests, and arbiters of relations among producers, marketers and consumers. State regulation is of particular concern to tourism entrepreneurs while ethnic autonomy is not supported by entrepreneurs. Tourists hold mixed views towards state regulation and ethnic autonomy. On the one hand, some tourists want to see authentic expression of ethnic cultures without government involvement; on the other hand, many want the authorities to regulate ethnic tourism in the interest of quality assurance. The control of tourism resources and development by minority people is weak, but there is a growing awareness of and desire for ethnic autonomy. With increased exposure to the outside world via tourists, television and education, more minority people are eager to take control of their resources and participate in benefit-sharing and decision-making. Minority people generally feel the need to be more involved in tourism planning and management, and want the government to help to expand village tourism businesses and increase the investment for tourism.

Both modernization and preservation of cultural distinctiveness are supported by state policy. Although cultural exoticism is encouraged by the government to facilitate tourism development, cultural development has been a focus of the ethnic cultural policy. Achieving modernization through economic and tourism development is an important strategy for economic reforms in China.

Encouraged by the state policy, foreign and domestic capital has been vigorously sought by the local government for investment in development projects. The investment not only has contributed to the development of local infrastructure but also has expanded educational access for minorities, though minority literacy rates and levels of educational attainment remain below those of the Han. The local government has been actively involved in developing ethnic tourism and marketing minority

cultures and customs. They have designated a series of minority villages as tourist spots in order to meet the demand for mass tourism.

Modernity is of high interest to minority people. The modern lifestyle has entered minority people's lives through economic reforms, education, the mass media and health care. The arrival of tourism accelerates the process of encountering modernization for minorities. Since minority villages were converted to tourist attractions, ethnic communities have been facing the challenges of coping with a market economy and modernization. Community culture is changing due to economic development and the entry of outside commercial influences. Exposed to the opportunities offered by wealth and modernity, particularly through interactions with tourists and the arrival of television, minority people have put high priority on making money and pursuing modern lifestyles.

Economic development versus cultural preservation Economic development through tourism is strongly supported by the government as an effective way to improve local livelihoods and to foster economic independence of ethnic minorities. Tourism is envisioned as one of the main vehicles of economic and cultural development. The economic benefits of tourism are the most significant driving force for tourism development. Along with economic development, the government has also promoted preservation of cultural diversity and encouraged using ethnic culture as enticements for potential investments and further tourism development.\

The government has actively promoted ethnic tourism and encouraged co modification of ethnic culture. The state policy has provided authoritative rhetoric for cultural co modification, and assumed that the co modification of elements of minority culture will benefit minority people, at least economically. In the process of commercializing, representing and marketing minority cultures, the government acts as an arbitrator of relations among entrepreneurs, minority people and tourists.

A Guideline on Sustainable Cultural Tourism in Stone Forest

"Sustainable tourism development management and guidelines practices are applicable to all forms of tourism in all types of destinations, including mass tourism and the various tourism segments. The sustainable cultural tourist guideline in Stone Forest should mainly refer to the environmental, economic, and cultural aspects of local tourism destination, as well as the benefit of local people, tourism company and tourists must take into consideration, because their important role in developing sustainable cultural tourism in Stone Forest, and a suitable balance must be established among these three dimensions to achieve its long-term sustainability.

Thus, sustainable cultural tourism guideline should include:

(1) Making optimal use of environmental resources that constitute a key element in tourism development, helping to conserve natural heritage and biodiversity and maintaining essential ecological processes.

(2) Ensuring long-term, viable economic operations, providing socio-economic benefits to all stakeholders that are fairly distributed, including income-earning opportunities and stable employment and contributing to poverty alleviation and social services to host communities.

(3) Respecting the socio-cultural authenticity of host communities, conserving their living cultural heritage and built and traditional values, and contribute to tolerance and inter-cultural understanding.

1. Sustainable cultural tourism should not damage the sustainability of environment, economy and culture of tourism destination.

Environment sustainability

The natural environment is an important resource for travelers. As increasing urbanization, destinations with significant natural features, cultural heritage, scenery or biodiversity are becoming increasingly popular sites for tourist destinations. Efforts preserved and enhanced the natural environment should therefore be a high priority to governments and to the industry development. However the reality is not

quite as clear cut. Environment is a kind of fragile thing while facing to the tourism development. Stone Forest as a tourist destination it requires specific action by investigators and government. The biophysical characteristics of these habitats often render them particularly susceptible to damage from human activities. As the increasing number of travelers, the interaction and excess exploitation of tourism industry makes the tourism more and more unsustainable and brings enormous damages and difficulty into environment protection. Because of a degraded physical environment, destination is in danger of losing its original attractive advantages. Much newly and cheap mass tourism have gain the attraction which cause these nature-based tourism industries have to move on to the new exploitation and development in the cost of destroy the environment. Eventually, the tourism are likely to be even more fragile and inaccessible. Mainstream "eco-tourism", promoted after the Rio Earth Summit, and hasn't always gain the popular reputation.

Moreover, the tourism investors just simply understand the concept of sustainable as a "green-wash" marketing tool. They usually do not give enough focus and investment in the improvement of environment. Thus, it is very critical to make them well know essential concept of sustainable while carrying out the tourism especially the emphasizing the easy fragile tourism cycles.

Economic sustainability

Nowadays, the demand for traveling and tourism continues to increase.

The increasing demands of tourism also courage investors devote money into the tourism. The tourism also could improve the communities in Stone Forest and provide development opportunities for entrepreneurs. Consequently, these governments hope that the tourism could improve the national economic development and reduce the poverty. The tourism usually could increase the income of people in destinations. And in deeded, tourism development really bring great economy benefit to Stone Forest, increased the employment rate through the tourism development compared before when Stone Forest hasn't been developed. Hence, the employment rate is a kind of positive

impacts for the destinations. There are also other improvements while investing the tourism. Following are some economic improvement for destinations.

(1) Incomes brought by increasing employment rate and tourism service including selling goods, or temporary employment (e.g. food, crafts, building materials, guide services), other services.

(2) Tax incomes from local private enterprises.

(3) Collective income. This may include profits from a community running enterprise, dividends and profits from land rent paid by an investor and a private sector partnershi:

Waged employment can be sufficient to lift a household from an insecure to a secure step, but it may only be available to a minority of people, and not the poor. Casual earnings may be very small, but more widely spread, and may be enough, for example, covering school fees for one or more children. Local participation in the industry can be divided into three different categories; the informal sector (such as vending) , the formal sector (such as hotels)and secondary enterprises that are linked to tourism (such as food retail and telecommunications).· As a developing destination, accommodation for tourists can be as simple as offering home service, with guest houses, lodges and hotels replacing more basic ideas as tourism grows, and some of these may include other foreign companies.

Socio-cultural sustainability

The sustainable tourism should respect the socio-cultural authenticity of host communities, conserve their built and living cultural heritage and traditional values, and contribute to inter-cultural understanding and tolerance. Because the traditional tourism in Stone Forest has badly social and cultural destroy on the local communities. Most of local Sani worker got low wage, exhibiting the worst side of unsustainable development.

However, Stone Forest is not considered these protections for cultural and social heritages as the driving of maximize profits. Along with the expansion of tourism industry, Stone Forest become more noise and less facility for people.. Regions where once only officials employ for motorized vehicles now become a familiar site for traffic jams, and dealing with new crowd and strange faces which become a daily occurrence for local people. The pitches for local people decreased and are only a few score square kilometers. This is particularly a problem where tourism business is centered in traditional social systems, such as indigenous peoples or isolated communities. It is said that the traditional activities are limited by the increasing crowds brought by the tourism industry. Sometimes, because of the tourism, the local residents have to give up their traditional habits and their cultural treasure.

Therefore, sustainable cultural tourism development in Stone Forest is urged and important. Tourism developments here are most positive for economic development. But as well as the tourism also bring some neglection of cultural and social destroy. As regards for the negative social and cultural impacts brought by the expansion of tourism, Stone Forest should change strategies for preserving and sustaining the cultural and social treasure. They also should exploit the projects for protecting these traditions through developing the cultural and social tourism. In the guideline for sustainable cultural tourism development in Stone Forest, should emphasize the importance of local culture and social habits and remind the tourists could protect and treasure the local social and cultural sustainability. Because of the tourism, the local residents have to give up their traditional habits and their cultural treasure. Development There is also examples for the communities which become marginalized and forced out of traditional lands. Involving host and particularly local communities in all steps of tourism development from planning sustainable strategies will help to alleviate these kinds of neglections.

2. Sustainable cultural tourism development should be a positive experience to Local people, tourism Company and tourists.

Local people

Sustainable tourism is the concept of visiting a place as a tourist and trying to make only a positive impact on the environment, society and economy and at the same time bring positive impact to local people, tourism company and tourists.

Local people participate in sustainable cultural tourism development means that the local people in the developing areas take part in tourist organization, administration, guiding and service; and decide the amount and quality of cultural content as well as the communication methods in tourist activities. The people involved in tourism are cultural brokers. When the cultural brokers are the ethnic minority participators, the local people have power and capability to direct the course of their collective lives Stone Forest .Cultural tourism without people's participation can be a disaster to the sustainable culture development.

In preceding to sustainable cultural tourism, there some responsibility that the local people should jet a positive gesture:

(1) Take an active and organized role in the tourism planning and monitoring process;

(2) Through the creation of community based capacity building initiatives, enhance the knowledge and skill levels in order to ensure their active participation in the tourism industry;

(3) Maintain cultural values and living traditions, through education programs, research and conservation activities;

(4) In order to ensure the equitable distribution of the benefits of cultural tourism, use innovative community-based initiatives such as cooperatives and development corporations;

(5) Use festivals and other events to position the cultural tourism potential of their communities;

(6) Work actively with the private sector in order to ensure responsible development that benefits local people and companies;

Tourism company

Tourism companies are one of the key stakeholders in ethnic tourism, and their

Perspectives are crucial to understanding the issues related to sustainable tourism. Tourism entrepreneur play a powerful role in developing sustainable cultural tourism in Stone Forest, and they are crucial to the economy development and marketing of local tourism development. Tourism company's works on tourism activities, because of the driving of benefit and interest, if they ignore the negative impact that tourism development bring to local people. if there is no proper sustainable tourism planning ,there is no long term development of cultural tourism development ,cultural tourism is people go to tourism destination to experience ,mysterious and unique culture scene. Tourism Companies wan interest maximizes do not protect traditional culture or local environment which greatly damages the realization of sustainable cultural tourism.

So, as one important stakeholder of sustainable cultural tourism, Tourism Company should have a clear awareness of participate in the sustainable cultural tourism development planning. Because this the best way to development Stone Forest and benefits all the stakeholders.

Tourism companies connect the tourists and tourism destination. that why we consider them as an important part in tourism industry. As to the current situation of tourism in Stone Forest ,Tourism really bring great benefit to local development also brought negative impact ,anyhow the positive impact overweight negative impact .in order to realize an sustainable tourism in Stone Forest ,the tourism companies should take some responsibilities :

(1) Strictly follow the regulation of tourism marketing.

(2) Fully understand what a real sustainable cultural tourism is and how to realize sustainable cultural tourism in Stone Forest and put into practice to take the responsibility.

(3) Training the tourism workers have an wariness protect the environment tourism destination , especially tourism guide ,when they lead tourism group do some cultural education to the tourists .tourist   on the one hand can experience the beauty of Stone Forest ,on the other hand realize one of the goals of cultural tourism –education goal .

(4) Provide high quality service to tourism , cooperate with local people and tourism govern .

Tourists

Sustainable tourism should also ensure a meaningful experience to the tourists and maintain a high level of tourist satisfaction, promoting sustainable tourism practices among them and raising their awareness about sustainability issues. There are some characters of sustainable travel.

First, Informative. The travelers not only view about the destination, they learn how to help sustain its character of resource while deepening their own tourist experiences. Residents learn that the familiar and ordinary may be of interest and value to outsiders.

Second, Integrity of place. Destination should emphasize the character of the locale in terms of architecture, heritage, aesthetics, cuisine, and ecology. Traveling revenues in turn raise local perceived value of those assets.

Third, sustainable tourist benefits residents. Tourist businesses try to do their best to employ and train local people, use local services, and buy local supplies.

Fourth, sustainable tourist conserves resources. Environmentally aware travelers favor tourism destination to minimize pollution, waste, water usage, landscaping chemicals, energy consumption, and unnecessary nighttime lighting.

Fifth, sustainable tourist respects local culture and tradition. Foreign tourists learn about and observe local etiquette and culture, including using at least a few courtesy words in the local language. Residents should know how to deal with foreign expectations that may differ from their own.

Sixth, sustainable tourist strives for quality, not quantity. Quality means that the tourism succeed not by sheer numbers of tourist, but by length of stay, quality of experience and consumption.

Lastly, sustainable tourist means great trips. Excited, satisfied visitors send friends off to experience the same thing and bring new knowledge home that provides continuing business for the destination.

Key points of a sustainable cultural tourism guideline

(1) Carrying out the strategy of the developmental purposes designed according to the real situation.

The purposes should include protecting and improving the natural environment of the park via applying an inscription to the World Heritage list in terms of the criteria of the World Heritage, especially protecting Stone Forest, natural vegetation and local ethnic culture; to improve infrastructure and serving facilities both in the park and Shilin county for promoting sound development in regard to the Shilin tourist industry and better serving the social-economic developments of the Shilin County; to play a key role in deriving a coordinated development of the surrounding towns and villages evenly; and to make the Park into one of the top-ranking parks, famous both domestically and worldwide.

(2) Ensuring the effective protection of the natural heritages that meet the criteria set up by the Operational Guidelines of Implementation of the World heritage Convention. On the world scale Stone Forest is unrivalled in the multi-phase complexity of its morphological evolution from the later period of the middle Permian epoch, to the present, and a wonderful combination of various phase's morphology. It encompasses within just one district all representative styles of 'Stone Forests'

(3) Perfect management of integrity of the Shilin Park in terms of requirement from the operational guideline of the World Heritage convention.

The integrity required refers to a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes. The contents of the integrity include all elements necessary to express its outstanding universal value, and the adequate size to ensure the complete representation of the features and processes which convey the property's significance; and to suffer from adverse effects of development and/or neglect; and the relative intactness of biophysical processes and landform features. Even so, attention should be paid to the dynamic state of the natural areas and their contact with people, such as human activities from traditional societies and local communities in the nominated area. As long as all of these activities are ecologically sustainable, they can be considered to be consistent with the outstanding universal value of the place.

Hence, the required items in the Shilin National Park include: the distinct heritages and enough space for effectively protecting them, such as various kinds of Stone Forest, their evolving relics, and correlating physical phenomena, e.g. vegetation, soil, and Karts hydrology; the clear boundaries of the nominated area with strong land-marks; the perfected laws and ordinances; the executable Master Plan; the improved management framework with corresponding staff; and the acceptance and involvement of both the communities and the residents in the park management.

(4) Efficiently put into effect the environmental goals stated in the revised Master Plan of Shilin National Park. strictly protect the stone resources such as Stone Forest both on surface and underground and natural vegetation carry out the strategy of regeneration in the core zone and other protective zones, cultivate scenic vegetation for both improving the landscapes and enhancing the values of the park.. Focus on rehabilitating and restoring the damaged landscapes and plots from quarrying, farming, and road building .

Strictly carry out environmental standards and procedures set by government and corresponding regulations, and do its best to dispose the wastes and sewage from all activities in the park. Generally, the ultimate purpose of environmental construction and protection is to make Shilin National Park into an outstanding identifying characteristic of the unique Stone Forest, geologic relics, naturalness, local ethnic cultures and the finest attractions through coordinating local various causes and industries.

(5) Identifying values of interest of Sani Yi nationality , make out effective measure make good use of these potential resources and protect these culture of which is on the edge of vanishing .

CHAPTER V

CONCLUSION

1. Purposes of research

2. Conclusion

3. Discussion

4. Suggestion

Purposes of Research

With the sweeping policy changes of the late 20th century, the Chinese Government at its various levels quickly came to realize the commercial pulling power of the minority peoples. At the same time, tourism was seen as a means by which these populations, living in some of China's poorer regions, could keep up with society in general as the country's economic rewards began to flow. It wasn't long before opportunities were identified. The authorities, in close collaboration with business interests, took steps to promote the exotic appeal of previously hidden cultures, exposing them to the glare of the developed world. With this upheaval have come many important issues for consideration by those responsible for and those with influence on the futures of the societies concerned.

Planning for tourism in ethnic communities has by necessity required outside investments in roads, hotels and other infrastructure. Meanwhile the locals have been encouraged to establish and commit to enterprises for the marketing of their traditional handcrafts, performing arts, food etc.

Some argue that in doing so, these people attain valuable new opportunities to display and live their ethnic identities, to reinvent cultures that may otherwise come under threat from external pressures, and to reconstruct the very way in which they operate as unique societies. Others contend that the process relegates culture to just

another expendable commodity - permanent and damaging alterations to traditional ways of life that are forced upon vulnerable groups by powerful elites.

China's approach to economic development leaves little room for sentimentality in regards the old, traditional ways of its people. Heritage and cultural tourism is creating new markets and a measure of prosperity among people who might otherwise have been left far behind in the race. What's critical is not so much the transition to commercial ways itself. It is the extent to which the people impacted by the phenomenon are directly engaged in the decision-making processes, the planning, and the delivery of their own unique product.

Provided ethnic minorities have inputs into how their societies meet the modern world, they have some control, some say, and some opportunity to market their culture in a way that enhances it. In fact, it is argued, tourism may well be what's needed to give these people a deeper appreciation of everything they have.

Tourism is an important pillar industry in Yunnan,   as or Stone Forest the third industry brings great amount income compare with the second and third industry. Stone Forest famous for it geographical landscape, it possess high reputation. So many tourists come here just for looking at the amazing masterpiece of nature , even though local ethnic also have attractive ethnic cultural , they are not developed as well as it natural tourism. With the development of tourism, these great ethnic cultural have not been developed but commodificated already. And because it is not far from Kunming ,the capital city of Yunnan ,so tourists not stay in Stone Forest ,in that case expect for limited income from tourism , there is still a great margin and potential to develop local tourism revolutionarily .

This research focus on sustainable cultural tourism in region where culture tourism is established as a main attraction.   Stone Forest, Yunnan China is such a good site to study cultural tourism because it possesses abundant potential diversity culture and beautiful natural landscape .The purpose of this research is study the potential cultural tourism resources, examines the importance of authenticity in developing

sustainable cultural tourism .Authenticity is recognized as an important factor in tourist satisfaction, and is especially relevant to some kinds of tourism such as ethnic tourism. However, it is not always agreed what the concept of authenticity means or how it can be assessed.

A sustainable tourist industry depends on the maintenance of the local culture as much as it depends on tourists' satisfaction. Being able to provide a valuable experience for tourists in a locally cultural appropriate way is a requirement for developing an ethnic tourist industry.

The objective of this research project is to understand what are the characteristics that determine the authenticity of the experience for tourists visiting the Stone Forest ,and find who are the cultural tourists , what are the expectation of these different types of visitors ? To identify   the participant stakeholders   in the context of cultural tourism :(1)government (2)tourism entrepreneurs (3) tourists (4)ethnic communities . Four pairs of paradoxes of Swain in developing cultural tourism has been compared ,SWTO will be applied into analysis of the search, the key outcome of this research is the development of possible strategies for mitigating these impacts through more sensitive and informed planning of future developments.

This research will advance knowledge on the meaning of the concept of authenticity in the context of cultural tourism, and its role in the development of a sustainable tourist industry in indigenous communities. According to the key elements of developing sustainable cultural tourism, the research will finally discuss how to make a plan in Stone forest for its sustainable cultural tourism.

The study provides understanding of how Sani represent their culture and how tourists perceive the experience in terms of authenticity. This information will ultimately be presented in terms of management recommendations for local even other ethnic tourism attractions to develop a culturally sustainable tourism industry.

The results of this type of study should mainly be for the benefit of the local sustainable development in both cultural tourism and economy development which the

research is conducted. Therefore, the participation of the local community in the validation of the research proposal, partial results, and outcomes will be an important recommendation in developing and improving sustainable cultural tourism in Stone forest.

Conclusion

Tourism is already a double-edged knife. On the one hand, diversity cultural resources can serve as a tourism attraction, while tourism can lead to financial and political support for management of this heritage. On the other hand, there is also potential conflict insofar as tourism can damage cultural heritage, and limits on visitation can damage tourism. Tourism in Stone Forest has been developed for so many years, the cultural resources has not been mobilized and developed, but already in danger of codification and diffusion. The four key stakeholders play very important role in local tourism development; sustainable cultural tourism development could balance such a crucial situation.

Different stakeholders have different positions on cultural tourism. Major discrepancies in stakeholder's views are associated with diverse emphases and orientations. When the concept of sustainability is used in the context of cultural tourism there is the intent that tourism can maintain its viability and equality in an area indefinitely, while providing a flow of net economic benefits .Sustainability also ensure that all development is sustainable over in environmental, economic social an cultural terms.

The tourism may contribute to keep alive the cultural traditions and ethical identity. Nevertheless, the development of the tourism industry is not necessarily of benefit to the community .Moreover, the uncontrolled development of the tourism may have negative effects, such as: pollution, environmental problems, local economy demobilization due to the quick change in the population number, etc.

Tourism to the Shilin Stone Forest raises a number of issues related to ethnic tourism. One relates to ethnic identity and state appropriation of a major symbol of Sani identity. The single most important image of the Stone Forest used by the state to promote tourism is of a distinctive pillar known as 'Ashima' which represents the legendary Sani maiden who was turned into stone while resisting the overtures of a rapacious overlord (see accompanying photograph). This pillar was named by a folklore work team of Yunnan Peoples Cultural Troupe in the 1950s when the CCP was first developing the park for tourism (Swain, 1999) and the 'legend' as outlined in tourism literature is in fact an artificial construction taken from many Sani folk story elements about Ashima.

Today, Sani guides pose for tourists in front of the pillar, and a thriving business is also carried out by groups of Sani entrepreneurs who hire out costumes of Sani women for tourist themselves to dress up as Ashima, complete with basket on her back, to pose for photos in front of the pillar! The Sani people themselves never called the pillar 'Ashima', although it complements one of the Sani stories that she returns as an echo in the Stone Forest. Four decades later, Ashima commoditization is used for cultural integration by the nation and for cultural identification by the Sani who have embraced the state version of the legend. As Swain notes, Road signs by the park proclaim: 'Welcome to Ashima's home town.' Ashima signifies Sani integration into the Chinese political economy with her image and name on everything from cigarette brands to tourist souvenirs. Ashima is both Miss National Unity (minzu tunajie) and Miss Local Colour (difang tese).Ashima is also Sani despite her national co-option and literal calcification' (Swain, 1999: 5). The 'new' Ashima has been accepted by the locals who now themselves engage in 'authentic' presentations of her: the resultant commoditization provides access to the monetized economy through the tourist dollar.

In a similar vein of commercial appropriation, Han tailors from other parts of China (mostly men from Sichuan Province) have migrated into the Shilin area and now mass-produce Sani handbags, children's Sani costumes and embroidered vests and

tunics for touristic consumption. Sani themselves participate in the sale of such goods from their roadside stalls. The 'local colour' has been co-opted by others, who are opposite in gender from the authentic Sani makers of such items, for commercial gain.

The Sani minority of Lunan Yi Autonomous County started tourism from 1949 to the present time. Originally marginalized by the Communist revolution, the Sani appear to have played no part in the development of tourism to the Yunnan Stone Forest area at Shilin for thirty years (from 1953, when the Government built a hotel on the edge of a designated park, until the early 1980s). At that stage, the government "encouraged private Sani enterprise including Sani-run guest hotels ... and promoted Sani ethnic tourism by using exotic images of Sani women in native dress for diverse product advertisements and by marketing Sani handicrafts in state stores throughout China" (Swain, 1989: 39). By the 1990s about 1,000 Sani households adjacent to the Stone Forest were actively engaged in tourism, with the males employed in the service and entertainment sectors of the industry and the women acting as guides, producing ethnic art and carrying on "a brisk trade in money changing" at sellers' markets they set up outside the major tourist hotels of Kunming.

Ethnic tourism development by minorities to be sustainable there needs to be a land ownership base coupled with some politically sanctioned power. In an analysis of ethnic tourism in Yunnan, she explored the articulation of state political economy, tourism capitalism and local ethnic group economy in promoting ethnic group maintenance. Without the active support of the state (through China's 'Law on Regional Autonomy of Minority Nationalities 1984' and their gazette reserve land rights) she considered that the expanding role of the Sani minority community in controlling tourism businesses and the local economy would not have been possible. Swain developed a model for indigenous tourism development which specified the active and legitimizing role of the state.

For sustainable cultural tourism the necessity of some politically sanctioned power if that tourism development is to be sustainable. Swain does not use the term 'empowerment' in her analysis of the Sani minority in Yunnan Province in China although she does touch upon aspects of power relationships between the state and minority communities.   Incorporated into Swain's model is the notion of the nation state as the key actor required to create an environment conducive to ensuring that the community has the capacity to act upon its decisions and sustain them. In the particular case of the Sani people it was legislation which created land rights and granted limited political autonomy. The 1984 Law on Regional Autonomy of Minority Nationalities provides a mechanism for empowering a local community to make decisions in its own right, rather than as a unit subsumed within a generally applicable and uniform tourism development regime.

Swain's analysis demonstrates the way in which the minority community has been able to move into Sani-controlled tourism ventures in a significant way even though at times there is a contradiction of policy in terms of state regulations, ethnic rights and the need to counter 'museumification' of Sani culture by the Yunnan Province's tourism marketing authority. This latter occurs, she suggests, because of the paradox between conservation and change in the process of development, the standardization of ethnic culture controlled by the state for tourist consumption with staged 'authentic' events, and with tourists themselves having expectations of their ethnic hosts being 'quaintly non-modernized' or 'museumised' (1989: 37). A 'restructuring of political relationships' occurred as the state, which once suppressed minority cultures as uncivilized during the Maoist regime, became the promoter of cultural forms while also validating ethnic group awareness and legal rights (Swain, 1989: 38).

A paradox remains however as the modern Chinese state needs to integrate minority groups into the political and economic infrastructure of majority society - yet 'local color' as it is termed in Chinese, is essential for successful ethnic tourism and

cultural difference needs to be supported. 'Control that the Sani may have in tourism is contingent upon the national political climate'. If the concept of empowerment is applied to Swain's analysis the conclusion to be drawn would be that the devolution of a certain degree of power from the state to the minority group has produced an element of cooperation in tourism development among the four key stakeholders which constitutes a rationale for continued ethnic identity, indigenous rights, economic independence and cultural diversity, and sustainability.

Discussion

Based on the result and information of chapter four about the current situation and future development prospect combined with all stakeholders' interest, the following principle must be discussed and take into consideration when marching towards the goal of sustainable cultural tourism in Stone Forest:1. Maximize benefits of sustainable cultural tourism development 2. Realize the importance of four stakeholders and the cooperation among them .3. Mobilizing cultural heritage for development

Maximize benefits of sustainable cultural tourism development

When the concept of sustainability is used in the context of cultural tourism there is the intent that tourism can maintain its viability and equality in an area indefinitely, while providing a flow of net economic benefits .Sustainability also ensure that all development is sustainable over in environmental, economic social an cultural terms.

The concept of sustainable development is a broad policy framework (redclift, 1987; patel, unpublished Ph.D. thesis) that departs from a point of view that sustainability can be achieved only when production and consumption factors and levels are monitored (WCED, 1987; Robinson, 1993). The key aim of the concept is '. . . meeting the basic needs of all and extending to all the opportunity to satisfy their aspirations for a better life' (WCED, 1987: 45), using natural resources in particular.

The United Nations 1992 Rio Declaration on Environment and Development (Quarrie, 1992) represents a global consensus, political commitment and plan of action on development and environment cooperation, which is outlined within the 27 principles contained in Annex 1 of the proceedings of the Rio conference (United Nations Conference on Environment and Development, 1992A/Conf.151/26 Vol. I (Robinson, 1993). Agenda 21 – an action plan for implementation of the sustainable development programmed – emanated from the 1992 Rio Declaration on Environment and Development and currently serves as a guiding document for operational approaches to sustainable development at inter-national, government and local authority levels. Although Agenda 21 principles were initially formulated specifically for management of natural resources, they are also relevant for management of resources of a cultural heritage nature.

The tourism industry could be of substantial economic benefit, especially to the tourism destination. For it enjoys cultural attractions, the tourism could be an alternative preferable to other economic development activities.

The way the cultural tourism, by the direct and indirect socio-economic effects, contributes to the economic wealth of a region but, to have positive effects, the cultural tourism activity should be correctly planned, integrated, organized and managed. The cultural tourism, as an important specific activity that does not exhaust its "raw material", but increases its value significantly, is not automatically beneficial to some region, but conditionally. The economic potential of the tourism, in general, and cultural tourism, in special, is similar to the export potential, but, in our case, the consumers come from the goods production and service provision areas the cultural tourism plays a major stimulating role in the investments. The demand will bring on investments in the tourism. The cultural tourism brings on the diversification of the opportunities and new facilities for leisure for the locals, as well as the stimulation of the residents to travel inside the country.

All the above-mentioned converge towards another major role of the cultural tourism: the recovery of some districts, zones, localities or towns. Considering the planning and conditions the cultural tourism implies, it contributes to the introduction in the economic circuit of some areas with smaller initial investment able to develop one by one businesses that produce national income and, at the same time, absorb the available local workforce, thus contributing to the economy and culture of those areas and, of course, to the locals' welfare. The properly planned cultural tourism have a major positive effect on the cultural resources and contributes – to attain its own objectives – to their maintenance and protection. The cultural resources capitalized by means of the cultural tourism are of a immovable or movable nature. By integrating the immovable cultural resources into the tourism circuit, financial resources may be collected for their conservation, safeguarding and development so that the future generations might enjoy them. The tourism may contribute to keep alive the cultural traditions and ethical identity. Nevertheless, the development of the tourism industry is not necessarily of benefit to the community .Moreover, the uncontrolled development of the tourism may have negative effects, such as: pollution, environmental problems, local economy demobilization due to the quick change in the population number, etc.

To accomplish the mission of provider of economic wealth, the whole tourism business should reach a high quality and maximize the positive effects and minimize the negative ones.

1. Realize the importance of four stakeholders and the cooperation among them.

The stakeholder theory is a theory of organizational management and business ethics that addresses morals and values in managing an organization.[1] It was originally detailed by R. Edward Freeman in the book Strategic Management: A Stakeholder Approach, and identifies and models the groups which are stakeholders of a corporation, and both describes and recommends methods by which management can

give due regard to the interests of those groups. In short, it attempts to address the "Principle of Who or What Really Counts."

The stakeholder view of strategy is an instrumental theory of the corporation, integrating both the resource-based view as well as the market-based view, and adding a socio-political level. This view of the firm is used to define the specific stakeholders of a corporation (the normative theory (Donaldson) of stakeholder *identification*) as well as examine the conditions under which these parties should be treated as stakeholders (the descriptive theory of stakeholder *salience*)

There is a vast range of stakeholders involved in the areas of tourism, culture, and development, cutting as they do, across many inter-related policy domains. Theoretically speaking each tourist and each member of the host community has a stake in the type and quality of tourism practiced its future development and the benefits that accrue from it. For tourists, benefits are largely intangible and linked to having a positive re-creative experience and, for some, an 'authentic' experience. Notably however the tourists' interest is not allied to one particular destination. For host communities, benefits range from the tangible, including direct and indirect revenue through tourism expenditures and employment to a sense of esteem and civic pride at having shared their locale and hospitality. In this sense local and residential populations have a very direct and clear stake in tourism, particularly if the benefits it generates make in-roads to an otherwise state of poverty. At the same time, host communities have a direct stake in tourism if it exploits, degrades and erodes resources vital for local society, culture and environments. Here too tourists have less of a stake in that they are unlikely to have to experience this at all or certainly for any significant length of time. Amongst this grouping of four, tourism stakeholders are predominantly located in the private sector, cover both national, and inter/multinational remits ranging from hotel and leisure developers to family run souvenir shops. Within the domain of the public sector in a national context, stakeholders would include not only the relevant government departments involved with the development and marketing of tourism, but

also those relating to transport, planning and culture. Cooperation as a process of joint decision making between stakeholders is a means not only of achieving consensus for action, but is also a way of amassing intellectual capital and other resources to focus on problems and issues. It is a way of bringing together different but complementary areas of activity and interest in order to generate a more holistic and integrative approach to solving problems.

Mobilizing cultural heritage for development

Cultural heritage has long been recognized as something, which is fragile and susceptible to the pressures of modernity and globalization. As such, the field of heritage requires interventionist policies to protect it and ensure that it is managed in a sustainable manner. This regulatory approach is very much a central theme in the policies of the majority of nation states. Less developed are policies which seek to respond to the richness and diversity of heritage, and public demand for heritage, by mobilizing it as part of the development process. In the context of industrialized world, heritage has been used very successfully as a focus for economic diversification and regeneration, and tourism has played a central part. In the developing world, mobilizing cultural heritage through tourism requires a policy framework which on the one hand protects and preserves the cultural heritage and on the other hand proactively uses it as a mechanism for wider economic and social development.

Developing Sani Yi culture into tourism in Stone Forest is necessary and urgent. On the one hand , according to the regular of tourism itself , it is one-sided to defined tourism as just sight seeing , it could not absolutely exclude Sani Yi ,the host of stone forest ,and their gorgeous culture bring down generation to generation .On the other hand ,tourism in Stone Forest deeply affected by Sani people .Distinguished culture attracted tourist from home and abroad . According to present comprehensive benefit, we could know that tourism in Stone Forest has not yet been developed, It obviously reveal that natural landscape is the main part, while other important elements and complete set of services including restaurant, accommodation, transport,

entertainment, traveling service and purchases shops has not been developed comprehensively .The following basic reasons could explain the exist problem. Entrance tickets around for a big part. It obviously reveal that natural landscape is the main part, while other important elements and complete set of services including restaurant, accommodation, transport, entertainment, traveling service and purchases shops has not been developed comprehensively. The following basic reasons could explain the exist problem. Tourism products and project development narrowly focused on natural landscape, the ill-infrastructure could not satisfy the need of tourists.

Culture is the soul of tourism, is the vitality of bombing tourism, without culture, tourism will lost it's essence. The stone forest ethnic culture, in the particular society during the long history, is the creation of the unique AShiMa culture, Most tourists come here.Tourists come here with the desire to search for the mysterious AShiMa culture, while the truth is that guides lead the group of curious tourists walk around the Stone Forest park to see the various stones .Tourists rent a Sani Yi cloth take some photos, they can not feel experience the combination of the natural landscape and ethnic culture. The tourists' curiously meet such kind of situation, they may lose interest and disappointed. Therefore, they do not want to stay long.

To a greater degree than most activities, Travel & Tourism depends on a wide range of infrastructure services - airports, air navigation, roads, railheads and ports, as well as basic infrastructure services required by hotels, restaurants, shops, and recreation facilities.

Suggestion

How cultural tourism can be developed to realize its economic and social potential but in a more sustainable way? So, making a comprehensive and effective plan becomes so important. An effective plan requires an integrated approach to: developing a position statement; objectives and policies; processes; delivery and action; and as well

as a basis for appraisal.

      1. Suggestion for developing sustainable tourism in Stone Forest

      According the definition and the real situation of tourism in Stone Forest, based on environmental ,social-economic and cultural concerns discussed, there some suggestions are given to the four key stakeholders to take into consideration when making a sustainable cultural tourism development .The plan should uses acceptable methods of protection for cultural resources; respect the scale , carrying capacity and diversity of local cultural tourism ,encourages economic profitability, using long term planning to encourage sustainability, ensure an equitable distribution of cost and benefits, respect social goals and values ,encourage community participation ,advocates partnerships and collaboration and shared responsibility, respects cultural principles and traditions ,appropriately commodities cultural resources as products for tourism and encourage reliable marketing and promotion of cultural products . These issues are inter-connected and linked such that planning and development will not be sustainable without this integration, and infer that a sustainable approach can satisfy "economic ,social and aesthetic needs while maintaining cultural integrity and ecological process" Theses issues also infer that hard political choices have to be made to strike compromise that benefit all human and natural concerns ,In general ,a sustainable cultural tourism plan is intend to reduce tensions associated with the complex interaction between natural and cultural environments ,to tourism industry visitors and host communities .

      Position statement

      Sustainable cultural tourism requires careful planning and management. Achieving this demands a clear starting point provided by a rigorous position statement to establish: the key cultural assets of the place the current profile of tourism to the Place the social, economic and political factors shaping attitudes towards tourism and the regional, national and international tourism trends.

Objectives and policies

There is a consistent local vision, objectives, strategy and policy framework for cultural tourism agreed at the heart of corporate municipal government. The strategy is joined up with regional and national policy. The framework includes a cultural tourism strategy, destination management plan and inclusion of tourism issues in land use and transport planning policies.

The policy framework takes a long-term view; ensure a holistic and integrated approach across the full range of multidisciplinary activities.   Have a foundation on robust, objective evidence and an understanding of culture, heritage, tourism and tourists. Manage risk and adopt the precautionary principle Include provision for review based on monitoring.

Processes

All stakeholders, including residents, businesses, politicians and heritage and interest groups are responsible for the stewardship of the place, engaged in the development of the objectives and policies and the subsequent delivery of more sustainable tourism

There are measures to develop effective decision making through education and training for policy makers and decision takers

The approach to developing local engagement include: Establishing formal or informal inter-agency delivery partnerships. Use of a Tourism Forum to facilitate an ongoing dialogue with the host community Use of local guides and volunteers.

Action

Making executable plan towards establishing a sustainable destination which includes a clear understanding of what local products and markets are to be developed and what are to be managed. Ensure that marketing and media exposure is objective and aimed at potential cultural tourists, who have a real interest in visiting the destination for its inherent qualities. Use destination management techniques to balance demand and capacity by managing/restricting access to sensitive sites and spread the

visitor load both spatially, temporally and consider lengthening the stay.
Use interpretation carefully to celebrate the distinctive culture, heritage and diversity of the place. Establish mechanisms to ensure that a proportion of the economic benefit accruing from tourism is reinvested in the culture and heritage of the place.

Actively promote the use of sustainable transport, including cycling, walking and public transport, locally and for access, and charging accordingly. Meet visitor needs for services, information, comfort, stimulation and safety. Provide advance information to visitors to plan their visit effectively and encourage appropriate and sustainable behavior and transport use. Respect diversity and meet the needs of minority groups and mobility impaired people.

Emancipate minds to further and strengthen the awareness of developing the cultural tourism in Shilin

The culture is the soul of a country, a city, a nation, is considered to be the soul of tourism industry, it is also a potential tourism resources. How to explore the cultural essence of Stone Forest, the potential value of the Stone Forest culture into tourism products, improve the grade of the stone forest tourism and cultural, which is an important topic of Shilin further development and construction of tourism need to be resolved. Tourism as the largest pillar industry of Shilin County, on this issue every leading cadres and workers should have a clear understanding of and understand the importance and the reality of the development of Shilin Cultural Tourism.

Establish scientific cultural orientation development for StoneForest tourism

Culture – oriented of Shilin Tourism development, is to determine the direction of Stone Forest's cultural style and cultural tourism development. The focus is to determine the cultural attributes and aesthetic values of stone forest tourism .

Stone Forest is a tourist area that the natural scenery and local culture combined as one, which requires, in the natural landscape, its natural and cultural properties can not have excessive human conflict, and cultural landscape should grasp the historical, traditional cultural properties and can not be modernized.

In this orientation, on the one hand, it requires the artificial construction of the scenic and landscaping should around the subject of protection, set off, and strengthen the natural beauty of, on the other hand, it requires the display of the local culture, from the workplace to the performances and costumes, and processes should be reflect the history of deposition of thick cultural connotations.

It can be said, the correct guidance of the cultures is the premise of ensuring the sustainable use of resources. Or the modernization of Stone Forest Scenic Spot parks, urbanization, and Yi culture, traditional crafts, would lead stone forest tourism to lose stamina of sustainable development.

Accurately establish the positioning of Stone Forest Tourism and culture theme

Cultural theme is the soul of tourism. All the tourist areas of the construction of any scenic area, whether natural landscape or cultural landscape all have identified themes. Shilin Tourism and Culture, according to the characteristics of the natural landscape and cultural landscape of stone forest tourism, the theme can be identified as: "World Stone Forest, Sani cultural village"

World Stone Forest "all round thr world, there are more than 20 karst geographical scenic beauty spot , which are similar to Stone Forest from the size of the sword -shaped , but compared with the rest of wonders ,Shilin Stone Forest in Yunnan since the Early Permian from the complexity of the multi-stage evolution history is unparalleled anywhere in the world, Yunnan Stone Forest could be the most unique geological, geomorphologic significance " (Note: quote out of from the evaluation of Stone Forest in Yunnan the world karst expert Dr. French Shale Meng , New Zealand , Dr. Williams and Canada Dr. Ford,).

"Sani cultural village " Sani Yi is a branch of Yi nationality , In Yiliang , Lu West , Mile , Luliang , Qiu bei a few counties have a small amount of distribution , most people living in Shilin County . Sani culture is unique :dance , music, language, dress ; from the literature and art to the art of painting ; from folk ritual to holiday celebrations ; to private relic ,from the history of sedimentation , spread through the

movie , "Ashima" the role of the movie through the various publicity media , Sani culture is world known now , " Sani cultural village "as the cultural theme of the Yunnan Stone Forest landscape , which not only has a distinct geographical features , but also reflects the thick of the national cultural heritage.

Development and construction of Chinese Yi ethnic cultural city

From a cultural foundation, the population is over seven million, nearly five million of Yi live in Yunnan Province, at the same time, Yi is also Yunnan's most populous ethnic minorities, Yunnan Yi culture is fairy representative. in the history Shilin County is the home of Yi Minority and also a world famous hometown of "Ashima " , after the establishment of new China , Shilin is the only single etnnic (Yi) Autonomous County of Kunming, the traditionof Yi, customs, Yi cultural heritage greatly have been greatly developed and preserved . Such as the annual Torch Festival in Shilin County have a great effect in Kun ming, attract thousands of people to attend , this brand festival laid a good foundation for developing festival tourism in stone forest .

Shilin County has a considerable advantage , and almost all the tourists came to Yunnan tourists will go to the Stone Forest Scenic Spot , it is said that Stone Forest is their must visit itinerary . In the long-term tourism promotion, tourism, hospitality, development and construction of tourist attractions, Shilin County has accumulated considerable experience in the construction of tourism facilities; they have the strength to open up new tourism projects.

About tourists resources and tourists flow volume , any and Yi Autonomous County in Yunnan Province even in China can not be compared with Shilin county , which is the most critical conditions; In terms of climate and traffic , Shilin County climate also can be said that " year-round is spring " Climate is good for year-round trip . It is only 90 kilometers from Shilin to the provincial capital- Kunming, the whole junery is the highway and very convenient; from the source of funds to the Stone Forest Scenic Spot as collateral for financing, by virtue of the Shilin this gold standard, renowned at

home and abroad, should have high credibility, we can take full advantage of them.

Yunnan Province belongs to" Southwest natural and ethnic tourism area "in China's tourism area division. It is considered to be one of the most promising tourist resources areas in China. The provincial government of Yunnan , the municipal government of Kunming, has been developing and fostering tourism industry as an important pillar industry a decade ago currently, Yunan is carrying the second pioneering"it is a great opportunity, Shilin County should use this advantage to seize the favorable opportunity develop tourism industry and strive to make a higher level .

Yi culture, the development and construction of the city is divided into two venues, including the Plaza (divided into large squares and small squares), and the reasons of dividing into two square is according to their different function purposes. The bigger one is for the annual Torch Festival on Lunar New Year June 24, Small Square usually used to entertain tourists, every two or three days or visitors need to hold a small Torch Festival, folk sports activities. Yi Trade Street, mainly sales the Yi characteristics of the improved clothing , bag, crafts, local specialties , tea room , bar, fast food restaurants , cook shops , bookstores and so on .

The starting point of the project is very high, in accordance with the international goal of the design, takes time of 2-3 years time. Its nature is a tourism destination combined sightseeing, experience, cultural tourism it is a complex project. The project can play the international card, national brand, Yunnan brand culture brand, beacause most of visitors here are international visitors or domestic tourists come from other big cities. From this kind of promotion could make tourists who curiously experience etnic customs stay here, so that can bring more consumption.

When the "Yi Chinese Cultural City" is completed, it will realize the goal of the second pioneering Stone Forest, and greatly improve the ability of developing sustainable tourism. change currently situation of only sightseeing in stone forest, dig out the profound and potential culture resources of Shilin County, showing the strong vitality of tourism in Shilin County ,thus achieve the goal of making visitors visit here

live here .only in this way ,it will bring more tourism income.

Build "A Shi Ma" ethnic culture theme park

Splendid Yi ethnic culture and nationality history culture which take "Ashima" culture as a representation has become one of the most important tourism resources and tourists give a high estimate appreciation.

Stone Forest is not only has the reputation of " formostwonders of the world", but a place of singing and dancing , " wrestling town " , " township of folk art" , the reputation of the advanced areas of " national culture " . Tens of thousands of years of historical changes makes this piece of plateau red sparkles ancient, mysterious, beautiful luster, the colorful ethnic culture has a great potential and advantages to develop cultural tourism, This is the real meaning of building Ashima Yi Culture theme Park

Park project design should be refers and showcase Yi festivals , food culture , religion, culture , folk art , shelter , clothing , dance, weddings, funerals , national sports and other aspects center on the six elements of tourism to create a new scale , a high grade Yi culture thematic park , fully showcase the culture of the Yi Sani .

Transition from the ecotourism to cultural tourism combine leisure tourism

Now the only sightseeing only one topic and just a entrance ticket is the tourism product of Stone forest, this kind of tourism can not meet the needs of different kind of tourists who come here with different purposes, it is also can not adapt the quickly changed tourism market. Because different visitors have different motivation and want to acquire different experience from tour, there purpose of vesting a place could be roughly divided into the following aspects: sightseeing leisure, vacation, fitness and learning, explore, investigate, business need and so on. Stone Forest want to develop sustainable tourism, must have an evolutionary plan to change the current situation, find new develop model.

The Stone Forest tourism should be developed take sightseeing as the premise, and develop leisure vacation truism products and make great efforts on products choose, brand build publicity and market and management and so on. Development is an important way to boost the tourism industry from just sightseeing to a complex model tourism.

Cultural tourism is a high level of tourism. Culture is the soul of tourism, the development of tourism industry can not live without culture, without culture tourism loose its vitality. Return to nature and experience the culture, participate in activities and enjoy life has become the development directions and choices of modern tourism. Exploring Folk Culture, history, culture, architectural culture, food culture, costumes, culture, religion, culture and geological science etc., can promote tourism and cultural development of the tourism industry Stone Forest and embark on the correct way.

We all know, the Stone Forest possesses Stone Forest "and" Ashima "the two brands, so take the great advantages of colorful ethnic culture and Ashima myth develop cultural industry and cultural tourism, include movie, folk song, painting, literature and so on .deeply develop Sani Yi culture as tourism resources and make good use of them, with the development of local tourism most of these culture have not been used, but have already on the adage of disappearance. Develop cultural truism especially sustainable cultural tourism is the best way to protect these culture, and as well as brings great economic benefit for local people.

The brand extension

The world today is a world of brand, an era of brand. Brand extension refers to the development and management of tourism product, tourism product development should pay more attention to diversification, features, to adapt to different groups of tourists and overall continuous improvement tourism demand.

Stone Forest has many reputation such as The first batch of national key scenic spots, the first batch of national 4A and 5A - class tourist scenic spot, the first national geological park, the first world geological park, "Ashima", " wrestling town", "national folk painting Township " these well-known brands have become "pass through certification" become the most important carriers of the county economy leading industry.

Combined sustainable tourism development and community development

With the further strengthening of the tourism brand, the image of Yunnan tourism in the domestic and international tourism market is more distinctive. But Shilin County is still less developed and its image is not matching its reputation in scale and environment. Stone Forest want to build a international class tourism must make more effort on city's construction work.

The community is an important stakeholder of tourism, the good relationship of tourist destination and community will enable a virtuous cycle for the development of tourism. Community participate in developing local tourism and all the stakeholders cooperate ,only when the community and local tourism in a harmonious relationship   can make   tourism have a great progress and brings mutual benefit .

About the employment of community, Tourism and service industry could use a small amount fund create more jobs? Tourism is a labor intensive industry, it offers a great many job opportunities, brings great economic benefits .the development can drives other relative industry develop correspondingly.

Choose attractive tourism itinerary

Choose attractive tourism itinerary is the premise of the tourism product sales , the entire Stone Forest Scenic Spot in addition to the unique karst features , but also have a great cultural tourism resources , inside and outside of the scenic spots also distribute a lot of caves , canyons , waterfalls , forests , and many other landscape . If these sites and scenic spots can be re- combine and   of packaged , it could be a world karst heritage tourism routes , then the Stone Forest of tourism products can be moved

toward the high class .

Redesign several tourism areas to make it a golden tourist itinerary. such as Developing red tourism in Gui Mountain National Forest Park ;developing recreation and sports in Changhu Lake development ; landscape sightseeing and spa resort in Dadieshui, ;coummunity tourism in LUFu ancient town ,geographic study tourism in Naigu stone forest and so on . It purposes is to cultivate new growth points of tourism market.

Tourism promotion

In today's world almost all the tourism destination try their best to promot tourism products and attract more tourists .competitor use new methods and put great invetment on promotion.   Fiercely market competition forces tourism destination investigate more fund and use more new methods to promote local tourism make it well known.

It is also worth mentioning is that the survival and development of tourist destinations also inextricably linked with travel agencies. In 2006, Stone Forest Scenic Spot received a total of 2.4 million visitors; about 163 million tourists accounting for about 70% are brought here by travel agencies the tourist areas need to travel agencies to attract tourists, travel agencies also need specific resources for tourism marketing as a product of the tourist area. Therefore, good cooperation with travel agencies is a key factor in the development of tourism is essential.

Try to make visitors stay longer

For the science spots, the average time of tourists visit big Stone Forest and small Stone Forest is just 138 minutes, the average time of stay is four hours .It is a typical day trip,so ,tourism industry chain is shorter. As for Shilin County doesn't play its role and function, the hotel occupancy rate is not optimistic, the overall economic efficiency is low. So, do everything possible to make tourists stay longer, to extend the tourism industry chain, has become an important issue that we need to think.

Natural resources are the basic elements of tourism, if there is nothing to see, it is difficult to look forward to the visitors come. However, if the purpose of tourism activities is just see curiosity, then, 1, 2 days' freshness, visitors will find its boring, and will never come again. Moreover, generally speaking, most of visitors are come to Stone Forest following the intensive arrangement of travel agencies; exhausted tourists have no effort to participate activities. So only meet the complex needs of tourists make them curiously wan to know more and experience more different life, then they will stay here longer.

Tourism authorities may consider the combination of specific natural and cultural resources in the scenic area and even within the county , tourism destination and tourists can reach an audio-visual , emotional exchange , so that visitors are pleasant to stay here, all - round experience and understand .when the visitors stayed tourism industry chain of Stone Forest, is been extended and consumption of eat , live , transportation, travel , shopping , entertainment , and many other activities will bring more comprehensive income.

Today, the modern sense of leisure becomes part of ordinary people's life. Tourism has become the fashion of mass consumption, and tourism also makes people's leisure life more colorful, healthier, more beautiful and personalized. The combination of leisure and tourism is one of the best forms of industrial chain extension. Developing weekend vacation travel and leisure travel, family vacation travel, health tourism , science and technology travel, , education tourism , industrial tourism , agricultural tourism , cultural tourism , on one hand it will help people spend more leisure time to travel and join the tourism activities, on the other hand ,increasing the income of stone forest tourism .

The construction Shilin ancient city relays on the size of the stone forest and A shi ma Cultural and Ecological Park is a fully tap the Sani cultural resources , with strong Sani style , full-featured travel destination is a set of leisure , holiday , sports, ecology, business , convention and exhibition in one of the visitors set the dissolution of

the center , shopping centers , catering , leisure and entertainment center , we can say , the Sani City construction of cultural and leisure products in Shilin injected new vigor, to effective extend tourism industry chain.

2. Suggestion for future research

This study fills a gap in the literature: while there is lots of literature on cultural tourism, particularly related to impacts, little research has been done on cultural tourism planning. Especially about Sani Yi in Stone Forest. Tourism has been developed in Stone Forest for many years ,but its cultural potential has not been make good use for local development but has already in danger because of co modification of tourism development . The study contributes to the growing body of tourism and planning literature by developing and successfully applying a theoretical framework related to cultural tourism planning.

The framework could also be applied to examine the situations of aboriginal/native people or minority groups elsewhere, in both developing and developed countries.

Tourism sectors, planning agencies, the business community, ethnic minority organizations, and research institutions could use the outcomes of the research in planning, managing, and developing ethnic tourism. The study draws attention to key stakeholders of ethnic tourism, some of whom might otherwise be overlooked or disadvantaged, such as ethnic peoples. Tourism entrepreneurs and ethnic minorities could benefit from the study because the findings could enhance their understanding of the ethnic tourist market and help them to develop more marketable ethnic products.

It is hoped that this research can contribute to ethnic tourism planning research and practice, and inspire more research on cultural tourism. Comparative studies between developing destinations or between developed and developing destinations would be beneficial to practitioners who can use the experiences of other areas to inform their own planning.

The research focuses upon only one minority group, the Sani Yi nationality in Stone Forest. Future research should be expanded to other minority groups. Comparative studies among tourism impacts on different minority groups would be of interest to researchers. More emphasis on longitudinal research on ethnic communities and business people's perceptions is also needed.

There is also a need to understand other aspects of ethnic tourism such as the environmental and economic impacts.

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APPENDIX

Tourism Administration Bureau Survey

City/town: _____ Date: _____

As an officer of tourism administration bureau, would you talk about the process of tourism development in Stone Forest?

1. How do you think the statue of tourism in Stone forest?

2. Would you like to talk about the current situation of tourism in Stone Forest, and how do you think the role of development of ethnic tourism in these years?

3. Do you think it is possible to develop sustainable culture tourism in Stone Forest?

4. If it is possible, what are there important problems should be putted into consideration?

5. According to the real situation what are major challenges or potential weaknesses in the development and marketing of ethnic tourism in stone Forest?

6. What do you think are the benefits and negative impacts of ethnic tourism?

7. What are there benefits and negative consequences to the community because of ethnic tourism development (infrastructure, employment, income, socio-cultural issues, environment, etc.)?

8. Does the government have any policies toward developing ethnic tourism? If so, please describe them.

9. Is there an ethnic tourism plan? If so, what is its scope and content?

10. What do you think on the capacity of, and opportunities for, local residents to benefit from ethnic tourism in the future?

11. What is the biggest constraint for ethnic tourism planning and development?

12. What general strategies or improvements in the planning process should be implemented for future development that helps ensure benefits from ethnic tourism while mitigating negative impacts?

13. How do you think of sustainable tourism in Stone Forest and do you think it is essential to implement the sustainable concept into developing ethnic tourism in Stone Forest, if it is so, can you describe it?

THANK YOU VERY MUCH FOR YOUR TIME!

Mahasarakham University

Tourism Developers and Entrepreneurs Interview

City/Town: _____ **Date:** _____

Sex: _____ **Age**: _____ **Ethnicity**: _____ **Educational level**: _____

1. Do you own a business related to tourism?

2. What kind business do you run? What products/services does your business provide for tourists?

3. Are you Yi nationality?

4. How long have you been running this business?

5. How is your business?

6. Why do you choose this business?

7. How long have you resided in this area?

8. How do think the competitive among the same business and what do you think are the competitive advantage?

9. How do you think the current tourism situation in Stone Forest?

10. Could you describe how tourism has impacted your business?

11. Have you been involved in tourism planning in any way?

12. How do you think of developing sustainable cultural tourism in Stone Forest?
    If not, would you like to participate in planning? And in what way?

13. What kind of ethnic attractions or products would you recommend to develop in the future tourism planning?

14. Do you think what the government should do in order to support your business?

THANK YOU VERY MUCH FOR YOUR TIME ！

A Questionnaire Survey for Visitors in Stone Forest

Dear sir and Madam:

  I am a student of Cultural Science of Mahasarakham University in Thailand and I am now collecting some information on ethnic tourism Stone Forest .The outcomes of this survey are for academic purpose only and provide an opportunity to improve the ethnic tourism development in Stone Forest .Thank you very much for completing the questionnaire your cooperation is greatly appreciated. (Please tick in one of the boxes)

1.Sex ：

  Male ＿＿   Female ＿＿

2.Nationality

  Chinese＿＿   American ＿＿   English＿＿   others ＿＿

3. Age

  Under 20 ＿＿21 ---30 ＿＿31----40＿＿   41-----50 ＿＿51----60 ＿＿   over 60＿＿

4. Education

Primary school＿＿ Middle school ＿＿High school ＿＿   undergraduate＿＿

5. Ethnic

Han ＿＿   Yi ＿＿   Hui ＿＿Zhuang＿＿   Others ＿＿

6. Occupation ＿＿＿＿＿＿

7. in-come per month

Under1000＿＿ 1001—2000＿＿   2001—3000＿＿ over 3000＿＿

8. What was your level of knowledge of yi nationality prior to arrival?

Very familiar ＿＿   Familiar ＿＿   Smack ＿＿ Don't know ＿＿

9. If you are familiar ，please indicate what part of ethnicity

Dance/song＿＿ Folklore custom ＿＿   History ＿＿ Other ＿＿

10. Do you think stone forest is authentically reflected the life and culture of Yi ethnicity.

Yes ____ no ____ do not know ____

11. If you did, what kind of photos you take in stone forest?

   Dance performance ____ Costume /Clothing____ Scenery ____Other____

12. The purpose of visiting here?

13. How do you know this place?

14. What impressed you most about Stone forest?

15. .How much money you spend on shopping in stone forest?

16. What kind of souvenir you purchased in Stone Forest?

17. Which kind of souvenir do you like? And what is your interested souvenir?

18. Did you take photos here?

19. What is your suggestion on the future improvement?

20. Please give your evaluation and level of satisfaction during the trip in Stone Forest .Rating the scale ranged from 1.very dissatisfactory to5 very satisfactory

Attribute	Very satisfactory	satisfactory	Neutral	dissatisfactory	very dissatisfactory
Environment of scenic spot	5	4	3	2	1
Natural landscape	5	4	3	2	1
Ethnic custom performance	5	4	3	2	1
Souvenir quality	5	4	3	2	1
Service quality	5	4	3	2	1
Admission ticket price	5	4	3	2	1
Overall impression	5	4	3	2	1

THANK YOU VERY MUCH FOR YOUR TIME!

A Questionnaire survey for Local Community

Village/town: _____ **Date:** _____

Sex: _____ **Age**: _____ **Ethnicity**: _____ **Educational level**: _____

1. What do you do for a living? How long have you been doing this job?

2. Why do you do this job? What do you think the job?

3. Are you from the local community? What is your ethnicity? How long have you resided in this area?

4. Do you think the ethnic folk village authentically represents the life and culture of ethnic people?

5. Does the ethnic folk village has provided good products and services for tourists

6. Is the ethnic culture performance is authentic?

7. Is the ethnic souvenir is high quality or not?

8. Is the price of ethnic souvenir reasonable?

9. Do you think the benefits of tourism outweigh the negative consequences of tourism development?

10. Do you think the government should listen to people who work in the tourism industry about their concerns with tourism and what should they do?

11. Have you ever been involved in the Village planning and management in any way? If not, would you like to participate in planning and management? And in what way?

12. What are your feelings about the interaction between you and tourists?

13. From your perspective, what future developments should be made to enhance the overall attractiveness of the Village?

14. Could you give some advice about how to make cultural tourism develop sustainable?

15. Please finish the following form.

	Agree Strongly	Agree	Neutral	Disagree	Strongly Disagree
Tourism has provided more job opportunities	5	4	3	2	1
Tourism has improved living standard	5	4	3	2	1
Tourism has promoted local economic development	5	4	3	2	1
Public services has improved due to more tourism	5	4	3	2	1
The tourism industry has played a major economic role	5	4	3	2	1
Tourism has promoted local culture	5	4	3	2	1
Tourism has increased commercialization of local culture	5	4	3	2	1
Tourism has negatively impacted simple and friendly custom	5	4	3	2	1
Tourism has increased cultural assimilation	5	4	3	2	1
Tourism has increased stealing	5	4	3	2	1

THANK YOU VERY MUCH FOR YOUR TIME!

VITA

VITA

NAME	Miss Chen Qiyan
DATE OF BIRTH	Janury 12，1986
PLACE OF BIRTH	Luliang County Qujing city Yunnan Province ,China
POSITION :	Middle School Teacher
PLACE OF WORK	15 Mu 20 Tambon Yangtalad Amphoe Yangtalad, Kalasin Province 46120

EDUCATION

2005	High School at Luliang Lian Zhong ,Yunnan ,China
2009	Bachelor of Arts Degree, Major in English Foreign School of Jiangxi Gannan Normal University in China
2012	Master of Arts Degree in Cultural Science (M.A.) Major Cultural Science Mahasarakham University in Thailand