



CULTURAL MANAGEMENT THROUGH THE PARTICIPATION OF HUAIYANG  
COMMUNITY



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CULTURAL MANAGEMENT THROUGH THE PARTICIPATION OF HUAIYANG  
COMMUNITY



YAOHUI RUAN

A Dissertation Submitted in Partial Fulfillment of the Requirements  
for the Degree of DOCTOR OF ARTS  
(D.A. (Arts and Culture Research))

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THE DISSERTATION TITLED  
CULTURAL MANAGEMENT THROUGH THE PARTICIPATION OF HUAIYANG  
COMMUNITY

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HAS BEEN APPROVED BY THE GRADUATE SCHOOL IN PARTIAL FULFILLMENT  
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Urban culture is formed in the continuous development of a city, and is the result of the accumulation and condensation of urban historical and cultural traditions. While promoting urbanization and improving the level of urban infrastructure, it has become the direction of the joint efforts of all sectors of society to find and shape the unique personality and charm of the city. This paper focuses on cultural management with participation from the Huaiyang community. It initially examines the cultural context and management status of urban communities and delves deeply into the factors influencing the engagement of residents in the cultural management of the Huaiyang community and suggestions about regulations about Huaiyang community management. Combining literature research with empirical investigations, the study selects three major areas, namely, the Taihao Mausoleum Fuxi Cultural Zone, Chen-Chu Ancient City Zone, and Longhu Lake Ecological Wetland Zone, as research subjects. Through interviews, the 4M resource management theory is used to analyze background and cultural factors affecting Huaiyang community management from the four dimensions of man, materials, management, and money. Then use quantitative research methods to analyze the attitude of the community and tourists about Huaiyang community management. Finally, based on the research results, this article proposes a cultural management model suitable for the Huaiyang community.

Keyword : Culture management Community participation Attitude evaluation Huaiyang

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# CHAPTER 1

## INTRODUCTION

### Background

Throughout the world, the culturalization of the economy and the commoditization of culture have become a consensus, with culture becoming the driving force of urban development in the new century(Dahles, 2013). With the deepening of urban modernization process, there is a sharp contradiction between urban cultural inheritance and economic construction, which is especially obvious in historical ancient cities (Tao, 2015). The ability of cities to recover their cultural characteristics is increasingly under attention, and the value of local culture in modern cities is beginning to be valued more generally. In the process of renovation of historic old cities, it is noteworthy that old urban areas are constantly facing the danger of homogenization of cultural landscapes and the dissolution of local identity(Jingwen, 2018), a situation that has made the international topic of urban cultural construction more of a concern for research scholars(Lehto, Davari, & Park, 2020). Moreover, culture is the foundation of cities, carrying the heritage and development of their history, as well as the driving force of urban development and the way for human beings to achieve identity. From the development experience of major cities in the world, culture has become the main competitiveness of urban development(Tao, 2015). This implies that the future fight for the world's cities will be based on culture.

Rapid urban expansion and change, as well as the renovation of the cityscape, have diluted the city's natural hue. The city's old neighborhoods, ancient structures, and cultural practices contribute to the city's cultural lineage and historical memory. Furthermore, unique and characteristic landscapes significantly contribute to shaping the national, regional, and local identities(Selman, 2004). The preservation of fading cultural representations and the recovery of lost memory resources is a critical issue that must be addressed.

Whether a city can recover its local cultural characteristics and the loss of historical features and cultural inheritance is ultimately due to the neglect of the role of

the community in the process of development and management(Hongmei, 2019). Residents of tourism communities are the fundamental component of the human environment, and they play an important role in tourism destination creation, administration, and growth of cultural tourism(Foris, Florescu, Foris, & Barabas, 2020; Xiaofeng Li, Abbas, Dongling, Baig, & Zhang, 2022). The people are at the heart of the building and growth of urban cultural management, and community citizens are the primary source of local spiritual and cultural legacy(Mulcahy, 2006). The "Opinions on Accelerating the Development of the Tourism Industry" issued by the State Council put forward that "tourism should be developed as a strategic pillar industry of the national economy and a modern service industry that satisfies the people." Here, the term "the people" refers not only to tourists but also to local residents(Limin, 2015).

In recent years, the Urban and Rural Planning Law, the New Urbanization Plan 2021-2035, and the Regulations on the Protection of Famous Historical and Cultural Cities and Towns and Villages have all clearly promoted the inheritance of history and culture and the construction of humanistic cities. At the current historical juncture when the country is formulating a strategy of cultural strengthening and municipalities are seeking to transform and develop, grasping regional characteristics, ethnic features, and the style of the times have become three core elements of urban construction, and the government, experts and scholars and ordinary residents all recognize that the protection and inheritance of cultural heritage have reached a new historical juncture. Therefore, managing urban culture is not only about constructing material civilization but is also influenced directly or indirectly by politics, economy, culture and art, historical traditions, folk customs, and other aspects.

Huaiyang, a new urban area in Zhoukou City, Henan Province, formerly known as the former city of Chenchu, is a charming ancient city with a long history and culture and is rich in resources such as ethnic tribes, human customs, and urban landscapes, which are of great research value. Huaiyang district insists on the strategy of cultural tourism breakthrough and builds a cultural tourism city around "ancestral pilgrimage," "leisure," and "national learning culture." The Huaiyang government has issued the

"Outline of the 14th Five-Year Plan for Culture and Tourism in Huaiyang District", the "Three-Year Action Plan for the Implementation of the Culture, Tourism, and Culture Integration Strategy in Huaiyang District, Zhoukou City," the "Huaiyang District Territorial Tourism Development Plan (2021-2030)", and the "Master Plan for the Chinese Taihao Fuxi Ancestor Sacred Tourism Area," which puts forward relevant regulations for cultural management. While the cultural tourism boom has objectively improved the living standards of the people living in tourist areas, the 'crowding-out effect' has also had numerous negative consequences. For a long time, both local urban development and local cultural tourism development planning have focused more on the intentions of the government and urban planners on economic development and tourism prosperity while relatively neglecting the perceptions and feelings of local communities, which are so crucial to the development of tourist destinations. Paying attention to the sentiments of the local community is very important to better enhance the awareness, satisfaction, and happiness of the people, to better integrate into the community, to participate in the construction and development of the tourism community, to promote harmony between the host and the client, and to promote the coordinated development of the tourism place (Dwyer, 2022; Nian, Liu, Chen, & Cheng, 2022; Zhou, Chen, & Chou, 2021).

Thus, this study analyzes the factors influencing community engagement in cultural management in Huaiyang from the perspectives of both local residents and tourists. It aims to obtain the perceived evaluation of Huaiyang community's urban cultural management and provide a new framework for future methods of community involvement in cultural management.

### **Objectives of the Study**

1. Analyze background and cultural factors affecting Huaiyang community management.
2. Analyze attitude of the community and tourist about Huaiyang community management.
3. Suggestion the regulation about Huaiyang community management.

### **Significance of the Study**

The development of urbanization is increasing, and the loss of urban traits and appearance convergence is becoming more problematic. Constructing the theoretical model of local community people's participation in urban cultural management and applying it to urban and cultural tourism development, especially the construction of a cultural cognitive system with regional characteristics, and better realize public participation in urban construction. Huaiyang is undertaking historic city preservation and construction at the moment. It is of tremendous scientific and practical value to undertake historic city protection and cultural management development planning through community engagement in Huaiyang city cultural management study.

### **Scope of the Study**

This article focuses on the involvement of local communities in the city's cultural management in order to offer a comprehensive local culture and demonstrate the attractiveness of the Central Plains city in the process of future restoration and development. As a result, the study region must be selected with distinct cultural resources and research values in mind. The historic city of Huaiyang is distinct in terms of its people resources, built environment, and natural resources, all of which can help users develop a "mental image" of the built environment. Furthermore, because this study is based on the perspectives of humans (tourists and inhabitants), the study location must contain a specific quantity of tourists.

In this study, the researchers defined the scope of the following Huaiyang Hui Town study areas.

#### **1. Survey Location Region.**

This study was conducted in the central urban region of Chengguan Hui Town in Huaiyang. Chengguan Hui Town belongs to Huaiyang District, Zhoukou City, Henan Province. According to the county master plan of Huaiyang District, Zhoukou City, Henan Province, and the administrative plan of Chengguan Hui Town, the old city area was selected as the geographical boundary of the research sample.



By dividing the Huaiyang urban area into homogeneous geographical zones, based on the county general plan, land use plan, and historical city protection plan, the Huaiyang urban area is divided into three zones: 1) Taihao Mausoleum Fuxi Cultural Zone; 2) Chen-Chu Ancient City Zone; 3) Longhu Lake Ecological Wetland Zone (Donghu Lake, Liuhu Lake, Nantan Lake, and Xiang Lake).

## 2 Research Contents Region

2.1 Study the composition of Huaiyang local culture and the current situation of cultural management. Focusing on Taihao Mausoleum Fuxi Cultural Zone, Chen-Chu Ancient City Zone and Longhu Lake Ecological Wetland Zone (Donghu Lake, Liuhu Lake, Nantan Lake, and Xiang Lake). We interviewed Huaiyang community residents (Internal Participant) and tourists (External Participants) to obtain an evaluation of the current situation of cultural management in Huaiyang in terms of 4M (Man, Material, Money, Management).

2.2 Through questionnaire method, in-depth interview method, behavior observation method, etc., an in-depth investigation was conducted on the status quo of the participation attitudes of residents and tourists in the process of Huaiyang urban community cultural construction, and on the basis of empirical research data, quantitative research was carried out. , related methods of qualitative research and theoretical analysis, analyze attitude of the community and tourist about Huaiyang community management.

2.3 Recommendations for Huaiyang Community Cultural Management Regulations. Recommendations for Huaiyang Community Cultural Management Regulations. Drawing from the cultural background of Huaiyang community, this analysis focuses on four aspects: "Man" (participants), "Money" (capital input and return), "Management" (supervision and control), and "Material Information" (cultural resources). These recommendations aim to align with Huaiyang community's cultural management and development model. Opinions and suggestions: including participants, protection and development of cultural resources, regulatory enforcement and economic benefits.

### 3. Study Population Range

The research population was drawn from Huaiyang's center city (aborigines) and individuals who had visited the area (tourists). The following were the selecting criteria.

3.1 Aborigines (Internal Participant): persons who have lived in Huaiyang Hui Town for a long time and are familiar with the cultural landscape, architectural style, and urban living environment of Huaiyang community culture. The population will be subdivided from 1) years of residence, 2) education (with certain cultural knowledge); 3) degree of cultural understanding and 4) age group, so that the obtained information is more complete, accurate, and has certain reference value.

3.2 Tourists (External Participant): visitors to Huaiyang during the previous five years who have a distinct perceptual experience of Huaiyang's folklore, culture, architecture, streets, and urban spatial pattern. The group will be subdivided from 1) Educational background (With certain cultural knowledge), 2) Degree of cultural understanding; 3) Age group. To obtain the perception and evaluation of the cultural development of Huaiyang community in different age groups of tourists, so that the obtained information is more accurate and complete.

#### Definition of terms

**Huaiyang Community:** Through on-site research and experimental study in Huaiyang Huizu Town, Taihao Mausoleum Fuxi Cultural Zone, Chen-chu Ancient City zone and Longhu Lake Ecological Wetland zone (Donghu Lake, Liuhu Lake, Nantan Lake and Xiang Lake) Area of Huaiyang Huizu Town were selected as the study zone.

**Huaiyang's Community Culture:** It refers to the collection of beliefs, behaviors, and lifestyles with standard colors that people in a single community progressively build over time via their long-term production and living practices. Material culture (cultural amenities and natural environment), behavioral culture (local cultural activities), institutional culture (management policies), and spiritual culture (folk beliefs) are the key components of urban community culture. By sorting out the local culture of the Huaiyang

community, it includes 1) local cuisine; 2) architectural culture; 3) beliefs and rituals; 4) natural landscapes; 5) artistic activities 6) local traditions; 7) institutional culture.

**Community Participation:** This refers to the behavior and actual benefit needs of the residents at each stage of the development of the tourism area, which leads to the participation of the indigenous people in the community's cultural management. For example, residents cooperate with the government and management to organize local cultural activities, formulate local cultural management regulations, participate in local cultural management behaviors, realize the city's cultural value, and gain economic and social benefits.

**Huaiyang's Communities Culture Management Factors:** Through interviews with Aborigines (Internal Participants) and Tourists (External Participants), the four aspects of current Huaiyang community resource management factors are analyzed:

1: "4M" Factors

1.1 Man, 1.2 Materials, 1.3 Money, 1.4 Management.

2.Culture Factors

2.1 local cuisine; 2.2 architectural culture; 2.3 beliefs and rituals; 2.4 natural landscapes; 2.5 artistic activities 2.6 local traditions; 2.7 institutional culture.

**Attitude to Participation:** Attitude refers to the positive or negative psychological feelings and evaluations that individuals hold in the face of specific behavioral performance. Behavioral attitudes in this study refer to the public's affirmative or negative views on Huaiyang community cultural management.

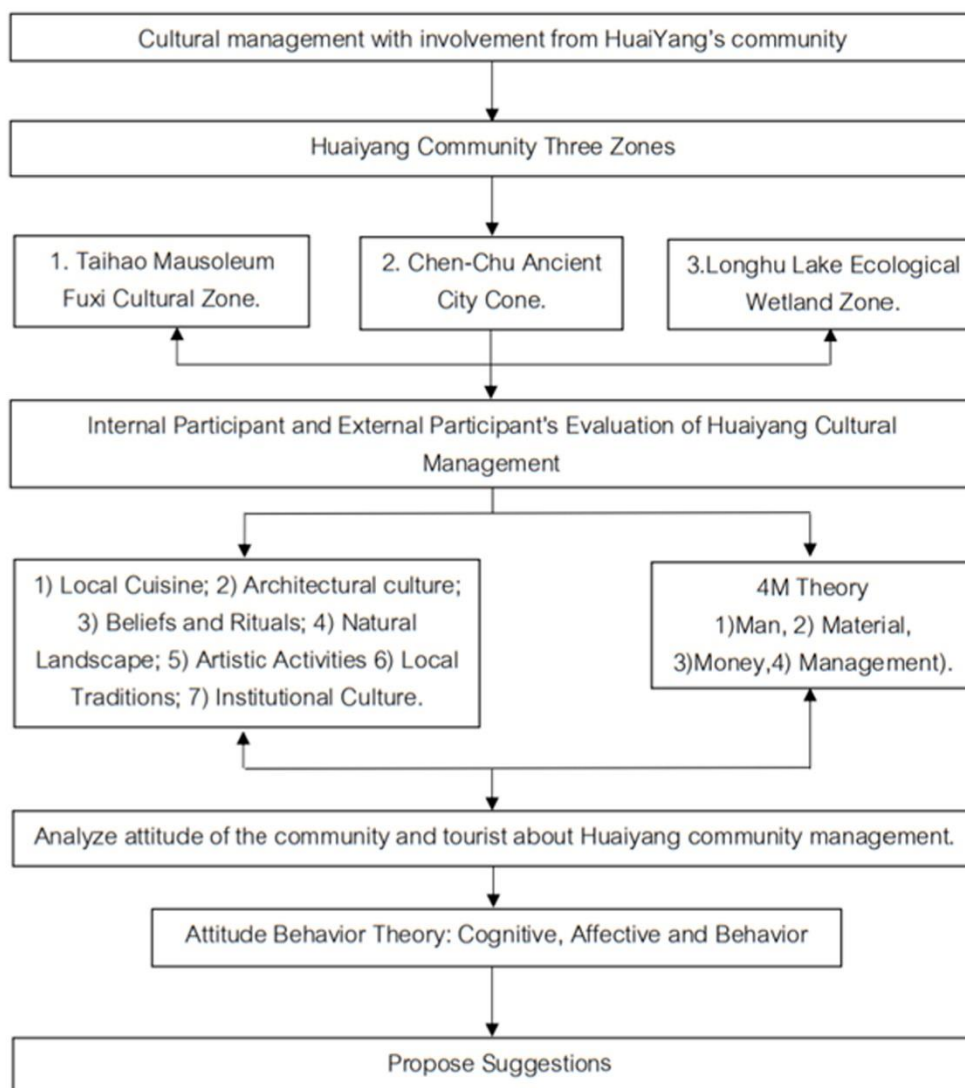
### **Expected Results**

1. The research on the composition of Huaiyang's local culture and the current situation of its cultural management will be conducive to the construction and management mode of Huaiyang ancient City's cultural construction, so as to better realize the protection and development of regional culture.

2. To propose an urban cultural management model based on local community engagement, the findings of the study will be utilized to improve public engagement in urban building and development.

## Research Framework

Cultural management with involvement from HuaiYang's community research framework:



## CHAPTER 2

### REVIEW OF THE LITERATURE

#### 1. Community and Community Participation

##### 1.1 Community Definition

###### 1.1.1 Community

The term "community" first appeared in 1871 in the book "Eastern and Western Village Communities<sup>1</sup>" by the British scholar H. S. Maine. In 1887, the German sociologist F. J. Tönnies first introduced the concept of "Gemeinschaft" from the perspective of sociological theory in his book "Gemeinschaft und Gesellschaft<sup>2</sup>". It refers to a social group formed by a homogeneous population with shared values which are close to each other, in and out of friendships, and have a kind of humane social relationship. A heterogeneous group of people with different purposes and values is linked by a division of labor and a contract (Geiser, Müller-Böker, & Jeanneret, 2003). Different sociologists and researchers have defined community concerning geography, with Robert E. Park stating that "a community occupies a more or less clearly defined area in which a group of people congregates" and E.W. Burgess emphasizing the territorial meaning of community and its geography (Park & Burgess, 2019). Everett M. Rogers and Rabel J. Burdge suggest that a "community" is a group of related people with common interests or ties and who share a familiar territory (Rogers & Burdge, 1962). The Chinese Encyclopedia of Sociology defines a community as "a social group based on a certain geographical area<sup>3</sup>."

In general, the definition of the concept of community is summarized in two categories: the functional view, which considers a community as a community of people with common goals and interests. The second is the geographical view, in which

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<sup>1</sup> MAINE, H. (1871). *Village Communities in the East and West*. New York and London: Henry Holt and Company.

<sup>2</sup> Tönnies, F. (1887). *Gemeinschaft und Gesellschaft*. Wissenschaftliche Buchgesellschaft.

<sup>3</sup> Edited by the General Editorial Committee of the Encyclopedia of China. *Sociology of the Encyclopedia of China* [M]. Beijing: Encyclopedia of China Publishing House, 2002.09.

a community is an organized group of people living together within a specific geographical area. Therefore, communities have group and geospatial attributes, their essence is the organic combination of social relations and geographic space(Guolin, 2006). Community is defined as a territorial social community consisting of a certain number of people who share common economic interests and psychological factors, with inherent interaction and cultural sustaining power(Guolin, 2006).

### 1.1.2 Tourism Community

Tourism communities emerged after the emergence of communities (Shiqiao, 2014) outlines that the development of tourism communities can be divided into four stages: 1) Destination stage. Research began in the 1970s, and tourist destinations were identified as a definite geographical area(Gunn, 1972), which is attractive for tourists to stay for a period of time to experience certain characteristics or characteristics, which is of great significance for tourism marketing and planning(Buhalis & Amaranggana, 2013; Law, Qi, & Buhalis, 2010; Leiper, 1979). 2) A tourist reception place. It is mainly based on the definition of tourism services, and the economic attribute is the first, mainly related to the service facilities and service capabilities of tourist destinations (Buhalis, 2000). 3)Tourism host area. American tourism anthropologist Alan Smith's classic book "Hosts and Tourists" makes "host region" a multidisciplinary academic term shared by tourism, tourism sociology and tourism anthropology(Smith, 2012). 4) Tourist community. Tourism community is a tourism sociological concept that incorporates a large number of sociological elements, such as community interaction, community participation, community planning, community development, community building, and community transformation(Shiqiao, 2014).

In summary, a tourism community refers to a territorial social community with inherent interaction and cultural sustaining power and various tourism reception functions composed of a certain number of people with common economic interests and psychological factors relying on tourism resources.

### 1.1.3 Urban Community

Under certain social and historical conditions, population groups in a specific urban territory adhere to certain customs, habits, institutions, and norms, engaging in political, economic, cultural, and other social activities, forming a specific social relationship, forming a relatively independent social area with a specific social organization system, and social psychological and other characteristics(Tonkiss, 2005).

On a demand level, urban communities must build better public service facilities, public activity venues, infrastructure, and other functional spaces, as well as better community services such as education, medical care, pension, security, and law and order<sup>4</sup>. Communities in historic urban regions, as a type of urban community, have the same demands as ordinary urban communities.

This research, concentrates on the study of historic urban regions, which, as spatial entities, define a community's territorial extent. As a result, this study defines a historic district community as a close-knit, interdependent social group made up of people who reside in a historic area and have a common cultural identity.

## 1.2 Components of Community

After sorting out the essential elements of community composition by domestic and foreign research scholars, the basic elements of community composition are summarized in Table 1:

---

<sup>4</sup> "Notice of the General Office of the Central Committee of the Communist Party of China and the General Office of the State Council on Forwarding the Opinions of the Ministry of Civil Affairs on Promoting Urban Community Construction in the Country" (Document No. 23 [2000] of the General Office of the Central Committee of the Communist Party of China).

Table 1 Components of Community

Components of Community	Paraphrase	Source
Population	A community is a group of people with a certain number of people organized by certain social relations.	
Geographical area	Communities have a relatively well-defined, stable, and independent territorial space.	(Bingda & Lin, 2000;
Culture	The community has a specific community culture (common culture, institutions, and economic life) and a sense of belonging and identity to the community.	Hillery, 1982; Jianzhong & Hangsheng., 2012;
Organization	The community has public service facilities and community organizations to maintain public interest and order.	Park & Burgess, 2019; Yongxiang, 2000; Zhen, 1994)
Social Economy	Necessary material facilities are the material basis for meeting the production and life of community members.	

Among the elements mentioned above, geography is the spatial carrier of the physical and human geography of the community, and the population (residents) is the main body of community operation and change. Organizational structure is the form of social organization that allows community activities to occur, and culture is the characteristic spiritual bond within the community. Residents living in a community always have common contact points, these residents who share certain commonalities are bound to come into contact and interact with each other, such as behaviorally, linguistically, and even ideologically. This leads to various groups and social organizations formed due to residents' interactions, as well as similar cultural practices,



value judgments, sense of belonging and identity, and other community cultures(Falk & Kilpatrick, 2000).

### 1.3 Community Participation Definition

Community participation refers to the degree to which residents engage in discussions and share matters concerning their lives within their communities. Community participation is an essential component of the larger system of public participation (which can also be called citizen participation, popular participation). Presently, the United Nations General Assembly's Declaration on Social Progress and Development from 1969 indicates that civic participation is an essential component of the social development process<sup>5</sup>. About the notion of community involvement, community participation is the act and process of community subjects exercising their rights to engage in the activities of the community in various ways, express their desire, share the related duties, and enjoy the rewards of growth(Willis, 1995). Analysis of restrictive factors affecting residents' community participation: 1) The government's public power boundary(Barrow, 2002; LiRui et al., 2016); 2) The degree of residents' emotional identification with the community(Xiangping Li & Wan, 2013); 3) The interest-driven level of community participation(Jami & Walsh, 2014); 4) The way to realize residents' participation(Kaseya & Kihonge, 2016; Sakurai, Kobori, Nakamura, & Kikuchi, 2015); 5) The actual participation ability of residents.

### 1.4 Community participation Frame

Depending on the nature of the community, the degree to which the public has control over the project and the community's ownership of the process of action will vary. "Community Control", "Community Representation" and "Community Involvement" are three ways of participation with different degrees and powers. Due to the different degrees and forms of community participation and the problems faced, the strategic models of community participation are also different. Professor Zhu Mingruo divided the strategic models of community participation promotion into three categories (see Table 2)(Mingruo, 2006a), and will discuss them in detail below:

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<sup>5</sup> [https://www.un.org/zh/documents/treaty/A-RES-2542\(XXIV\)](https://www.un.org/zh/documents/treaty/A-RES-2542(XXIV))

Table 2 Community participation Model

Participation Form	Agenda		Participatory Planning Model
	Setter/Decision Maker	community types	
Community control	Community	Regional	Community development
Community representation		Social System	Community collaboration
Community involvement	External Agency/ Expert	Interest (Or Profit) Network	Community-based interventions

Source: Zhu Mingruo, 2006. Health Promotion and Community Engagement (Part 1)

In the above table, Professor Zhu Mingruo listed three participation promotion models corresponding to the nature of the community and the type of community participation. Community control, community representation and community participation show a continuum of hierarchy. The community defined in this study is limited to the region, where residents hope to manage their own affairs, and community development is the most suitable mode of participation and promotion. For those social groups with complex structures, consultation and cooperation are more appropriate.

Based on Professor Zhu Mingruo's summary of the management process of community engagement behavior, this article will, according to the above-mentioned methods, seek ways to involve the community in cultural management in Huaiyang. Community participation is the process of carrying out community urban participation projects that enable the community to share common interests. The process of carrying out community-based cultural management projects includes: 1) In-depth understanding of the community culture background; 2) Planning and design projects; 3) Organize and contact relevant personnel of the project; 4) Establish the person in charge of the project; 5) Formulate an action plan; 6) Clarify project action goals and

precautions; 7) Project operation; 8) Coordination opinions and suggestions; 9) Complete the project implementation.

### 1.5 Factors Affecting Community participation

The success of a community participation project depends not only on the structural factors of the country and society where the community is located, such as its economic, historical and cultural environment, but also on the needs assessment process, resource utilization, Project organization and management, leader selection and other factors. However, the participation awareness and actual participation actions of community members are important factors that cannot be ignored. So, for what reasons are people reluctant to participate? The reasons why people do not participate can be external factors (politics, channels, environment) or personal factors (abilities, emotions, attitudes), which can affect the participation of community members (Brownlea, 1987).

Mullins pointed out that the non-active participation of community members can be caused by the following reasons: 1) Feeling of helplessness: People feel powerless to change their situation; 2) Relevance of projects and needs: The problems addressed by the projects are related to their real needs Irrelevant; 3) Lack of experience and knowledge: lack of project-related experience and insufficient understanding of the nature of the project; 4) Lack of trust and gaps: lack of effective communication and mutual trust between project responsible agencies/personnel and community members, and social 5) Other hindering factors: Factors such as inappropriate time, inconvenient transportation, poor health, one's own work or family affairs and participation in conflicts hinder people's participation(Mingruo, 2006b). Gillian Kaye proposed to use six "R" theory to promote the elements of people's participation in the project process(Mingruo, 2006b): Recognition, Roles, Relationship, Respect, Reward, Results.

In this study, both the individual factors of the participants and the external factors related to the social environment (money, material, and management) are aspects that this article needs to consider. The influencing factors of community

participation in cultural management will be analyzed from the 4M (Man, Material, Management, Money) theory involved in management theory to analyze the influencing factors of cultural management.

### 1.6 Community participation literature review

Research on community engagement involves sociology, psychology, behavior, tourism, culture, urban planning, management, and other related disciplines. The disciplines of architecture, urban planning, and landscape architecture have focused on "urban renewal and governance" studies involving groups of residents or visitors (Clark & Wise, 2018; Maginn, 2007). On the other hand, the tourism discipline prefers "destination imagery studies" of tourists' perceptions, acquiring evaluations of places based on cognitive-emotional-behavioral theories (Kozak, 2001; Stylos, Bellou, Andronikidis, & Vassiliadis, 2017). (Yao, Zhang, Wang, Law, & Zhang, 2020) conducted a case study on Meizhou Island to explore the connection between tourists' perceived value, place attachment, and their inclination to revisit. The study revealed that place attachment serves as a complete mediator in the correlation between tourism resources and service value, social value, cost value, and the willingness to revisit. Additionally, place attachment partially mediates the connection between cultural value and the intention to revisit. Through researching local human and folk culture perspectives, the Department of Culture and Arts gets assessment studies from visitors and locals. Using expert scoring and online comments, (P. Li, Wang, Zheng, & Huang, 2020) applied an index system to assess five prominent urban tourism communities in Beijing, namely Nanluoguxiang, Shichahai, Dashilan, 798 Art District, and Sanlitun.. Political science and management science are more inclined to study the relationship between urban construction and development and community motivation and willingness to participate. (Dragouni, 2017) investigated how heritage values, tourism, and community perceptions among destination hosts influence their willingness to engage in heritage tourism development. Furthermore, as the research progresses, despite the apparent differences in the groups involved and the perspectives of the research disciplines, there is a general convergence in the research content, the basic orientation of the

research, the research methods, and the dynamics of research development. Research on community participation is based on the relationship between cognitive, affective-attitudinal, and behavioral theories while introducing intermediate variables such as community identity, belonging, and satisfaction.

Due to individuals' different attitudes and values, people may find many different messages when observing the same landscape, and visitors may make very different interpretations compared to residents. As(Zongbin, Qin, & Liao, 2013) suggested that community participation in tourism significantly positively affects residents' perceptions and sense of community belonging. Traditional festivals represent local social culture.(De Bres & Davis, 2001) study of festivals in communities along the Kansas River showed that festive events bring a positive self, group, and local identity to local communities. As (Hallak, Brown, & Lindsay, 2012) used structural equation modeling to study 301 tourism entrepreneurs in the South Australian region. They showed that tourism entrepreneurs' local identity had a significant positive effect on their self-efficacy and community support and a significant indirect effect on entrepreneurial performance. In a study conducted by(Pookaiyaudom, 2015), the research focused on examining the connection between community pride and the requirements for participation in the sustainable tourism development of a fishing village in Samut Sakhon Province, Thailand. Thus, there is a positive relationship between individual residents' level of identification with their community and participation in community activities.

## **2. Community culture management**

### **2.1 Community Culture**

#### **2.1.1 Community Culture Concept**

Community culture reflects the regional characteristics of a community, its demographic features, and its residents' long-term shared economic and social life, as reflected in the differences in dress, food, folklore, and life of different communities. At the same time, community culture is a blend of various cultures within a particular area. Generally speaking, urban communities are often seen as geographical or

locational structures. There are also many definitions of community culture depending on the cultural extension. According to (Wenzao, 1936), a simple definition of community culture is the way of life developed by the inhabitants of a community, which can also be described as the outward expression of a people's response to their environment (physical, symbolic, social, and spiritual). Community culture is essentially a home culture, which is territorial, pragmatic, decentralized, and mass.

Culture and community are inseparable. Culture emerges within specific spatial and temporal contexts, and the community acts as the nurturing environment for culture to flourish. The configuration of a community is molded by the impact of culture. The nurturing and transmission of culture are interwoven with the social activities, everyday life, and work that take place within the community. Community culture's influence on residents' quality is becoming more evident in four aspects: value orientation, emotional belonging, behavioral restraint, and practical education.

#### 2.1.2 Elements of community culture

Regarding the elements of urban community culture, there are two views.

(1) (Kepei, 2001) proposed the "four elements of community culture," which believes that the elements of community culture include a cultural carrier, cultural way, cultural system, and cultural spirit.

(2) (Shengkang, 1999) proposed the "six elements" of community culture, which include spiritual elements, material elements, language, textual elements, the normative system, social relations, and social organization.

(3) (Malinowski, 2014) When examined from a functional perspective, culture includes eight aspects: economy, education, politics, law and order, knowledge, witchcraft, religion, art, and entertainment.

As "cities with particularly rich cultural connotations, significant historical and cultural values, and revolutionary significance<sup>6</sup>," historical and cultural cities have

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<sup>6</sup> The Standing Committee of the National People's Congress. The Law of the People's Republic of China on the Protection of Cultural Relics[S]. Beijing: Law Press, 2002.

unique values at both material and immaterial levels, and this valuable feature is the root and essence of the existence of historical and cultural cities. For historical and cultural cities, the characteristics such as long history and culture, colorful folk culture, or regional cultural landscape have to make the cultural landscape of historical cities an attractive tourist attraction. The central city of Huaiyang Hui Town is selected as the study area in this study because of its unique cultural landscape, which has become a tourist attraction.

### 2.1.3 Community Culture Content

In light of the intricacy of what it encompasses and its universality, urban community culture is a composite cultural category. The spiritual and financial richness built and created by all community members in a specific area is expressed as "urban community culture." Material, behavioral, institutional, and conceptual cultures comprise the urban community culture system. The material culture of a community consists primarily of tangible material form factors within the community. Behavioral culture is expressed through behavior, community members' interactions, lifestyles, folklore activities, and religious beliefs. Institutional culture is the code of conduct shared by community members. Conceptual culture is the values and behavioral consciousness formed by community members during their long-term social activities, which can also be called community spirit.

The unique characteristic environment of the historical and cultural city provides a cultural place's physical space and spirit. Residents living habits and cultural activities show the image of regional life and give spatial identity. The spirit of place is constructed by four parts: history and culture, characteristic environment, regional life, and local community (Chen, Hall, & Prayag, 2021). The complex meanings of local spatial forms, traditional customs, sense of identity, and sense of belonging are traced by the historical culture precipitated through time. Therefore, the local community establishes a close interaction between the subject and the place, and in the joint intervention and reconstruction of the two, they coalesce into a living experience and collective spirit.

## 2.2 Community Cultural Management and Development

### 2.2.1 Community Cultural Management Concept

Cultural management is a kind of "people-oriented" management mode, the essence of which is people-oriented, with the overall development of people as the goal, through the cultivation of shared values, to create a healthy and harmonious cultural atmosphere within the system, so that all members of the body and mind can be integrated into the system. The concept of resource management includes man, money, materials and management, known as 4M theory. Somboon (2006) pointed out that in order to achieve the goals of the organization, management needs to manage people, finance, materials, equipment and management in an appropriate proportion to achieve efficiency and effectiveness (Chaisanit, Keawnet, Tungpruan, & Yodsuwan). The 4M management principles of each organization include (1) Man. People are the most important, because good people management will make work and various activities move forward. Workforce management is the organization and effectiveness of motivating employees to work for efficiency. (2) Money. The procurement and distribution of money must be managed efficiently. (3) Materials. Manage the use of materials, equipment and information technology; (4) Management. Management is the use of methods to manage various departments (Wittaya-Udom, 2008). Able to operate continuous planning in organizations Although 4M is a management theory, it can be applied to planning, production, and business management (Ampouw, Pritasari, Dwiyaniti, & Kusstianti).

Community cultural management refers to the process in which government departments and community organizations follow the objective laws of cultural development and use various ideological and political, economic, legal, and educational means to effectively control the formation, evolution, and development of community culture in a conscious, planned and purposeful manner according to the specific conditions of the community. Community cultural management needs to coordinate the four aspects of resource management 4M theory including man, money,



materials and management, so as to manage community cultural construction more effectively.

### 2.2.2 Community culture management strategy

The current implementation strategy for community management begins with a survey of the community's cultural resources. Then, we make a plan for the development of community culture, develop and protect local cultural resources, and build local cultural industries and community cultural undertakings. However, the current process of cultural preservation and development is still more government-led, with local managers and investors and developers as the main responsible persons, resulting in community cultural management functions operating according to historical traditions and government planning practices, with low participation of local residents. Residents' emotional attitudes and behavioral needs are not met, and community cultural management has many problems in the management process due to lagging theoretical research and short practice. Therefore, this paper will propose a cultural management implementation strategy that is consistent with Huaiyang through a study on the participation of Huaiyang community residents in cultural management.

In recent years, it is not limited to the introduction of the model concept and an overview of its evolution, but also began to dig out the formation mechanism and influencing factors behind it. (Peng, 2013) divided the development of Japanese community building into three stages: appeal and confrontation, citizen participation, and citizen subject, in order to explain the evolution and maturity process of the Japanese community building model, and analyzed the influencing factors of culture, policy and organization. As (Haili, 2018) has shown, from the evolution of the system supply subject, system implementation subject, and system implementation process, sorting out the institutional change process of Taiwan's community building. And focus on analyzing the reasons and ways of mutual assistance or competition among multiple subjects in community building. As (Fangzhe, 2018) has shown, takes the conservation of the historic district of Forken Hill in Boston, USA, as an example, and details the community participation-based model of architectural heritage conservation in the USA

through an analysis of the functions of various actors in the conservation of the district, including communities, governments at all levels and non-profit organisations, as well as the relevant guarantee mechanisms. (Yuhuan, Longbo, & Ruimao, 2016) elaborated on the way the community creation model is applied in the design of public spaces through an analysis of the process and content of community participation in the renovation of two squares in Tamshui Old Street, Taiwan. (Xiang, 2017) analyses the practical path of the Japanese neighborhood preservation-based community creation model through a study of the community creation process in the Fukushima area of Yawara City, Fukuoka Prefecture.

### 2.2.3 Community Cultural Management Literature Review

Research on urban cultural management issues has focused on areas such as conservation policy, public participation, the relationship between conservation and development, and conservation methods. Culture is a social construct that is a product of power relations and also produces rights. (Stenseke, 2009) emphasizes public participation in landscape management, arguing that trust communication and local influence are the main factors in the way of participation, and that cooperation and communication management are central in landscape management and planning. (Liangliang, 2012) studied changes in the representation of cultural landscapes in Sungou, Lushun, Dalian, and suggested that discourse and power are the main determinants of landscape representation, and that stakeholders play an important role in shaping the landscape and space. effective management should integrate social and ecological factors and include the active participation of local people.

Regarding the cultural management approach, it has gradually developed into a triple fusion and trinity of landscape, humanities and science and technology, i.e., integrated landscape, humanities, history and culture, and science and technology complement each other. From the development of cultural preservation and inheritance regulations to the integration of science and technology and culture, from local government to universal participation, the study of community participation in cultural management has also gradually gained the attention of research scholars.

(Zhang, Han, & Chen, 2018) Combining the resource characteristics of the celadon cultural industrial park to create a culture-first three-dimensional virtual reality scenic spot, that is, to achieve the protection of the culture of the scenic spot, is also an effective way to participate in the management of the scenic spot.(Choi, Lehto, & Morrison, 2007)Identify the image representation of Macau on the Internet by analyzing the content of various online information sources to understand the local cultural feelings and evaluations of tourists and residents. The integration of smart technologies in tourism destinations has become essential due to the increased connectivity, better-informed tourists, and their active engagement with the destination. This dynamic interaction allows tourists to co-create tourism products, resulting in added value for all stakeholders(Neuhofer, Buhalis, & Ladkin, 2012). Interconnected tourism organizations now offer tourists real-time personalized services while simultaneously collecting data for optimizing their strategic and operational management(Gretzel, Koo, Sigala, & Xiang, 2015). Consequently, the concept of "smartness" has emerged as a crucial component in the management and marketing of tourism destinations.

### **2.3 Community Involvement in cultural management and development Literature Review**

The Ministry of Culture and Tourism released the 14th Five-Year Plan for Culture and Tourism Development, which states that we should adhere to the people as the center, respect the main position of the people, and improve the people's cultural participation. In his book "A Community Approach to Tourism", Murphy introduces the concept of the relationship between community and tourism development, stating that "tourism has enormous economic and social benefits from its inception, and if it can be managed as a community activity from the point of view of the ecological environment and local residents, it can be managed in a purely commercial way, this is the community approach." The introduction of the community approach has raised concerns about community participation in tourism development.

Community participation plays a pivotal role in achieving sustainable development in community-based tourism. It contributes significantly by amplifying the positive impacts of tourism while mitigating its negative consequences(Jamal & Getz,

1995). In the context of citizen participation, (Arnstein, 1969) introduced a "ladder of citizen participation" model to elucidate the progressive stages of this process. According to this model, three successive levels, encompassing non-participation, degrees of tokenism, and degrees of citizen empowerment, serve as a framework for assessing different levels of community engagement and involvement in community-based tourism (Okazaki, 2008; Selin & Chavez, 1995).

Tourism studies have shown that involving local communities in management and decision making can convince communities of the need to integrate tourism into the local economy (Aas, Ladkin, & Fletcher, 2005; Rasoolimanesh, Jaafar, Ahmad, & Barghi, 2017). (Lee, 2013; Sebele, 2010) states that community participation in tourism provides local residents with more opportunities to benefit from tourism development. Several studies have assessed the support of the host residents for tourism development with a focus on the extent to which these residents are involved in tourism (Gursoy & Kendall, 2006; Kaltenborn, Andersen, Nellemann, Bjerke, & Thrane, 2008). Community involvement can be regarded as a critical factor in the development of community-based tourism (Jones, 2005). (Westfall, VanVorst, Main, & Herbert, 2006) wanted to describe community-based participatory research in practice-based research networks in the United States. (Lee, 2013) conducted a study on residents of the Cigu Wetlands in southwestern Taiwan. He studies utilized latent variables and factors such as community attachment, community participation, perceived benefits, perceived costs, and support for sustainable tourism development to assess the level of support among community residents for sustainable tourism development.

### **3. Huaiyang Community Overview**

#### **3.1 Huaiyang Geographical Location**

1. Huaiyang District, alias Wanqiu, a district under the jurisdiction of Zhoukou City, Henan Province, is located in southeastern Henan Province (Fig1). It is adjacent to Luyi, Dancheng and Shenqiu counties in the east, Zhoukou and Xihua counties in the west, Xiangcheng and Shangshui counties in the south across the Sha River, and Taikang and Zhecheng counties in the north, with an area of 1,334.56 square

kilometers. As of October 2022, Huaiyang District has 2 streets, 8 towns and 9 townships under its jurisdiction.

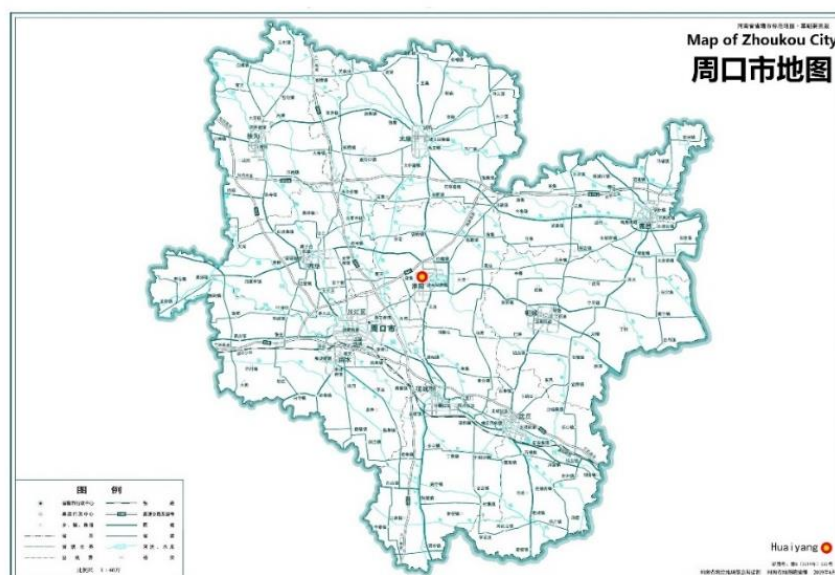


Figure 1 The location of Huaiyang District in Zhoukou City

Source: "Implementation Opinions on Achieving Effective Connection between Consolidating and Expanding the Achievements of Poverty Alleviation and Promoting Rural Revitalization in Zhoukou City"

2. Chengguan Hui Town, which belongs to Huaiyang District, Zhoukou City, Henan Province, is located in the center of Huaiyang District, east of Dalian Township, south of Wangdian Township, west of Zhengji Township, and north of Bailou Township, with a total regional area of 40.75 square kilometers (Fig2). In 1951, Chengguan Town was established; in 1956, Chengguan Hui Town was built. As of the end of 2018, the household population of Chengguan Hui Town was 125,696. As of the end of 2021, Chengguan Hui Town has 7 communities and 15 administrative villages under its jurisdiction.

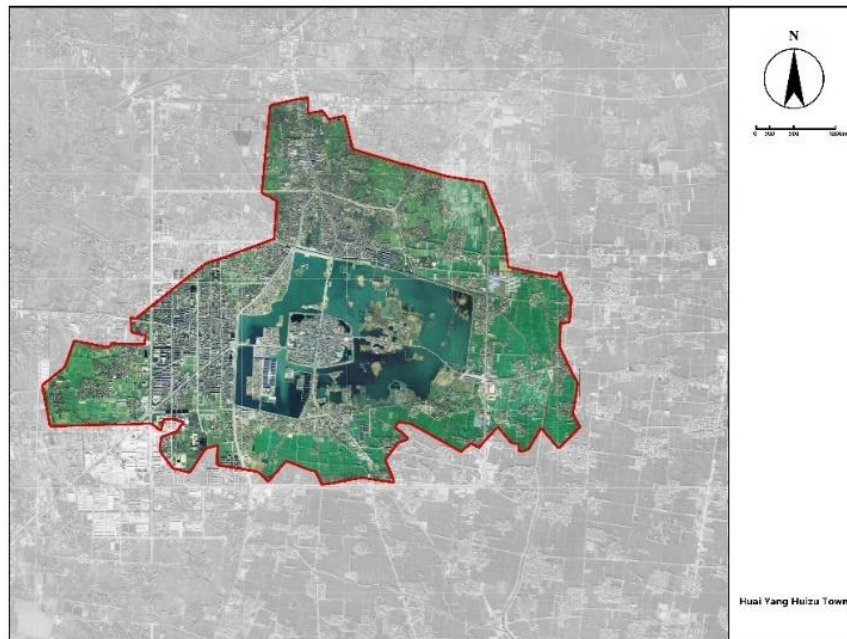


Figure 2 Current situation of Huaiyang Chengguan Hui Town

Source: Based on Google Maps, drawn by Ruan Yaohui.

### 3.2 Huaiyang Community Cultural History

Huaiyang has a long history of ancient history and legends. It is said that Taihao Fuxi's capital, Wanqiu, created the ancient civilization of the Chinese nation: making nets, teaching people to fish and hunt, and pioneering animal husbandry; drawing the eight trigrams, dividing yin and yang, and laying the foundation of Chinese classical philosophy; making earth damage, making the zither and the snare, and starting the ancient music of China: determining family names, making marriages, and eliminating the practice of group marriages in primitive society(zhenjun, 2014). Until now Huaiyang still follows the customs and traditions passed down from ancient times, and in the hearts of many old Huaiyang people for the worship of Fuxi has become a belief in the hearts of every Huaiyang people. In many propaganda, the culture of Fuxi, the culture of family name and the former city of Chenchu (Huancheng Lake) are the most representative culture of Huaiyang, and Huaiyang has the relics of Taihao Mausoleum, which was built at the beginning of the Spring and Autumn Period, and every year, from the second day of the second month to the third day of the third month of the lunar

calendar, millions of people around the world flock to Taihao Mausoleum Temple in Huaiyang District of Zhoukou City to make pilgrimages to Fuxi.

In history, Huaiyang has been the capital and a state for three times in its history. The site selection of the research area is the historic and cultural city of Henan Province -- the Old City of Chen Chu, which is located in the Longhu Lake of 667km<sup>2</sup>. A tomb, a lake and an ancient city complement each other, forming the 11-square-kilometer Longhu scenic spot, which is a holy place for Chinese people from home and abroad to find roots and visit their ancestors. Huaiyang still retains the traditional culture left over, and in the process of urban construction and development, relying on the traditional culture to develop cultural tourism industry. With the theme of "All family names share the same root, all families share the same origin", Henan held a family name culture Festival, which triggered a craze among Chinese people around the world to find their roots in Henan, make pilgrimages to Henan, and worship their ancestors in Henan. Huaiyang Huancheng Lake still maintains the original natural scenery of the Western Zhou Dynasty, and every year from July to September, the people's government, tourism agencies and scenic spots jointly held the Lotus Festival. In the early spring dynasty of Huaiyang, ancestors will express the good wishes of the Chinese working people.

### **3.3 Huaiyang Community Cultural**

As the location of Wanqiu, one of the earliest cities in Chinese history, Huaiyang has a splendid history and culture, and is the root of Chinese culture. Protecting the ancient city of Huaiyang and continuing the historical context is an important means to promote the better development of Huaiyang tourism, and also an important choice for Huaiyang to take the road of sustainable development. Therefore, how to fully excavate and utilize the regional culture of Huaiyang and show the unique ancient city style of Huaiyang has become the primary problem to be paid attention to.

The Huaiyang historical city area is proposed to "one tomb, one lake, one ancient city" overall pattern and environmental governance, the main historical blocks in the city renovation planning and the city's cultural relics and monuments as the focus of protection. On the basis of Taihao Mausoleum, Longhu lake and Chen-chu Ancient City, we will strengthen the protection of the cultural and natural environment of the city. At the same time, in order to strengthen the protection of the dragon lake and the construction of a leisure city, a good ecological environment should be created in the larger area around the dragon Lake, and leisure vacations and entertainment projects should be developed. Therefore, the ancient City area, Longhu lake area and Taihao Mausoleum area in Huaiyang District are selected as sample sites for the research.

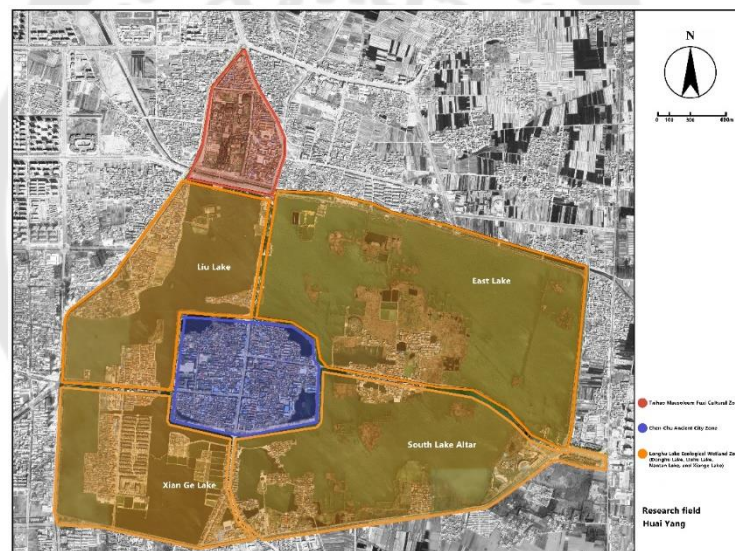


Figure 3 Research area definition

Source: Based on Google Maps, drawn by Ruan Yaohui.

### 3.3.1 Chen-Chu Ancient City Area

Huaiyang has a long history, and humans have been living here since primitive times. Huaining County Zhi - Volume 1 - History writes: " Fuxi and Shennong lived in Chendu." More than 6,500 years ago, Tai Hao Fu Xi built his capital in Huaiyang, named Wanqiu, drew the Eight Diagrams, divided the yin and yang, and started the



Chinese civilization. 5,000 years ago, Yan Di Shen Long took Huaiyang as his capital, changed his name to Chen, planted grains, tasted all kinds of herbs, and started the farming civilization. Huaiyang is noted for its antiquity, having numerous ancient ruins on its land, and the overall architectural style represents a microcosm of the Central Plains' architectural history. Residents in the town's center area authentically represent the traditional way of life and regional cultural traits of Chenchu's old metropolis, creating a highly Chinese cultural tourism destination.

## 1. Chen-Chu Ancient City Historical

### (1) Historical background

According to the literature, Chen-Chu Ancient City was built in the Western Zhou Dynasty, and the location of the city has remained the same for more than 3,000 years. During the Xia Dynasty, Chen belonged to the territory of Yuzhou. From the historical record of Taiping Huan Yu Ji, Chen was "the domain of Yu Gong Yu Zhou". During the Yin Dynasty, Chen was a fiefdom of the surname Yao. During the Warring States period of the Eastern Zhou Dynasty, it was the capital of Chen and the capital of Chu. During the Spring and Autumn Period, it was changed to a county. In the Qin Dynasty, Chen County was established, and the basic of the county began to exist. After the Later Han Dynasty, Chen County was changed to Huaiyang County, which was called Huaiyang for the first time. From the Wei-Jin-North and South Dynasties to the Song Dynasty, it was changed to Wanqiu County. After the Song Dynasty Huaiyang County was raised to Huaining Province. During the Jin, Yuan and Ming dynasties, Wanqiu County belonged to Chen Prefecture. After 1965, the regional center began to be set up in Zhoukou, and on December 31, 2019, the new government re-planned the urban area and renamed it Huaiyang District under Zhoukou City.

### (2) Ancient city evolution

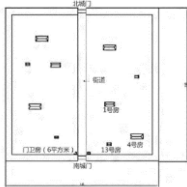
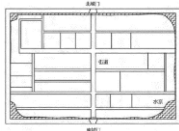
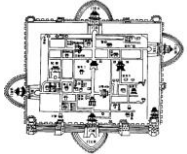
The evolution of the ancient city of Huaiyang has a long history. Since the Neolithic period, people have been building settlements here, such as the famous Pinggongtai site, and then through different periods of time, such as the Western Zhou, Spring and Autumn Period, Warring States, Han and Jin Dynasties, Tang, Song,

Ming and Qing Dynasties, the ancient city of Huaiyang has evolved into its present form. After the reform and opening up, the county government started to renovate the ancient city as well as the old streets. The ancient city evolved from adobe housing to brick and concrete structures, while restoring the ancient buildings and cultural heritage left over from the past. This study is divided into the ancient city building period and the modern city building time according to the development characteristics of the times.

#### 1) The ancient city building period

According to the documents, the Pingliangtai period is the earliest ancient site where the building techniques and the drainage works first took shape. The use of adobe as a building material and the burial of ceramic drainage pipes to solve the city's sewage drainage problem began to be widespread. They had a significant influence on the shape of future capitals. In warfare during the Warring States period, various dynasties of the ancient city were repaired, the length of the city increased, and later gradually evolved into a moat and a road around the lake. This period is also the prototype of the urban planning and construction of the former city of Chenchu. During the Ming Dynasty, the city walls collapsed several times due to war and were repaired several times. Huaining City in the Qing Dynasty laid the foundation for Huaiyang County, and during this period, a stable inner city-berm-ring lake urban form was finally formed.




Table 3 Ancient city construction period

Time	Existing situation	Space structure	Picture
Pingliang tai	The earliest ancient ruins	The ancient city is located in the southeast corner of the county, in a square pattern, with the north and south gates facing each other, and the structure of the ancient city site is intact.	 <p>Soure: Records of Huaiyang County.</p>
The old city of Chen-chu	The beginning of this city ancient ruins	The ancient city forms an urban pattern with a north-south axis and a checkerboard distribution of streets and alleys. East, west, north and south of a total of four doors, the Drum Tower (demolished) in the middle, the Bell Tower in the east, the Drum Tower in front of the School Department, the Palace of Learning, Drum Tower West for the Three Emperor Temple, Temple of Fire, Guandi Temple, Zhao Zhong Temple, Fire God Pavilion. There are seventy-two streets in the city, the streets are divided into twelve square each street entrance with a fence gate.	 <p>Soure: Records of Huaiyang County.</p>
Ming-Qing Dynasty	Lake Around the City		 <p>Soure: Records of Huaiyang County.</p>

## 2) The modern city building

During the Republican period, the city system was constantly improved. Huaiyang City followed the scale of the city at the end of the Qing Dynasty, with minor changes in the streets but little change in the layout, mainly in the renaming of streets and alleys, the disappearance of some alleys, and the westward movement of administrative agencies. Because Huaiyang County is in East Henan's military stronghold, the porcelain city, corner tower, city pond, and other infrastructure are being rebuilt and fortified, surrounded by 10,000 acres of city lake, producing an easy to defend and difficult to assault situation. The urban pattern was stabilized in the country's late founder; the ancient city walls were demolished in the old city, most of the ancient buildings were destroyed, and the center of gravity of Huaiyang's development began to move westward and accelerate the construction of the western district. In the twenty-first century, the Huaiyang government opened the ancient city renovation project to improve the appearance of the historical town. During this period, the spatial pattern of the city did not change, and the spatial pattern of the Ming and Qing dynasties continued. However, the government and related professionals planned the development of the ancient city. They began to pay more attention to the preservation of the culture of the ancient city and the promotion of economic benefits.

Table 4 Modern city construction period

Time	Existing situation	Space structure	Picture
Republican	The urban system continues to improve	The whole building began to trend toward building construction, and gradually changed to the appearance of modern cities	 Source: Records of Huaiyang County.
The establishment of the nation	The urban pattern is basically stable	Continue the planning layout around the city lake, began to expand the urban development area.	 Source: <a href="https://baijiahao.baidu.com">https://baijiahao.baidu.com</a>
The 21st century	Renovation of the ancient city	Restore the ancient city style and build a cultural tourism city.	 Source: <a href="https://www.huaiyang.gov.cn/">https://www.huaiyang.gov.cn/</a>

## 2.Chen-Chu Ancient Town Culture

### (1) Spatial Form

Huaiyang Ancient City is an ancient city with a scientific location and distinctive pattern. It is a square city with a tortoise-backed topography, round outside and square inside. The "round outside and square inside" plane form of Huaiyang ancient city is not only the special requirement of urban construction, but also the embodiment of cultural artistic conception. The planning and layout of "round outside and square inside" is based on the local topography, which is the artistic conception pursued by planners. The planning and layout of Huaiyang follows the concept of "harmony between nature and man" and "balance between Yin and Yang" in traditional Chinese culture (Figure4). From the Qing Dynasty to the present, the street system of Huaiyang Old City has not changed much on the whole. The current road

pattern of the Old City basically continues the historical pattern, with a clear structure and a chessboard pattern. The four gates of the old city, opposite north and south, staggered east and west, forming a double "d" road layout, no tilt and twist, neat and rigorous, reflecting the hierarchy of the ancient feudal social system (Figure 5).

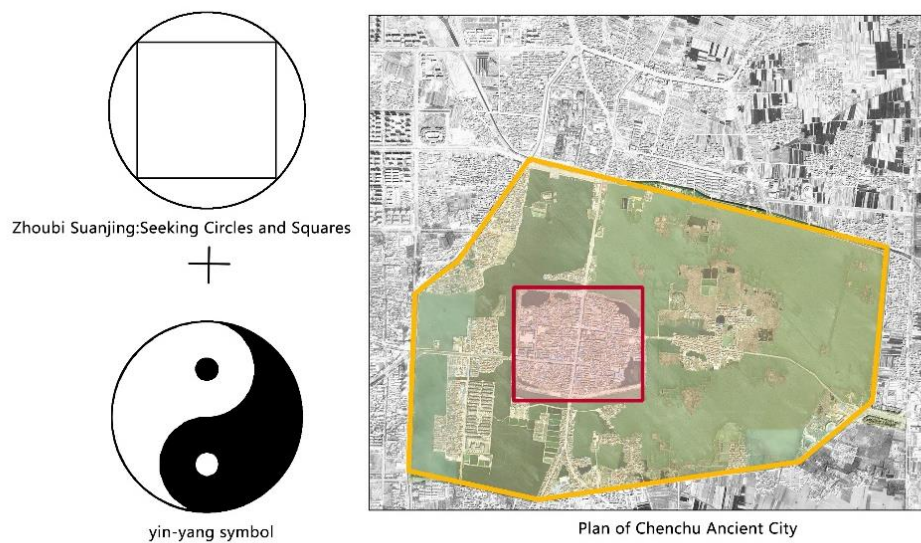


Figure 4 Plan of Huaiyang Ancient City "round outside and square inside"

Source: Based on Google Maps, drawn by Ruan Yaohui.



Figure 5 Chen-Chu Ancient city inner spatial pattern

Source: Photo by Ruan Yaohui,2023

## (2) Ancient city folk culture

### 1) Local Cuisine

Huaiyang has a long history and is located in a plain area, mainly growing wheat, and its food habits are mainly pasta. Huaiyang's food culture relies on its unique natural resources and abundant information, like water, geology, and environment. The famous cuisines include East Lake's fried, stewed fish, Yang's small jiao fish soup, Duan's jiao fish soup, roasted chicken, and smoked chicken. Throughout the history of Huaiyang food, it has been deeply influenced by the traditional Chinese Yin and Yang invisible philosophy, Confucian ethics, moral concepts, Chinese medicine's influence on health, etc. At the same time, it is influenced by the Fuxi culture, localized culture, art, national character, creating cooking skills with significant regional characteristics and forming the unique Huaiyang food culture.



Figure 6 Unique Cuisine of Huaiyang

Source: <https://www.huaiyang.gov.cn>

## 2) Historic site

The old City of Chen Chu, the present city of Huaiyang County, was built in the Western Zhou Dynasty. The terrain was high and low outside. There were drum Towers built in the city, and temples and shrines were placed on the west side of the drum towers. Through field research and literature search, the important cultural nodes of the place were searched. The inner core of Chenchu City is formed by the ancient city wall. There are four entrances to the city, namely Yongan Gate, Pingxin Gate, Xiaoyi Gate and Minghua Gate. A total of 8 existing important cultural nodes have been excavated in the urban area (Figure7; Table5).

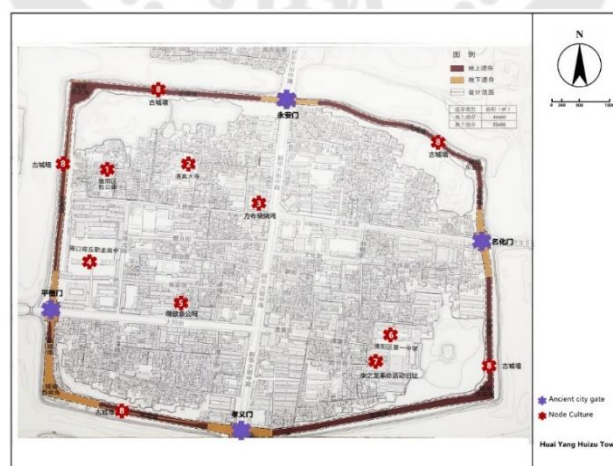


Figure 7 Huaiyang ancient city cultural node plan

Source: Photo by Ruan Yaohui



Table 5 Cultural node Profile






Number	Picture	Introduction
1. Baogong Temple	 <p>Source: <a href="https://baike.baidu.com">https://baike.baidu.com</a>.</p>	Baogong Temple in Huaiyang, commonly known as the "Old Bao Temple", is the people of Chenzhou to thank Bao Gong in Chenzhou put grain to save the hungry people, especially in this temple statue, to commemorate.
2. Mosques	 <p>Source: Gaode Map</p>	Qing Dynasty Kangxi eight years (1669) built the city mosque. Scale and architectural style of Beijing Niujie Mosque.
3. Fang Budai Red-Cooked Chicken	 <p>Source: <a href="https://baijiahao.baidu.com">https://baijiahao.baidu.com</a></p>	Fang Budai Red-Cooked Chicken is the most famous traditional snack in Huaiyang area, which is said to have a history of more than 600 years.
4. Wan Qiu Vocational High School	 <p>Source: Photo by Ruan Yaohui</p>	In the Qing Dynasty, it was founded in March 1909. It was originally named Chenzhoufu Primary Normal School, one of the earliest normal schools in Henan Province.
5. Duanmin Yuan Temple	 <p>Source: Photo by Ruan Yaohui</p>	Duan Min Yuan Temple is located in the north of Datong Street. The Tongzhi Emperor of the Qing Dynasty was Yuan Jiasan, the governor of Grain transport. The gate on the original " Duan Min Yuan Temple " plaque, the door on both sides of the tall stone lion.

Table 5 (Continued)

Number	Picture	Introduction
6. First Middle School	 <p>Source: Google Maps</p>	<p>The former site of the school is Wenchang Palace, which was the "holy land" for ancient scholars to pray for mid-level examination and promotion. It was named Liuhu Academy in the Qing Dynasty. Guangxu years, founded the Chen Zhou Fu School. In 1951, it was renamed the First Middle School of Huaiyang County, Henan Province.</p>
7. The site of Li Zhilong's revolutionary activities	 <p>Source:<a href="http://news.sohu.com">http://news.sohu.com</a></p>	<p>The site is located in Huaiyang County Qinglian Street No.1 middle school, built in 1903, for a two-story building, brick and wood structure, black brick and gray tile roof, the middle gate for the round gate. The old site has a total of 18 rooms, 9 above and below.</p>
8. The Inner City Well Relices Pare	 <p>Source: Photo by Ruan Yaohui</p>	<p>The ancient city wall in Huaiyang, which was demolished after the reform and opening-up policy, will be restored to its original appearance.</p>

### 3. Cultural Construction

Huaiyang County has also organized the Detailed Control Planning of Huaiyang Characteristic Business District (Old Town One Garden), planning the scope of the protection zone and surrounding construction, which should be in good coordination with the traditional cultural and natural landscape. Traditional style neighborhoods, temples, residential houses, etc. maintain their original architectural forms, and their surroundings should be coordinated with them. Improve the infrastructure conditions of the old city and build a civilized, quaint, neat and orderly living environment for people. Reasonable coordination and organization of various

developments, so that they are in harmony with the old city style. To further strengthen the renovation of the Old City, functional optimization and population deconstruction of the Old City of Chenchu to reduce population density and relieve pressure. To carry out organic renewal based on effective protection, improve facilities, enhance environmental quality and build a tourist service center.

For the preservation of the spatial pattern of the old city of Chen-chu take measures to protect, develop and utilize the ancient city. The reconstruction of the ancient city wall gates, corner towers and part of the city wall and historical buildings such as pagodas, bell towers, drum towers and the construction of green square suspension bridges, reproduce the spatial pattern of the old city of Chen-chu. It also carries out comprehensive improvement and renovation of the important historical neighborhoods such as Democracy Street, Xinhua Street, Bell Tower Street and Republican Street in the ancient city.

The implementation of the integrity of the historic city of Chen-chu old town protection, so that it reflects the overall appearance of the ancient city, for the important architectural and cultural remains of the body to play an effective protection, better dissemination and inheritance of the historical culture of the historic city, at the same time can enhance the residential experience and drive the development of the economy of the ancient city settlement.

### 3.3.2 Taihao Mausoleum Fuxi Cultural Zone

#### 1. Taihao Mausoleum History

According to the records of Chenzhou Prefecture, Taihao Mausoleum was built in the Spring and Autumn Dynasty and was called a temple before the Han Dynasty. Since Tang and Song dynasties, Taihao Mausoleum has been continuously expanded. And from the Song Dynasty, Taihao Mausoleum was listed as the national sacrificial Fuxi special place, Song Taizu Zhao Kuangyin personally issued the imperial edict to repair mausoleum worship, construction of buildings. In the Yuan Dynasty, Taihao Mausoleum was mostly destroyed in the war. In the Ming Dynasty, Zhu Yuanzhang ordered the abolition of Sanhuang Temple, Taihao Mausoleum was

determined as the only legal place to worship Fuxi, the existing buildings were built in the Ming Dynasty. During the reign of Emperor Qianlong in Qing Dynasty, the layout of Taihao Mausoleum had been basically decided.

## 2. Taihao Mausoleum Culture

### (1) Space Form

Taihao Fu Xialing Temple to Fuxi innate eight trigram mathematical construction, the temple is 750 meters long from north to south, covering an area of 875 acres. The outer city, the inner City and the Forbidden City are three imperial cities. It has three halls, two floors, two corridors, one temple, one altar, one pavilion, one temple, one hall, one garden, seven temples and sixteen gates. Dozens of buildings mainly run through the north-south vertical axis. If the north-south gate is opened layer by layer, the first gate in the south can look straight at the huge tomb of Taihao Fuxi in the Forbidden City, which is known as "Alignment of Ten Gates".

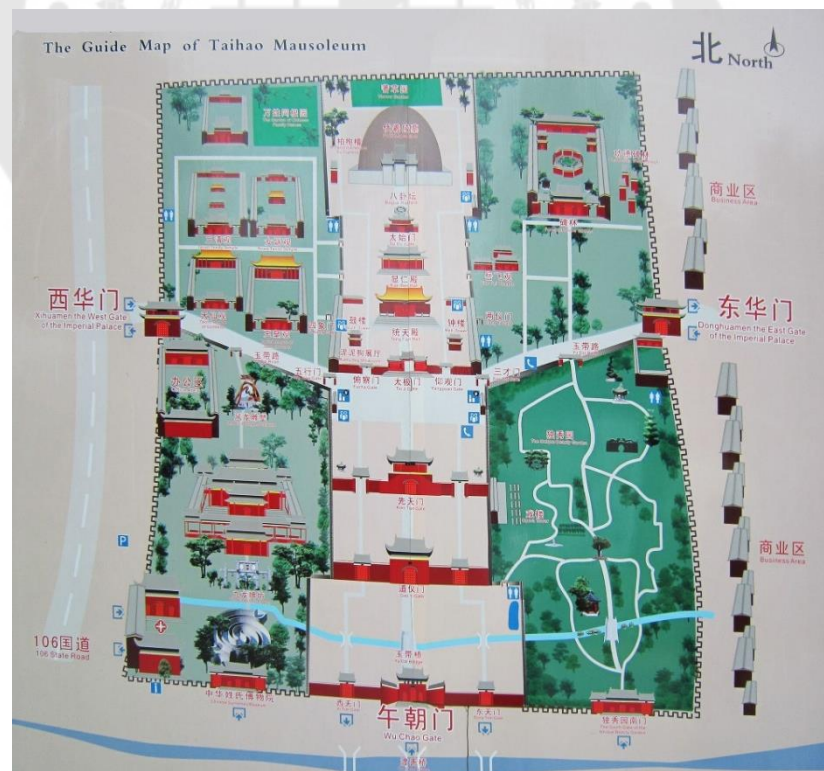


Figure 8 The Guide of Taihao Mausoleum

Source: Photo by Ruan Yaohui, 2023



Figure 9 Aerial view of Taihao Mausoleum

Source: <https://www.163.com/>

## (2) Folk Cultures

Taihao Fuxi is the cultural ancestor of the Chinese nation, the initiator and creator of Chinese culture. Fuxi culture is the root culture of the Chinese nation, which has promoted the development of Chinese history for more than six thousand years and promoted the progress of society. The essence of Fuxi's culture is to start painting eight diagrams. The foundation of Fuxi culture: proper surname, system of marriage. The culture of family name is the vivid embodiment of the cohesion of clan blood. Because of the great pioneering work of "correct family name", it has formed the main vein of Chinese clan blood and the root system of national growth. The foundation of Fuxi's culture was the immortal achievements he had made, such as tying fine nets, nourishing sacrifices, cooking dishes, preparing a calendar, celebrating rites and music, and making war instruments. A series of inventions and creations effectively promoted the high development of social productive forces, improved the quality of life of the ancestors, and enriched their material life and spiritual enjoyment.

Table 6 Huaiyang main regional folk culture

Item	Introduce	Picture
Taihao Fuxi Memorial ceremony	It is a major ceremony to commemorate the founder of humanity, Tai Hao Fu Xi, with a primitive cult, praying that the thing believed in will help one to be happy and free from disasters.	 <p>Source:<a href="http://www.dashangu.com">http://www.dashangu.com</a></p>
Huaiyang mud dog	The "mud dog", also known as "spirit dog", is a sacred object for praying for blessings and driving away evil spirits, and is a cultural symbol and symbol of totem worship, animal worship, and the significance of marriage customs.	 <p>Source:<a href="https://baike.baidu.com/">https://baike.baidu.com/</a></p>
Cloth tiger	Tiger Totem Worship. Cloth tiger originated from tiger totem worship. People regard the tiger as the god of life protection and reproduction. The double-headed tiger pillow is a symbol of the combination of Yin and Yang, which can remove disasters and protect the peace of the doll.	 <p>Source:<a href="https://www.huaiyang.gov.cn/">https://www.huaiyang.gov.cn/</a></p>
Task taking activities	It is a form of ancestor worship that celebrates the achievements of Fuxi and Nuwa in the reproduction of human beings, and is "a relic of the primitive society that has been preserved by the medium of dance sacrifice", which integrates ancestor worship, entertainment and child-seeking. The flower dragon refers to Fuxi and Nuwa, Fuxi is the big dragon and Nuwa is the small dragon. Flower refers to the ancestor worship activities in the form of carrying flowers basket.	 <p>Source:<a href="https://www.sohu.com">https://www.sohu.com</a></p>

Table 6 (Continued)

Item	Introduce	Picture
Shen Nong of Yan Emperor	Tasting all kinds of herbs and grains.	 <p data-bbox="1161 611 1372 757">Source:Chinese Yijing Culture Research</p>
Fuxi and Nuwa	The Chinese civilization began with the setting of family names, the making of marriages, the making of nets, the raising of sacrifices, the development of kitchen, and the drawing of the eight trigrams. It created the Dragon totem by creating the Gango, decorating martial arts, and unifying the four seas.	Myth
Surname culture	The cultural origin of Chinese surnames	Non-material culture
Draw eight diagrams	Religious belief. Fuxi's hexagrams originated from the reproductive worship of the ancestors, reflecting the ancestors' understanding of yin and yang. The spirit of harmony contained in Tai Chi, Yin Yang, and Bagua has had a profound impact on the way of thinking of the Chinese nation and the progress of civilization.	 <p data-bbox="1161 1406 1372 1563">Source:Chinese Yijing Culture Research</p>
Kongzi	Kongzi Character story: A statue of Confucius was set up on the stringed platform to preach Confucius' thoughts.	 <p data-bbox="1161 1809 1372 1890">Source:<a href="https://www.thepaper.cn/">https://www.thepaper.cn/</a></p>

### 3. Construction Status

In recent years, Huaiyang County Party Committee and county government attach great importance to the development of tourism industry. After the inspection and acceptance of 4A scenic spot by the National Tourism Administration, Taihao Mausoleum scenic spot has reached the national 4A scenic spot standard. Huaiyang has built Taihao Ling national 4A scenic spot brand, built parking lot and tourist center, equipped with panoramic tour map, disabled wheelchairs, children's carts, etc., rebuilt tourist toilets, added garbage bins, improved various signs in the scenic spot, improved service facilities, and carried out humanistic services. For the protection and management of Taihao Mausoleum scenic spot, the Protection Planning Scheme of Taihao Mausoleum has been formulated. At the same time, a program for tourists to participate in is set up in Taihao Tomb, where clay dogs are made on site. On the first and 15th days of each lunar month, folk art performances such as carrying scriptures, land boat and Pangu are held in Taiji Gate Square and Fuxi Cultural Square. And in the media publicity, the construction of the Taihao Mausoleum website.

#### 3.3.3 Longhu Lake Ecological Wetland zone

##### 1. Longhu Lake History

According to archaeological excavations, it has been confirmed that the origin of the city has two main aspects: first, the construction of embankments for flood protection and city defense; second, the use of earth from the area to build the city, which raised the ground within the city while lowering the ground outside. The earliest written record of "city embankments" dates back to the Tang Dynasty. The formation of the surrounding lake can be traced back to the Song Dynasty, with the earliest written record of the term "lake" appearing during that period. The earliest documented division of the area and naming based on regions can be found in the Qing Dynasty's "Chen Prefecture Annals" during the Shunzhi era. The first comprehensive depiction of the surrounding lake and its embankments in visual form can be found in the "Huaining County Annals" during the 19th year of the Qianlong era in the Qing Dynasty. According to the relative position of the old city and the water system of the



city lake, there are two main types of water areas in the old city: the lake around the city and the ponds inside the city, which together constitute the spatial body of the old city of Huaiyang.

## 2. Longhu Lake Culture Node

Huaiyang is known as the northern water city, and has been closely connected with water since ancient times. It has been developed by water transportation, but also suffers from the influence of the Yellow River flooding, which has formed a large body of water inside or outside the city. The town as a whole has a complex water system of "city lake surroundings + ponds within the city". The wetlands of Longhu lake have been closely related to the production and life of the local people, and have gradually formed a unique natural wetland landscape, consisting of four lakes: Liuahu Lake, Donghu Lake, Yingu Lake and Nantan Lake. As the core of Huaiyang's ecological landscape, the City Lake wetlands provide Huaiyang with important landscape resources. Five of the "Huaiyang Eight Views " are related to the Longhu lake landscape. Historically, people took cruises and made poems to enjoy the scenery here; Or carry out the planting of reed lotus root, fishing and touching shrimp activities; Or in the dry season to dig lake mud to fertilize the field; Or washing clothes by the lake, swimming in the lake and so on. The cultural grooming of the Long Lake area in Huaiyang will be more useful in proposing subsequent strategies for community participation in cultural management.

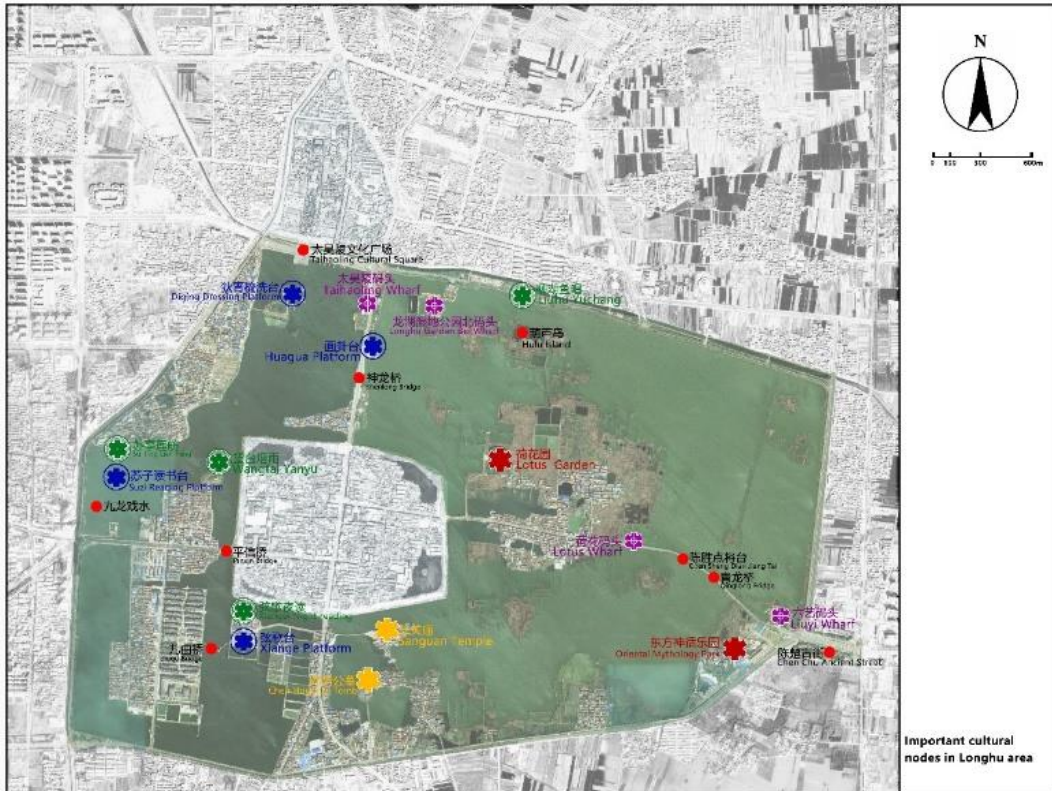


Figure 10 Important cultural nodes in the Long Lake area

Source: Based on google map, drawn by Ruan Yaohui

Table 7 Important cultural node in the Huaiyang Longhu Lake area

Folk Cultures	Paraphrase	Picture
Huagua Platform	Taihao Fuxi began to paint the location of eight diagrams.	 <p>Source:<a href="http://huaiyang.gov.cn">huaiyang.gov.cn</a></p>
Xiangetai platform	The site where the great Chinese sage Confucius was commemorated with the 'Chen Cai Jue Liang'.	 <p>Source:<a href="http://huaiyang.gov.cn">huaiyang.gov.cn</a></p>
Diqing Dressing platform	The platform was used to dress and wash Di Qing during the Northern Song Dynasty. A temple was built on the platform to worship Di Qing.	 <p>Source:<a href="http://www.tcmao.com.cn">www.tcmao.com.cn</a></p>
Suzi Reading platform	This is where Su Zhe read the scriptures and recited his poems during the Song Dynasty. The boat-shaped study house on the high ground of Liuhu Lake is a symbol of "official circles as the sea like ups and downs", and the lotus flower is planted around the perimeter to symbolize "coming out of the sludge and being undefiled", and studying to cultivate oneself to its path.	 <p>Source:<a href="https://www.sohu.com/a/127332084_188950">https://www.sohu.com/a/127332084_188950</a></p>
Wangtai Yanyu	It dates from the Song Dynasty and is located in the middle of Willow Lake.	 <p>Source: Qianlong's "Huai Ning County Chronicle" volume "Tu Jing"</p>

Table 7 (Continued)

Folk Cultures	Paraphrase	Picture
Liuhu Lake fishermen sing	Chenzhou fishermen catch fish in Liuhu Lake.	 <p>Source: Qianlong's "Huai Ning County Chronicle" volume "Tu Jing"</p>
Xianghe Night Reading	The scenery of the Xianghe Academy.	 <p>Source: Qianlong's "Huai Ning County Chronicle" volume "Tu Jing"</p>
Suting Liangfang	The pavilion is in the shape of a boat, symbolizing the 'official circles as the sea like ups and downs'. The lotus flower is planted around the pavilion to symbolize the 'undefiled' nature of the pavilion.	 <p>Source: Qianlong's "Huai Ning County Chronicle" volume "Tu Jing"</p>
Wharf	Relying on the water resources of Longhu, it will build 4 wharves to obtain tourism income.	 <p>Source: <a href="https://you.ctrip.com/photos/sight/shanghai2/r126882-857128292.html">https://you.ctrip.com/photos/sight/shanghai2/r126882-857128292.html</a></p>
Chen Hugong Tomb	This tomb is located on the shore of Nantan Lake in the southeast of Huaiyang Dragon Lake and is the tomb of the ancestor of the Chinese Chen surname.	 <p>Source: <a href="https://baijiahao.baidu.com">https://baijiahao.baidu.com</a></p>

Table 7 (Continued)

Folk Cultures	Paraphrase	Picture
Sanguan Temple	The Three Officials are also known as the Three Officials, namely, the Heavenly Official, Tang Yao(Heaven), the Earthly Official, Yu Shun(Hell), and the Waterly Official, Dayu(Water).	 <p>Source: Cultural Broadcasting Station and Tourism Bureau of Huaiyang District.</p>
Chen Chu Ancient Street	Architectural style design of Ming and Qing ancient buildings, is a collection of cultural display, shopping, dining, accommodation and entertainment functions as one of the commercial cultures of the ancient street.	 <p>Source:<a href="https://v.qq.com/x/page/z3208btcl33.html">https://v.qq.com/x/page/z3208btcl33.html</a></p>
Taihaoling Culteral Square	The Xihuang Cultural Square, which consists of the central square, the square of the noonday gate, the Cai River, and the observatory. It is a comprehensive square that integrates the functions of festival celebration, cultural entertainment, economic and trade circulation and social exchange.	 <p>Source:<a href="https://www.sohu.com/a/520344902_121124705">https://www.sohu.com/a/520344902_121124705</a></p>
Longhu Lake docks	Located on the western shore of Huaiyang Liuhu Lake, the Nine Dragons is one of the famous landmarks of Huaiyang Cultural Tourism.	 <p>Source:<a href="https://c.m.163.com/news/a/GAH3AD310514AUED.html?referFrom=">https://c.m.163.com/news/a/GAH3AD310514AUED.html?referFrom=</a></p>

Table 7 (Continued)

Folk Cultures	Paraphrase	Picture
Shenlong Bridge	An important bridge linking the city with the North Pass, the bridge is about 10 meters high, about 100 metres long and 30 metres wide, with a five-hole arched bridge, the railings of which are of Chinese white jade stone.	 <p>Source:<a href="https://www.sohu.com/a/486987195_121124717">https://www.sohu.com/a/486987195_121124717</a></p>
Jiuqu Bridge	The bridge is called Jiuquqiao because of its nine twists and turns.	 <p>Source:<a href="http://henan.163.com/21/0707/16/GEAN395H04398SNL.html">http://henan.163.com/21/0707/16/GEAN395H04398SNL.html</a></p>
Liu Yi pavilion	The Six Arts Pavilion derives its name from the Confucian culture of rites, music, archery, imperialism, calligraphy, and mathematics. The Chinese-style pavilion is a hexagonal six-storey brick building with grey brick and grey tiles with vermilion doors, windows, and porch columns, gable and hip roof with single eave.	 <p>Source:<a href="http://henan.163.com/21/0707/16/GEAM767204398SNL.html">http://henan.163.com/21/0707/16/GEAM767204398SNL.html</a></p>
Chen Sheng Dian Jiang Tai	The first peasant regime in Chinese history, Zhang Chu, was established at the head of the city of Chen. The site consists of a stone monument and a pavilion, which is simple but extremely monumental.	 <p>Source:<a href="https://www.sohu.com/a/600617570_769901">https://www.sohu.com/a/600617570_769901</a></p>

### 3.Longhu Cultural Construction

Longhu Lake, commonly known as City Lake, because the Chinese ancestor Taihao Fuxi made Wanqiu the capital, named after the "dragon" official name, that is, dragon division. Longhu Lake is composed of Donghu Lake, Liuhu Lake, Nantan Lake and Xiange Lake. It is the largest lake surrounding the city in inland China. Longhu Lake District has a unique lake and city river, and has been continuing the shape of "city in the lake, lake in the city". With the rapid development of urbanization, the government proposed a renovation plan for the construction of Longhu Lake, first of all, the protection and utilization of water bodies is a real problem that needs to be solved, and it is proposed to strengthen the environmental management and infrastructure construction of the old city to avoid the pollution of Longhu Lake by the old city's domestic waste and to ensure the waters and water quality of Longhu Lake. At the same time, constructing wetland environment, expanding water area or building theme park to improve the water environment of Longhu Lake. Finally, as an ecological wetland landscape area, South Lake has been developed into a modern waterscape area mainly for recreation and entertainment, and West Lake has been developed into a scenic area for sightseeing and tourism. Natural resources were used to hold the Lotus Festival, and docks were built to attract tourists to go boating on the lake.

#### 3.3.4 Summary

Overall, the historical, ecological, and cultural values of Huaiyang Old Town are outstanding. As the local poet sings: "One tomb, one lake, one ancient city, two old men and three emperors enjoy a reputation, four mounds, five tombs and six ancestral shrines, seven platforms and eight scenes are reflected in the lake". This is a good summary of Huaiyang's cultural connotations in terms of history, culture, ecology, and space. The long history of Huaiyang has produced a splendid history and culture, and the historical and cultural characteristics and values of Huaiyang are distinct. Chen-Chu Ancient city shows a spatial pattern with historical value (choosing a high place to live and a lake around the city); Longhu Lake Park reflects a natural base with local characteristics (scenic resources); and a humanistic heritage with regional

characteristics (Fuxi culture, temple culture, surname culture, myths and legends, and non-heritage crafts). Sorting out the genes of the local characteristics of Huaiyang's old city is conducive to preserving the precious city with its deep cultural connotations and meeting the needs of characteristic city construction.

### **3.4 Huaiyang cultural management**

#### **3.4.1 Huaiyang Cultural Development Status**

Huaiyang is a cultural tourist city with a long history, brilliant culture, beautiful scenery, and simple folk customs. It is known as "Emperor xi Native Place, Hua Xia Watertown". As one of the eight major cultural reform experimental areas in the province, in recent years, the Huaiyang government has determined the development path of "economy + tourism" centering on cultural tourism. Huaiyang County takes "culture" as its core, fully taps into cultural potential, and incorporates traditional high-quality folk projects into urban cultural development. Building on this foundation, initiatives such as the Oriental Mythology Amusement Park, Longhu Wharf, and Chenchu Ancient Street Cultural Tourism Project have been launched to drive the coordinated development of other tourism projects in Huaiyang County. This has resulted in the creation of cultural tourism souvenirs with local folk characteristics, such as cloth tigers and mud dogs; cultural tourism villages representing local traditional villages; and local specialty tourism foods represented by Huanghuacai (daylily) and Longhu fish. Over the past few years, the cultural tourism industry chain in Huaiyang County has basically taken shape. However, in the current development process of Huaiyang cultural tourism, various problems still exist that constrain the further development of Huaiyang cultural tourism.

#### **3.4.2 Huaiyang Culture Management's Problems**

##### **1. Direct government management of urban cultural development model**

The model of direct government management of urban community cultural construction plays an important role at the start of cultural construction, including the infrastructure required for community cultural construction, which is completed quickly, bringing positive social effects to residents and promoting



acceptance and recognition of cultural construction. Although the process of direct government management of the community cultural construction model has achieved significant results, there are some significant drawbacks(zhenjun, 2014).

(1) Weak perception of local community participation in cultural management

The concept of local community participation in cultural management is weak, and the initiative of residents still needs to be improved. In terms of the built environment in the old city, most of them are residential land. With the improvement of people's living requirements, residents have demolished old houses and built new ones, but there is a lack of scientific planning and design, which has destroyed the overall appearance of the old city and the scenery of Long Lake. In terms of cultural tourism management, local residents know about local cultural tourism resources, but, have insufficient awareness of cultural resource protection; secondly, local residents have no concept of cultural tourism and have no sense of service and ownership to visitors coming to the area, resulting in a relatively poor visitor experience; in terms of community cultural activities, the community can only carry out fragmented, self-entertaining and relevant cultural construction activities with government funding. In these activities, residents participate with relatively low engagement, and a comprehensive organizational structure has not been established. This reflects that the current urban community culture construction lacks complete resident initiative. How to improve the residents' initiative and ensure that the community residents can effectively participate in the community culture construction through different methods and means or to different degrees.

(2) No effective resources and activity mechanism for community activities

Due to the fragmented management of communities, resources cannot be pooled and shared. Moreover, with limited government resources, communities cannot develop effective mechanisms within the community to utilize activities and cultural facilities. All these significantly reduce the benefits of urban

community cultural construction. Therefore, it is necessary to establish a perfect coordination mechanism for the sharing of urban educational resources and community cultural resources, and the city department should work closely with the community in the spirit of friendly cooperation and mutual benefit.

## 2 Imperfect tourism and cultural industry chain

### (1) The industry is in the exploratory stage of development

At present, the development of Huaiyang cultural industry is in the early stage of development. In the cultural tourism industry, the government is making every effort to build tourism infrastructure, actively develop the tourism market, and break the traditional model of only radiating tourists from the surrounding area. And the community residents have a great enthusiasm for cultural tourism. At the same time, due to the lack of modern commercial marketing model, it is impossible to form a real production and industrial cluster. At present, the government has also increased investment in local cultural industries to guide the high-level development of cultural industries.

### (2) Less variety of cultural and creative products

Huaiyang's folk culture products are very distinctive, but the degree of outward orientation of cultural products is low and they have not entered the mainstream market. The mud dogs can only be seen in some exhibitions and temple fairs, but it is hard to see elsewhere. And the design variety of cultural and creative products is less and lack of creativity. There are fewer cultural and creative derivatives, and how to integrate culture into products and how to make the creativity fit with the function of products are the problems that cultural and creative products need to solve urgently. At the same time, for the production process of local cultural industries, how to attract the participation of residents and tourists is also an issue that needs attention at present, so that tourists can change from visiting to participating.

### (3) Regional cultural tourism promotion lacks brand effect

In recent years, Huaiyang County has been increasing the publicity of Huaiyang cultural tourism. However, the scope of this publicity is small, and

it does not go out to expand its influence. It fails to establish the brand image of "searching for ancestors" in the hearts of consumers to explore potential consumers so that people can think of Huaiyang at first when such consumer demand occurs. Secondly, the cultural tourism attractions in Huaiyang County are all on their own, and the cultural tourism resources in the county need more overall planning. The clustering effect cannot be formed, ignoring the coordinated development of related industries and the complete construction of different grades of scenic spots to meet the multifaceted needs of tourists. However, most cultural relics and monuments have yet to be developed with appropriate protection, and cultural resources are wasted. It is suggested to build a unique cultural image brand of Huaiyang, highlight the local characteristics of resources, and form an industrial chain.

#### (4) Tourist and cultural routes

Although the government has planned many activities in recent years, it has not yet fundamentally solved the bottleneck of tourism and cultural industry development. Food, accommodation, transportation, tourism, shopping and entertainment in tourism are not yet sound. The activities are monotonous and the products are monotonous. Especially from Zhengzhou and the surrounding counties and cities, there are still great obstacles to the traffic problem. The diversity of cultural activities, recreational activities and cultural products needs to be enhanced, and the food and accommodation conditions need to be improved.

### 3. Tourism infrastructure facilities need to be improved

At present, the infrastructure construction of Huaiyang County, first of all, in terms of accommodation environment, there are few star-rated hotels in the county, and the service level is low, the facilities and equipment are aging and dilapidated, and the housing design is monotonous, which cannot meet the demand of tourists with high requirements for accommodation environment. Secondly, the development of public transportation is slow, with few trips and long waiting time, and it cannot realize the coverage of the whole area; the management of operating vehicles in the city is chaotic, and the phenomenon of ripping off customers happens from time to

time; finally, the entertainment projects and shopping places in the city are of low grade, mainly for the leisure activities of local people and the sale of daily necessities, and the variety of tourist souvenirs is small, and the integration with local folk characteristics is not close.

#### 4. Folk culture inheritors disconnected

The biggest dilemma facing the protection of intangible cultural heritage is the lack of inheritance. Huaiyang has a lot of folk cultural talents, which used to be brilliant in the past, but now they can't show their skills. One is that the market demand has greatly reduced, and the other is that folk culture talents have difficulties in inheriting themselves. Since the income from folk culture production is relatively small compared to other industries, many young people no longer consider this as a means of livelihood. It is difficult to improve the level of production in the folk culture industry, so the inheritance of folk art is in trouble(Shang, 2017).

#### 4. Related Research Theories

##### 4.1 Resource Management 4M Theory

The concept of resource management encompasses man, money, materials and management and is referred to as the 4M theory(Drucker, 2010). Factors such as cultural resources, people, management processes, and financial interests of the community's cultural management will be analyzed from the 4M theory. As (Somboon, 2006) states that management needs to manage man Money, Materials and management in the right proportion to achieve efficiency and effectiveness in order to achieve the organization's goals. The management principles of the 4M's in each organization include:

(1) Man. People are the most important thing because good people management will move work and activities forward. It is important to understand what kind of people can be involved in the direction of local culture.

(2) Money. The procurement and distribution of money must be managed effectively. Money is a necessary financial resource for the project to take place and is an important factor in the implementation of the project.

(3) Material. Management of the use of materials, equipment, and information technology. The management of the cultural resources, technology, and equipment required is an important factor in the smooth running of the project.

(4) Management. Management is the application of methods to manage various departments(Wittaya-Udom, 2008). Management is an essential factor in ensuring that the problems encountered during project implementation are solved effectively.

Being able to operate continuous planning in an organization Although 4M is a management theory, it can be applied to planning, production and business management(Ampouw et al.). Controlling resources is the process of ensuring that physical resources are allocated to a project as planned, as well as monitoring the actual use of resources against the resource use plan and taking the necessary corrective action. The main role of this process is to ensure that the allocated resources are available for the project at the right time and in the right place, and are released when they are no longer needed. Steps in problem solving: (There is a problem with a resource and how to solve it.)

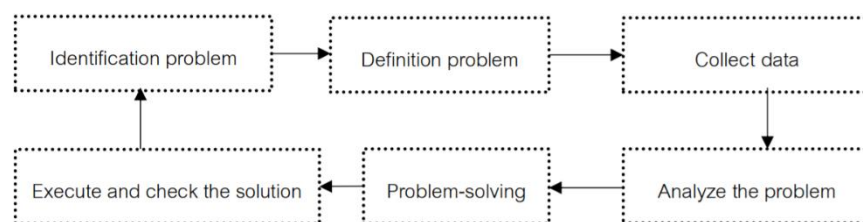


Figure 11 Problem-solving steps

Source: Ruan Yaohui

#### 4.2 Empowerment Theory

The sociologist(Giddens, 1979) defines power as "the ability of an individual or group, whether opposed or not, to determine their own views and interests". Power is about control and influence. To have power is to have the ability to control other people and to influence their environment and the things that affect their lives. In most societies,

individuals derive their power from their networks or information, the resources they have access to, and the power they have to make decisions about matters (Giddens, 1979). (Benn, 1980) observed that people's ability to gain control over their situation and change their life circumstances is influenced by: information, networks, resources, and decision-making opportunities. In this way, 'power growth' is the process of facilitating a person's or community's access to information, networks, resources, and decision-making opportunities (Figure 12 for a theoretical framework).

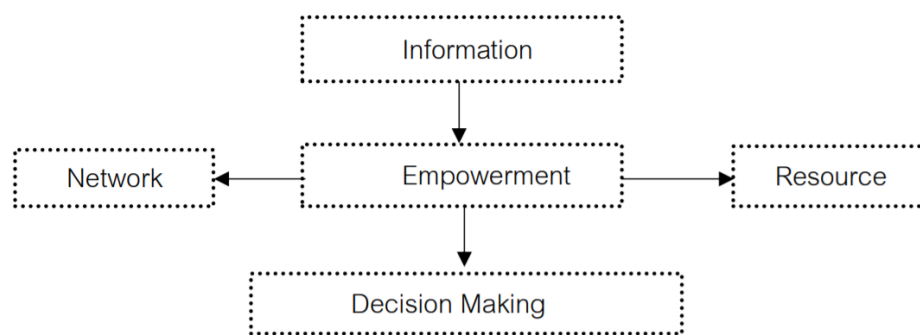


Figure 12 Theoretical framework for Empowerment

Source: (Mingruo, 2006b) Health Promotion and Community Engagement (Part 2).

1. Information: The dissemination and acquisition of information is communication, not one-way acquisition of knowledge, and information is beneficial to social development. We need to consider: to meet the needs of social development; Effective means of communication or dissemination; Appropriateness of language and behavior (ethical standards) and accuracy of information delivery (Mingruo, 2006b).

2. Network: Community relationship is very important to individuals. The sense of community is not only a geographical affiliation or group identity, but also includes regional, emotional connection, social interaction and other components. More importantly, people can access information, resources, strengthen relationships and networks, and participate in the decision-making process to better control the factors that influence the management of community culture (Minjo, 2006) (Mingruo, 2006b).

3. Resource: Resources refer to available human resources, financial capital, time, equipment, space, and more. Without a supportive environment and necessary resources, community development initiatives cannot succeed(Mingruo, 2006b). For instance, in the process of organizing community cultural activities, without suitable venues, funding is uncertain and lack of adequate human resources to engage, organizing the activities is infeasible. Even if local cultural activities contribute to the community's spiritual emotion, without sufficient funding, personnel, and space, these activities might have to be canceled.

4. Decision Making: In a democratic political system, the public has the basic right to participate in the decision-making process. In daily life, any matter involving the behavior and interests of the people should allow the people to participate in the decision-making process and listen to their opinions, so as to enhance their control over the development plan and their sense of responsibility and belonging, and encourage the people to voluntarily participate in the development of the community(Mingruo, 2006b).

#### **4.3 Attitude Behavior Theory**

Resident participation attitudes are the cognitive, affective and behavioral dispositions that residents, as objects of participation, hold when it comes to participation in public affairs related to cultural management. The components of resident participation attitudes include resident participation cognitions, resident participation emotions and resident participation behavioral dispositions: 1) Cognitions are the knowledge and beliefs that individuals form about resident participation in public affairs, either affirmatively or negatively. 2) Emotions are the value responses of individuals who like or dislike, support or do not support, resident participation in public affairs. 3) Behavioral dispositions refer to the behavioral preferences that individuals may adopt towards residents' participation in public affairs in a given situation. There are two main types of measures of residents' willingness to participate: scale and non-scale methods. Among them, scale methods include isometric scales, total plus scales (Likert, 1932)and semantic analysis scales (Osgood, an American social psychologist),

and non-scale methods include questionnaires, free response methods, behavioral observation methods and physiological response methods. The attribution theory of social cognition and the social attitude theory are the main theories involved in residents' willingness to participate.

#### 4.3.1 Social cognitive attribution theory

The social cognitive theory of attribution was developed by the American psychologist F. Heider in 1958, who argued that all people have a need to understand, predict and control their surroundings. F. Heider's theory of attribution focuses on the "parsimonious analysis of behavior" and distinguishes between two types of factors that lead to behavior: 1) internal factors: ability, motivation, effort; and 2) external factors: environment, others, difficulty of the task(Heider, 1958). B. weiner proposed a four-factor theoretical model of attribution based on F. Heider's work (Table 8)(Weiner, 1979). H. Kelly proposed a three-dimensional attribution theory in which he pointed out that people may use three forms when trying to explain behavior: the actor himself, the objective stimulus (The event or other person to which the actor is responding) and the situation or relationship (Environment)(Hughes & Kelly, 1953).

Table 8 B. wiener's four factor theory model of Weiner attribution

Item	Internal	External
Stability	Ability	Work difficulty
Instability	Effort	Lucky

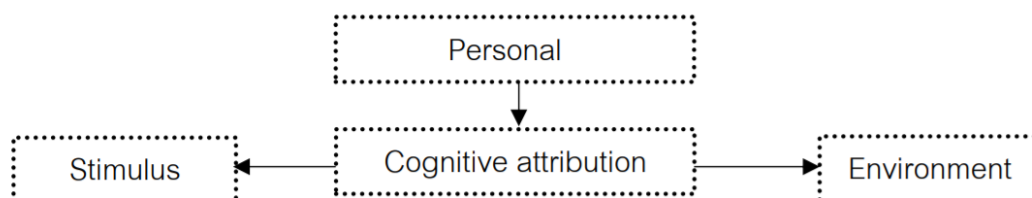


Figure 13 H·Kelly's Three-Dimensional Attribution Theory



Source: H·Kelly. (1953). Three-Dimensional Attribution Theory

#### 4.3.2 Attitude Behavior Theory

Social psychology emphasizes that Cognitive, Affective, and Prone of behavior are the three elements that constitute attitudes. Cognitive expresses beliefs about the attitude object and is the basis of attitude formation; Affective is an emotional experience of the attitude object and is the core of attitude formation; Behavior expresses a tendency to react to the attitude object and is the result of attitude (Fengqin, 2010). Cognition and emotion are value dispositions, and individuals need rational cognition and emotional guidance before making behavioral decisions. Whereas emotion is the basis of cognition, without emotion, it is impossible to function as cognition, and conversely, an individual's cognition of an external objective object or thing influences his or her also-ran change and has a guiding effect on emotion. Relevant studies have shown that the stronger the individual's fondness, attachment, and identity for the place, the more they will pay more attention to the local development and construction, and can actively participate in the local construction and development (Hernandez, Martin, Ruiz, & del Carmen Hidalgo, 2010; Williams, Spencer, & Jackson, 1999). Therefore, in order to correct or guide an individual's behavior, it is best to try to change his or her internal emotional perception of the place or thing, but of course, the success of the change also depends on whether the process satisfies or reaches the individual's internal needs. In attitude-behavior theory, behavioral intention is a behavioral tendency that, combined with an effective cognitive component, potentially determines an individual's behavioral tendencies and behavioral styles (Xiaoli, 2013). In general, emotions occupy a primary or nuclear also position in attitudes, and the perception, attitude, and behavior model constructed by Ajzen is often used in tourism geography research to study residents of tourist places (Ajzen, Fishbein, Lohmann, & Albarracín, 2018) (Figure 14).

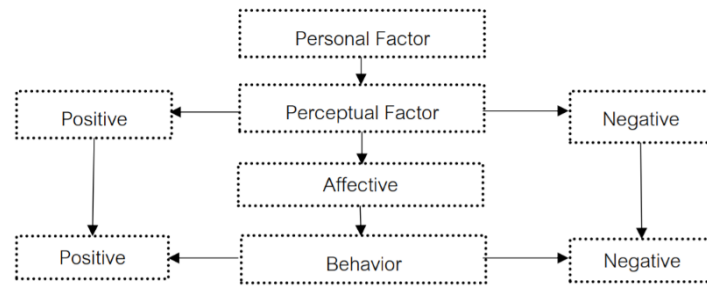


Figure 14 Models of perception, attitude, and behavior

Source: Ajzen, I., Fishbein, M., Lohmann, S., & Albarracín, D. (2018). The influence of attitudes on behavior. *The handbook of attitudes, volume 1: Basic principles*, 197-255.



## CHAPTER 3

### METHODOLOGY

In the study of Huaiyang community participation in cultural management, the researcher has taken articles, books, academic papers and interviews related to the field of study on the cultural resources of three large areas in Huaiyang aiming to find their localities of community participation. A qualitative research method is used to study the preservation and development of cultural resources in Huaiyang communities, analyze background and cultural factors affecting Huaiyang community management. using quantitative research, qualitative research and theoretical analysis related methods, analyze attitude of the community and tourist about Huaiyang community management. The data obtained is used to analyze the reasons for this phenomenon, which is described in detail below.

#### 1. Methodology

1.1 The research steps of the descriptive analysis research method are analyzed as follows:

1.1.1 Obtain information from relevant documents, including official documents, academic documents, theses, the Internet, as well as historical documents about Huaiyang's urban development and the current situation of Huaiyang's community culture protection and development. To conduct a comprehensive analysis of the current issues in the management of Huaiyang community culture in order to find the cultural and artistic elements that represent the three large areas of Huaiyang. Based on the current social situation in Huaiyang, the above research information is used as a guide for further cultural conservation and development. Recommendations are made for the regulation of community management in Huaiyang for artistic, cultural, and commercial purposes.

1.1.2 Research and Collection Field Study (Field Study) of the study area, collecting information on the Taihao Mausoleum Fuxi Cultural Zone, Chen-Chu Ancient City Zone and Longhu Lake Ecological Wetland Zone (Donghu Lake, Liuhu Lake,

Nantan Lake, and Xiang Lake). A detailed analysis of the material, behavioral, institutional and conceptual cultures contained in the community culture, including: 1) local food culture; 2) architectural culture: including ancient sites, ancient buildings and architectural landscapes with local characteristics; 3) belief and ritual culture: including: religion, superstition and divination; 4) natural landscape culture: including landscape vignettes, garden landscapes and lake and river landscapes; 5) artistic activities culture: local events and performing arts; 6) local traditional culture: handicrafts, intangible cultural heritage and myths, folklore and historical events; 7) institutional culture: policies, local development and management regulations and community management systems.

The conservation and development of cultural landscape resources in the Taihao Mausoleum Fuxi Cultural Zone, Chen-Chu Ancient City Zone, and Longhu Lake Ecological Wetland Zone were studied through the following methods.

1) In-depth interviews Information was obtained through in-depth interviews and group interviews. The background and cultural factors affecting Huaiyang community management will be analyzed using the 4M (Man, Material, Money, Management) theory. The interviews will be conducted using the 4M (Man, Material, Money, Management) theory of resource management to analyze background and cultural factors affecting Huaiyang community management.

2) Observation interviews, including participatory and non-participatory observation. Obtain the behavioral content of residents' participation in cultural conservation and development, and be able to analyze and identify credibility.

3) Data analysis is divided into two parts:

3.1 A study of the cultural resources of the three large areas of the Taihao Mausoleum Fuxi Cultural Zone, Chen-Chu Ancient City Zone and Longhu Lake Ecological Wetland Zone in Huaiyang, with a detailed analysis of the community culture comprising material culture, behavioral culture, institutional culture and The cultural resources of the three zones are analyzed in terms of the material, behavioral, institutional and conceptual cultures of the communities: 1) local cuisine; 2) architectural

culture; 3) beliefs and rituals; 4) natural landscapes; 5) artistic activities; 6) local traditions; and 7) institutional culture. Data from the analysis of factors affecting community participation in the management of Huaiyang culture in the study area were used to design a methodological strategy for cultural preservation and development. Examples of the study are the cultural resources of three large areas in the Taihao Mausoleum Fuxi Cultural Zone, Chen-Chu Ancient City Zone and Longhu Lake Ecological Wetland Zone in Huaiyang.

3.2 Data collection is carried out to assess the attitudes of Huaiyang community participants towards local cultural management. The current attitudes of both residents and tourists towards their participation in community cultural development and its impact on the cultural management elements of Huaiyang community are examined. Community cultural management elements will be assessed based on four aspects: people (management personnel), materials (information sources and equipment), management (management channels and project evaluation), and money (capital investment and benefit efficiency).

## **2. Population and sample**

### **2.1 Research area**

The focus of this study is on the participation of local communities in the cultural management of the city, and the ability to present local culture and showcase the city's charm in a more complete way in the process of future transformation and development. The study area must therefore be chosen for its cultural resources and research value. The ancient city of Chen-Chu in Huaiyang has a long cultural history and is unique in terms of its human resources and built environment, which can form a 'mental image' of the built environment for users. The Fuxi cultural area of the Taihao Mausoleum is the most iconic cultural symbol and a place to visualize Huaiyang's folk culture and religious beliefs. The Long Lake Wetland Cultural Landscape has unique natural and cultural resources, as well as ancient buildings and sites in the area. Therefore, the Taihao Mausoleum Fuxi Cultural Zone, Chen-Chu Ancient City Zone, and

Longhu Lake Ecological Wetland Zone were selected as the three major zones for this study.

## 2.2 Research Population

The research population was drawn from Huaiyang's center city (aborigines) and individuals who had visited the area (tourists). The following were the selecting criteria.

2.2.1 Aborigines (Internal Participant): persons who have lived in Huaiyang Hui Town for a long time and are familiar with the cultural landscape, architectural style, and urban living environment of Huaiyang community culture. 1) Interview questionnaire. The interview population will be selected from the residents' age, length of residence, place of residence, and educational background. 2) Questionnaire survey. The seven factors of Gender, Age, Education, Income(month), Occupation, Period of Resident, and Field survey will be explored in depth. Make the obtained information more complete, accurate, and have certain reference value.

2.2.2 Tourists (External Participant): visitors to Huaiyang during the previous five years who have a distinct perceptual experience of Huaiyang's folklore, culture, architecture, streets, and urban spatial pattern. Participants will be selected from 1) Gender, Age, Education, Income (month), Occupation five factors to collect personal information of tourists. Obtaining the evaluation of the attitudes of tourists of different age groups towards the cultural development of Huaiyang community makes the information obtained more accurate and complete.

## 2.3 Research Sample

The samples used in this study are the cultural resources of the Taihao Mausoleum Fuxi Cultural Zone, Chen-Chu Ancient City Zone and Longhu Lake Ecological Wetland Zone in Huaiyang, firstly through interviews to obtain information from the Huaiyang community containing 1) local cuisine; 2) architecture; 3) beliefs and rituals; 4) natural landscape; 5) artistic activities; 6) local traditions; and 7) institutional culture. Then we will analyses background and cultural factors affecting Huaiyang community management from the 4M (Man, Material, Money, Management) theory of

resource management. Finally, we will find out the factors that affect Huaiyang community cultural management.

A questionnaire survey will be used to obtain the current situation of residents' and visitors' participation attitudes in community cultural construction and the relationship between residents' and visitors' participation attitudes in community cultural construction and Huaiyang community cultural management. The Cultural Management Evaluation Scale assesses the relationship between Man, Material, Management, Money, and community participation behavior. All items used in this section are rated using a Likert five-point scale.

### 3. Research Tool

Tools used to collect operational information. The aim of the study was to examine Cultural management with an involvement from HuaiYang's community. design guidelines and research tools included.

3.1 Literature review. The literature review and field research were used to obtain the basic information content involved in the research questions, including the cultural content of HuaiYang's community, the current status of cultural management in HuaiYang's community, and community participation in cultural management.

3.2 In-depth interview method. Interviews were conducted in the form of in-depth interviews with sample groups. The actual presence of informants around the seven local non-material and material cultures encompassed by the material, behavioral, institutional, and conceptual cultures, including 1) local cuisine; 2) architecture; 3) beliefs and rituals; 4) natural landscapes; 5) artistic activities 6) local traditions; and 7) institutional cultures within the scope of the study. The study incorporates the 4M (Man, Material, Money, Management) theory of resource management, analyze background and cultural factors affecting Huaiyang community management.

Table 9 Outline of the interview questionnaire

Num.	Questions the interview may ask the subject	
Are you clear about Huaiyang community cultural resources?		
Material culture; Behavior culture; Institutional culture; Conceptual culture.	<ol style="list-style-type: none"> <li>1. Local cuisine:</li> <li>2. Architecture: including ancient sites, ancient buildings and local architectural features of the landscape</li> <li>3. Beliefs and rituals: religion, superstition and divination</li> <li>4. Natural landscapes: including landscaping vignettes, garden landscapes and lake and river landscapes</li> <li>5. Artistic activities: local events and performing arts</li> <li>6. Local traditions: handicrafts, intangible cultural heritage and myths, folklore, and historical events</li> <li>7. Institutional culture: policies, local development and management regulations and community management systems</li> </ol>	
	<ol style="list-style-type: none"> <li>1. What type of people do you think are suitable to participate in the cultural management of the Huaiyang community?</li> <li>2. What kind of results do you think such people can have?</li> <li>3. Do you think the current group of people involved in cultural management is suitable and what do you suggest?</li> <li>4. What are your suggestions on how to coordinate the cooperation among people involved in cultural management (Give an example to illustrate)?</li> </ol>	
	Man	



Table 9 (Continued)

Num.	Questions the interview may ask the subject
Material	1. Do you think Huaiyang currently has enough cultural resources to support the development of cultural tourism in the city?
	1.1 Can you describe the cultural resources and tourism development experience of Taihao Mausoleum in detail?
	1.2 Can you describe in detail the cultural resources and folk customs of the ancient city of Chen-Chu?
	1.3 Can you introduce the cultural resources and leisure experience of Longhu Lake Wetland Park in detail?
	2. Do you think there are enough resources here to support cultural conservation and management?
	3. Do you think there is the appropriate technical equipment for management here?
Money	1. Do you think that there are sources of funding for cultural management (government, national policy support, or social capital investment)?
	2. Do you think that the current level of government support for entrepreneurship and projects is available as a source of funding?
	3. Do you think there are benefits to be gained from participating in the cultural management of urban communities and are you willing to participate in cultural management?

Table 9 (Continued)

Num.	Questions the interview may ask the subject
Management	1. Do you think there is a clear plan for the cultural management of the Huaiyang community at present?
	2. Do you have a clear understanding of Huaiyang's ability to formulate and implement regulations for community cultural management?
	2.1 Taihao Mausoleum Fuxi Cultural Zone: Can you describe the tourism development policy, cultural management regulations, resource protection and development, implementation process and implementation results of Taihaoling from the positive and negative factors?
	2.2 Chen-Chu Ancient City Zone: Can you describe the tourism development policy, local management regulations, resource protection, local management process and implementation results of the old city of Chen Chu from the positive and negative factors?
	2.3 Longhu Lake Ecological Wetland Zone: Can you describe the tourism development policy, natural and cultural resources protection and local management process and implementation results of Longhu Wetland Park from the positive and negative factors?
	3. Do you think there are some problems with the current Huaiyang community cultural management?

3.3 Questionnaire. The initial questionnaire was formed by reading a large number of domestic and foreign literature, referring to authoritative research theories and items in the widely cited scale, and combining the actual situation of the case. Regarding the content and structure of the questionnaire, discuss with the instructor and

peer experts, eliminate unclear, repetitive or ambiguous options, and add or delete measurement items according to the corresponding suggestions. The setting of questionnaire items should try to be plain and accurate in language expression, easy for the respondents to understand, avoid inducing questions and prevent respondents from being confused and unable to choose.

Obtained by distributing questionnaires to residents and tourists. The questionnaire is divided into two parts:

The first is the basic information about the research object.

1) In-depth exploration of residents from the seven factors of Gender, Age, Education, Income(month), Occupation, Period of Resident, and Field survey;

2) Visitors will collect personal information from five factors: Gender, Age, Education, Income(month), and Occupation.

The second is about Attitude of community residents and tourist about Huaiyang community management. Using the attitude-behavior theory (cognition-emotion-behavior), combined with the above-mentioned factors that affect cultural management, we will obtain the attitude evaluation of residents and tourists from the four elements that affect cultural management (man, material, management, and money). Analyze the relationship between the four elements and participation behavior. Tourists increase satisfaction by acquiring the four elements contained in cultural resource management and the relationship between behavioral tendency and satisfaction, analyze attitude of the community and tourist about Huaiyang community management.

1) The resident questionnaire survey will be divided into 5 parts, 4 items for man, 4 items for material resources, 7 items for management resources, 3 items for money resources, and 5 items for community participation level item.

2) The tourist questionnaire will be divided into 6 parts, 4 items for man, 4 items for material resources, 6 items for management resources, 3 items for capital resources, and 3 items for community participation level. Four variables of man, material, management, and money are used to increase the satisfaction evaluation of

the three research areas of Taihao Mausoleum Fuxi Cultural Zone, Chen-Chu Ancient City Zone and Longhu Lake Ecological Wetland Zone.

Each variable is detected by the Likert five-point scale method, and the numbers 1, 2, 3, 4, and 5 represent Strongly disagree, Disagree, neither agree nor disagree, Agree and Strongly agree in turn. Among them, 5 means that the positive meaning is the strongest, and 1 means that the negative meaning is the strongest.

Table 10 Questionnaire on community residents' attitudes

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1.Basic Instructions for filling in the form: Please mark the answer directly with Information a  for the corresponding question.

---

1. Gender:

Male  Female

2. Age (year):

11-20 years  21~30 years old  31~40 years old

41~50 years old  51 years old or above

3. Education level:

High school and below  College

Undergraduate  Master's degree and above

4. Years of residence:

less than 10 years  11-20 years  21-30 years or more

31-40 years  41-50 years  Over 50 years

5. Monthly income level:

Less than 1000 yuan  1001-3000 yuan

3001-4000 yuan  More than 4000 yuan

6 . Occupation:

Civil Servants& Public Institution  Employees of enterprises

Students  Other

7. Research zone:

Taihao Mausoleum Fuxi Cultural Zone       Chen-Chu Ancient City Zone

Longhu Lake Ecological Wetland Zone

2. Attitude of community residents towards Huaiyang community management

Instructions for filling in the form: (1=Strongly disagree, 2=Disagree, 3=Neither agree nor disagree, 4=Agree, 5=Strongly agree, Instructions for filling in the form: Please mark the answer directly with a  $\checkmark$  for the corresponding question.)

1. The emotional attitudes of the people involved

1. I believe that the current population is sufficiently involved in cultural management.

1     2     3     4     5

2. I believe that the people currently involved in cultural management are sufficiently empowered.

1     2     3     4     5

3. I believe that the participation of current people in different types of cultural management contributes to cultural preservation and development.

1     2     3     4     5

4. I believe that everyone can participate in local cultural projects..

1     2     3     4     5

2. Perceived attitudes toward material resources

5. I can access information about Huaiyang culture (cultural events, introduction to scenic spots, opening hours, etc.) from the media network in a way that is accessible to me.

1     2     3     4     5

6. I believe that the Huaiyang community has rich cultural resources and I can feel the strong cultural characteristics of Huaiyang.

1     2     3     4     5

7. I think the city currently has enough facilities to manage and promote local culture.

1     2     3     4     5

8. I believe that there are sufficient resources to restore the current cultural landscape.

1 2 3 4 5

3. Emotional attitude towards management behavior

9. I think there are Clear policies for the management of Huaiyang community culture.

1 2 3 4 5

10. I think the Huaiyang community has Effective management process.

1 2 3 4 5

11. I participate in discussions among community residents about the rationality and legality of existing cultural management rules and regulations.

1 2 3 4 5

12. I believe that I understand and comply with the existing cultural management system in the city.

1 2 3 4 5

13. I believe that the current cultural management policy is in line with the city's development plan.

1 2 3 4 5

14. I think the cultural activity programs are both diverse and unique.

1 2 3 4 5

15. I think that the development of cultural projects in the Huaiyang community contributes to the development of the city.

1 2 3 4 5

4. Attitudes toward financial investment and support behavior

16. I understand that there are cultural funding policies in the cultural management-related policies.

1 2 3 4 5

17. I believe that financial support is available for cultural management projects.

1 2 3 4 5

18. I believe that there are financial benefits to be gained from cultural management projects.

1 2 3 4 5

5. Attitudes towards community participation behavior

19. I have a clear community development plan.

1 2 3 4 5

20. I would like to participate in the construction of cultural projects in the city.

1 2 3 4 5

21. I am willing to participate in the development of cultural management policies in urban communities.

1 2 3 4 5

22. I am willing to participate in the process of implementing cultural management policies in urban communities.

1 2 3 4 5

23. I am willing to protect and develop community cultural characteristics resources.

1 2 3 4 5

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Table 11 Questionnaire on community tourists' attitudes

---

1. Basic Instructions for filling in the form: Please mark the answer directly with Information a  $\checkmark$  for the corresponding question.

---

1. Gender:

Male  Female

2. Age (year):

11-20 years  21~30 years old  31~40 years old

41~50 years old  51 years old or above

3. Education level:

High school and below  College

Undergraduate  Master's degree and above

4. Monthly income level

Less than 1000 yuan  1001-3000 yuan

3001-4000 yuan  More than 4000 yuan

5. Occupation:

Civil Servants& Public Institution  Employees of enterprises

Students  Other

2. Attitude of community tourist towards Huaiyang community management

Instructions for filling in the form: (1=Strongly disagree, 2=Disagree, 3= Neither agree nor disagree, 4=Agree, 5=Strongly agree, Instructions for filling in the form: Please mark the answer directly with a  $\checkmark$  for the corresponding question.)

1. The emotional attitudes of the people involved

1. I believe that the people currently involved in cultural management are sufficiently empowered.

1  2  3  4  5

2. I believe that the current population is sufficiently involved in cultural management.

1  2  3  4  5



3.I believe that the participation of current people in different types of cultural management contributes to cultural preservation and development.

1 2 3 4 5

4.I believe that both community members and tourists can be involved in cultural management at present.

1 2 3 4 5

5. I think the overall satisfaction of people who participate in cultural management in Huaiyang is perceived and experienced.

5.1 Experience satisfaction of cultural management participants in Taihaoling.

1 2 3 4

5.2 Experience satisfaction of the cultural management participants of the old City of Chen Chu.

1 2 3 4 5

5.3 Experience satisfaction of cultural management participants in Longhu Wetland Park.

1 2 3 4 5

2. Perceived attitudes toward material resources

6. I can access information about Huaiyang culture (cultural events, introduction to scenic spots, opening hours, etc.) from the media network in a way that is accessible to me.

1 2 3 4 5

7.I believe that the Huaiyang community has rich cultural resources and I can feel the strong cultural characteristics of Huaiyang.

1 2 3 4 5

8.I think the city currently has enough facilities to manage and promote local culture.

1 2 3 4 5

9.I believe that there are sufficient resources to restore the current cultural landscape.

1 2 3 4 5

10. I think the overall satisfaction of cultural resources, information acquisition, equipment investment and maintenance management in Huaiyang community.

10.1 Satisfaction with the perceived experience of Taihaoling.

1 2 3 4 5

10.2 Satisfaction with the perceived experience of Chen-Chu's Old City.

1 2 3 4 5

10.3 Perceived and experienced satisfaction of Longhu Lake Wetland Park.

1 2 3 4 5

3. Emotional attitude towards management behavior

11. I think the cultural management of Huaiyang community is orderly.

1 2 3 4 5

12. I think the Huaiyang community has an effective management process.

1 2 3 4 5

13. I think the current management has a distinct role.

1 2 3 4 5

14. I think the experience of participating in cultural activities is better.

1 2 3 4 5

15. I think travelers can find appropriate assistance personnel to help them.

1 2 3 4 5

16. I think that the development of cultural projects in the Huaiyang community contributes to the development of the city.

1 2 3 4 5

17. My overall satisfaction with Huaiyang community cultural management.

17.1 Satisfaction with the perceived experience of Taihaoling.

1 2 3 4 5

17.2 Satisfaction with the perceived experience of Chen Chu's old City.

1 2 3 4 5

17.3 Satisfaction with perceived experience of Longhu Wetland Park.

1 2 3 4 5

4. Attitudes toward financial investment and support behavior

18. I think the facilities here are perfect.

1 2 3 4 5

19. I think I can get involved in the rich cultural activities here.

1 2 3 4 5

20. I think cultural programs offer unique travel experiences.

1 2 3 4 5

21. I think the management and development of cultural projects here meet expectations.

21.1 Tourists' satisfaction with Taihao Mausoleum.

1 2 3 4 5

21.2 Tourists' satisfaction with the Old City of Chen-Chu.

1 2 3 4 5

21.3 Tourists' satisfaction with Longhu Lake Wetland Park.

1 2 3 4 5

5. Attitudes towards community participation behavior

22. I am willing to participate in urban cultural projects.

1 2 3 4 5

23. I'd like to visit here again later.

1 2 3 4 5

24. I am willing to recommend and share this place to my relatives and friends as well as on the Internet. My satisfaction in the whole travel experience.

1 2 3 4 5

25. My satisfaction in the whole travel experience.

1 2 3 4 5

3.4 Suggestion the regulation about Huaiyang community management. Based on the information provided above, recommendations are made in four aspects: "Man"

(participants), "Money" (capital input and return), "Management" (supervision and control), and "Material Information" (cultural resources). Using the information gathered from participants, funding sources, cultural management, and material information, design a local cultural project management system. Within the cultural management process, consider aspects such as participant involvement, cultural resource preservation and development, regulatory enforcement, economic benefits, as well as feedback from community residents and tourists regarding the evaluation of the proposed cultural projects.

#### 4. Data Collection

In this study, the researcher sought to collect data by gathering data from the community engagement process in the order of the study objectives, as follows:

4.1 Basic survey. Informal field research, by pre-researching the field situation in the study area, recording video and taking photographs.

4.2 Observation. An informal mode of observation in which qualitative observations of specific characteristics of groups within the study area, such as phenomena, events, behaviors, urban environments, beliefs and rituals and artistic activities, are made through observation of the community under study.

4.3 Interviews. In-depth knowledge of the sample groups to provide information about the community cultural resource management including the seven local non-material and material cultures encompassed from material, behavioral, institutional and conceptual cultures, including 1) local cuisine; 2) architecture; 3) beliefs and rituals; 4) natural landscapes; 5) artistic activities 6) local traditions; and 7) institutional cultures within the study area. The study will incorporate the 4Ms (Man, Material, Money, Management) theory of resource management and analyses background and cultural factors affecting Huaiyang community management. The whole process will be recorded in the form of audio recordings, photographs and notes.

4.4 Questionnaire. Questionnaires are used to collect information for analysis and use. The attitudes of the sample in the area were examined using a five-point Likert scale, with the numbers 1, 2, 3, 4 and 5 indicating strongly disagree, disagree, unsure,

agree and strongly agree, with 5 being the strongest positive implication and 1 being the strongest negative implication about Huaiyang community management. The respondents were made aware, understood and able to express their opinions at the beginning of the study. Responses were used to obtain more accurate and clear information.

## 5. Data Analysis

Data analysis through surveys, interviews and observations were used to analyse the issues, participating in the Huaiyang Community Cultural Management Research Design Guide, with the following data analysis methods:

### 5.1 Qualitative analysis

5.1.1 Initially the methods used to check the completeness of the background information.

1) Check data from key informants from different sources according to person, time and place.

2) Check the method of data collection. Using group discussions, individual discussions, in-depth interviews and participant observation, information on community cultural resources was obtained based on seven local non-material and material cultures encompassing from material, behavioral, institutional and conceptual cultures, including the scope of the study: 1) local cuisine; 2) architecture culture; 3) beliefs and rituals; 4) natural landscapes; 5) artistic activities 6) local traditions; and 7) institutional cultures. Integrating the 4M (Man, Material, Money, Management) theory of resource management, analyze background and cultural factors affecting Huaiyang community management. Repeated enquiries to confirm the understanding and correctness of the information The research was repeated to confirm the understanding and correctness of the information.

3) By exploring various interpretations of the findings, the data was checked with the data owner to see if it matched and reflected the specific characteristics of cultural management in the area.

5.1.2 To classify the acquired data, according to the research questions, research concepts and research content in the framework, the cultural resources of Taihao Mausoleum Fuxi Cultural Zone, Chen-Chu Ancient City Zone and Longhu Lake Ecological Wetland Zone were analyzed and studied, acquiring cultural resources containing 1) local cuisine; 2) architectural culture; 3) beliefs and rituals; 4) natural landscape; 5) artistic activities; 6) local traditions; 7) institutional culture, integrating the 4M (Man, Material, Money, Management) theory. The project is based on the theory of 4M (Man, Material, Money, Management) and the evaluation data of Huaiyang culture conservation and development by residents and tourists. The Huaiyang cultural management evaluation was used as a starting point to guide the cultural project design guidelines.

## 5.2 Quantitative data analysis

5.2.1 Through the distribution of questionnaires to residents and tourists, the questionnaire is divided into two main parts:

The first part pertains to the basic information of the research subjects.

1) For residents, an in-depth exploration is conducted based on seven factors, namely Gender, Age, Education, Income (month), Occupation, Period of Resident, and Field survey;

2) For tourists, personal information is collected based on five factors, including Gender, Age, Education, Income (month), and Occupation. Descriptive analysis is conducted using the SPSS software to calculate frequencies, percentages, means, and standard deviations.

The second part focuses on the Attitude of community residents and tourists towards Huaiyang community management. Residents adopt the Theory of Attitude-Behavior (cognition-emotion-behavior) and, in conjunction with the factors influencing cultural management outlined above, the four elements affecting cultural management (Man, Material, Management, Money) are set as variables to assess residents' and tourists' cognitive and emotional attitudes, analyzing the correlation between the four variables and participation behavior. Tourists provide additional satisfaction evaluations

to assess the relationship between the four major elements and behavioral tendencies with satisfaction. A Likert five-point scale is used for the variables, where the numbers 1, 2, 3, 4, 5 correspond to 'Strongly Disagree,' 'Disagree,' 'Undecided,' 'Agree,' and 'Strongly Agree,' with 5 representing the strongest positive sentiment and 1 representing the strongest negative sentiment. Reliability and validity tests, as well as correlation analysis, are conducted using the SPSS software to determine the reliability and validity of the questionnaire and analyze the correlation between various variables. Comparative analysis is performed on the attitudes of residents and tourists towards the three major areas. Based on the research conceptual framework, cultural projects are developed, and strategies for community participation in cultural preservation and management in Huaiyang community are proposed.



## CHAPTER 4

### FINDINGS

Field investigation and interview data collection and combing. Regarding Cultural management with an involvement from HuaiYang's community, the research areas are the Taihao Mausoleum Fuxi Cultural Zone, Chen-Chu Ancient City Zone, and Longhu Lake Ecological Wetland Zone. Detailed analysis of material culture, behavioral culture, institutional culture and conceptual culture included in community culture, including: 1) local cuisine; 2) architectural culture; 3) beliefs and rituals; 4) natural landscape; 5) Artistic Activities; 6) local traditions; and 7) institutional culture. Through Man, Material, Money, Management four aspects, analyze background and cultural factors affecting Huaiyang community management. Using attitude-behavior theory, the participation attitude of residents and tourists is further subdivided into cognition, emotion and participation behavior tendency to analyze attitude of the community and tourist about Huaiyang community management. Finally, the Huaiyang community cultural management model will be proposed from the information obtained above. Consider the relationship between cognition, emotion and behavior, and design local cultural projects from the perspective of participating groups, funding sources, cultural management and material information. Suggestion the regulation about Huaiyang community management.

#### **1. Analyze background and cultural factors affecting Huaiyang community management**

##### **1.1 Huaiyang Community Cultural Background**

###### **1.1.1 Local Cuisine**

Huaiyang is the birthplace of farming culture, through exchanges with local communities. According to the information content of the focus group interviews and data review, the local cuisine is introduced from the origin, ingredients, production technology, characteristics and development status. According to the dictation of the field survey respondents, the most recommended by residents are compressed bun,



Fang Budai Red-Cooked Chicken, Yang Jia Xiao Jiao Yu fish soup, Zhu Mazi stew soup with pepper, Stir-fried cattail, and East Lake Fried and Braised Fish.

1.Compressed bun. The sales date of Compressed buns is very fixed. Every year from February 2 to March 3 of the lunar calendar, when Huaiyang sacrifices to the ancestor Fuxi, the sales place is located in Fuxi Cultural Square in Taihao Mausoleum. Compressed buns can be stored for a long time. The production process of compressed buns is first kneading the dough, then cutting the cake into shape, brushing with oil, sprinkled with sesame seeds, then entering the fermentation equipment to wake up the cake, and finally entering the oven, and then baking for 10 minutes to heat up, and then it can be out of the oven (Source: <https://www.huaiyang.gov.cn/thread-3562-1.html>).

2.Fang Budai Red-Cooked Chicken. Fang Budai Red-Cooked Chicken is the most famous traditional snack in Huaiyang area. It is said that it has a history of more than 600 years. According to legend, at the end of the Yuan Dynasty and the beginning of the Ming Dynasty, Zhu Yuanzhang was amazed after eating it, saying that the "color, aroma and taste" of this roast chicken is rare in the world. After Zhu Yuanzhang proclaimed himself emperor, he called old farmers into the palace to specialize in the production of roast chicken. Later, the old farmer retired and returned to his hometown, and opened a roast chicken shop in Chenzhou City. Until today, Fang Budai Red-Cooked Chicken is still a favorite delicacy among the residents of Huaiyang community (Source: <https://www.huaiyang.gov.cn/thread-3562-1.html>).

3.Yang Jia Xiao Jiao Yu fish soup. The Yang Jia Xiao Jiao Yu fish soup in Huaiyang Nanguan is a well-known snack in Huaiyang. The founder, Mr. Yang Shouren, was born in Nanguan, Huaiyang in the late Qing Dynasty. The Xiao Jiao Yu fish soup he created is famous in Chenzhou. It has been passed down for more than 130 years and is often eaten for breakfast. Main ingredients and ingredients include: 1) Main ingredients: gluten, small burnt fish. 2) Secondary ingredients: Anise, cumin, pepper, cinnamon, ginger, nutmeg and more than 20 kinds of precious condiments. More than 20 kinds of precious condiments and self-washing gluten are used to make Hu spicy

soup, and small fish retting in the mud of Longhu Lake in Huaiyang are selected. After careful cleaning, seasonings, white noodles are mixed, and then oiled. Fry until the small fish is red and translucent, remove and set aside. When eating, sprinkle shallots on the prepared Hu spicy soup, and it will become Xiao Jiao Yu fish soup with excellent color, fragrance and taste (Source: <https://www.huaiyang.gov.cn/thread-3562-1.html>).

4.Zhu Mazi stew soup with pepper. After Zhu Mazi took over the soup-making technology from his parents in the Republic of China, he created the stewed meat and spicy soup after some painstaking efforts. Zhu Mazi stew soup with pepper is characterized by uniform consistency, moderate saltiness and sweetness, rotten meat, hot and sour taste, and overflowing fragrance (Source: <https://www.huaiyang.gov.cn/thread-3562-1.html>). M06(2023: Interview) “It is known as drinking Hu spicy soup in the morning, but still fragrant in the evening. Visitors from different locations and citizens returning to their hometown take pleasure in discussing the delightful experience of rethinking and savoring the delicious Zhu Mazi stewed soup with a hint of spiciness.”

5.Stir-fried cattail. Stir-fried cattail is a famous dish unique to Huaiyang, and it is listed as one of the famous local dishes in Henan Province. M20 (2023: Interview) “It is made from the tender pistil at the lower end of puzi plant, a specialty of Chenghu lake, and is fired with seasoning”. Stir-fried cattail can be fired alone or combined with meat, fish and eggs. The types include roasted cattail vegetables with shrimps, roast cattail vegetables with egg yolk, and roast cattail vegetables with fish fillets, etc. No matter what kind of Stir-fried cattail, the color is as white as jade, fresh and tender, with a unique flavor. During the summer and autumn seasons, all the restaurants in the county use roast cattail as a local famous dish in Huaiyang to attract diners, and the hospitable Huaiyang people often use Stir-fried cattail as the leading dish to entertain guests.

6. East Lake Fried and Braised Fish. The Longhu fish is selected for cooking, which is delicious and unique, and represents the traditional cuisine of Huaiyang. The custom formed is: if you go to Chenzhou without taking a boat, it means you don't take Chenzhou to play; if you don't eat fried and stewed fish in East Lake, it means you don't eat Chenzhou rice (Source: <https://www.huaiyang.gov.cn/thread-3562-1.html>).



Figure 15 Huaiyang Local Cuisine

Source: Ruan Yaohui organized the information based on the website

<https://www.huaiyang.gov.cn/>

### 1.1.2 Architecture

Huaiyang boasts a millennia-long cultural history, with Chen Chu Ancient City tracing its roots back to the Neolithic era and persisting to the present day. The spatial layout of this ancient city has also evolved over time with the changing eras. Chen-Chu Ancient City has also become a living place for Huaiyang residents. The historical monuments and residential buildings left in this ancient city also reflect the

history and culture of this ancient city. The ancient city walls built to resist the invasion of foreign enemies, the ancestral halls and temples built to commemorate the heroes of the era, the temples built for the religious beliefs of the local people, and the ancient streets and ancient pavilions rebuilt for the development of cultural tourism. After in-depth exchanges with residents, sort out the most representative buildings of Huaiyang community for residents.

1.Chen-Chu Ancient City. Chen-Chu ancient city is the site of today's Huaiyang County, which was built in the Western Zhou Dynasty in the 11th century BC. It is divided into inner and outer cities, the outer city has a circumference of 15 kilometers, and the inner city has a circumference of 4.5 kilometers. The city has been used continuously for more than 3000 years and has been built many times. M16(2023: Interview) " At present, the ancient city wall where "Chen-Chu Ancient City is located is being reconstructed, the rammed-earth city wall section on the west side of the north gate and the city wall protected by earth-covered greenery." F09(2023: Interview)"Reconstructing and recreating the ancient city wall is the protection and utilization of the original city wall ruins of the provincial key cultural relics protection unit Chen-Chu Ancient City, as well as the display and inheritance of the city's context." F19(2023: Interview) "If history can be seen, this is undoubtedly a very meaningful and interesting thing". "Complete earlier, we will add another scene to Huaiyang ancient city".

2.Baogong Temple. M11(2023: Interview) "Huaiyang Baogong Temple is commonly known as Laobao Temple. The people of Chenzhou built a statue here to commemorate the gratitude of Baogong who went to Chenzhou to release food, saved tens of thousands of lives, and relieved the hungry people. "

3.Mosques<sup>7</sup>. The buildings in the mosque city were first built in the Yuan Dynasty and rebuilt in the eighth year of Emperor Kangxi (1669) of the Qing Dynasty. The scale is relatively large: the central axis has a screen wall, a gate, a second gate, a main hall, and a preaching room in sequence. The main hall is divided into four parts:

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<sup>7</sup> <https://baike.baidu.com>

the front porch, the second hall, the main hall, and the awakening building. The architectural design is ingenious, the layout is reasonable, and the layers are clear. There is a stone stele building on the left and right sides of the front porch, and a wood-carved rolling dragon stele building in the second hall. During the "Cultural Revolution", the ancient building complex was destroyed and gradually rebuilt in recent years.

4.The site of Li Zhilong's revolutionary activities. The former site of Li Zhilong's revolutionary activities was originally located in Dongqinglian Street, Huaiyang District, Zhoukou City, Henan Province. It is now in the old campus of Huaiyang No. 1 Middle School. It was built in 1903. It is a well-preserved two-story Qing Dynasty style building with brick and wood structure. The two-storey brick building has gone through a hundred years of vicissitudes, retaining the red memory. Li Zhilong, Su Wenhuan, Zhang Wenbin, Xue Puruo and many other revolutionaries engaged in the revolutionary cause on the land of Huaiyang and made heroic contributions to the great victory of the revolution (Source: WWW.HNR.CN)

5.Duanmin Yuan Ancestral Hall. Duanmin Yuangong Temple is located in the north of Datong Street (now the site of the County Public Security Bureau) in the city. It was built by Emperor Tongzhi of Qing Dynasty for Yuan Jiasan, Governor of Water Transport, with an area of 6,600 square meters. Now there are only 3 couplets in the hall, which are built on a 1-meter-high platform.

6.Taihao Mausoleum<sup>8,9,10</sup>. Taihao Mausoleum is a large-scale ancient architectural complex built to commemorate Taihao Fuxi, the head of the Three Emperors. Because Taihao Fuxi is the head of the Three Emperors, his tomb is known as the first mausoleum in the world. The Taihao Mausoleum Temple was built with innate gossip and mathematics. It is an isolated example of a large-scale palace-style ancient building complex among Chinese imperial mausoleum temples. It covers an area of 875

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<sup>8</sup>Chang Liu. (2019). Study on the Temple Fair of TaiHao Mausoleum in HuaiYang from the Perspective of Protection and Development of Cultural Resources (Master's Theses, Guangxi University).

<sup>9</sup>Mei Yang. (2018). Research on the Cultural Significance of the Taihao Ling Temple Fair in Huaiyang Region (Master's Theses, Heilongjiang University).

<sup>10</sup>Jingwen Jia. (2017). A Reaserch on the Communication of Taihaoling Temple Culture ((Master's Theses, Henan University).

acres and is divided into three imperial cities: the inner city, the outer city, and the Forbidden City. With the improvement of respect and sacrifice to the ancestor Fuxi, the scale of the mausoleum has been continuously expanded, and the main building runs through the north-south vertical central axis about 750 meters long. The whole mausoleum has three halls, two floors, two corridors, two squares, one platform, one altar, one pavilion, one shrine, one hall, one garden, seven views and sixteen gates. Such a complex of mausoleums and temples with a large scale, reasonable planning and layout, integration of mausoleums and temples, and profound meanings is extremely rare in the country and is highly respected by the cultural relics tourism industry.

7.Huagua Platform. The Huagua Platform is located in the lake in the north of the city, with a height of 2 meters and an area of 6,600 square meters. It is said that this platform is the place where Taihao Fuxi's family painted gossip. After the Tang and Song Dynasties, it was built and repaired repeatedly, and now there are Bagua Pavilion and 25 group rooms (Source: <https://www.huaiyang.gov.cn>).

8.Xiangetai platform. Xiangetai platform is located in the lake surrounding the city in the southwest corner of the county seat, with Ming and Qing palace-style buildings. The whole building stands on a 3-meter-high platform in the lake, 90 meters long from north to south and 45 meters wide from east to west. The site was originally the platform of Liu Chongnu, the king of Chen in the Eastern Han Dynasty. Later, it was renamed Ertai and Xiangetai platform in memory of Confucius's trapping Chen and moving the Confucian Temple on it. The building complex currently has an entrance gate, two secondary entrance gates, and seven main halls, with single eaves and Xieshan style, covered with glazed tiles, and the eaves are decorated with single-curved pin-shaped bucket arches. Surrounded by 24 square stone pillars. There are also 74 group houses, most of which are hard mountain buildings (Source: <https://www.huaiyang.gov.cn>).

9.Chen Hugong Tomb<sup>11</sup>. Chen Hugong Cemetery is located in the north of the intersection of East Xiange Road and Nanguan Liangcha Road, Huaiyang. Chen Hugong Mausoleum is an antique building complex that combines many modern elements: red bricks and green tiles, cornices and corners, carved railings and jade bricks, tall, majestic, solemn and solemn. The overall architectural plan in the park is: the first ancestral temple of the Chen family, the ancestral hall of Chen Hugong, branch temples of the Chen family, the Chen family museum, the Chen family academy, the Chen family celebrity garden, the Chen family stele forest, and the pagoda. On the west side of the main entrance of the cemetery, there is a stone tablet of "Zhoukou City Cultural Relics Protection Unit", with the inscription "Chen Hu Gong Temple"; The giant screen wall is called "Nine Dragon Wall". The statue of Chen Hugong is about five meters high, with a kind face and a happy expression; there is a huge "root" character in the middle of the screen wall behind him, and there are stone carvings of "Zhi Xiao" and "Du Qin" on the left and right sides. There are symmetrical pavilions and elephant stone carvings on both sides of the screen wall. There is a wide square between the Nine Dragon Wall and Hugong Hall, the main building of the cemetery. In the middle of the square is a four-legged bronze square tripod. The tripod was donated by the Chen Clan Association in southern Sichuan. Three filial piety". On the north side of the square is Hugong Hall, with stone lions placed on both sides of the steps in front of the hall. Behind Hugong Hall is Chenhu Cemetery. M08(2023, Interview) "Every year, the clansmen from all over the country who come to Huaiyang, the ancestral land, hold large-scale activities in this square."

10.Chen-Chu Ancient Street<sup>12</sup>. Chenchu Ancient Street, located on the bank of Donghu Lake in Huaiyang District, the former capital of Emperor Xihuang, in the area of Wanqiu in the ancient city, is a key project in the tourism planning area of Huaiyang County. The architectural style is based on the ancient architectural style of

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<sup>11</sup> <https://baike.baidu.com>

<sup>12</sup> <https://baike.baidu.com>

the Ming and Qing Dynasties, with the rich and profound Chen Chu culture as the connotation, to build a culturally rich experiential commercial street.

11.Liu Yi pavilion. Huaiyang Dongguan landmark building "Liu Yi pavilion" was completed and has become one of Huaiyang's landmark buildings. The name of Liu Yi pavilion comes from the traditional culture of "ritual, music, archery, imperialism, book and number" in Confucian culture<sup>13</sup>. F01(2023, Interview) "The teaching of the six arts is the core of Chinese learning, the old foundation of the Chinese people, and the treasure house of wisdom. This group of antique buildings is elegant and generous in shape, and some precious tree species such as pagoda tree and magnolia are planted around them, making the ancient Chenchu Ancient Street very eye-catching. Climbing up the stairs on the fifth floor to the Liuyi Pavilion, you can have a glimpse of the charm of the water city of "East View and West City" and feel the beauty of the vast Longhu Lake."

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<sup>13</sup> <https://baijiahao.baidu.com/s?id=1696177501160642339>





Figure 16 Huaiyang Architecture culture

Resource: Ruan Yaohui organized the information based on the website  
<https://www.huaiyang.gov.cn/>.

### 1.1.3 Beliefs and Rituals

#### 1.Taihao Fuxi Memorial ceremony<sup>14</sup>

<sup>14</sup> Mei Yang. (2018). Research on the Cultural Significance of the Taihao Ling Temple Fair in Huaiyang Region (Master's Theses, Heilongjiang University).

“Huaiyang Taihao Mausoleum Renzu Temple Fair” is a local traditional folk cultural event that integrates folk art, religious belief, material exchange, and cultural entertainment. The Taihao Mausoleum Fuxi memorial ceremony has also applied for the national intangible cultural heritage. Using the influence of traditional temple fairs, the local government integrates surrounding cultural resources, publicizes and organizes cultural activities and conducts material exchange activities, and gradually expands the development scale of temple fairs. The Taihao Mausoleum temple fair takes sacrificial activities as the theme and core activities. The sacrificial activities can see the traditional folk beliefs in ancestor worship, totem worship and reproductive worship behind them. In the sacrificial activities, the admiration and nostalgia for the human ancestors are expressed, and on the other hand, the activities of praying to the human ancestors and fulfilling the wishes are also carried out.

1) Ancestor Worship Belief. Ancestor Worship originates from primitive reproductive consciousness and blood relationship concept. "Ancestor Worship means that the primitive ancestors regard the ancestors of the clan and the heroes who have made special contributions to the clan in history as objects of worship, and in the process of worship, they often sanctify and deify the objects of worship<sup>15</sup>." In the Huaiyang area, The Person Ancestor Master Believe has being esteemed by people, The Person Ancestor Master Believe is the nationality first ancestor called Fu Xi in folklore China. Goddess of Sky-patching is called "Human Ancestral Goddess". Fuxi and Goddess of Sky-patching are worshiped by them as the ancestors of human beings. Ancestor worship is the most fundamental belief of the people that the Taihao Mausoleum temple fair can be passed on. F12(2023, Interview)"We will participate in the sacrificial activities every year. We go to worship Fuxi to convey our respect for the ancestors, and at the same time pray for our family members. This is the belief we have always adhered to."

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<sup>15</sup> Wang Zengyong: An Introduction to Mythology, China Social Sciences Press, 1997, 97.

2) Reproductive Belief. The root cause of the Reproductive Belief contained in the temple fair is inseparable from the legend of Fuxi and Goddess of Sky-patching who made people out of earth.

M11(2023, Interview) "According to folklore, Fuxi and Goddess of Sky-patching had to marry siblings for the sake of human reproduction. After getting married, they found that it was too slow to reproduce human beings only by conception, so they made people out of mud, made a bunch of men and a bunch of women, and then let these men and women combine to reproduce the next generation. In this way, human beings developed rapidly." As the folklore spread for a long time, Fuxi and Goddess of Sky-patching were endowed with powerful reproductive powers, and people regarded them as the gods of reproduction. It is manifested in many places at the Taihao Mausoleum temple fair<sup>16</sup>. For example, believers who come to worship for the purpose of praying for a son usually go to the side wall of the Xianren Hall in the mausoleum to touch the "Zisun Kiln". The so-called "Zisun Kiln" is a hole in the side wall of Xianren Hall. This hole symbolizes the reproductive characteristics of women. According to folklore, it is very effective to ask Goddess of Sky-patching to ask for a child by touching the "Zisun Kiln". Put your finger in the hole and turn left three times for a boy, turn right three times for a girl. The custom of touching the descendant's kiln to pray for a child is still maintained today. In addition, mud dogs in temple fairs often have many holes on their bodies, and such holes are also a symbol of female reproductive characteristics. Presenting the flagpole and grabbing the flagpole are also typical activities with Reproductive Belief. Therefore, in the Huaiyang area, there is an endless stream of pilgrims who come to Taihao Mausoleum to seek their children and grandchildren.

3) Totem Worship Belief. The totem worship beliefs behind the Taihao Mausoleum temple fair can be divided into three categories: Tiger Totem, Dog Totem and Dragon Totem.

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<sup>16</sup> Mei Yang. (2018). Research on the Cultural Significance of the Taihao Ling Temple Fair in Huaiyang Region (Master's Theses, Heilongjiang University).

Tiger Totem. Cloth tiger is the most representative handicraft derived from the temple fair of the tiger totem. Cloth tiger dolls of different shapes and sizes can be seen everywhere at the booths of the temple fair. The common ones are single-headed tiger, double-headed tiger, straight crouching tiger, side crouching tiger, pillow tiger and so on. M15(2023, Interview) "During the temple fair, we will buy Cloth tiger for children, because the double-headed tiger pillow symbolizes a mother's body that combines yin and yang, implying that it can ward off disasters and protect the safety of children."

Dog Totem. The most intuitive embodiment of the dog totem is "mud dog". Huaiyang mud dog, also known as "Ling dog", comes from the legend of Fuxi Goddess of Sky-patching "making people out of soil". The reverence for the dog totem is not only rooted in the belief in the spiritual nature of dogs and their loyalty to humans, but also closely connected to folk legends. M21(2023, Interview) "In the legend, it is said that in the past, the Huaiyang region was very prosperous with abundant food, but people did not cherish it. As a result, the celestial beings punished humanity by preventing wheat from forming grains. The celestial dog took pity on humans and interceded on their behalf, leading to the availability of food for the common people once again." Since then, the dog became one of the totems of belief for the local residents. Huaiyang mud dog has gradually developed new cultural value and become a kind of art. The totem of Huaiyang mud dog, which symbolizes reproduction, has gradually evolved into an ornamental symbol, and the prayer for good wishes has become broader and more complex.

Dragon Totem<sup>17</sup>. Huaiyang County has the reputation of "Dragon Capital". The belief in dragon totem is a common belief of the Chinese nation, but Huaiyang is considered the birthplace of dragon culture. It is recorded in the bluestone relief "Taihao Sacred Site Map" in the Tongtian Temple of Taihao Mausoleum that the tribe where Fuxi belonged used snakes as totems. Fuxi and Goddess of Sky-patching in

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<sup>17</sup> Wang Erhong, Zhu Feifei. Research on inheritance and innovative development of the intangible cultural heritage of Huaiyang mud dog [J]. Consumer Guide, 2019, (No. 37). Pp. 77-78.

"Shan Hai Jing" are also images of snake heads and human bodies. Fuxi's tribe is the most powerful. After he led other tribes, he wanted to create a unified tribal logo. So he took a part of each tribe's totem, the deer's horns, eagle's claws, fish scales, tiger's paws, cow's tail, and horse's face together formed the dragon totem. Fuxi is also believed to be the creator of the dragon totem.



Figure 17 Totem Worship Belief Pattern

Source: Ruan Yaohui

#### 1.1.4 Natural Landscape

1. Longhu Lake Ecological Wetland<sup>18</sup>. Huaiyang has Longhu National Wetland Park, which is the most representative natural and cultural landscape in Huaiyang. Longhu is composed of Liuhu Lake, Xiang Lake, Nantan Lake, Donghu Lake and Neihu Lake. The historic sites in the lake area include Chenhu Cemetery, Xiangetai platform, and Huaguataiplatform. In terms of natural and cultural landscapes, in 1996, Liuhu restored Ximing Mountain, Suting Liangfang, and newly built Nine Dragons Playing Water and Song Jing Memorial Pavilion. In 1999, Jiuqu Bridge was built in Xiang Lake. The natural landscape of Huludao and Lotus Garden will be restored in the East Lake area. In order to enable tourists and residents to have a more in-depth experience of the Huaiyang Longhu landscape, the government built Taihao Mausoleum wharf, Longhu Wetland Park North wharf, Lotus Wharf and Liuyi wharf. Due to the unique

<sup>18</sup> <https://www.huaiyang.gov.cn/list-1188.html>

pattern of lakes around the city, the three entrances of the ancient city are set up with Green Dragon Bridge, Shenlong Bridge and Pingxin Bridge, forming a unique natural landscape. At present, there are rich cultural landscape resources in Liuhu Lake, Xiange Lake and Donghu Lake in the Longhu area, and the cultural management and development are relatively perfect. As the core of Huaiyang's ecological landscape, the city lake wetland provides Huaiyang with important landscape resources, and is closely related to the daily communication, production and work, leisure and entertainment of local residents, and plays an important role in water conservation, flood control and drainage, and beautification of the environment.



Table 12 Natural landscape resources at Longhu Lake Ecological Wetland










Name	Introduce	Picture
1.Kowloon Water Play	<p>Located in Xiliu Lake District, it is made of cement and steel bars. Kowloon is white in color, and there are water spraying devices at the mouth of the dragon, and there are spotlights around it.</p>	 <p>Source:<a href="https://www.hyszwh.com">https://www.hyszwh.com</a></p>
2.Jiuqu Bridge	<p>Jiuqu Bridge, located in the southwest of Xiangetai platform. Jiuqu Bridge, as the name suggests, means that the bridge is divided into nine bends with twists and turns.</p>	 <p>Source:<a href="https://new.qq.com">https://new.qq.com</a></p>
3.Shenlong Bridge	<p>Shenlong Bridge is located at the northern end of Xinhua Street in Huaiyang. It is an important bridge connecting the city and Beiguan. The height of the bridge is about 10 meters, the length is about 100 meters, and the width is about 30 meters. It is a five-hole arch bridge. The bridge body is made of blue-gray stone, with carved beams and painted buildings on both sides of white marble railings.</p>	 <p>Source:<a href="https://www.sohu.com">https://www.sohu.com</a></p>
4. Pingxin Bridge	<p>Pingxin Bridge is located between Xiliu Lake and Xiang Lake, and is the only access to the city from the west of the city. According to records, after the end of the Chu-Han War, Liu Bang seized Han Xin's military power and captured Han Xin at the west gate of Huaiyang, so Ximen was called "Pingxin Gate", also known as "Pingxin Bridge".</p>	 <p>Source:<a href="https://baike.baidu.com">https://baike.baidu.com</a></p>

Table 12 (Continued)

Name	Introduce	Picture
5.Green Dragon Bridge	Green Dragon Bridge is located in Longhu National Wetland Park, Huaiyang District. The newly built bridge structure adopts reinforced concrete seven-arch bridge.	 Source: <a href="https://mp.weixin.qq.com">https://mp.weixin.qq.com</a>
6.wharf	Relying on the water resources of Longhu, it will build 4 wharves to obtain tourism income. Taihao Mausoleum wharf; Longhu Wetland Park North wharf; Lotus Wharf; Liuyi wharf.	 Source: <a href="https://www.huaiyang.gov.cn/">https://www.huaiyang.gov.cn/</a>
7.Lotus Garden	The boutique Lotus Garden takes the existing lotus shape as the core landscape, and sets five lotus flowers protruding into the water on the west side of the lotus platform to enrich the sightseeing experience of the scenic spot and increase the duration of tourists' visits.	 Source: Henan Daily (04/07/08/2023)
8.Huludao	Huludao is located in Longhu National Wetland Park in Huaiyang. It is named after its shape like a gourd.	 Source: <a href="https://www.hyszwh.com">https://www.hyszwh.com</a>
9.Song Jing Memorial Pavilion	When Liuhu was dredging, a Song well was found here. In order to tell future generations that this place used to be a place where people lived, a high platform was built here, a bluestone pavilion was built on the platform, and trees were planted around the pavilion as a memorial.	 Source: <a href="https://www.sohuu.com">https://www.sohuu.com</a>



2. Seven Platforms and Eight Views. Among the most famous Seven Platforms and Eight Views in Huaiyang, 5 scenes are related to Longhu Lake, and 3 scenes are related to the Taihao Mausoleum cultural landscape. “Eight Views: Xiling Yuezhi, Yarrow Lush Spring, Cai Chi Qiuyue, Xianghe Night Reading, Wangtai Yanyu, Suting Liangfang, Sleeping Pavilion Breeze, Liuhu Lake Fishermen Sing; Seven Platforms: Xiangetai Platform, Diqing Dressing Platform, Suzi Reading Platform, Huagua Platform, Grain Platform, Wanglu Platform, Redbud Platform<sup>19</sup>”.



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<sup>19</sup> Huaiyang County People's Government: Tourism Huaiyang [M]. Zhongzhou Ancient Books Publishing House, 2014.161.

Table 13 Seven Platforms

Name	Introduce
1. Xiangetai platform	Xiangetai platform is located in the southeast corner of Longhu Lake in Huaiyang. This is a holy place to commemorate the Chinese great sage Confucius "Chen Cai Jue Liang".
2. Diqing Dressing platform	Diqing Dressing platform is Di Qing's dressing table.
3. Suzi Reading platform	The reading table was built by Su Zhe Su Ziyou, one of the literary giants of the Song Dynasty and one of the "Eight Great Masters of the Tang and Song Dynasties". It is the place where Su Zhe reads scriptures and recites poems.
4. Huagua platform	The Huagua platform is the sacred place where Taihao Fuxi, the ancestor of the humanities of the Chinese nation, began to draw gossip.
5. Grain Platform	Grain Platform (Pingliangtai) is the sacred place where Yandi Shennong, the ancestor of the humanities of the Chinese nation, "taught the people and the five grains".
6. Wanglu Platform	Wanglu Platform is also known as "Qiuhu Platform ", "Lu Platform " and "Wangfu Platform ". The platform is about ten feet high and covers an area of one mu. It is located 78 li southeast of Huaiyang, the capital of Longdu.
7. Redbud Platform	Redbud Platform Redbud Platform is located 25 miles south of Huaiyang, Longdu. It is named after a tall redbud tree growing on the platform.

Source: Qianlong's "Huai Ning County Chronicle" volume "Tu Jing"

Table 14 Eight Views

Name	Introduce	Picture
8. Xiling Yuezhi	Mausoleum of Taihao Fuxi.	
9. Yarrow Lush Spring	The yarrow garden behind Taihao Fuxi Mausoleum.	
10. Cai Chi Qiuyue	"Cai Chi Qiuyue" refers to the white tortoise pond in front of Huagua Platform, which is the sacred pond where Taihao Fuxi raised white tortoises, and is located in Longhu.	
11. Xiang Night Reading	"Xiang Night Reading" refers to the Xiang Academy of the Third Academy of Xiangetai platform, where Confucius gave lectures when he was short of food.	
12. Sleeping Pavilion Breeze	Huaiyang people regard "Sleeping Pavilion Breeze" as one of the eight scenic spots in Huaiyang, and the government and the people yearn for the "Clean Government".	
13. Wangtai Yanyu	Wangtai Yanyu is counting on the rain platform.	
14. Suting Liangfang	"Suting Liangfang" refers to Su Ziyou's reading platform. Su Ziyou often read here, and the platform is shaped like a boat, which symbolizes that the officialdom is like a boat.	
15. Liuhu Lake fishermen sing	It refers to the wonderful scenery of Chenzhou fishermen fishing in Liuhu Lake.	

Source: Qianlong's "Huai Ning County Chronicle" volume "Tu Jing"

3.Oriental mythological paradise. Oriental Myth Amusement Park is one of the core projects of Wanqiu Cultural and Creative Park, located on the east bank of Longhu National Wetland Park in Huaiyang County, Henan Province. With the unique charm of oriental culture as the highlight and the theme of modern high-tech amusement facilities, it is characterized by meeting the needs of various consumer groups. The main functional areas of the park are divided into two parts: the water sports experience area and the dry land activities experience area. The entire amusement park is planned to be divided into seven areas: the entrance square leisure area, the commercial style block, the scientific and technological performing arts viewing area, the leisure beach activity area, the waterside isolated green area, the dense forest green space rest area, and the leisure waterside viewing area.



Figure 18 Oriental mythological paradise

Source: <http://www.sqchunqiu.com>

4.Duxiu Garden. Duxiu Garden is located in Taihao Mausoleum Scenic Area, and it is the only pruning park in China featuring pine and cypress plastic arts. In June 1997, Premier Zhu Rongji said: "I have been to many places, but such a park with pine and cypress art is really unique<sup>20</sup>."

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<sup>20</sup> <http://m.huaiyang.gov.cn/>



Figure 19 Duxiu Garden

Source: <http://m.huaiyang.gov.cn>

5. Huaiyang Fuxi Cultural Park. Huaiyang Fuxi Cultural Park will officially start construction in 2022. Its geographical location is close to Liuhu Lake and Taihao Mausoleum, and to the west is Longdu Avenue. It has both cities, ancient buildings, and nature. Its geographical location is unique. Fuxi Cultural Park has been built into a comprehensive park integrating ecological science and education, cultural display, leisure and sightseeing. In February 2023, Huaiyang Fuxi Cultural Park will host the Lantern Festival. During this event, there will be traditional activities such as viewing lanterns and guessing lantern riddles. The production of lanterns mainly selects local cultural elements for creation, and selects elements from Fuxi culture, dragon culture and Yijing culture, the promenade of famous sentences of Fuxi culture, and the lantern shape of Fuxi and dragon as elements. Huaiyang's natural elements are also applied, such as lotus and fish elements to make lantern shapes. F19(2023, Interview)"Guessing lantern riddles is a unique form of Han folk cultural and entertainment activities with rich ethnic style in China. It is a characteristic activity of the Lantern Festival that has been spread since ancient times." M17(2023, Interview)" Walking on the brightly lit rainbow sightseeing avenue in the park, the arched doors of various lanterns symbolizing good luck and blessings are full of festive and joyful atmosphere. Lantern riddles add to the

festive atmosphere, showing the wisdom of the ancient working people and their yearning for a better life.”



Figure 20 Huaiyang Fuxi cultural park

Source: Huaiyang County radio and television official account issued 05-02-2023

#### 1.1.5 Artistic Activities

The cultural activities of the Huaiyang community have a great relationship with the ancestral Fuxi Temple Fair. The public will spontaneously organize some entertainment activities, such as Task Taking Activities, Lion Dance, Still stilts, drought rowing, dragon lanterns, etc. These folk entertainment activities pushed the atmosphere of the temple fair to the climax. During the temple fair, the most characteristic folk entertainment activities with Huaiyang are Task Taking Activities. Based on the unique natural cultural resources of the local area, Lotus Festival is held in the Longhu Lake National Wetland Park every June to July each year to experience the natural scenery of Chen Feng's ancient words.

##### 1. Ancestor Fuxi Ritual<sup>21</sup>

The Taihao Mausoleum Temple Fair in the Huaiyang area lasts for up to one month and features a rich array of events. Throughout the temple fair, various folk activities take place. The central theme of traditional temple fairs is sacrificial activities. With the stability of these sacrificial activities, a temple market has gradually

<sup>21</sup> Mei Yang. (2018). Research on the Cultural Significance of the Taihao Ling Temple Fair in Huaiyang Region (Master's Theses, Heilongjiang University).

developed around the Temple Mausoleum, giving rise to economic activities. The growing variety of entertaining activities has transformed the Taihao Mausoleum Temple Fair into a vibrant and captivating folk festival.

The sacrificial activities of the Taihao Mausoleum Temple Fair can be categorized into two types: official sacrifices and folk sacrifices. The official temple fair sacrifice is a public ceremony that takes place at the beginning of the second day of February during the temple fair. This ceremony is organized by government institutions and representatives from various organizations. It follows a traditional ritual format that includes reading the sacrificial text, making offerings, and conducting the ceremonial rites. Folk sacrificial activities are more diverse and flexible compared to official sacrifices. These activities can be organized by villages, families, or individual units. Typically, village-based folk sacrifices follow an organized and orderly process. The village flag is carried from the main village gate to the Xianren Hall, where worshippers pay their respects to the Goddess of Sky-Patching. Finally, sacrifices are presented in front of Taihao's tomb. Female representatives from the village often perform traditional dances, such as the Fuxi Task Taking Activities. Sacrifices conducted by families and individuals are usually simpler. They prepare offerings like fruits, steamed buns, "Dao Tou" (a piece of cooked half-cooked pork). There are also unique forms of folk sacrifices in the Taihao Mausoleum, such as the use of paper-stacked ingots as offerings, which are then burnt as a sacrifice to Fuxi. These practices reflect the traditional ancestral beliefs and worship of fertility associated with sacrificial activities.

## 1.1.5 Artistic Activities



Figure 21 Ancestor Fuxi Ritual

Source: <https://k.sina.com.cn>

2.Task taking activities<sup>22</sup>

“Danjingtiao” is a primitive dance, and it is also the most entertainment form with Huaiyang Chenfeng folk customs. The unique sacrifice witch dance at the February Temple Fair is mostly a group of 5 people, and each group consists of four “Lao Zhaigong<sup>23</sup>”. Three people performed dance, and one was accompanied by the performers in the form of singing lyrics in bamboo boards. The flower baskets of the old women are generally made of bamboo, with exquisite styles, including tigers, lions, dragons, treasure bottles and other shapes. The dancer danced wore black clothing, a large top, and a loose black pants inlaid with yellow side, black embroidered shoes, and a black gauze about five feet long on the head. The changes in

<sup>22</sup> Pingping Yang. (2022). God Worship and Entertainment: under the Vision of Village Life Study on "Dan Jing Picking" in Y Village of Eastern Henan Province. (Master's Theses, Shandong University); Meng Yu. (2022). Field Investigation and Cultural Research of "Dan Classics" in Huaiyang, Eastern Henan (Master's Theses, Northwest Normal University); Chunxiang Yang. (2014). Culture Research for Taihao Tomb Witch Dance of Ancestor Worship in Eastern Henan (Master's Theses, Fujian Normal University); Mengmeng Zhang. (2014). On Sacred Entertainment-huaiyang Ancient Temple "Danjingtiao" Folk Art Master's Theses, Wuhan University of Technology).

<sup>23</sup> Huaiyang community residents for middle-aged women honorific.



their dance posture are about the following three types: one is "Jian Zigu", "Tie Suolian", "She Tuopi". "Task Taking Activities" is a form of ancestral sacrifice to praise the ancestral sacrifice for human achievements such as "Fuxi" and "Goddess of Sky-Patching". In the past, dancers must follow the principles of rumors that women do not pass on men and dance with women. With the development of the times, Men on the square are now spontaneously joining it. The concept of with culture and reproductive worships contained in their dance gradually faded.



Figure 22 Task taking activities

Source: <https://www.sohu.com>

### 3.Lotus festival

Longhu lotus varieties are ancient and long, called "Shenzhou lotus". "Watching lotus" is a culprit summer play project in Huaiyang, which can be traced back to more than 3,000 years ago. Every year in May and June, the lotus in Longhu will be opened one after another. In July and August, when the flowering period was the most vigorous, Lotus Festival will open in July and last for 2 months. Its holding location is at the Emperor Cultural Plaza, Huaiyang District. During the Lotus Festival Day, in addition to enjoying the beauty of lotus flowers, Huaiyang City also organizes local special

events, such as Task Taking Activities, Dragon Lions, Boats and other folk performances.



Figure 23 Lotus festival

Source: <https://www.henan.gov.cn>

### 1.1.6 Local Traditions

#### 1. Huaiyang Mud Dog.

Mud dog is the general term in the mud toys in Taiyang Mausoleum, Huaiyang District, Henan Province. It is a general name of a mud toy in the "Human Ancestor Conference". It is a variety of monster composite in the original totem text. There are about 200 species. "Mud Dog" has a unique charm in many folk arts because of its ancient and absurd shape. The shaping of Huaiyang mud dog is connected with the purpose of drawing ancestors, entertainment, and prayers. Its decorative patterns are essentially some reproductive symbols, and are some of the symbolic patterns that are similar to the symbols. The emergence of this form is actually a reflection of its content. The breeding interest is the core of the connotation of the mud dog. Huaiyang mud dog draws such a symbol to reflect a strong desire for reproductive worship<sup>24</sup>.

<sup>24</sup> Zhen Hou. (2022). Research on the Cultural Heritage and Transmission of the "Nini Dog" Culture in Huaiyang, Henan. (Master's Theses, Heilongjiang University).

The production process of "Mud Dog" has been inherited from the local folk handicrafts for generations. Roughly pass the following seven production steps, "take the soil", "mud", "rubbing mud", "rubbing the blank", "jack", "dyeing". And the color and patterns on the "Mud Dog" have always adhered to the original color concept and concept, that is, the color of the five elements and the concept of black, the selection of the pattern and the shape of the original totem worship belief<sup>25</sup>. Not only is it a very typical and rare art treasure in the folk culture of the Chinese nation, but it also truly records the various trajectories of prehistoric human reproductive culture, reflecting the blood relationship between folk art and traditional culture<sup>26</sup>.

## 2. Cloth tiger<sup>27</sup>

Cloth Tiger is the iconic folk artwork at the Huaiyang Taihao Ling Temple Fair. It originated from the ancient times of tiger totem worship, expressing the nostalgia and admiration of the descendants of the ancestor Fuxi and Goddess of Sky-Patching. In the early days, the materialization and symbol of human reproduction and worship, later gradually evolved into a mascot praying for disaster avoidance, which has been passed down to this day. Cloth Tiger, entrusting people's longing and pursuit of a better life, has been being widely loved by people from Taihao Mausoleum February 2nd Temple Fair. The production of Cloth Tiger seems simple, but the craftsmanship is quite sophisticated. It is necessary to go through six or seven procedures such as cutting, shape, filling, and painting, dozens of steps.

## 3. Legend of Yandi Shennong

Shennong was one of the three emperors. During the Shennong era, the population gradually increased, and Emperor Yan taught people to plant grains to fill hunger. It is said that at that time, a red bird of red flew through the sky, and the grains

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<sup>25</sup> Yang Fujun; Song Chang, Yang Yuanqi; Compiled by Huaiyang Research Center of the Fuxi Culture Research Association of China, Huaiyang Fuxi Culture Research Association. "Collection of Research Papers on Huaiyang Fuxi Culture" [M]. Huaiyang Research Center of the Fuxi Culture Research Association of China; Huaiyang Fuxi Culture Research Association, April 2008. Pages 216-217.

<sup>26</sup> Compiled by the Cultural Department of Henan Province. "Henan Province Annals: Cultural Annals" Review Draft [M]. Page 109.

<sup>27</sup> <http://zsb.zhoukou.gov.cn/Article/6092184054.html>

fell to the ground. Emperor Yan picked up the land on the side of Grain Platform, and later he grew tall and fat. Emperor Yan divided the grains into five types: Rice, broomcorn, millet, wheat, bean. The grain is delicious and delicious, and the people in the world are fighting. Emperor Yan was here to promote agriculture, know farming, and plant grains, so he became the founder of traditional agriculture in my country. (Ancient) The ancestors were sick, but there was no invention of medicine. Shennong's taste began to taste the taste of "medicinal herbs", observe the medicine of cold, warm, flat, and hot, and distinguish between the relationship between Jun, Chen, Zuo, and envoys between Baicao. I met seventy poisoning a day, and he magically resolved this toxicity. So, it was used to write down the medicine to treat the disease of the people, and my country's pharmaceutical and medicine cause was born.

#### 4. Legend of Fuxi and Nuwa

Taihao Fuxi is usually considered the head of the three emperors in ancient times, and it is also called Fuxi. Among them, the word "Hao" represents the meaning of light. The reason why Fuxi praises Fuxi, and praises him like the light of the sun and the moon. Taihao Fuxi is regarded as the ancestor of the humanities of the Chinese nation. He is also the earliest king recorded in ancient books in our country.

In the local area, Taihao Fuxi's achievements are well known to women and children. The people regard Taihao as their ancestors. In addition, the rendering of myths and legends makes Fuxi's image in people's minds be given a layer of power. The most widely circulating legend is the legend of Fuxi painting gossip and the legend of Fuxi Goddess of Sky-Patching.

Fuxi created congenital gossip through the texture of the white turtle's back and the straw stems of the yarrow grass. He also follows eight phenomena in nature: "Heaven", "Earth", "Mountain", "Water", "Fire", "Thunder", "Wind", "Lake", corresponding to it: "Qian", "Kun", "Kan", "Li", "Gen", "Zhen", "Xun", "Dur", thereby summarizing the development laws of nature and creating "heaven" and "earth", "Yin", "Yang", and four seasons: "spring", "summer", "autumn", "winter". Regarding the legends of Fuxi also have a network, marrying system, etiquette and music, through these

legends, the great image of Fuxi in the minds of the people has a great achievement and mysterious color<sup>28</sup>.

Fuxi and Goddess of Sky-Patching were originally a pair of siblings. Later, the brothers and sisters of flood disasters married to save human beings and reproduced their descendants. Therefore, in the Taihao Mausoleum Temple, the statue of Taihao Fuxi and goddess of sky-patching is worshiped. The local people call Taihao Fuxi kindly ancestor, goddess of sky-patching. Fuxi and goddess of sky-patching has been worshiped as human ancestors in Chinese folk beliefs. It is because of this kind of folk belief that Taihao worships, people build temples for them, and they are sacrificed here to pray for blessings. The first and fifteenth of the month of the lunar calendar will conduct the activities of worshipping the ancestor Fuxi. During the "February Society" temple fair period, a month -on -month will continue to come to Taihao Mausoleum to worship and pray for blessings.



Figure 24 Local Traditions

Source:1.<https://www.thepaper.cn>;2.<https://www.huaiyang.gov.cn>;3.<https://baike.sogou.com>;4. Bricks of Fuxi Nuwa's Mating

### 1.1.7 Institutional Culture

<sup>28</sup> Mei Yang. (2018). Research on the Cultural Significance of the Taihao Ling Temple Fair in Huaiyang Region (Master's Theses, Heilongjiang University).

1. National level: The state formulates policy regulations on cultural protection and development. There are specific protection and management regulations for the national culture, historical monuments, and traditional customs contained in the city. Local government departments are the role of play, formulation and implementation of national cultural protection policies<sup>29</sup>. The government plays a leading role in the protection and development of local cultural activities, the construction of urban cultural infrastructure, the cultivation of cultural management talents, and the development of urban cultural tourism.

In terms of the protection and development of local cultural activities, the government actively organizes temple fairs under the guidance of cultural policies that drives the economy, and vigorously publicize the recovery of the development of temple fairs through media propaganda power. On the second day of February of the lunar calendar, the first day of the "February Society", the local government will organize a public ceremony in front of the Tenian Temple of Taihao Mausoleum. The main participants of the Ceremony were leaders of the provincial and municipal officials and local officials. Media reporters and the ancestors will also come forward spontaneously. At the same time, the government is in the event of the Anti -material cultural heritage performance, "Zhoukou · Huaiyang Lotus Festival Cultural Tourism Consumption Season" and other local cultural activities.

The government has for the construction of urban cultural infrastructure. The Huaiyang District Government has accelerated the construction of Taihao Ling's smart scenic spot, increased infrastructure construction, improves service functions, and continuously optimizes the tourism environment. By fully digging into the characteristics of Huaiyang's regional characteristics, high standards create a number of engineering projects such as Longhu Su Garden, Zhoukou Tourist Distribution Center, boutique Lotus Garden, and Huludao. Improve the overall hardware level in the tourist area. At the same time, pay attention to the ecological governance of Longhu Wetland to

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<sup>29</sup> Qin Deqing. Protection and Development of National Folk Culture in the balance of multiple Forces [J] Folk Culture Forum, 2005 (1): 73.

improve the ecological environment; The government focuses on improving the space environment of CHEN-Chu Ancient City, reconstruction of the millennium ancient city walls, planning and designing city wall site park construction projects, and reproduce the historical scene of "Chen Chu's Old City".

For the training of cultural management talents, the government carries out special lectures for tourism practitioners, trains scenic area staff, improves the service ability of tourism practitioners, and improves the tourist experience<sup>30</sup>. At the same time, cooperation and exchanges with local travel enterprises, universities, professional teams, and non -genetic inheritors have been strengthened to stimulate the creative vitality of the cultural and creative market and improve market competitiveness.

The government's management and development of urban cultural tourism takes the development of cultural tourism in the Huaiyang community as an example. Recently, Huaiyang District has a unified protection, planning, development and marketing of cultural tourism resources in the region, and does a good job in industrial layout, industrial gathering, integration of new formats, creative development of cultural and creative products, high -end development of industrial chain, and destination system construction. The "Fourteenth Five-Year Plan" Cultural Tourism Plan for Huaiyang District "," Three-year Action Plan for the Three-Year Action Plan for the Integration Strategy of Literary and Create Innovation in Huaiyang District, Huaiyang District, Zhoukou City "," Huaiyang District Global Tourism Development Plan (2021-2030) ", "The Master Plan of the Tourism Area of the Sanctuary of the Sacred Place of Fuxi in China", etc., finds the integration and integration points of cultural tourism to achieve the region's cultural tourism linkage and misalignment complementarity. Adhere to the "one planning management to the end, a blueprint painting to the end", industrial development and scenic spots (scenic spots) development and construction strictly follow the planning and organization, so that the plan can truly become a navigator and construction drawing leading development.

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<sup>30</sup> <https://hen.chinadaily.com.cn>

2. Community level: At the community level, urban community cultural workers consist of professional cultural members and ordinary residents involved in urban community cultural development. Professional cultural workers focus on creating high-quality cultural products for the urban community to meet the higher-level cultural and spiritual needs of the community residents. Ordinary residents engaged in urban community cultural work emphasize their role in producing everyday cultural products for the urban community and supervising and maintaining the cultural infrastructure of the community. In the process of spontaneously organizing cultural activities and formulating behavioral norms within the community, it's essential to strengthen cooperation, communication, and learning among community cultural development teams. These teams can enhance their management efficiency through methods such as mutual exchanges, visits, discussions, and by sharing ideas, forms, content, and approaches for community cultural management and development. Additionally, they can promote the atmosphere of community cultural development through collaborative initiatives and joint events.

#### 1.1.8 Summary

Local residents play an important role in enriching urban cultural activities. Although compared with the political institutions and commercial companies that dominate urban cultural management, the power possessed by residents seems weak, making it difficult for them to leave their own traces in the contemporary urban landscape. Residents almost everywhere work hard to give their place their own image and make them feel more secure and belonging<sup>31</sup>. At the same time, the aborigines themselves are also a manifestation of culture, serving as the real carrier of the image of the city. The tangible material culture and intangible intangible culture contained in the three major areas of Chen Chu Ancient City, Taihao Mausoleum Fuxi and Huaiyang Longhu Natural Landscape are obtained through interviews with residents. Such as worshipping gods and Task taking activities are not only traditional folk customs in

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<sup>31</sup> Orom Antony. *The World of Cities: Comparative and Historical Analysis of Places* [M]. Chen Xiangming, Zeng Maojuan, Ren Yuan, trans. Shanghai: Shanghai People's Publishing House, 2005.



Huaiyang, but also important symbols that symbolize the spirit of Huaiyang. Especially in the food culture, the familiar taste memory is an inseparable feeling for every aborigine. The ancient city, the ancient mausoleum, the layout of the lake around the city, and the Taihao Mausoleum building are not only the classic representatives of Huaiyang architecture, but also an important part of Huaiyang as a whole.

Urban culture is the "source" of urban development, and urbanization is the "flow" of urban development. The combing of Huaiyang's urban cultural resources makes it have local cultural ecology and cultural characteristics for cities that are in the process of accelerating urbanization. Only by constantly enriching the city's own unique cultural connotation can we find our own cultural development path and strive to innovate and develop our own urban culture.

Table 15 Residents' perception of cultural content in Huaiyang community

Num.	Item	Name
1	Local Cuisine	1) Compressed bun
		2) Fang Budai Red-Cooked Chicken
		3) Yang Jia Xiao Jiao Yu fish soup
		4) Zhu Mazi stew soup with pepper
		5) Stir-fried cattail
		6) East Lake Fried and Braised Fish
2	Architecture	1) Chen-Chu Ancient City
		2) Baogong Temple
		3) Mosques
		4) The site of Li Zhilong's revolutionary activities
		5) Duanmin Yuan Ancestral Hall
		6) Taihao Mausoleum
		7) Huagua Platform
		8) Xiangetai platform
		9) Chen Hugong Tomb

			10) Chen Chu Ancient Street	
			11) Liu Yi pavilion	
3	Beliefs and Rituals	1) Taihao Memorial ceremony	Fuxi	<p>Ancestor Worship Belief</p> <p>Reproductive Worship Belief</p> <p>Totem Tiger Totem;</p> <p>Worship Dog Totem;</p> <p>Belief Dragon Totem.</p> <p>Kowloon Water Play</p> <p>Shenlong Bridge</p> <p>Jiuqu Bridge</p> <p>Pingxin Bridge</p> <p>Green Dragon Bridge</p> <p>Taihao Mausoleumwharf</p> <p>Longhu Wetland Park North wharf</p> <p>Lotus Wharf</p> <p>Liuyi wharf</p> <p>Lotus Garden</p> <p>Huludao</p> <p>Song Jing Memorial Pavilion</p> <p>Xiangetai platform</p> <p>Diqing Dressing Platform</p> <p>Suzi Reading Platform</p> <p>Huagua Platform</p> <p>Grain Platform</p> <p>Wanglu Platform</p> <p>Redbud Platform</p> <p>Xiling Yuezhi</p> <p>Yarrow Lush Spring</p>
4	Natural Landscape	1) Longhu Ecological Wetland	Lake	
		2) Seven Platforms and Eight Views		

		Cai Chi Qiuyue
		Xiange Night Reading
		Sleeping Pavilion Breeze
		Wangtai Yanyu
		Suting Liangfang
		Liuhu Lake fishermen sing
		3) Oriental mythological paradise
		4) Duxiu Garden
		5) Huaiyang Fuxi Cultural Park
5	Artistic Activities	1) Ancestor Fuxi Ritual 2) Lotus festival 3) Task taking activities
6	Local Traditions	1) Huaiyang mud dog 2) Cloth tiger 3) Legend of Yandi Shennong 4) Legend of Fuxi and Nuwa
7	Institutional Culture	1) National level 2) Community level

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### 1.2 Affect cultural management factors

The success of a community participation project depends on the structural factors of the country and society in which the community is located, such as its economic, historical and cultural environment, as well as the needs assessment process in the development of the project, the use of resources, the organization and management of the project, the selection of leaders and other factors (Tosun, 2000). However, community members' own awareness of participation and actual participation operations cannot be ignored. What are the factors that affect the cultural management of the community in the process of community cultural management? In the past research process, the reasons for community members to participate in the project were divided into internal and external factors. The internal factors are mainly their own

factors (cognition, experience and knowledge, ideological emotions, motivations). External factors are mainly external environments (information, trust, channels, and politics) (Brownlea, 1987). This study will analyze the elements that affect community cultural management from the four aspects of Man, Material, Money, and Management.

### 1.2.1 Man

As the basis of developing community cultural management, human resources are the driving force for effective management of cultural resources. Human resources mainly cover two human resources: First, human resources within the community, including individuals or members of community institutions based on community residents. The second is the human resources outside the community, including government agencies, social related persons and organizations. For example, the majority of art workers, volunteers, teachers and students of nearby colleges, and various intermediary organizations are potential human resources to develop the cultural industry.

#### 1. Human Resources Inside the Community

1) Community resident. The residents of the Huaiyang community are familiar with the structure and development characteristics of the community themselves, and have a strong sense of identity and local attachment. In the process of cultural activities in the community, community residents will actively organize and actively participate in it. In the Huaiyang community, residents with different status and different occupations living in different status and different occupations cover different fields such as information engineering, medical care, cultural industry, and education. Select residents who have outstanding accomplishments in cultural aspects. The excavation and utilization of potential for people with relevant knowledge skills will be conducive to the promotion of Huaiyang cultural management.

2) Community organizations. The neighborhood committee is an institution that manages the daily affairs of the community. With the continuous construction and renewal of the community, the duties of the neighborhood committee have changed accordingly. Especially at the spiritual culture, the neighborhood

committee should pay special attention to integrate culture to the industry, and the neighborhood committee should bear greater responsibilities and obligations. In the process of related cultural activities, various types of cultural organizations will spontaneously participate in cultural activities. During the interview process, residents mentioned the "Danjingtiao" team, which has evolved from being led by elderly women as the inheritors of folk culture in the past to the current community folk culture protection organization. During the Taihao Mausoleum Temple Fair, they spontaneously organize and participate in large-scale ritual activities, contributing to the dissemination of folk culture.

3) Inheritor. Intangible cultural heritage is formed in the history of long human activities, and each project contains very rich cultural genes and information. There is a cultural system corresponding to each specific cultural heritage of Huaiyang. This unique cultural system needs to be inherited or related to related behaviors. Therefore, the inheritance is responsible for the restoration and reconstruction of the ontology of the non-heritage project. While adhering to the traditional culture, product innovation is carried out. Essence The currently proposed "research and cultural tourism" and "non-heritage research", listening to the inheritors telling non-heritage stories, learning non-heritage skills with the inheritor, and watching non-heritage products on the spot.

4) Local managers. Local managers' understanding of local cultural resources and related rules and regulations are also familiar with each other, and each performs their duties. Be able to discover and solve problems encountered in the process of cultural management and development, and can quickly solve the solution to tourists and related professionals.

## 2. Community external human resources

1) Government. As the manager and decision maker of urban construction, the government needs to grasp the direction and pulse of urban development. The development of tourism culture in the community, the government's role in the macro level is inestimable, such as formulating effective industrial

development policies, introducing cultural talents, stimulating related industrial investment, and introducing funds for industrial development.

2) Culture and art research scholar. The introduction of art workers is conducive to improving the cultural level of the community. In the process of cultural management of the Huaiyang community, relevant professionals put forward management strategies and experiences to inject new ideas into community cultural management and development. Art and cultural workers possess the professional knowledge and skills to preserve and develop the local culture of the city. They delve into the historical context of local culture, search for urban-themed cultural images, avoid the "homogenization trap," and create the cultural characteristics and unique cultural tourism image of the city.

3) college teachers and students. The teachers and students of colleges and universities have rich knowledge reserves, strong ability, and creativity, which can provide practical suggestions and opinions for the development of the community's cultural industry. The teachers and students of the Huaiyang area of Zhoukou are designed as a graduation topic for Huaiyang, creating creative design in tourism development, cultural landscape protection and utilization, and cultural and creative product design directions. The infusion of fresh blood breaks down the barriers between traditional and modern cultures. At the same time, the new generation of young people serves as the torchbearers of cultural heritage.

4) Enterprise. Enterprises can focus on the development of the industrialization management of material culture and intangible culture, related products, gift management and sales, cultural and artistic activities, design, agency, production, release of advertising, corporate marketing planning, investment management, etc. In addition, enterprises can efficiently integrate non-heritage product technology and production resources, improve and develop non-heritage product design and R & D teams, and build enterprise model integrating R & D, design, production and sales. In the process, companies can not only enhance their social

image, gain greater social benefits, while maintaining the inheritance protection and development of the Huaiyang community culture



Figure 25 Man- cultural management factors

Source: Ruan Yaohui

## 1.2.2 Money

### 1. Capital investment

Community cultural management requires sufficient funds to carry out projects and activities. If the source of funds, the planned projects and activities will not be completed. Regarding the construction of cultural landscape facilities in ancient cities, government and cultural tourism enterprises are the main project investors. The Lotus Festival event was hosted by Henan Emperor Capital Cultural Tourism Group Co., Ltd., and was hosted by the network center of Huaiyang District Committee of Zhoukou City, Huaiyang District Literature and Art Circle of Zhoukou City, and Huaiyang District, Zhoukou. Huaiyang District formulated an investment promotion method "Henan Economic Development Report (2020)" and "Opinions of the People's Government of the Zhoukou Municipal Party Committee of the Communist Party of China on the High -quality Development of Huaiyang District" to support foreign investment projects. In order to encourage social and private investment, the government has formulated corporate award -supporting policies, provides start -up funds for SMEs and

residents to start their own businesses, realize self-employment of community residents, and support the development of small and medium-sized enterprises. The government's funding support for cultural tourism projects includes: scenic spots (tourist attractions, amusement parks and sightseeing parks), hotels and residential hostel, transportation (tourist vehicle company, parking lot) and cultural themes (cultural themes garden, cultural and creative design, cultural industrial park).

## 2. Effective budget management

The management and development of the cultural resources of the community requires sufficient budgets to carry out projects and activities. If the budget is not implemented, the planned projects and activities will not be completed. According to the budget process or budget cycle, the fiscal, tax, audit and other departments review the application materials and require managers to have basic budget management skills. At the same time, it is necessary to consider the value of funds and other interests generated by the implementation of the project to sustainable development.

## 3. Economic benefit

Income is the core benefit of regional cultural tourism. The primary source of income for the Huaiyang community is tourists attracted to the Taihao Mausoleum scenic area who come to experience Huaiyang folk culture and local customs. Cultural activities such as the Lantern Festival and the Taihao Ling Temple Fair in February, and the Lotus Festival in June-July attract tourists to witness intangible cultural heritage folk crafts, traditional folk dances, and local customs. Culture is the soul of tourism, and tourism is the carrier of culture. The integrated development of culture and tourism is an effective way to promote the optimization and upgrading of economic structures and accelerate the construction of a modern industrial system. Through cultural industry projects and the incorporation of behaviors such as "eating, living, going, traveling, shopping, and entertainment" in the tourism process, various high-quality projects are created, empowering the development of the tourism industry with culture. Local governments should fully leverage the advantages of local cultural



resources, plan and package a series of major cultural industry projects that reflect local characteristics, activate existing assets, and stimulate the innovative vitality of market entities.

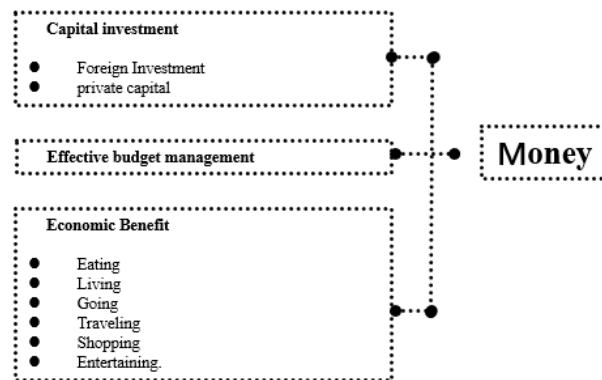


Figure 26 Money -cultural management factors

Source: Ruan Yaohui

### 1.2.3 Material

#### 1. Cultural Resource

Huaiyang has a long history and distinctive cultural background. It can develop its potential and advantages from many aspects. In terms of history, Huaiyang has undergone three changes of national capital and five changes of the capital city, highlighting its strategically advantageous geographical location. In terms of culture, Taihao Fuxi Culture, as the birthplace of the nation, originated and influenced. In terms of natural environment, Huaiyang has unique natural conditions, and the ecological environment is beautiful. The beauty of Huaiyang has been summarized as "One Mausoleum, One Lake, One Ancient City " (Taihao Mausoleum, Longhu Lake, Chen-Chu Ancient City) and" Seven Platforms and Eight Views ". The selection area is The Taihao Mausoleum Fuxi Cultural Zone, Chen-Chu Ancient City Zone, and Longhu Lake Ecological Wetland Zone, combing the material culture, behavior culture and conceptual culture contained in the three major areas. Including: 1) Local food culture; 2) architectural culture; 3) belief and ritual culture; 4) natural landscape culture; 5) art

activity culture; 6) local traditional culture; 7) institutional culture. Relying on the unique geographical and cultural tourism resources advantages, relying on Taihao Fuxi culture, Huaiyang County has carried out cultural resources mining and integration in recent years to vigorously develop cultural tourism.

## 2. Information Internet Resources

Information resources are important resources for community residents and tourists to understand community cultural resources and promote cultural tourism. Huaiyang Scenic Area sets a small program on WeChat to complete the scenic area service and reservation tickets online. The Huaiyang government is also the three major areas of Huaiyang Construction website "China Huaiyang". On the website, you can query the cultural background of Huaiyang, Huaiyang Culture and Art, Local Snacks, Huaiyang Campaign, and Municipal situation. Local communities have information identification bar (map instructions, road signs instructions, publicity and display), which can intuitively obtain the information required during the play process.

## 3. Protection and management resources

The protection and management of community cultural resources is an important project of sustainable development. Professional researchers put forward professional suggestions for the protection of traditional culture. The non -genetic inheritors shoulders the static protection of endangered traditional projects, living inheritance in natural culture, and productive development of future cultural resources. Relevant technical personnel promote the construction of smart scenic spots, build a smart service facility platform, and improve the renovation of digital facilities in the scenic area.

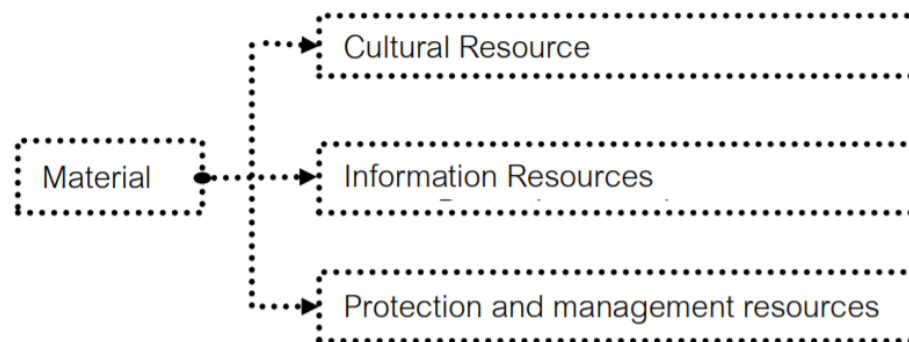


Figure 27 Material- cultural management factors

Source: Ruan Yaohui

#### 1.2.4 Management

##### 1. Management policy.

Cultural management policy is a guideline for action of cultural management, focus on long-term sustainability and avoid problems and challenges in cultural development. The management policy formulated by the Huaiyang community must be promoted to the members of the entire organization to promote understanding and participation. During the participation process, the management of different types of cultures must be accurately formulated to formulate corresponding management regulations. In the process of tourists, the content of cultural activities can feel that local characteristics must follow the management and protection regulations of material cultural heritage and intangible cultural heritage. Management policies are exchanged for national policy, government formulation measures, and local community formulation regulations, as well as management standards for the formulation of various scenic spots.

##### 2. Implement the management process.

The management process is a critical stage for the effectiveness of local cultural management, ensuring rational allocation and optimal utilization of resources. In the process of cultural management, we need to clarify cultural management content, understand and clarify the entire cultural background and behavioral specifications. Then conduct a series of actions, and this stage will use

methods and tools from different disciplines to explore and understand the behavior and thinking of all relevant personnel. Research, observation, analysis, proposal, and final implementation are the process of continuous simulation, testing, and continuous research. During the execution, some users or experts give feedback, and then re - updated the plan to conduct a new round of experiments.

### 3.Participate in management.

Each organization must establish a policy that can be put into action, effectively plan and manage the cultural development process. Cultural management policies must be clear and promote employees of the entire organization to promote understanding and participation. In the process of doing this, management must be systematic and adhere to the principles of joint management. All members of the organization, such as government, enterprises, communities, experts, and art workers, they need to participate in the process of Plan, Action, Observation, and Reflection to promote the opportunity to participate in decision -making. For the establishment of team cooperation in the formulation of project planning, and to distribute responsible responsibilities according to personal skills and professional knowledge, responsibilities are allocated. At the same time, the network must be established to allow human resources inside and outside the community to actively participate in the operation, which meets the changes and appropriate development of social needs and proper development.

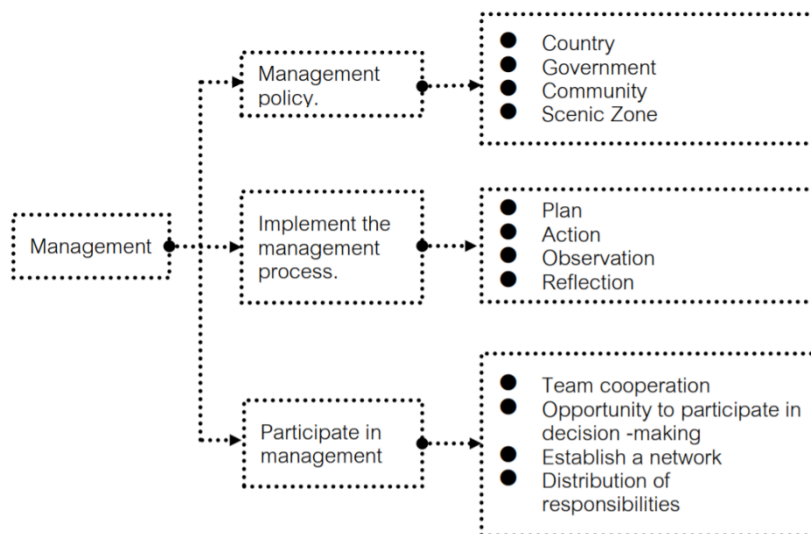


Figure 28 Management- cultural management factors

Source: Ruanyaohui

### 1.2.5 Summary

Starting from the theory of 4M resource management, the elements affecting cultural management are sorted out, the achievement elements that contribute to cultural management are found, and the core components of each factor are sorted out from the four aspects of Man, Money, Material and Management, so as to effectively propose cultural management strategies for the process of urban cultural management.

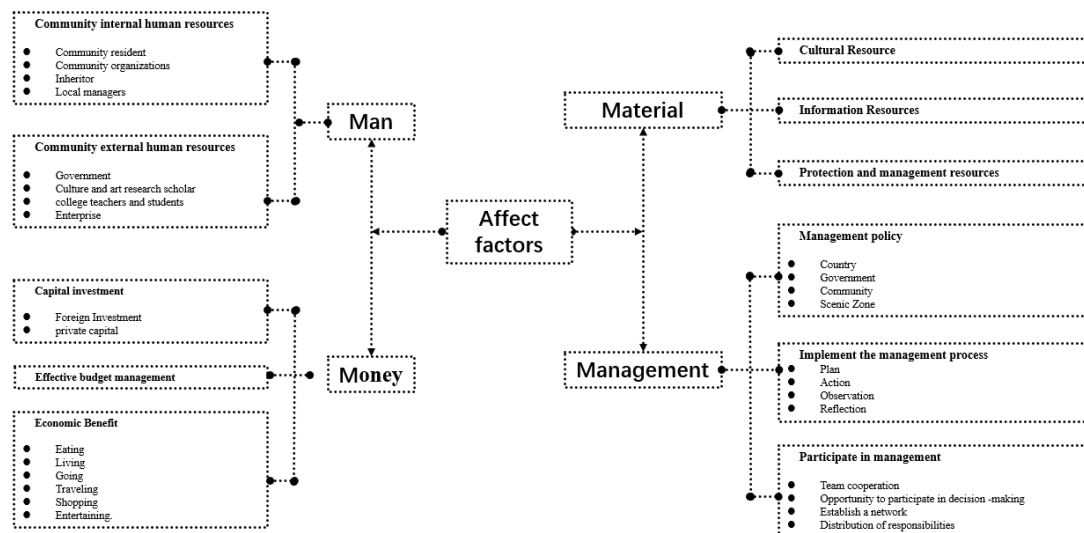


Figure 29 Factors Affecting Huaiyang Community Culture Management

Source: Ruan Yaohui

## 2. Analyze attitude of the community and tourist about Huaiyang community management

### 2.1 Residents' Attitude Evaluation Analysis

#### 2.1.1 Descriptive Analysis of Demographic Variables

The demographic characteristics of the sample mainly use descriptive statistics to statistically analyze the basic information of the sample individuals, including the sex, age, educational background, length of residence, income and occupation of the respondents, to describe the category, characteristics and proportion distribution of the sample. 300 questionnaires were distributed in the three areas of Taihao Mausoleum, Chen-Chu Ancient City and Longhu Lake, and relevant statistical analysis was carried out on the recovered data.

As shown in the table116, it can be seen that the demographic variable data reflect the distribution of the surveyed objects, where the mean represents the central tendency, and the standard deviation represents the fluctuation. According to the results of frequency analysis of each variable, it can be seen that the distribution basically meets the requirements of sampling survey, 300 valid samples are issued, and 284 are effectively collected. Gender: Male is 136 people, accounting for 48% of the

total survey population, female is 148 people, accounting for 52% of the total survey population, and the proportion of men and women is close to the same; Age (year): 11~20 years old ( 12%), 21~30 years old (46%), 31~40 years old (19%), 41~50 years old (10%), 50 years old or above (13%); Education: High school and below (25%), College (26%), Undergraduate (34%), Master's degree and above (15%); Period of Resident: Under 10 years (18%) 11-20 years (38%), 21~30 years (20%), 31~40 years (11%), 41~50 years (7%), 51 years or above (6%); Monthly income level: Less than 1000¥ (28%), 1001~3000¥ (15%), 3001~4000¥ (24%), More than 4000¥ (33%); Occupation: Civil Servants & Public Institution (16%), Employees of enterprises (22%), Student (32%) Other (30%). Overall, the respondents are evenly distributed across industries.

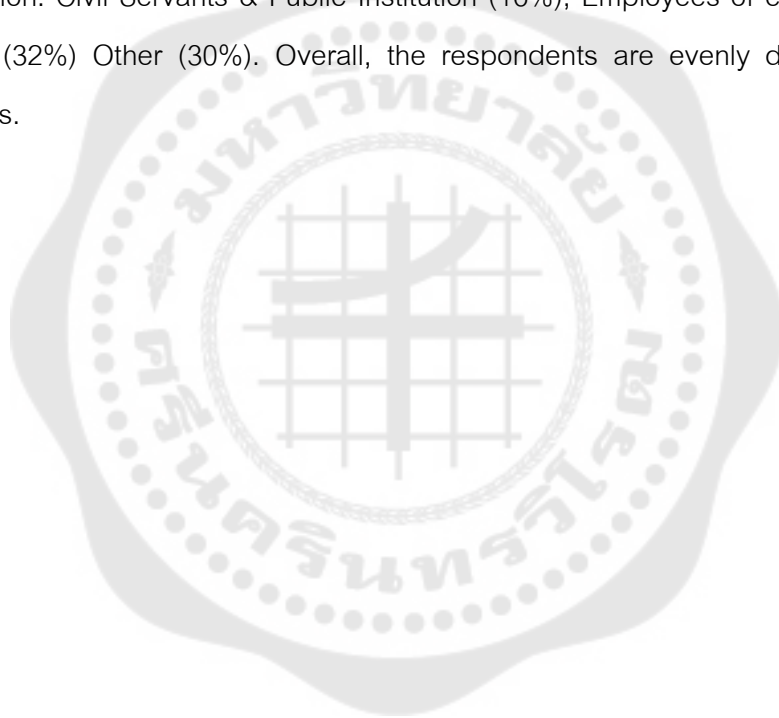


Table 16 Descriptive Analysis of Demographic Variables

Variable	Item	Frequency	Percent	Average	SD
Gender	Male	136	48%	1.52	0.5
	Female	148	52%		
Age	11-20 years old	34	12%	2.66	1.203
	21-30 years old	131	46%		
	31-40 years old	54	19%		
	41-50 years old	28	10%		
	51 years old or above	37	13%		
Education	High school and below	70	25%	2.39	1.015
	College	75	26%		
	Undergraduate	97	34%		
	Master's degree and above	42	15%		
	Under 10 years	51	18%		
Period of Resident	11-20 years	108	38%	2.69	1.395
	21-30 years	56	20%		
	31-40 years	32	11%		
	41-50 years	20	7%		
	50 years or above	17	6%		
Income (month)	Less than 1000 ¥	80	28%	2.62	1.208
	1001-3000¥	42	15%		
	3001-4000¥	69	24%		
	More than 4000 ¥	93	33%		



Table 16 (Continued)

Variable	Item	Frequency	Percent	Average	SD
Occupation	Civil Servants& Public Institution	46	16%	2.75	1.053
	Employees of enterprises	64	22%		
	Student	90	32%		
	Other	84	30%		
Field survey	A	97	34%	1.99	0.821
	B	93	33%		
	C	94	33%		

Note: A: Taihao Mausoleum Fuxi Cultural Zone; B: Chen-Chu Ancient City Zone; C: Longhu Lake Ecological Wetland Zone

### 2.1.2 Descriptive Analysis of Variables in Evaluation of Residents' Attitude

Descriptive statistics are basically divided into three categories: 1) Describe the central trend of data through the mode and mean; 2) Describe the degree of dispersion of data through variance and standard deviation; 3) Describe the distribution of data using skewness and kurtosis. In this paper, these three types of statistics are combined, and the four statistics of mean, standard deviation, skewness and kurtosis are calculated by SPSS software to observe the distribution characteristics of the sample data. Among them, the mean reflects the central tendency of the sample data. The standard deviation reflects the degree of dispersion of the sample data. Skewness reflects the degree of asymmetric distribution of sample data by measuring the direction and degree of distribution skew of sample data. Kurtosis measures the kurtosis of the probability distribution of a real random variable, and is used to observe whether there is an increase in variance or a low-frequency extreme difference greater or less than the average value in the sample data<sup>32</sup>.

<sup>32</sup> Wu Minglong. Practice of Questionnaire Statistical Analysis: SPSS Operation and Application [M]. Chongqing: Chongqing University Press, 2010.

The descriptive statistical analysis of variables refers to the comparison of the scores of the respondents on each variable in the questionnaire, which shows the impact of the various influencing factors of the respondents in the cultural management process. The detailed data are shown in Table 16:

1. Man (Q1-Q4). As shown in the table, the total average values of residents' attitude towards "human resources" in Huaiyang community are 4.30, 3.82, and 4.10, the evaluation of Chen-Chu Ancient City (B) area is lower than the satisfaction value 4, indicating that residents have relatively high attitudes towards "human resources". It can be seen from the table that in Chen-Chu Ancient City Zone (B), the average value of human resources evaluation is 3.82, which means that the number and ability of people participating in cultural management in the three areas are relatively low in the average evaluation value, and the introduction of human resources needs to be strengthened. The overall evaluation results of human resources in the three regions are:  $A (4.30) > C (4.10) > B (3.82)$ .

2. Material resources (Q5-Q8). In the evaluation of residents' attitude toward "material resources", only the satisfaction evaluation of Longhu Lake Ecological Wetland Zone (C) is equal to the satisfaction value of 4. The overall evaluation results of material information in the three areas are  $C (4.00) > A (3.90) > B (3.83)$ . In Taihao Mausoleum Fuxi Cultural Zone (A) and Chen-Chu Ancient City Zone (B), the evaluation on the protection, maintenance and equipment of urban cultural resources is relatively low, it is necessary to strengthen the protection of local cultural resources and investment in related equipment, improve the protection and development of cultural resources in the area, and at the same time strengthen the promotion of cultural information and the layout and planning of related cultural facilities.

3. Management (Q9-Q15). Residents' attitude evaluation of "material resources" has an average value of 4.26, 4.01, 4.13, all exceeding the agreed value of 4, indicating that residents have a relatively high evaluation of "material resources". The evaluation results in Q12 and Q15 are relatively low, and it is found that the right of community residents to participate in local decision-making is weak and there are

certain problems in the operation of local management procedures. In the process of cultural management, to improve the basic power to participate in the decision-making process, the people should be allowed to participate in the decision-making process and their opinions should be listened to, so as to enhance their control over the development plan and their sense of responsibility and belonging, which can encourage people to voluntarily participate in the community. develop. In order to enable community residents to obtain decision-making rights, it is necessary to establish a reasonable election system and truly listen to the opinions of residents in the decision-making process. The mean values of related variables of management satisfaction in the three regions all exceed the median value of 3, and the overall evaluation results are: A (4.26) > C (4.13) > B (4.01).

4. Money (Q16-Q18). The mean values of the relevant variables in the evaluation of capital investment attitude in the three regions are 4.34, 4.22, and 4.27, all exceeding the agreed value of 4. The overall evaluation results are: A (4.34) > C (4.27) > B (4.22). The relative satisfaction evaluation of the relevant fund policies, benefit acquisition and capital investment have a lot to do with the local government's proposal to create a cultural tourism city and provide funds for community residents to start their own businesses. The government has issued regulations on local investment promotion, holding of related cultural activities, and improvement of local environmental facilities, attracting a large number of tourists to come for sightseeing and tourism. The consumption of entertainment, accommodation, catering, transportation, sightseeing, learning and other aspects involved in tourism activities, it is the source of the greatest income.

5. Community participation attitude evaluation (Q19-Q23). The overall evaluation results are: A (4.08) > C (3.84) > B (3.62). In the evaluation of the level of community participation, only Taihao Mausoleum Fuxi Cultural Zone (A) was higher than the satisfaction value 4, indicating that the level of community participation was relatively low. In Chen-Chu Ancient City Zone(B) and Longhu Lake Ecological Wetland Zone(B), the residents' evaluation of the planning arrangements for residents' understanding of

community planning is relatively low. Therefore, it is necessary to promote the autonomy of urban community residents, promote the diversification of urban community residents' participation methods and the diversification of residents' participation structures. The extensive participation of community residents is the fundamental guarantee for doing a good job in community construction. Community development will become a reality only when local residents are willing to contribute their resources and abilities. The ultimate goal of improving community residents' participation cognition and participation emotion is to improve the participation behavior tendency of urban community residents, so as to achieve the most intuitive expression Community residents' willingness to participate, and objectively promote the process of community cultural activities.

Table 17 Descriptive Analysis of Variables in Evaluation of Resident's Attitude

Research Area	Item	Total Average	Average value		SD	Skewness		Kurtosis	
			Stats	Standard error	Stats	Stats	Standard error	Stats	Standard error
A	Q1	4.30	4.37	0.075	0.74	-1.351	0.245	3.144	0.485
	Q2		4.26	0.078	0.768	-1.044	0.245	1.945	0.485
	Q3		4.26	0.082	0.807	-1.113	0.245	1.719	0.485
	Q4		4.32	0.085	0.836	-1.538	0.245	3.417	0.485
B	Q1	3.82	3.75	0.094	0.819	-0.476	0.250	-0.025	0.495
	Q2		3.83	0.093	0.796	-0.684	0.250	0.795	0.495
	Q3		3.85	0.095	0.847	-0.72	0.250	0.638	0.495
	Q4		3.84	0.097	0.876	-0.645	0.250	0.403	0.495
C	Q1	4.10	4.05	0.094	0.825	-0.81	0.249	0.396	0.493
	Q2		4.09	0.089	0.745	-0.679	0.249	-0.198	0.493
	Q3		4.12	0.089	0.75	-0.84	0.249	0.176	0.493
	Q4		4.16	0.089	0.738	-0.836	0.249	0.088	0.493
A	Q5	3.90	3.91	0.104	1.021	-0.649	0.245	-0.166	0.485
	Q6		3.93	0.097	0.96	-0.43	0.245	-0.853	0.485
	Q7		3.89	0.102	1.009	-0.327	0.245	-1.116	0.485
	Q8		3.90	0.102	1.005	-0.481	0.245	-0.609	0.485
B	Q5	3.83	3.85	0.099	0.912	-0.38	0.250	-0.469	0.495
	Q6		3.81	0.096	0.853	-0.363	0.250	-0.292	0.495
	Q7		3.83	0.091	0.774	-0.143	0.250	-0.871	0.495
	Q8		3.85	0.098	0.89	-0.327	0.250	-0.495	0.495

Table 17 (Continued)

Research Area	Item	Total Average	Average value		SD	Skewness		Kurtosis	
			Stats	Standard error	Stats	Stats	Standard error	Stats	Standard error
C	Q5	4.00	4.03	0.100	0.934	-0.649	0.249	-0.613	0.493
	Q6		3.91	0.094	0.831	-0.699	0.249	0.256	0.493
	Q7		4.02	0.092	0.795	-0.600	0.249	-0.395	0.493
	Q8		4.03	0.095	0.848	-0.57	0.249	-0.619	0.493
	Q9		4.42	0.083	0.814	-1.399	0.245	1.386	0.485
A	Q10	4.26	4.34	0.094	0.923	-1.384	0.245	1.398	0.485
	Q11		3.87	0.099	0.975	-0.483	0.245	-0.438	0.485
	Q12		4.29	0.087	0.853	-0.905	0.245	-0.181	0.485
	Q13		4.40	0.078	0.773	-1.117	0.245	0.536	0.485
	Q14		4.07	0.101	0.992	-0.800	0.245	-0.152	0.485
B	Q9	4.01	4.04	0.093	0.802	-0.827	0.250	0.546	0.495
	Q10		4.28	0.098	0.899	-1.608	0.250	2.533	0.495
	Q11		4.05	0.097	0.878	-0.919	0.250	0.489	0.495
	Q12		3.89	0.1	0.923	-0.682	0.250	0.285	0.495
	Q13		3.90	0.11	1.132	-0.800	0.250	0.102	0.495
C	Q14	4.13	4.08	0.099	0.918	-0.759	0.250	-0.07	0.495
	Q15		3.81	0.101	0.94	-0.549	0.250	0.042	0.495
	Q9		4.29	0.086	0.702	-0.812	0.249	-0.443	0.493
	Q10		4.38	0.079	0.583	-0.927	0.249	-0.135	0.493
	Q11		4.14	0.09	0.766	-1.063	0.249	1.218	0.493
A	Q12	4.34	3.98	0.100	0.946	-0.673	0.249	-0.189	0.493
	Q13		4.10	0.09	0.754	-0.692	0.249	-0.217	0.493
	Q14		4.18	0.101	0.967	-0.859	0.249	-0.486	0.493
	Q15		3.87	0.106	1.059	-0.525	0.249	-0.606	0.493
	Q16		4.40	0.077	0.759	-1.119	0.245	0.672	0.485
B	Q17	4.22	4.32	0.076	0.744	-0.752	0.245	-0.246	0.485
	Q18		4.3	0.072	0.71	-0.683	0.245	-0.045	0.485
	Q16		4.27	0.084	0.655	-0.784	0.250	-0.273	0.495
C	Q17	4.27	4.16	0.083	0.637	-0.825	0.250	1.139	0.495
	Q18		4.23	0.088	0.72	-0.781	0.250	-0.298	0.495
	Q16		4.30	0.085	0.685	-1.540	0.249	3.655	0.493
	Q17	4.27	4.26	0.084	0.665	-1.113	0.249	1.656	0.493
	Q18		4.26	0.087	0.708	-1.069	0.249	1.224	0.493

Table 17 (Continued)

Research Area	Item	Total Average	Average value		SD	Skewness		Kurtosis	
			Stats	Standard error	Stats	Stats	Standard error	Stats	Standard error
A	Q19	4.08	4.28	0.100	0.987	-1.252	0.245	0.727	0.485
	Q20		3.99	0.125	1.229	-1.011	0.245	-0.094	0.485
	Q21		4.23	0.091	0.896	-1.088	0.245	0.913	0.485
	Q22		3.93	0.122	1.201	-0.964	0.245	-0.063	0.485
	Q23		3.96	0.119	1.172	-0.989	0.245	-0.004	0.485
B	Q19	3.62	3.87	0.109	1.114	-0.587	0.250	-0.39	0.495
	Q20		3.54	0.132	1.621	-0.425	0.250	-0.789	0.495
	Q21		3.68	0.108	1.09	-0.252	0.250	-0.631	0.495
	Q22		3.52	0.129	1.557	-0.449	0.250	-0.694	0.495
	Q23		3.49	0.123	1.405	-0.447	0.250	-0.529	0.495
C	Q19	3.84	4.05	0.101	0.954	-0.745	0.249	-0.165	0.493
	Q20		3.74	0.135	1.719	-0.624	0.249	-0.878	0.493
	Q21		4.04	0.101	0.966	-0.573	0.249	-0.869	0.493
	Q22		3.68	0.134	1.682	-0.56	0.249	-0.912	0.493
	Q23		3.69	0.128	1.549	-0.552	0.249	-0.813	0.493

Note: A: Taihao Mausoleum Fuxi Cultural Zone; B: Chen-Chu Ancient City Zone; C: Longhu Lake Ecological Wetland Zone

6. It can be seen from Table 18,19 that the mean values of related variables in Taihao Mausoleum Fuxi Cultural Zone, Chen-Chu Ancient City Zone and Longhu Lake Ecological Wetland Zone all exceed the median value of 3, which indicates that the satisfaction evaluation of community residents is high. Taihao Mausoleum Fuxi Cultural Zone has the best attitude rating from residents. The data on management resources fluctuates greatly, and the utilization of material resources, information publicity, facility environment and other related resources in Chen-Chu Ancient City Zone are relatively low in abundance. At the same time, in Chen-Chu Ancient City Zone and Longhu Lake Ecological Wetland Zone, management resources are weaker than those in Taihao Mausoleum Fuxi Cultural Zone. In terms of financial resources, the evaluation of residents is relatively high. In the three major regions, residents' willingness to participate is relatively weak. The development of Taihao Mausoleum Fuxi Cultural Zone and Longhu Lake Ecological Wetland Zone is higher than that of Chen-Chu

Ancient City Zone. From the overall mean, it can be seen that the evaluation of residents' participation attitude is low, and the data of each variable fluctuates greatly. Strengthen and improve the satisfaction evaluation of resources in the cultural management process. Therefore, in the future urban cultural management process, it is necessary to coordinate various resources to promote the sustainable development of urban community cultural construction.

Table 18 Residents' Attitude Evaluation Mean Distribution Chart

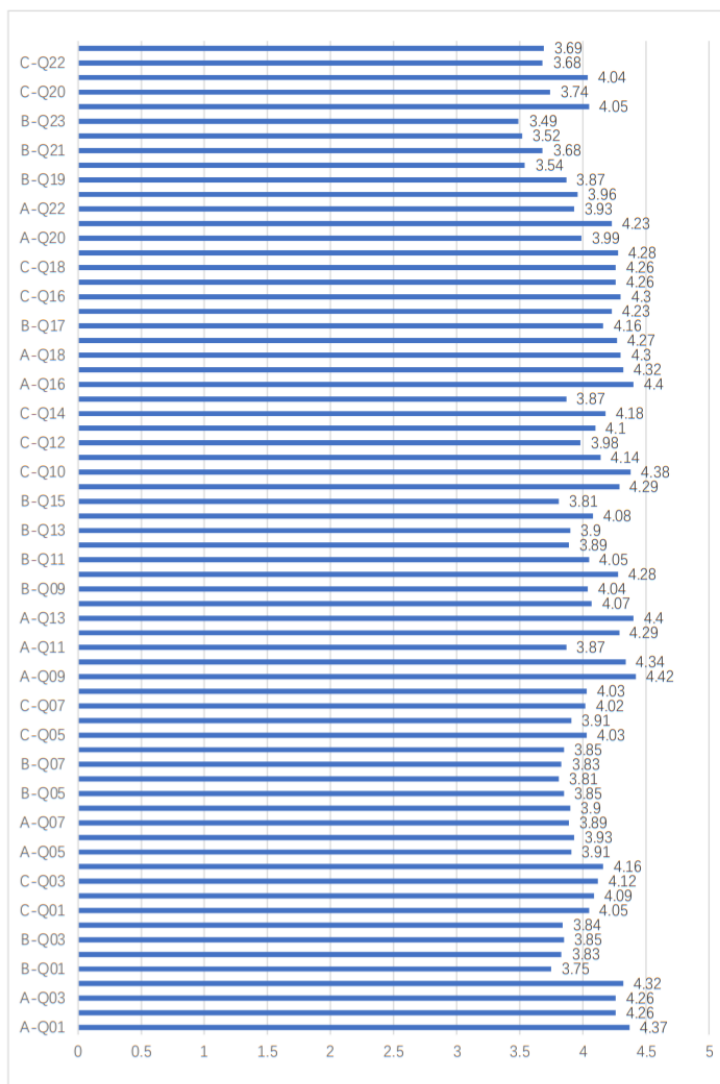
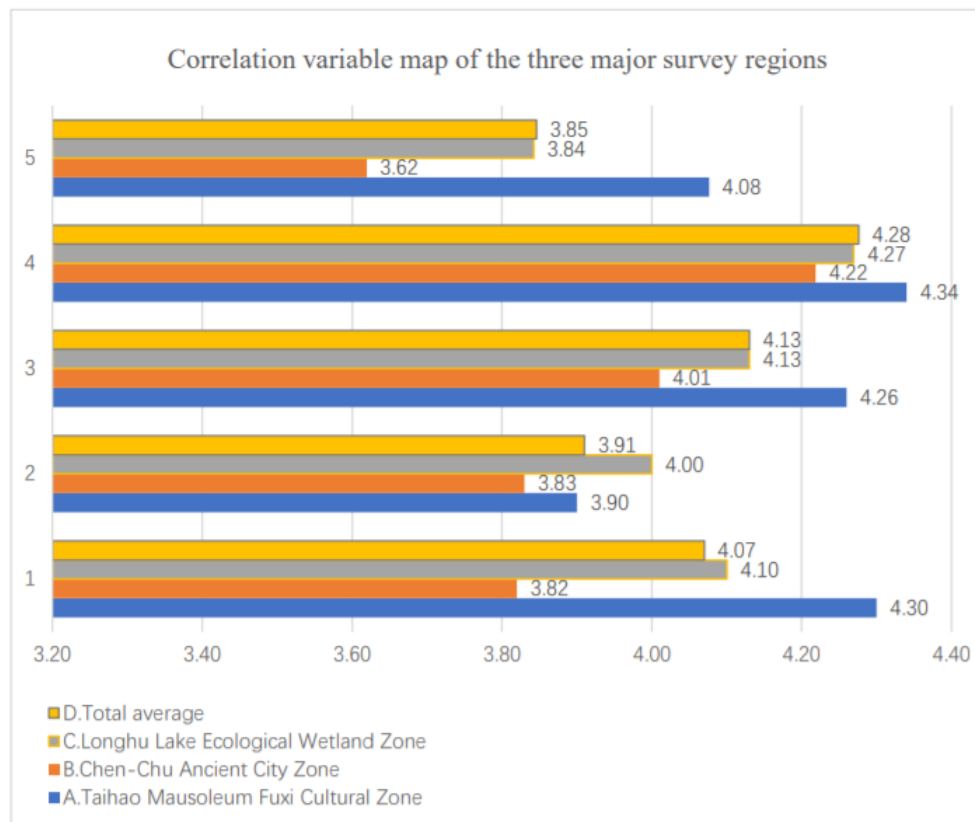


Table 19 Total expression analysis of relevant variables



Note: 1 Man; 2. Material; 3 Management; 4. Money; 5. Behavior.

### 2.1.3 Reliability and Validity Test

Reliability and validity are important indicators to measure the quality of a scale. Only a scale with good reliability and validity can obtain accurate and effective measurement results<sup>33</sup>. Reliability is a measure of the stability and consistency of measurement results. It is generally measured by Cronbach's Alpha coefficient. This study uses Cronbach's Alpha coefficient to measure the reliability of the scale and its subscales of each dimension. Wu Minglong believes that the Cronbach's Alpha coefficient of a scale or questionnaire with good reliability should be above 0.70, and the Cronbach's Alpha coefficient of the subscale should be above 0.60(Minglong, 2000). Nunnally pointed out that the Cronbach's Alpha coefficient of the scale should be above

<sup>33</sup> Washington, D.C. M. (1985). Standard for Education and Psychological Test. American Psychological Association.



0.70. A scale with a coefficient greater than 0.50 and the corrected item total correlation value of each item greater than 0.35 can meet the requirements<sup>34</sup>. Therefore, in this study, the minimum value of Cronbach's Alpha coefficient is set to 0.50.

Validity means the effective degree of measurement, that is, the degree to which the measurement tool can measure the potential concept it is intended to measure. Construct validity is a measure of the operability and validity of the concepts being studied<sup>35</sup>. In statistics, the method of construct validity test is generally factoring analysis. If the obtained factor structure is good, it indicates that the scale has good factor validity (Anastasi & Urbina, 1997).

#### 1. Reliability test of community residents' attitude

In order to ensure the accuracy of the test data, it is necessary to verify the information of each variable and the total scale before analyzing the data. The software uses the spss23 version to implement the analysis steps. Generally, Cronbach's Alpha coefficient is used to test the reliability. If the coefficient value is above 0.80, it indicates that the reliability of the scale is better; if it is between 0.70 and 0.80, it can still be used, but if the overall reliability coefficient is lower than 0.6, it cannot be used.

Table 20 Reliability test of community residents' attitude

Variable	Item	Cronbach's Alpha
Man	4	0.960
Material	4	0.945
Management	7	0.902
Money	3	0.828
Behavior	5	0.950
Total scale	23	0.876

<sup>34</sup> Nunnally J. C. M. (1978). *Psychometric Theory*. New York: McGraw Hill Book Company.

<sup>35</sup> Byrne B. M. M. (1994). *Structural Equation Modeling with EQS and EQS/Windows*. Newbury Park, CA: Sage.

It can be seen from the table that the Cronbach's  $\alpha$  coefficient of each data is higher than 0.7, and the Cronbach's  $\alpha$  coefficient of the total scale is 0.876, far exceeding 0.7, indicating that the reliability of this questionnaire is very good and passed the test.

## 2. Validity test of community residents' attitude

The validity analysis of the questionnaire is carried out through the spss23 version and the method of exploratory factor analysis to realize the testing process. Based on the combination of the above exploratory factor analysis, it can be seen that the value of the KMO test is 0.847. It can be seen that the value range of the KMO test coefficient is between 0 and 1, and the closer to 1, the better the validity of the questionnaire. According to the significance of the spherical test, it can also be seen that the P-value of this test is infinitely close to 0.

Table 20 Community residents' attitude KMO and Bartlett tests

KMO Sampling Suitability Quantity.		0.847
Bartlett's sphericity test	Chi-Squared	6552.867
	Df	253
	P-value	.000

## 3. Factor Analysis

When performing factor analysis, the principle of selecting factors is: the characteristic root value is higher than 1, and the selected factor is rotated by the maximum variance method. The factor loading matrix appears after rotation, and the characteristic root value with a higher degree of accumulation represents the original variable. The higher the degree of interpretation. The rotation component matrix obtained in this article is shown in the table21:

Table 21 Community residents' attitude Rotated component matrix

Item	Component				
	1	2	3	4	5
Q11	.890				
Q10	.848				
Q9	.830				
Q14	.786				
Q13	.743				
Q15	.707				
Q12	.554				
Q20		.965			
Q22		.961			
Q23		.949			
Q21		.839			
Q19		.763			
Q3			.947		
Q4			.941		
Q1			.933		
Q2			.924		
Q7				.898	
Q8				.892	
Q5				.885	
Q6				.858	
Q18					.879
Q16					.866
Q17					.789

Extraction method: principal component analysis method.

Rotation method: Kaiser normalized maximum variance method.

a. Rotation converged after 6 iterations.

This paper uses the principal component method, and the selected factor eigenvalues are all larger than 1. Among the five selected factors, the cumulative variance explanation rate is 78.817%. Mostly, if the eigenvalues of each factor are higher than 1 and the cumulative variance is 60%, it means that the validity of the scale is high. Therefore, the extracted 5 principal component factors can be used to explain

78.817% of the total characteristics reflected by the 23 questions, and the topic design has a strong explanatory ability.

Among the five common factors extracted after rotation, the first-dimension factor is called management factor, the second factor is called resident participation factor, the third factor is called Man factor, and the fourth is called material. The fifth is the level of money.

#### 2.1.4 Differential Test

The difference analysis involved studying variations across different dimensions of variables using methods such as independent sample t-tests, chi-square tests, and one-way analysis of variance. In this analysis, we primarily employed independent sample t-tests and one-way analysis of variance based on the data's characteristics. The analysis was conducted using SPSS version 24 software.

##### 1. Gender

According to the results of the above independent sample T test, the satisfaction dimension of each cultural resource management is different in gender. The significance test of gender differences in content satisfaction of human resources, material resources, and behavioral intentions are all p-value higher than 0.05, indicating that there is no difference between genders and genders in satisfaction with the management of cultural resources. The gender difference test of management resources and money resources are significantly lower than p-value 0.05, indicating that different genders have different evaluations of material resources and management resources. Men rated slightly higher than women on average.

Table 22 Gender Differences in Various Dimensions

Variable	Gender	Item	Average value	Standard deviation	t	p-value
Man	Male	136	16.4926	3.02825	0.887	0.376
	Female	148	16.1419	3.58001		
Material	Male	136	15.9632	3.0317	1.449	0.148
	Female	148	15.3649	3.90212		
management	Male	136	30	4.31706	3.431	0.001
	Female	148	27.9797	5.57139		
Money	Male	136	12.2279	2.93628	2.24	0.026
	Female	148	11.4392	2.99029		
Behavior	Male	136	19.8456	5.31647	1.837	0.067
	Female	148	18.6959	5.22248		

## 2.Age

According to the above one-way analysis of variance results, it can be seen that among the five dimensions of cultural resource management, only human resources, money (capital investment) and behavior (community participation) evaluation have differences in age, and the p-value is 0.00 is significantly less than 0.05. According to the results of multiple comparisons, it can be seen that in terms of man (human resource) evaluation, the evaluations of 21-30 years old, 31-40 years old, 41-50 years old and over 50 years old are greater than those of 11-20 years old. It shows that in the evaluation of man (human resource), the 11-20-year-old group has a low degree of recognition for the current ability to participate in cultural resource management, executive power, and the type of people. In terms of evaluation of money (financial resources), the evaluation of 11-20 years old, 21-30 years old, 41-50 years old and over 50 years old is greater than that of 31-40 years old. This age group is the most economically active group in the city and bears all household expenses, so this group has a low evaluation of financial resources. In terms of behavior (community participation level), the evaluations of 21-30 years old, 41-50 years old and over 50 years old are higher than those of 31-40 years old. In the process of community participation in cultural management, the 31-30 age group is the main force in urban development, and its recognition is low in the average value, indicating that the

recognition in the process of urban development is low. In the follow-up process of urban culture construction, the satisfaction level of the 31-40 age group will be improved.

Table 23 Test of age difference in each dimension

Variable	Age	Item	Average value	Standard deviation	F	p-value	Multiple comparisons
Man	11-20 years old	34	13.9118	4.15873	5.776	0.00	2>1,3>1,4>1,5 >1
	21-30 years old	131	16.5115	3.3681			
	31-40 years old	54	16.8148	2.80884			
	41-50 years old	28	17.25	2.54769			
	51 years old or above	37	16.3514	2.64802			
Material	11-20 years old	34	14.3824	3.60147	1.436	0.222	\
	21-30 years old	131	15.9695	3.45952			
	31-40 years old	54	15.5185	3.48442			
	41-50 years old	28	15.8929	4.00314			
	51 years old or above	37	15.7027	3.22202			
Management	11-20 years old	34	28.4118	4.92438	1.287	0.275	\
	21-30 years old	131	29.6794	4.40501			
	31-40 years old	54	28.1667	4.95927			
	41-50 years old	28	28.25	6.13807			
	51 years old or above	37	28.5135	6.6484			
Money	11-20 years old	34	11.5	3.27756	6.074	0.00	1>3,2>3,4>3,5 >3
	21-30 years old	131	12.3435	2.92146			
	31-40 years old	54	10.1852	2.77505			
	41-50 years old	28	11.9643	2.25228			
	51 years old or above	37	12.5135	2.94035			
Behavior	11-20 years old	34	18.5588	5.79023	5.395	0.00	1>3,2>3,4>3,5 >3
	21-30 years old	131	20.1756	5.20722			
	31-40 years old	54	16.5556	4.79649			
	41-50 years old	28	19.4286	4.28977			
	51 years old or above	37	20.3784	5.27758			

Note: 1. 11-20 years old; 2. 21-30 years old; 3. 31-40 years old; 4. 41-50 years old; 5. 51 years old or above

### 3.Education

In terms of educational level, master's degree and above are the least recognized in terms of money (capital investment) and behavior (participation level). It shows that the higher the level of education, the lower the recognition of urban cultural resource management. This may be because people with higher levels of education have higher requirements for the formulation of local capital investment policies and directional quality standards. Therefore, in community cultural work, attention should be paid to the quality of capital investment.

Table 24 Test of education difference in each dimension

Variable	Education	Item	Average value	Standard deviation	F	p-value	Multiple comparisons
Man	High school and below	70	16.4286	3.16031	0.481	0.696	\
	College	75	15.9467	3.51404			
	Undergraduate	97	16.5361	3.2566			
	Master's degree and above	42	16.2381	3.4698			
Material	High school and below	70	15.7714	3.07478	0.695	0.556	\
	College	75	15.7467	3.7456			
	Undergraduate	97	15.8041	3.64474			
	Master's degree and above	42	14.9286	3.53652			
Management	High school and below	70	28.9857	5.57295	2.601	0.052	\
	College	75	28.2933	5.59627			
	Undergraduate	97	29.9691	4.13434			
	Master's degree and above	42	27.6905	5.10135			
Money	High school and below	70	11.2714	3.2389	4.643	0.003	2>4,3> 1,3>4
	College	75	12.0933	2.85304			
	Undergraduate	97	12.4742	2.68131			
	Master's degree and above	42	10.7143	3.0706			
Behavior	High school and below	70	18.0286	5.76841	4.839	0.003	3>1,3> 2,3>4
	College	75	19.8667	5.04127			
	Undergraduate	97	20.4021	4.82325			
	Master's degree and above	42	17.5	5.22307			

#### 4. Period of Resident

According to the results of one-way analysis of variance, it can be seen that in terms of attitudes towards each scale for length of residence, there are differences in financial resources, community participation, and length of residence. Because the p-value test result is 0.000 is obviously less than 0.05. According to the results of multiple tests, in terms of financial resource evaluation and community participation level, the recognition degree of living for less than 10 years is lower than that of 11-20 years, 21-30 years, 31-40 years, 41-50 years and more than 50 years. It shows that the longer the residence time, the better the recognition.





Table 25 Test of the period of resident difference in each dimension

Variable	Period of Resident	Item	Average value	Standard deviation	F	p-value	Multiple comparisons
Man	less than 10 years	51	15.7451	3.32171	1.42	0.217	\
	11-20 years	108	16.3426	3.42111			
	21-30 years	56	16.875	2.82239			
	31-40 years	32	15.6563	3.65098			
	41-50 years	20	17.45	3.15353			
	50 years or above	17	15.8235	3.60963			
Material	less than 10 years	51	14.5686	3.56233	2.246	0.05	\
	11-20 years	108	16.1204	3.5328			
	21-30 years	56	15.8929	3.09062			
	31-40 years	32	14.625	3.58986			
	41-50 years	20	16.25	4.19116			
	50 years or above	17	16.3529	2.9568			
Management	less than 10 years	51	28.0588	5.12801	2.067	0.07	\
	11-20 years	108	29.9074	4.29418			
	21-30 years	56	29.3393	4.46512			
	31-40 years	32	27.1875	5.4325			
	41-50 years	20	28.15	7.03581			
	50 years or above	17	28.4706	7.34947			
Money	less than 10 years	51	9.8824	3.24744	7.076	0.00	2>1,3>1,4>1, 5>1,6>1
	11-20 years	108	12.3056	2.87905			
	21-30 years	56	11.6786	2.84833			
	31-40 years	32	11.9688	2.62106			
	41-50 years	20	13.35	2.0844			
	50 years or above	17	12.8824	2.2606			
Behavior	less than 10 years	51	15.8235	5.98901	6.747	0.00	2>1,3>1,4>1, 5>1,6>1
	11-20 years	108	20.1759	5.02671			
	21-30 years	56	19.0179	5.0036			
	31-40 years	32	19.5625	4.72425			
	41-50 years	20	21.4	3.85801			
	50 years or above	17	21.2353	3.64913			

### 5. Income (month)

According to the results of one-way analysis of variance, it can be seen that in terms of the attitude difference between monthly income level and each

scale, there are differences between monthly income level and material resource evaluation, management resource aspect, financial resource evaluation and community participation level. In terms of material resources and management resources, less than 1,000 yuan and more than 4,000 yuan are greater than 1,001-3,000 yuan. In terms of capital investment and community participation, those below 1,000 yuan and above 4,000 yuan are greater than 3,001-4,000 yuan. Most of the items below 1,000 yuan are students, which shows that students have a good degree of recognition of the evaluation and participation level of various resources. At the same time, a higher income level is also better for various evaluations.

Table 26 Test of income (month) difference in each dimension

Variable	Income (month)	Item	Average value	Standard deviation	F	p-value	Multiple comparisons
Man	Less than 1000 ¥	80	16.4125	3.46664	0.199	0.897	\
	1001-3000¥	42	16.2619	2.67836			
	3001-4000¥	69	16.058	3.42947			
	More than 4000 ¥	93	16.4301	3.4275			
Material	Less than 1000 ¥	80	15.9375	3.55906	3.098	0.027	1>2,4>2
	1001-3000¥	42	14.2381	3.36995			
	3001-4000¥	69	15.5362	3.35006			
	More than 4000 ¥	93	16.129	3.55462			
Management	Less than 1000 ¥	80	29.9125	4.17101	3.57	0.015	1>2,4>2
	1001-3000¥	42	26.8333	5.72507			
	3001-4000¥	69	28.7536	5.36164			
	More than 4000 ¥	93	29.2151	5.13269			
Money	Less than 1000 ¥	80	12.4375	2.993	4.356	0.005	1>3,4>3
	1001-3000¥	42	11.4762	2.68908			
	3001-4000¥	69	10.8406	3.11365			
	More than 4000 ¥	93	12.1613	2.84869			
Behavior	Less than 1000 ¥	80	20.2125	5.39267	3.893	0.009	1>3,4>3
	1001-3000¥	42	18.7143	4.96959			
	3001-4000¥	69	17.5797	5.42978			
	More than 4000 ¥	93	19.8925	4.98577			

## 6. Occupation

According to the results of one-way analysis of variance, it can be seen that in terms of attitudes towards each scale, there are differences between job types and job types in terms of financial resource evaluation and community participation. Because the p-value test results are 0.019 and 0.022, which are obviously less than 0.05. According to the results of multiple comparisons, the degree of acceptance of variables of civil servants and public institutions is higher than that of enterprise employees, students, and others. It shows that the management of urban cultural resources is still dominated by the government, ignoring the degree of participation of different types of work. Therefore, it is necessary to promote the participation of different types of people in urban communities in cultural management.

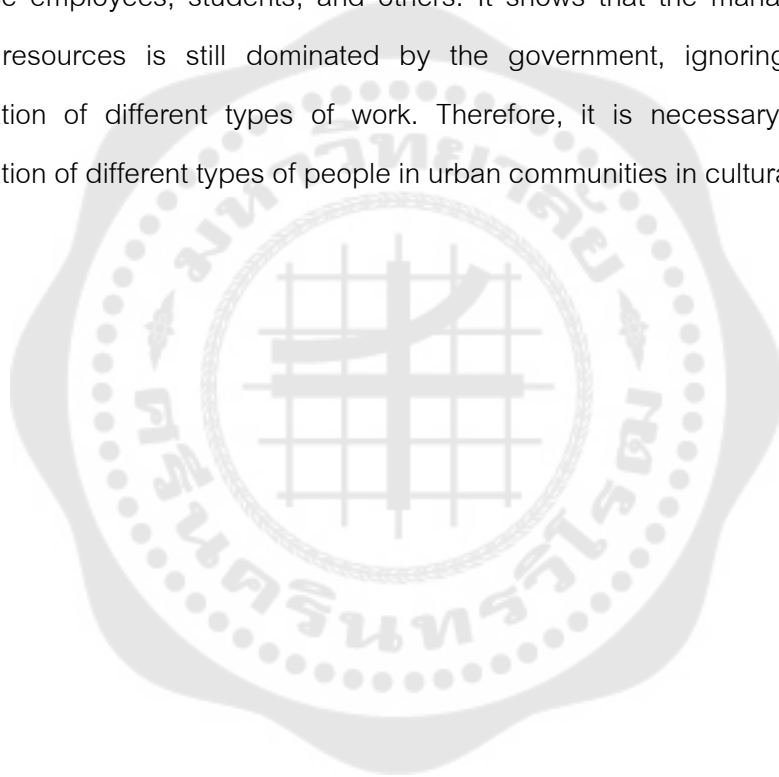


Table 27 Test of occupation difference in each dimension

Variable	Occupation	Item	Average value	Standard deviation	F	p-value	Multiple comparisons
Man	Civil Servants& Public Institution	46	16.3261	3.06996	1.704	0.166	\
	Employees of enterprises	64	15.5313	3.61201			
	Student	90	16.4556	3.66017			
	Other	84	16.7381	2.76867			
Material	Civil Servants& Public Institution	46	14.587	4.48987	2.48	0.061	\
	Employees of enterprises	64	16.3906	2.72913			
	Student	90	15.5222	3.39606			
	Other	84	15.8095	3.49001			
Management	Civil Servants& Public Institution	46	28.3261	5.58989	1.525	0.208	\
	Employees of enterprises	64	29.5	4.70731			
	Student	90	29.5667	4.64963			
	Other	84	28.2024	5.51401			
Money	Civil Servants& Public Institution	46	12.6087	2.41733	3.379	0.019	1>2,1>4,3>4
	Employees of enterprises	64	11.4688	2.98126			
	Student	90	12.2556	3.05589			
	Other	84	11.1786	3.06618			
Behavior	Civil Servants& Public Institution	46	20.7391	3.99686	3.253	0.022	1>2,1>4,3>4
	Employees of enterprises	64	18.6094	5.34112			
	Student	90	19.9333	5.47682			
	Other	84	18.1786	5.45112			

### 7. Field survey

According to the one-way ANOVA result test, it is found that the variables included in the recognition of cultural management are purely different in the levels of manpower, management and participation, because the p-value test results are 0.005 and 0.011, respectively, which are significantly less than 0.05. According to the results of multiple tests, it is known that the recognition of human resources in the Taihao Mausoleum area is higher than that of the Old City of Chen Chu and Longhu. According

to the average value, it can be known that Chen-chu Ancient City has the lowest degree of recognition. Therefore, it is necessary to strengthen the introduction of human resources in the ancient city of Chen-Chu. In terms of the level of recognition of capital investment and participation, Taihao Mausoleum is significantly greater than that of the Chen-Chu ancient city area, which shows that the residents of the Chen-Chu ancient city area have a low degree of recognition in all dimensions. Therefore, urban cultural construction and development strengthen the infrastructure construction of the ancient city of Chen-Chu, increase the human resources for cultural management, and enhance the participation of residents.

Table 28 Test of field survey difference in each dimension

Variable	Field survey	Item	Average value	Standard deviation	F	p-value	Multiple comparisons
Man	1	97	17.2062	2.85386	8.558	0.00	1>2,3>2
	2	93	15.2688	3.49577			
	3	94	16.4149	3.35181			
Material	1	97	15.6186	3.81729	0.844	0.431	\
	2	93	15.3333	3.44312			
	3	94	16	3.26928			
Management	1	97	29.8144	4.92935	2.864	0.059	\
	2	93	28.0538	5.38388			
	3	94	28.9362	4.88757			
Money	1	97	12.4948	2.86547	5.457	0.005	1>2
	2	93	11.086	3.00599			
	3	94	11.8404	2.94868			
Behavior	1	97	20.3814	5.09175	4.542	0.011	1>2
	2	93	18.0968	5.28958			
	3	94	19.2128	5.29531			

Note: 1: Taihao Mausoleum Fuxi Cultural Zone; 2: Chen-Chu Ancient City Zone; 3: Longhu Lake Ecological Wetland Zone

### 2.1.5 Correlative analysis

The initial test of the hypothesis is the correlation analysis. If the p-value is lower than 0.05, it means that there is a significant relationship between the two variables, and vice versa.

It can be seen from the table that there is a close relationship between each dimension of cultural resource management and the level of residents' participation. The correlation coefficient between Man factor and participation level is 0.173. The correlation coefficient between Material factor and participation level is 0.164. The correlation coefficient between Management factor and participation level is 0.148. The correlation coefficient between Money factor and participation level is 0.979. It shows that the higher the degree of recognition of human resources, material resources, management resources and financial resources, the higher the level of residents' participation. In addition, Man factor is correlated with Management factor and Money factor, and the correlation coefficients are 0.147 and 0.187, respectively. The correlation coefficients of Material factor, Management factor and Money factor are 0.496 and 0.160 respectively. The correlation coefficient between Management factor and Money factor is 0.163. The factors of each dimension are above 0.05, which shows that there is a significant correlation between the participation level and the factors.

Table 30 Correlation between involve level and each variable

Variable	Correlative	Man	Material	Management	Money	Behavior
Man	p	1				
Material	p	.072	1			
Management	p	.147*	.496**	1		
Money	p	.187**	.160**	.163**	1	
Behavior	p	.173**	.164**	.148*	.979**	1

\*\* . Correlation is p-value at the 0.01 level (two-tailed).

\* . Correlation is p-value at the 0.05 level (two-tailed).

## 2.2 Tourists' Attitude Evaluation Analysis

The research on the evaluation of Huaiyang cultural management attitude from the perspective of tourists is mainly done through quantitative research methods. Through descriptive statistics and correlation analysis, tourists' perception of Huaiyang cultural management, participation behavior level and satisfaction are measured, and Huaiyang cultural management is obtained. The degree of recognition of resource management achievements in the minds of tourists. This study will use SPSS software to conduct mathematical analysis, firstly obtain the demographic characteristics of the sample and the evaluation of tourists' attitudes towards each dimension through descriptive analysis. The data obtained from the tourist survey questionnaire are tested for reliability and validity to confirm the authenticity of the questionnaire. Tourist research only obtains the evaluation of their satisfaction, and no difference test is performed. Finally, the relationship between each dimension and satisfaction is obtained through correlation analysis.

### 2.2.1 Descriptive Analysis of Demographic Variables

The demographic characteristics of the sample mainly use descriptive statistics to statistically analyze the basic information of the sample individuals, including the sex, age, educational background, income and occupation of the respondents, to describe the category, characteristics and proportion distribution of the sample.

As shown in the table, it can be seen that the demographic variable data reflect the distribution of the surveyed objects, where the mean represents the central tendency, and the standard deviation represents the fluctuation. According to the frequency analysis results of each variable, it can be seen that the distribution basically meets the requirements of the sampling survey to issue 280 valid samples, effectively collect 270 samples, and the effective recovery rate is 96%. As shown in the table, Gender: Male is 117 people, accounting for 43% of the total survey population, 153 females, accounting for 57% of the total survey population, and the proportion of men and women is close to the same; Age (year): 11-20 years old (10%), 21~30 years old (37%), 31~40 years old (29%), 41~50 years old (11%), 50 years old or above (13%);

Education level: High school and below ( 27%), College (28%), Undergraduate (31%), Master's degree and above (14%); Monthly income level: Less than 1000¥ (14%), 1001-3000¥ (22%), 3001-4000 ¥ (28%), More than 4000¥ (36%); Occupation: Civil Servants & Public Institution (19%), Employees of enterprises (21%), Student (18%) Other (42%). Overall, the respondents are evenly distributed across industries.

Table 29 Descriptive Analysis of Tourist Demographic Variables

Variable	Item	Frequency	Percent	Average	SD
Gender	Male	117	43%	1.567	0.4965
	Female	153	57%		
Age	11-20 years old	28	10%	2.796	1.1756
	21-30 years old	99	37%		
	31-40 years old	79	29%		
	41-50 years old	28	11%		
	51 years old or above	36	13%		
Education	High school and below	73	27%	2.315	1.017
	College	76	28%		
	Undergraduate	84	31%		
	Master's degree and above	37	14%		
Income (month)	Less than 1000 ¥	37	14%	2.859	1.0572
	1001-3000¥	61	22%		
	3001-4000¥	75	28%		
Occupation	More than 4000 ¥	97	36%	2.837	1.1678
	Civil Servants& Public Institution	51	19%		
	Employees of enterprises	56	21%		
	Student	49	18%		
	Other	114	42%		



### 2.2.2 Descriptive Analysis of Variables in Evaluation of Tourist' Attitude

In this paper, these three types of statistics are combined, and the four statistics of mean, standard deviation, skewness and kurtosis are calculated by SPSS software to observe the distribution characteristics of the sample data. It can be seen from table that the standard deviation, skewness, and kurtosis of each element after the tourists' assignment and scoring basically meet the normal distribution trend, and the sample data is evenly distributed. The average value reflects the comprehensive score of tourists on Huaiyang's various dimensions of recognition. It can be seen from the statistical results that the average scores of Huaiyang cultural management perception, behavioral intention and satisfaction are between 3.73-4.33.

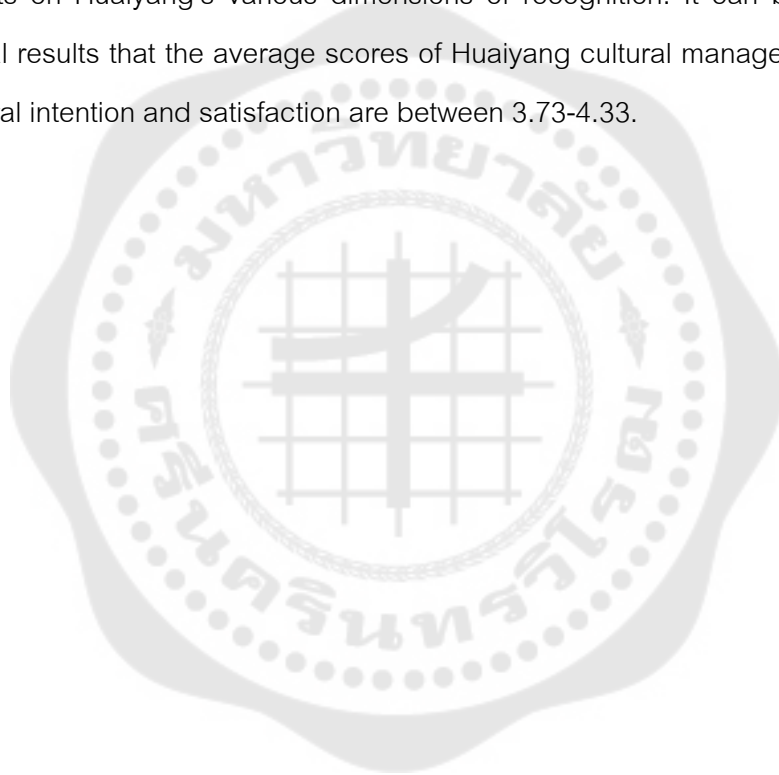


Table 30 Descriptive Analysis of Variables in Evaluation of Tourist' Attitude

Variable	Item	Average value		SD	Skewness		Kurtosis	
		Stats	Standard error	Stats	Stats	Standard error	Stats	Standard error
Man	Q1	3.84	0.0534	0.8782	-0.123	0.148	-0.951	0.295
	Q2	3.89	0.0532	0.8749	-0.326	0.148	-0.531	0.295
	Q3	3.92	0.0471	0.7745	-0.397	0.148	0.112	0.295
	Q4	3.90	0.0473	0.7768	-0.352	0.148	0.032	0.295
Satisfaction	Q5.1	3.91	0.0605	0.9942	-0.529	0.148	-0.504	0.295
	Q5.2	3.85	0.0565	0.9288	-0.458	0.148	-0.372	0.295
	Q5.3	3.87	0.0567	0.9321	-0.301	0.148	-0.904	0.295
Material	Q6	3.90	0.0579	0.9514	-0.432	0.148	-0.574	0.295
	Q7	4.13	0.0522	0.8573	-0.566	0.148	-0.648	0.295
	Q8	4.13	0.0517	0.8502	-0.58	0.148	-0.585	0.295
Satisfaction	Q9	4.21	0.0551	0.9051	-0.876	0.148	-0.074	0.295
	Q10.1	4.21	0.0521	0.8557	-0.922	0.148	0.526	0.295
	Q10.2	4.11	0.0566	0.93	-0.949	0.148	0.489	0.295
	Q10.3	4.13	0.0537	0.8819	-0.886	0.148	0.449	0.295
	Q11	4.07	0.052	0.8547	-0.79	0.148	0.489	0.295
Management	Q12	3.97	0.0531	0.8726	-0.592	0.148	0.043	0.295
	Q13	4.04	0.0516	0.8481	-0.748	0.148	0.474	0.295
	Q14	4.06	0.0522	0.8583	-0.747	0.148	0.38	0.295
	Q15	4.09	0.0516	0.8471	-0.792	0.148	0.527	0.295
	Q16	4.10	0.0516	0.8472	-0.827	0.148	0.59	0.295
Satisfaction	Q17.1	4.33	0.0488	0.8027	-1.179	0.148	1.478	0.295
	Q17.2	4.23	0.0471	0.7742	-0.851	0.148	0.947	0.295
	Q17.3	4.26	0.049	0.805	-0.9	0.148	0.436	0.295
Money	Q18	4.20	0.0518	0.8505	-1.045	0.148	1.022	0.295
	Q19	4.07	0.0511	0.8397	-0.931	0.148	1.361	0.295
	Q20	4.12	0.0537	0.8824	-0.881	0.148	0.619	0.295
Satisfaction	Q21.1	4.05	0.0627	1.0298	-0.804	0.148	-0.215	0.295
	Q21.2	3.73	0.0785	1.2901	-0.618	0.148	-0.783	0.295
	Q21.3	3.95	0.0612	1.0063	-0.565	0.148	-0.544	0.295
Behavior	Q22	3.92	0.0579	0.9512	-0.784	0.148	0.366	0.295
	Q23	3.86	0.0572	0.9405	-0.696	0.148	0.287	0.295
	Q24	3.90	0.0575	0.9452	-0.757	0.148	0.359	0.295
	Q25	3.87	0.0549	0.9027	-0.589	0.148	0.234	0.295

According to the table, it can be seen that the table can be seen more intuitively, material resource elements (Q7, Q8, Q9), management resource elements (Q11, Q13, Q14, Q15, Q16) and money elements (Q18, Q19, Q20), The average value of recognition of the three factors is above 4.00, indicating that tourists have a good recognition of the protection and development of cultural resources in Huaiyang. The Huaiyang community cultural management system formulation, management process and results are also good in the satisfaction of tourists in the process of travel experience. With the Huaiyang community investing a lot of money in urban cultural construction, constructing a global tourism space layout, and committing to the construction of urban smart scenic spots, the infrastructure construction is relatively complete. In the management element Q12 (Effective management process), tourists' score is 3.97, which is lower than the agreed value of 4. Explain the need to formulate supervision procedures and set up a supervision room and tourist suggestion box, so that problems encountered during the tour can be resolved in a timely manner. In material resource element Q6 (network publicity), the evaluation of tourists is 3.90. In the WeChat software, you can search for the WeChat applet of Huaiyang Scenic Spot by yourself, and you can book tickets, make appointments and help customer service personnel. At the same time, the government has also set up a website to inquire about Huaiyang's cultural resources, rules and regulations, and management procedures, etc., but the introduction of related cultural activities and related scenic spots is updated in a timely manner.

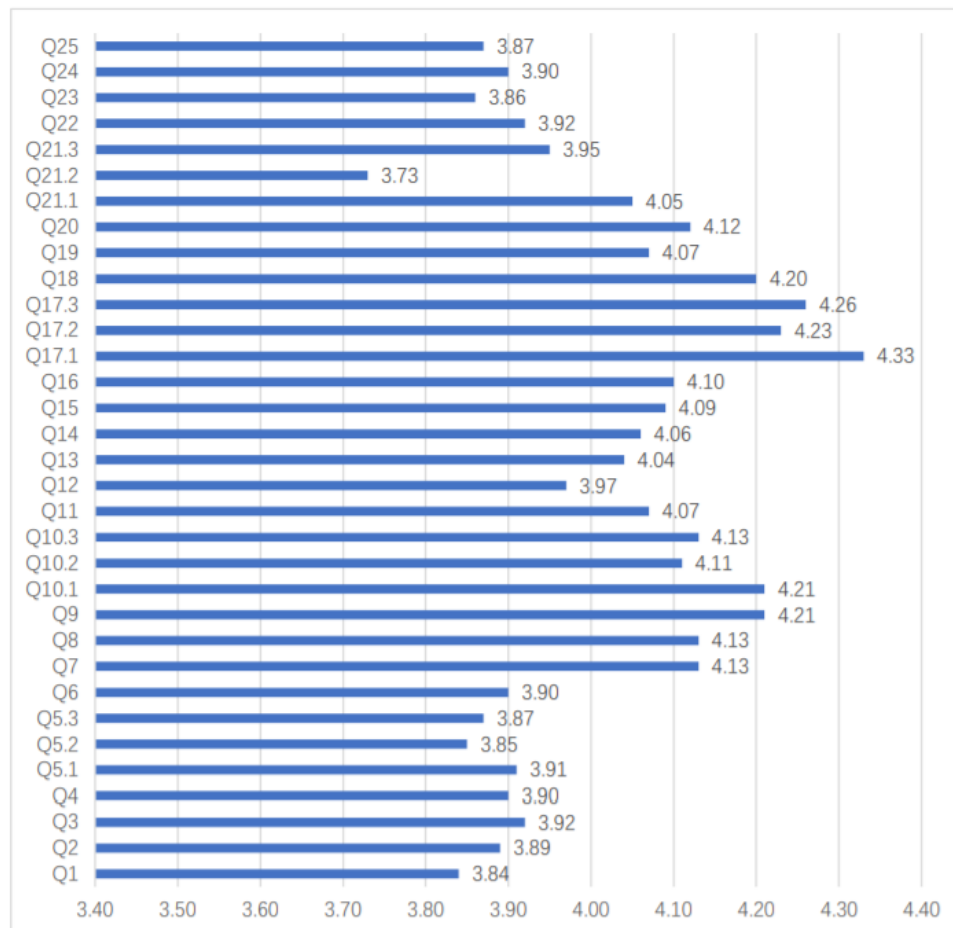
In human resource (Man) factors Q1 (ability to manage people), Q2 (number of people to manage), Q3 (type of people to manage), and Q4 (public participation), The evaluations of tourists are 3.84, 3.89, 3.92, 3.90, which are relatively low. It shows that tourists' recognition of cultural management groups is lower than other elements of cultural resource management. Moreover, Huaiyang is now in a period of reform and development. At present, a large number of talents are needed to invest in urban construction. It is necessary to listen to the suggestions of people inside and

outside the community, and emphasize the dominant position and leading role of people.

In terms of tourist participation level, Q22 (willingness to participate in cultural activities), Q23 (willingness to play again), Q24 (willingness to recommend and analyze) and Q25 (experience satisfaction) are four questions, Tourists' evaluations were 3.92, 3.86, 3.90, 3.87, all lower than 4. Therefore, in order to encourage tourists to enthusiastically and actively participate in community cultural activities, new tourist participation mechanisms and paths should be created to enrich tourists' participation methods, provide tourists with a strong interactive experience, and develop community cultural activities.

In terms of satisfaction in the three research areas, in the Man resource satisfaction evaluation, Q5.1 (3.91) > Q5.3 (3.87) > Q5.2 (3.85) were all lower than the agreed value (4.00). It shows that the satisfaction evaluation in the three areas is weak, and the human resource management in the Chen-chu ancient city area is lower than that in the Taihao Mausoleum area and Longhu Lake area. The mean values of material resources Q10.1, Q10.2, Q10.3 and management resources Q17.1, Q17.2, Q17.3 are higher than the agreed value (4.00), indicating that the Huaiyang community is rich in cultural resources. And the management level is good. In terms of capital investment Q21.1, Q21.2, and Q21.3, tourists are more satisfied with the Taihaoling area. In Q21.2 Chen-chu Ancient City and Longhu Lake Q21.3 area, the evaluations were 3.73 and 3.95 respectively, both of which were lower than the agreed value of 4. It shows that the supporting facilities, unique experience of cultural activities and tourism expectations in this area have not met expectations.

Table 31 The mean value of tourists' attitude evaluation



## 2.2.3 Reliability and Validity Test

### 1. Reliability Test of Tourist' attitude

In order to ensure the accuracy of the test data, it is necessary to verify the information of each variable and the total scale before analyzing the data. The software uses the spss23 version to implement the analysis steps. Generally, Cronbach's  $\alpha$  coefficient is used to test the reliability. If the coefficient value is above 0.80, it indicates that the reliability of the scale is better; if it is between 0.70 and 0.80, it can still be used, but if the overall reliability coefficient is lower than 0.6, it cannot be used.

It can be seen from the table 33 that the Cronbach's  $\alpha$  coefficient of each data is higher than 0.7, and the Cronbach's  $\alpha$  coefficient of the total scale is

0.903, far exceeding 0.7, which shows that the reliability of this questionnaire is very good and it has passed the test.

Table 32 Reliability Test of Tourist' attitude

Variable	Item	Cronbach's Alpha
Man	4	0.909
Material	4	0.826
Management	6	0.989
Money	3	0.872
Behavior	4	0.975
Satisfaction	12	0.788
Total	33	0.903

## 2. Validity Test of Tourist' attitude

Validity test. There are 17 items for cultural management resources, 4 items for behavioral intention, and 21 items in total. The setting for "Tourists' Satisfaction" is designed to assess the satisfaction levels across the three major zones using the same set of criteria. As a result, it will remain as a single dimension and further exploratory factor analysis will not be conducted. The Cronbach's  $\alpha$  value of the overall exploratory factor reliability test for these two items is 0.903, indicating that the data has high reliability. According to the results of exploratory factor analysis of each element, the KMO value shown in the table below is 0.864, which is close to 1, indicating that the sample size is sufficient; the approximate chi-square value of the Butler (Bartlett) spherical test is 8323.549, the degree of freedom is 210,  $p$ -value= 0.00<0.05, indicating that it is suitable for factor analysis.

Table 33 Tourists' attitude KMO and Bartlett's test

KMO Sampling Suitability Quantity.		.864
Bartlett's sphericity test	Approximate chi-square	10264.533
	Df.	210
	Sig.	.000

Factor analysis. This study uses SPSS 22.0 for exploratory factor analysis, selects the principal component analysis method, and rotates through variance maximization to retain the common factors with eigenvalues (Eigenvalues) greater than 1<sup>36</sup>. Comrey and Lee (1992)<sup>37</sup> pointed out that when the factor loading is greater than 0.71, the common factor can explain 50% of the variance of the indicator variable, and the factor loading at this time is an ideal situation. However, if the factor loading is less than 0.32, the common factor can explain less than 10% of the variance of the indicator variable. At this time, the factor loading situation is extremely unsatisfactory, and the measurement observation indicator variable cannot effectively reflect its common factor. Therefore, it is generally believed that more than 50% of the cumulative variance explained is better.

<sup>36</sup> Straub D W. Validating instruments in MIS research[J]. MIS Quarterly, 1989(2):147-169.

<sup>37</sup> Comrey A L, Lee H B. A First Course in Factor Analysis, 2nd Edition[M]. Mahwah, NJ: Erlbaum, 1992.

Table 34 Tourists' attitude Rotated Component Matrix

Item	Component				
	1	2	3	4	5
Q11	.927				
Q12	.897				
Q13	.923				
Q14	.947				
Q15	.935				
Q16	.926				
Q22		.877			
Q23		.888			
Q24		.896			
Q25		.801			
Q1			.847		
Q2			.821		
Q3			.925		
Q4			.928		
Q6				.638	
Q7				.899	
Q8				.897	
Q9				.691	
Q18					.883
Q19					.863
Q20					.907

Extraction method: principal component analysis.

Rotation method: Kaiser normalized maximum variance method.

a. The rotation has converged after 6 iterations.

In this paper, the principal component method is used, and the eigenvalues of the selected factors are all greater than 1. Among the 5 factors selected,



the cumulative variance explanation rate is 84.311%. In most cases, if the eigenvalue of each factor is higher than 1 and the cumulative variance is 60%, then the validity of the scale is high. Therefore, the extracted five principal component factors can be used to explain 84.311% of the total characteristics reflected by the 21 questions, and the explanation ability of the question design is strong.

#### 2.2.4 Correlative analysis

The analysis of the correlation between two variables or multiple variables is called correlation analysis. The content of correlation analysis mainly obtains whether there is a relationship between variables, understands the relationship characteristics of positive or negative relationship and the strength of relationship.

It can be seen from Table 38 that tourist satisfaction is closely related to all dimensions of cultural resource management. The correlation coefficient between the man resource factor and satisfaction is 0.156, the correlation coefficient between the material resource factor and satisfaction is 0.641, the correlation coefficient between the management resource factor and satisfaction is 0.214, and the correlation coefficient between the money resource factor and satisfaction is 0.315. It shows that tourists' satisfaction evaluation of human resources, management resources, material resources, and money resources is better.

The correlation coefficient between tourists' participation level and material resources is 0.376, indicating that tourists' participation level has a specific correlation with local cultural resources. The correlation coefficient between tourist participation level and management resources is 0.646, and there is a strong correlation between tourist participation behavior level and financial resources and the correlation coefficient is 153. The correlation coefficient between tourists' participation level and satisfaction level is 0.256. The better tourists' evaluation of their attitude towards Huaiyang cultural resources management, the stronger their participation level will be.

The four elements of cultural resource management also correlate, and the correlation coefficient between human resource and capital resource factors is 0.177. The correlation coefficient between material resources and management

resources is 0.365, indicating that the integration of human resources is conducive to the construction of urban cultural industry projects, and effective cultural management systems and procedures will enrich the content and presentation form of cultural resources, and then develop local cultural projects. The development of artistic project activities contributes to the participation of local residents and tourists, and the higher the recognition of various components in the process of urban cultural management, the higher the satisfaction of tourists.

Table 35 Correlation between satisfaction and each dimension

Variable		Man	Material	Management	Money	Satisfaction	Behavior
Man	p	1					
Material	p	.116	1				
Management	p	.106	.365**	1			
Money	p	.177**	-.038	.087	1		
Satisfaction	p	.156*	.641**	.214**	.315**	1	
Behavior	p	.082	.376**	.646**	.153*	.256**	1

\*\* . Correlation is p-value at the 0.01 level (two-tailed).

\* . Correlation is p-value at the 0.05 level (two-tailed).

### 2.3 Summary

Through the descriptive analysis of the demographic variables of residents and tourists and the descriptive analysis of the attitude evaluation of each variable, the satisfaction evaluation of tourists and residents is obtained. The accuracy of the test data is guaranteed through the reliability and validity test. The difference analysis obtains the difference in residents' attitudes towards each dimension of cultural resource management in seven factors: Gender, Age, Education, Income (month), Occupation, Period of Resident, and Field survey. Correlation analysis explores the close relationship between variables. This paper studies 1) the closeness of the relationship between influencing factors (Man, material, management, money) and

residents' participation. 2) The relationship between influencing factors (Man, material, management, money), participation level, and tourist satisfaction.

Regarding the process of community participation in cultural management in Huaiyang, it is necessary to obtain suggestions from different participants, further improve residents' participation in urban community cultural construction, improve the management system of urban community cultural construction, and enrich urban community cultural activities based on the characteristics of residents.

Through descriptive analysis, we can understand the evaluation conclusions of the attitudes of residents and tourists towards each variable. It can be seen by calculating the average value of the overall evaluation of man material, management, money, and behavior of the three major areas. 1) Residents and tourists have the best evaluation of the recognition and participation level of Taihao Mausoleum's cultural management. 2) In terms of human resources, the recognition of tourists and residents is relatively low, so it is necessary to strengthen the introduction of human resources. 3) In terms of material resources and capital investment, the average values of the three regions all exceed the agreed value (4.00), indicating that the protection and development of cultural resources in the three major regions are in good condition. 4) In terms of resource management, residents have a low degree of recognition of the Chen-chu ancient city area. Tourists have a low degree of acceptance of management procedures. 5) In terms of the willingness of residents and tourists to participate, residents in the Taihao Mausoleum area have a strong willingness to participate, and it is necessary to strengthen the participation of residents in the Longhu Lake and Chen-chu ancient city areas. Tourists are less satisfied with the overall participation, and new tourist participation mechanisms and paths should be created to enrich tourist participation methods.

According to the results of the correlation analysis, there is a close relationship between each dimension of cultural resource management and the level of residents' participation. All dimensions of cultural resource management are closely related to levels of visitor engagement and satisfaction. It shows that the integration of

human resources is helpful to the management of urban cultural resources, and rich cultural resources can attract corresponding capital investment, and then develop local cultural projects. The development of cultural program activities is conducive to the participation of residents and tourists. The higher the recognition of various components in the urban cultural management process, the higher the satisfaction of tourists.

### 3. Huaiyang community participation culture management system design

The cultural content of Huaiyang community and the four elements of cultural management obtained through the above interviews are collated, and it is proposed that it is in line with the cultural management and development model of Huaiyang community. According to the theory of community building, cultural management theory, cultural industry development and the theoretical guidance of sustainable development. This article is based on the analysis of interview content, questionnaire survey and literature research, and based on the four dimensions of Man, Material, Money and Management, it proposes six basic dimensions of human resources, economic production, place, scenery, culture and management to build a community Cultural management and development models.

Streamline diagram of Huaiyang community management system

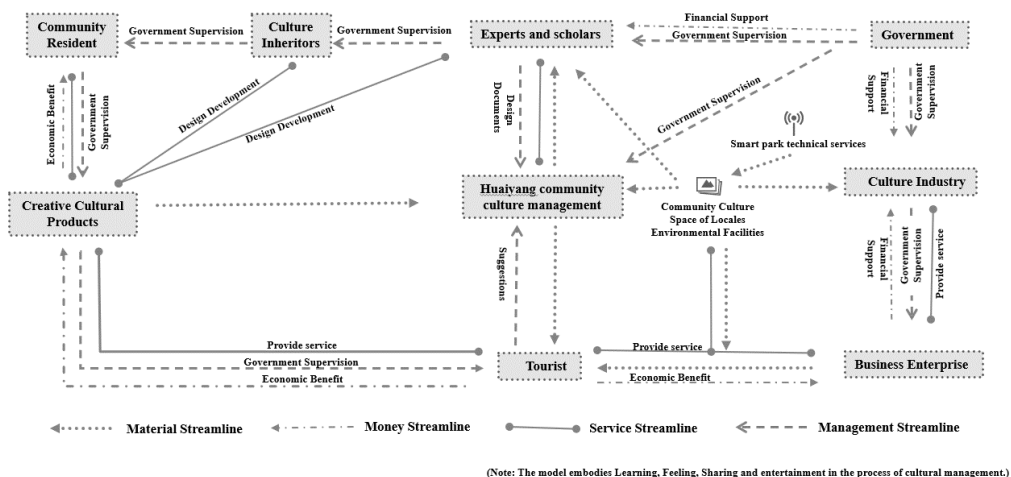


Figure 30 Model diagram of Huaiyang community management system

Source: Ruan Yaohui

### 3.1 Human Resources-Centered (Participating Groups)

Manpower is the most basic and reliable guarantee for the development and management of cultural projects. As the basic driving force of economic development, people are not only indispensable for hardware conditions such as infrastructure construction, but also for soft power such as strengthening personnel training and making full use of human resources. In the process of community cultural management, people are not only service providers, managers, but also participants. Human resources at various levels and fields are the driving force behind the development of cultural projects.

Regarding the participants, it mainly covers two aspects of human resources. First, internal human resources include: community residents, local organizations, inheritors (local experts) and local managers. Second, external human resources include: the government, corporate institutions, teachers and students of universities, and art researchers.

In the process of community participation in cultural management, emphasize the dominant position and leading role of people, deeply develop local manpower to better grasp the pulse of the city, continue the local characteristic culture, and continuously improve the competitiveness of products. The degree of active participation of residents in community construction and cultural industry development, the strength of local organizational capabilities, the perseverance of inheritors, the degree of introduction and utilization of external human resources, and the effectiveness of mutual cooperation have greatly affected the speed and quality of community cultural industry development.

### 3.2 Cultural Industry-Target (Economic Benefits)

Cultural industry occupies an important position in economic development. Developing the creative cultural industry is beneficial for generating economic value, increasing employment opportunities, and enhancing the influence of community culture. Therefore, the most important thing to study the development of local economy is to start from the status quo of local cultural industry and establish the concept and

path of cultural industry development that is compatible with the level of local community economic development.

The cultural and creative industries are pivotal drivers of urban creative economies, serving as significant sources of employment, economic growth, and innovation. They contribute to enhancing a city's competitiveness and sustainability. In the process of community engagement in cultural management, economic benefits are a crucial influencing factor that directly affects participation behavior. The creative cultural industries encompass various cultural domains, including audiovisual and interactive media, literature and journalism, performing arts, visual arts and crafts, intangible cultural heritage, design and creative services, heritage, and tourism activities. Within the mentioned economic activities, it's essential to have a clear understanding of the core commercial value of different cultural industry activities (including assessing cultural resources and the cultural and creative industry landscape). Understanding the contributions of cultural and creative industries to urban sustainable development, as well as the direct and indirect revenues they can generate, is vital. Often, local communities possess knowledge about local creative assets. Therefore, government officials need to identify local cultural characteristics to guide policy formulation. By adopting a government-led approach to develop these assets and encouraging collaboration among local stakeholders, specific cultural and creative industries can be further developed. This involves harnessing the unique cultural assets of the area and fostering cooperation among local entities to achieve economic growth, employment, and improved cultural influence.

In the process of promoting innovative development in urban cultural and creative industries, identifying key constraining factors is of paramount importance to enhance the influence of community culture. Local policies also play a crucial role in guiding and regulating the development trajectory of cultural industries, especially by formulating practical and feasible industry development strategies based on the actual conditions of local cultural industries. The government should also provide more detailed planning and effectively implement financing methods, structural adjustments,

and other aspects related to the development of the cultural industry. Establishing effective community management organizations is essential for the operation of community cultural industries. The operation of cultural industries receives a certain level of support and funding from the government, with the core focus of cultural, creative, and industrial intersections. Emphasis is placed on unlocking the potential of locally rich and longstanding traditional cultural resources and giving priority to the development of industries such as art and design that have significant advantages compared to other regions. As such, the cultural industry not only serves as a platform for disseminating local culture but also provides a genuine opportunity for the community to actively participate in local cultural management. This development not only promotes the preservation of cultural heritage but also generates economic value while bolstering community cohesion and influence.

The local economic development capability and the value of the cultural industry are in the same line, and "introducing the old and bringing forth the new" is a necessary means for the development of the cultural industry. Therefore, making good use of the huge development space in the community and developing cultural industries that are compatible with the economy will definitely promote the overall development of the city.

### **3.3 Space-Supported (Space of Locales)**

Cities, urban spaces and places themselves are the narratives of human history, and the development of the times and technological progress will imprint urban spaces and places. It is only due to the influence of many aspects, such as politics, economy, environment, location, etc., that the evolution process and evolution content of urban space and places are different. The formation of a place is through the role of history, emotion and events in a certain space, to continue people's memory of the city or nature, and to become an important representative of the spatial image in people's lives.

The reason why a place is a place is because people can feel the sense of place conveyed by the place. In the process of community engagement, creating

environments and spaces that align with the unique characteristics of the community will promote community activities and cultural exchanges, enhancing the utilization and participation of "people" in public spaces. In the Huaiyang community, there is a specific event called the "Fuxi Sacrificial Temple Fair" held at particular times and places. This event relies on Huaiyang's distinctive temple fair culture and specific cultural venues. These spatial nodes will create unique emotional memories for participants. Moreover, investing in cultural development within urban public spaces contributes to creating new visual landmarks and enhancing collective identity. During actual participation in activities, artists, residents, government officials, and the community collaborate to improve the urban environment, fostering a unique cultural atmosphere specific to the Huaiyang community. This approach attracts more young creative talents and visitors.

The development of urban cultural tourism requires the framework of space, and the unique space itself can also be developed as an object of creative industries. The community can serve as the hinterland of cultural tourism development, not only guiding the direction of community building, such as beautifying the space environment and shaping the community landscape, but also a reasonable community layout can strongly stimulate the emergence of creativity. Therefore, on the basis of continuous improvement of community infrastructure, build a humanized and creative space, and create a comfortable environment for gathering resources, talents, and funds. The city and urban space itself also provide a stage for various cultural exhibitions. Holding various cultural activities requires a specific space to promote communication between people and meet people's various activity needs.

### **3.4 Scenery-Relied (Environmental Facilities)**

The diversification of community landscape shaping models will have a huge impact on cultural tourism. Natural landscapes, community buildings, and cultural landscape sketches are the physical elements of inheriting regional cultural symbols, and their degree of beautification and enrichment will have an important impact on the development of community cultural tourism. The unique culture and traditions of each community are the wealth and crystallization accumulated in history. Therefore, the



combination of tradition and modernity can be used to inject local culture into the design of architecture and space. In addition, cultural products infused with unique geographical indications will greatly attract tourists. Community landscape is the most direct and external manifestation of community building effects. For example, renewing heritage buildings to make them rich in cultural value; rebuilding civil buildings to make them culturally significant; redesigning the community as a whole to highlight local cultural features is a feasible path to explore.

The quality of the external ecological environment is closely related to the quality of cultural tourism development. The better the ecological environment, the more favorable factors that are conducive to the development of cultural tourism, such as policy factors, talent factors, heritage factors, etc. will also play their role. At the same time, complete regional supporting facilities are the premise of an attractive community. The facilities can be used as a carrier of culture, integrating cultural symbols that are different from other spaces in the community into it, and bringing out a strong cultural atmosphere. In addition, it is worth paying attention to whether the research results of local experts have been effectively used. If the characteristic research results are applied to the development of community cultural industry products, it will bring unexpected effects and benefits.

Therefore, the development of the community cultural industry is based on various elements in a certain region. Whether it is the excellent environment, the creation of local characteristics or the improvement of supporting facilities, all of them affect the process and scale of cultural tourism to a certain extent. Only when these elements are effectively and perfectly integrated in the construction and development of urban culture can they play the greatest role and advantage.

### **3.5 Culture Resources- Application (Community Culture)**

During the cultural management involving community participation, it is necessary to fully understand the environment of urban community culture, social status, historical context and traditional buildings, decorative forms, and folk activities to propose strategies for sustainable development of community culture.

### 3.5.1 Cultural Features

Element extraction will be based on the combed cultural content, select or introduce cultural elements with potential and vitality as carriers and activate them, expand influence, and drive community development. Referring to Huaiyang District's urban cultural tourism goal of "one lake, one mausoleum, one ancient city, hold one meeting, one festival and one performance ", build a spatial layout for cultural management in the whole region. This planning and design will take the map guide as the main body, around the three major areas of Taihao Mausoleum, Longhu, and Chenchu Ancient City, extract cultural elements, and establish a spatial identification system. Provide the public with the cultural information distribution and spatial layout of Huaiyang community, so as to get the overall impression and route planning of the block.

#### 1. Positioning of cultural elements

The physical space environment is an external manifestation of community vitality, carrying certain commercial attributes and cultural information. Due to the particularity and richness of the regional culture in this area, the community contains many traditional buildings and cultural sites with a long history, carrying profound historical memory and cultural connotation. Figure 31 will demonstrate the geographical locations of the material cultural resources in Huaiyang community. Figure 32 will mark the geographical positions of the non-material cultural activities in Huaiyang community. All cultural nodes are evenly distributed across the three major zones. The selection of cultural elements in the early stage is mainly to establish a cultural landscape design and planning axis integrating Taihao Mausoleum, Chenchu Ancient City, and the three major areas as the main routes. The scope of influence will be expanded through the "point-line-surface" approach to form a central and cohesive cultural landscape element point, thereby improving the landscape space quality of the historical culture of the entire Huaiyang community.

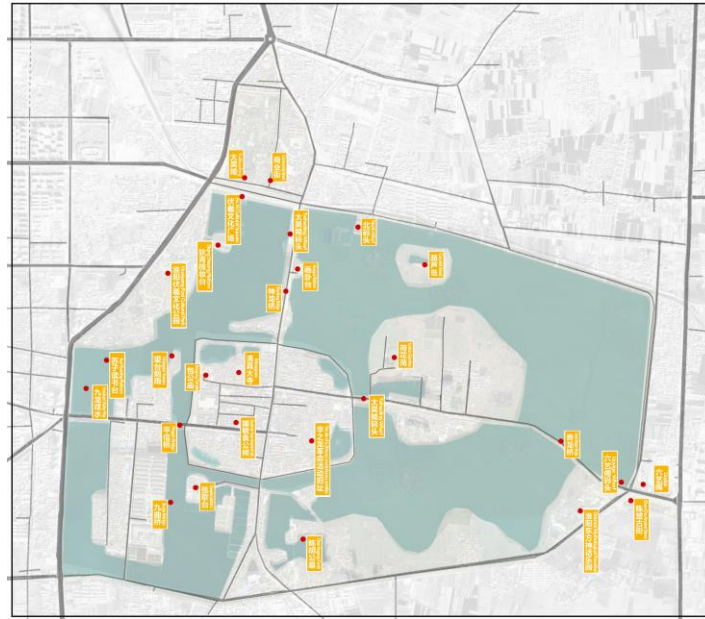


Figure 31 Landscape distribution map of historical and cultural buildings

Source: Ruan Yaohui

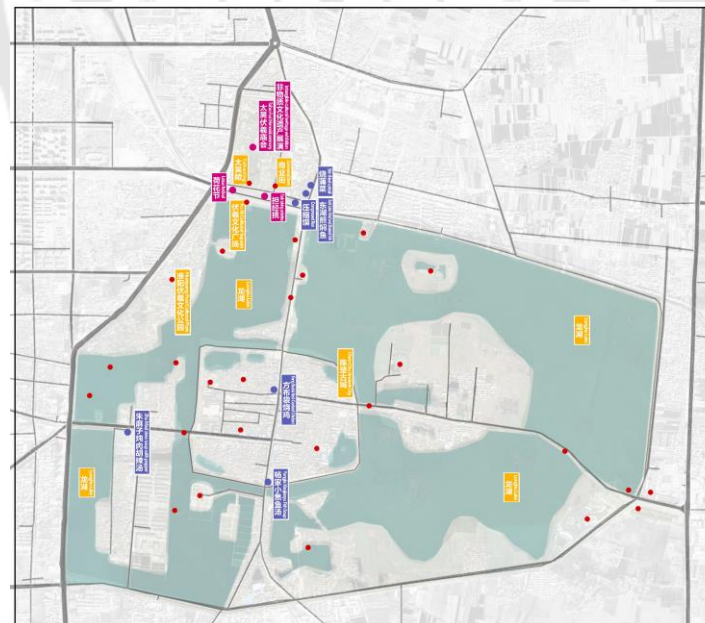


Figure 32 Distribution map of folk culture landscape

Source: Ruan Yaohui

### 3.5.2. Application of Cultural Resources

1. Extraction of elements. Through the smooth progress of the planned route in the early stage, the scattered points of the cultural landscape were reasonably planned and designed, and according to the special geographical environment of Huaiyang, a tourist route integrating land and water routes was established. And carry out the shaping and activation of the city's cultural image in the second stage. As an important part of historical and cultural communities, traditional buildings play a positive role in enriching landscape space and reflecting regional culture. Through the subjective thinking and color matching of the unique traditional buildings in Huaiyang community, architectural shapes with different personalities are extracted, and the different decorative characteristics of the buildings are depicted, thus forming symbolic elements with regional cultural characteristics. Finally, apply it to the design of Huaiyang journey map.



Figure 33 Huaiyang community building single application

Source: Ruan Yaohui

2. Layout of Cultural Nodes in Huaiyang Community: By fully utilizing the natural landscapes, cultural landmarks, regional topographical features, and urban

development trends of the Huaiyang community, a cultural sustainable development route that aligns with Huaiyang's unique characteristics can be established. Based on the cultural nodes within the Huaiyang community, a community-engaged cultural management system can be planned to form a comprehensive layout structure of "two rings, two belts." This layout includes a landscape ring centered around the ancient city area and a water culture landscape belt centered around Long Lake encircling the ancient city. The four entrances to the ancient city form a "cross" road structure, traversing the entire urban area. This approach not only highlights the historical significance of the city but also strategically positions cultural and scenic elements to engage residents and visitors alike.

The planning of the tour route will start from the land and water routes, and effectively connect the cultural attractions of the three major scenic spots around "one lake, one mausoleum and one ancient city", and plan a boutique route for Huaiyang tourism. Land route, the planned cross route structure is the main tourist route, and the ring route between Chenchu Ancient City and Longhu Lake is set as a browsing ring. Waterway: It mainly surrounds the cultural attractions of Liuhu Lake and Donghu Lake, and feels the natural scenery of Longhu Lake. Connecting the cultural attractions contained in the Huaiyang community in series allows tourists to intuitively choose the area they are going to. Judging from the analysis of the satisfaction of tourists and residents' participation behavior, the evaluation of tourists' interactive experience is relatively low, and creative design schemes are put forward in various cultural scenic spots to stimulate the participation interest of residents and tourists.

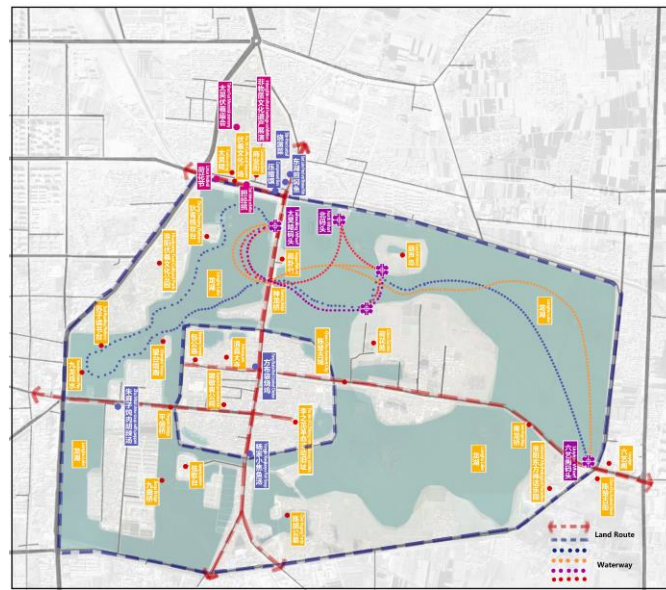


Figure 34 Huaiyang Community Attractions Route Map

Source: Ruan Yaohui

3. Hand-drawn Community Cultural Landmarks Map. For the map of community cultural landmarks in Huaiyang, Figure 35 primarily incorporates various architectural structures corresponding to traditional buildings' locations. This facilitates a better understanding of the information and architectural appearances of each cultural landmark when visitors engage in cultural activities within the Huaiyang community. Aiming at cultural nodes and route planning, design the Huaiyang cultural tourism service blueprint, showing the improved Huaiyang cultural tourism service system process, service nodes, cultural content, and management program elements. The activation of the community space environment and the improvement of the cultural management system provide the development impetus for the design of the cultural project in the third stage. Huaiyang community cultural management and development mainly emphasizes the inheritance of local traditional culture and the participation of the public, activates the cultural level of the community by embedding non-material culture and folk activities, function replacement and other methods, emphasizing the social attributes of the community. Stimulate the cultural vitality and revival of Huaiyang community from shallow to deep.

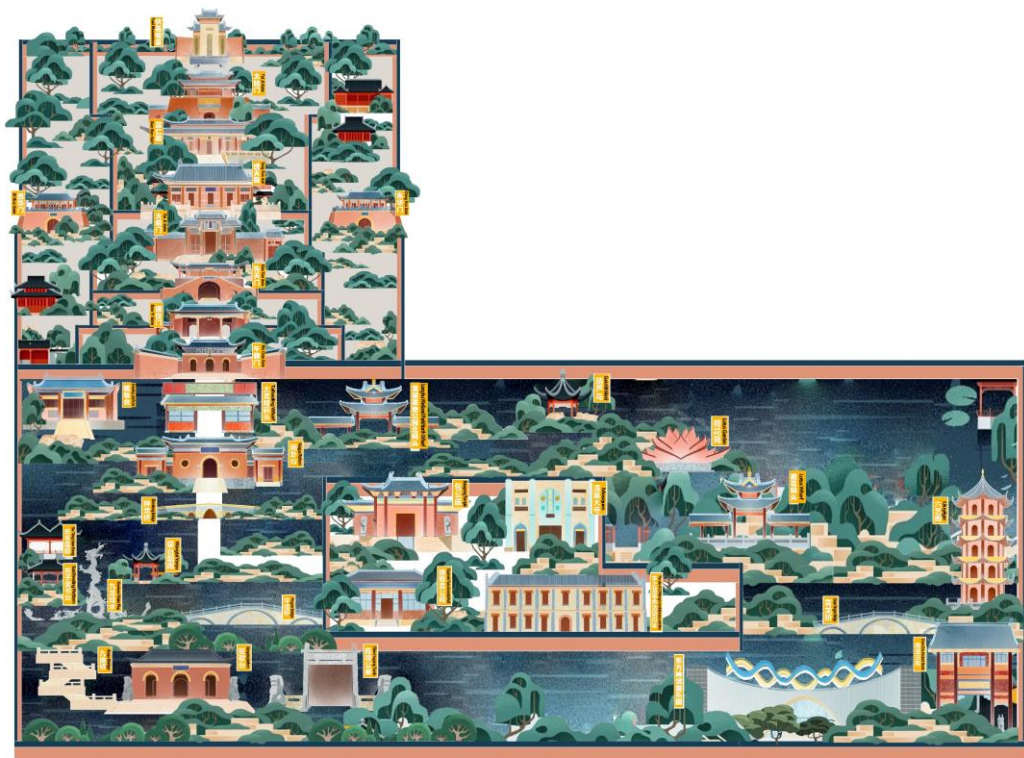


Figure 35 Huaiyang Community Tourism Experience Project Service Map

Source: Ruan Yaohui

### 3.5.3. Community Participation Content

When creating a cultural project, it's important to consider the purpose of the project, the target audience, and clearly defined cultural content. This empowers urban culture and creativity by focusing on the three key elements: city, culture, and creativity. Factors that contribute to community engagement in urban cultural development and management include human capital, physical and spatial environments, information networks, technological support and financing, institutional and regulatory environments, unique cultural resources, and digital platforms.

In actual participation in community cultural activities, starting from the four aspects of "Learning", "Feeling", "Entertaining" and "Sharing", the Huaiyang cultural perception experience project design is carried out, and the service supply map is drawn. Make tourists change from "visiting" to "participating", and learn local cultural

history and feel the spirit of traditional culture in interactive and interesting experience activities.

1. Learning: Huaiyang has a rich and long history and culture, and many excellent intangible cultural heritages have been born from Fuxi culture, surname culture, and farming culture. Setting up Huaiyang folk culture section and non-heritage research projects in the browsing route can not only allow local residents to participate in local cultural construction, but also enrich the perception experience of tourists. The period from February to March is Huaiyang's famous "one meeting (Taihao Fuxi Festival) and one exhibition (intangible cultural heritage performance)". During this period, the introduction of relevant cultural information and performances of related folk activities will be added to let residents and tourists can participate in it, learn and experience temple fair culture and intangible cultural heritage culture. Apply intangible cultural heritage items to life to better inherit and develop them.

2. Feeling: Huaiyang has a long history, rich culture and beautiful environment. After thousands of years of historical evolution, a unique spatial pattern of "one lake, one mausoleum and one ancient city" has been formed. In the Huaiyang community, visit the millennium ancient city and taste the folk customs of the ancient city of Huaiyang. Visit the Huaiyang Temple Fair and feel the traditional sacrificial culture. Visit Huaiyang Longhu Lake and enjoy the natural scenery. Interspersed with intangible cultural heritage exhibitions, clay dog traditional skills display, belief ceremony activities and other ways to carry forward and inherit traditional culture.

3. Entertaining: develop cultural industries in Chenchu Ancient City, Taihao Mausoleum, and Longhu according to the characteristics of different types of cultural landscapes. The ancient city of Chenchu mainly shows the style and features of the ancient city and the living atmosphere of the residents. Taihao Mausoleum mainly presents local cultural beliefs, inherits and develops traditional culture. In early spring, Huaiyang Fuxi Cultural Square holds the "Fuxi Celebration" every year to experience the origin of Chinese civilization. You can buy non-heritage cultural mud dogs, cloth tiger products and other cultural creations around Huaiyang. Longhu mainly displays the



natural scenery and cultivates sentiment. During the visit, the food experience street sells local specialties and local specialties. The four major piers provide tour routes to experience the natural scenery of Longhu Lake. In summer, Huaiyang Longhu holds a lotus festival. You can go boating on Longhu and enjoy the scene of lotus in summer. Of the eight scenic spots in Huaiyang, five of them are related to Longhu Lake. In addition, interactive devices are set up in scenic spots to enhance tourists' sense of experience and interaction. At the same time, develop derivative cultural economic industries, improve the six elements of food, housing, transportation, shopping and entertainment in the tourism process, and pay attention to the entertainment and participation of tourism activities.

4. Sharing: After the tour is over, the hand-drawn map can generate a personal tour check-in map, record the check-in project locations, tour routes, and display photos, works, videos, etc. generated interactively during the tour. Every time you pass a tourist location, you will cover a Seal of local identity. After the journey, tourists can get a commemorative hand-painted map of the place, and finally they can choose a photo frame to frame and collect their own personal tour map.

5. Reflection stage. Apply the theory of cultural resource management to the development of cultural tourism in Huaiyang community, and through the selection, reshaping and activation of cultural elements, the purpose of enriching the vitality of the community is achieved. However, since the management, protection and renewal of urban culture is a dynamic and continuous process, the development of urban culture in Huaiyang community is also a sustainable development process. Therefore, it is necessary to adopt corresponding guidance strategies to ensure that community development should be carried out in a positive and orderly direction.

### **3.6 Management-oriented (Design Process)**

Management is the guideline that runs through the entire urban cultural development process. In the cultural management project, first of all, for the management of cultural resources, it is necessary to formulate policies in line with the

protection and development of local cultural resources. Urban cultural management is a complex and arduous project, and its management has many uncertain factors and even the possibility of disorderly operation. With regard to resource management, it is necessary to develop a resource management plan, execute the planning and monitoring process. Action research is often described as a cyclic process with the following stages:

### 3.61 Management System

The first is the planning stage. First, planning involves identifying and defining the problem. The next step is investigation and analysis, and the third step is to formulate a research plan. A research plan includes what data to collect and how and when to collect it. In this phase, data is collected and analyzed. The data collected and the analysis need not be complicated, because action research must be manageable if it is to be effective.

The second is to formulate an action plan. At this stage, project formulation needs to consider the direct operational relationship of each system, including the management of the participation population, the formulation of management regulations, and the monitoring of the implementation process, etc., which are the action parts of action research.

The third is communication and reflection. An important component of all research is information exchange. Results can be shared with district residents, administrators, and government, on the web, in the media, or on promotional boards. Action research can also actively involve local residents and visitors. Communicating with others helps refine ideas and facilitates reflection.

In the process of reflection, management/researchers will discover new issues in the process of cultural management, obtain the feelings and experiences of local cultural management from community residents and tourists, as well as new ideas and ideas, which will be generated during this action research process new cycle. Start with a plan, then move on to other steps. Repeat observations between detailed design and overall design to design a marketable action plan.

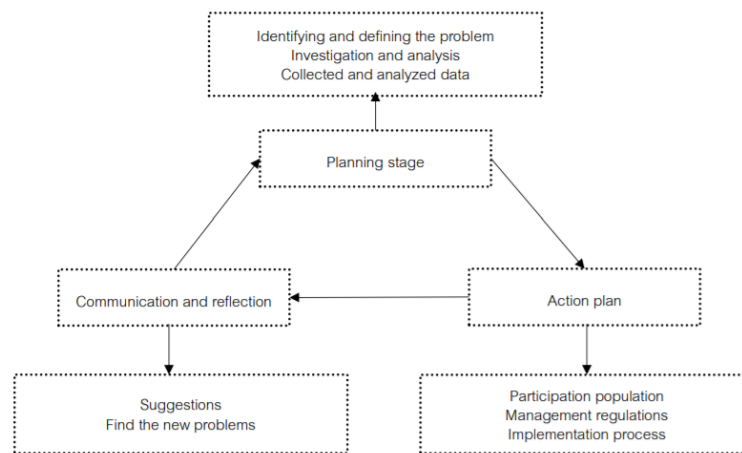


Figure36 Management System

Source: Ruan Yaohui

### 3.6.2 Culture Management Suggestions

1. Linkage relationship. Since different communities in Huaiyang have their own specific location conditions, the historical backgrounds for their formation are also different. Conduct an inventory and assessment of the urban cultural resource system to gain a comprehensive understanding of the city's cultural assets, including the challenges and opportunities related to preserving and promoting these resources. Take measures to protect the diversity of cultural expressions, including their content. Therefore, the development and guidance of its cultural resources should be divided into time series according to the current situation of the community and the influence of cultural factors, so that the entire development process is hierarchical. "Develop local strategies and plans to foster and advance cultural and creative industries that support their uniqueness and commercial growth. Ensure participatory processes by closely collaborating with communities and individual creators. Avoid the 'over-commercialization' and 'commercial appropriation' of intangible cultural heritage.

2. Event guidance. The core essence of event guidance lies in dissemination and expansion of influence, which is a qualitative change process to achieve leapfrog development. According to the functional positioning and development

goals of the Huaiyang community, corresponding folk activities, competitive competitions or cultural performances can be held to attract many tourists to participate in activities with different characteristics and types. It can not only promote the combination of traditional culture and modern activities, generate cultural exchanges, but also have a positive impact on society. In addition, it can be publicized and promoted through the media to attract social attention and expand the influence of community activities with the help of online media. Firstly, consideration should be given to urban public spaces and infrastructure. Collaborate with local creators to facilitate safe face-to-face interactions. Provide suitable underutilized or unused public buildings for artists and creators. The government should sponsor and support public cultural and creative industry activities, allowing participants to gather safely and enhancing the provision of cultural and creative services.

3. Policy orientation. As the main body of policy formulation, the government is also an important participant in the management and protection of urban culture. The formulation and promulgation of relevant policies play an important guiding role in the protection and renewal of urban cultural resources. From the perspective of policy formulation, on the one hand, corresponding incentive policies should be promulgated to promote the overall development of functions and formats in Huaiyang community, and encourage the public to participate in the overall construction of Huaiyang community. On the other hand, formulate relevant rules and regulations to supervise, restrict and regulate various behaviors in the community. Make all the people in the community form a sense of subject, participate in and maintain the overall image of the community together, and avoid the phenomenon of not using the community development, so that the community will develop in a healthy and orderly direction.

4. Cooperation. In the process of cultural management, the most crucial aspect is the cooperation among the participants. In the above-mentioned compilation of cultural participants, the current status of cultural resources, and the allocation of economic resources, an effective management system is required. While examining the

seven representative cultural features of Huaiyang, effective management emerges as a focal issue.

In the community participation for the management of local cuisine culture, the key participants are the inheritors of cuisine. They play a vital role in preserving, passing down, and innovating within the entire realm of local culinary culture. Through their own efforts, influence, and leadership, they aim to introduce more and more people to the traditions of Huaiyang culinary culture. Simultaneously, the local government should act as both a regulator and a supporter. They ensure that tourists can experience the unique traditions of Huaiyang culinary culture during their travels. In the future development process, local cuisine can also be transformed into gift items for online sales. This requires investment from relevant businesses to research and develop gift box formats. Additionally, designers are needed for product packaging and branding within the community, thereby creating a sales chain for local culinary products.

In community participation for the management of local architectural culture, the core focus lies in the preservation and sustainable development of representative local architecture. Researchers specializing in historic architecture bear the responsibility and duty to protect traditional buildings. Simultaneously, the government should assist researchers in their study of local architectural culture and provide oversight (establishing a comprehensive system for the preservation of historic buildings, a specialized management system, and coordination for balanced urban development). For the development of local architecture, collaboration with designers can be leveraged to develop cultural products. During the tourist experience, visitors can purchase products that incorporate elements of local culture. Furthermore, storytelling about the cultural and historical background of the architecture can be made accessible online, with architectural highlights presented through the internet at tourist sites. Additionally, recruiting community volunteers for architectural culture presentations is another effective approach. When tourists visit local buildings, it's

essential to prioritize the protection of these structures to prevent any harm to traditional architecture.

In the community engagement of faith and ritual culture management, the most representative cultural event in Huaiyang community is the Fuxi Temple Festival. This event encompasses both official and folk rituals and is a folk activity involving residents, government, and tourists in the Huaiyang district. The enduring nature of folk beliefs in Chinese society for thousands of years can be attributed to their role as emotional outlets and the fulfillment of desires that are sometimes challenging to achieve in the real world. Therefore, it is essential to show respect for the faith and rituals in the Huaiyang community. The government should play a role in managing folk beliefs, promoting the standardized management of venues for folk belief activities, and continuously guiding folk beliefs to play a positive role. Building on traditional folk temple festivals, various cultural and festive activities should be organized, consciously linking these activities with local socioeconomic development. Through these celebrations, the local economy can be invigorated, attracting external investments. Such activities not only satisfy the spiritual needs of residents but also draw tourists to the unique cultural and faith-based events in the region, contributing to the promotion and dissemination of urban culture.

In the management of natural landscape culture, Huaiyang community leverages its unique urban layout, characterized by the "round sky and square land" pattern, built around the enchanting Huan Cheng Lake landscape. The management and planning of Huaiyang Longhu Wetland Park require the involvement of professional ecologists and safety maintenance personnel to ensure the ecological value of the lake. Additionally, professional designers are needed for park node planning to cater to the daily recreational and leisure needs of residents. For the development of Longhu Park, it necessitates economic support from both businesses and the government. Moreover, relevant policies for conservation and development need to be formulated. Collaboration with ecologists is crucial to devise sensible commercial development plans. This may include the development of waterborne recreational projects, which can enhance water

transportation, significantly reducing travel time for both tourists and residents. Finally, the maintenance of the wetland park's environment and facilities requires the establishment of an independent management body for Longhu Park. This entity would be responsible for preserving the natural landscape environment of Huaiyang community, contributing to the realization of urban sustainability.

Regarding the artistic and cultural activities in the Huaiyang community, three of the most representative events are the Ancestral Fuxi Temple Fair, the Pole-carrying Dance, and the Lotus Festival. The Ancestral Fuxi Temple Fair is the largest and most influential event in the Huaiyang community, spanning the entire month of February. This event attracts the highest number of participants, and the extended duration results in a peak economic benefit during the year. During this period, the Huaiyang community government needs to coordinate various city departments to ensure the city's normal operation. The Pole-carrying Dance is a traditional blessing activity organized by specific inheritors' teams. Currently, both community residents and tourists can participate, experiencing the charm of traditional dance. The government encourages investment, holds intangible cultural heritage exhibitions, organizes dragon boat races, and hosts the Lotus Festival. These cultural activities make full use of the natural advantages of lotus flowers and the cultural heritage of the Ta Hao Fu Xi, attracting visitors. The development of cultural tourism in the Huaiyang community not only promotes the spread and inheritance of Huaiyang culture but also drives economic development in the city. It enhances residents' sense of identity and belonging to the community.

In terms of traditional local culture in the Huaiyang community, the most representative aspects are handicrafts and mythical stories and legends. Mud toy dogs have already been recognized as national intangible cultural heritage. The core participants in the protection and development of the cultural, artistic, and economic value of mud toy dogs are the inheritors of intangible cultural heritage. These inheritors bear the responsibility of preserving and innovating traditional cultural artworks. To protect and develop the cultural value of mud toy dogs, the government and social

organizations should implement intangible cultural heritage education. This education aims to raise awareness of preservation and cultivate preservation skills. It can include activities such as museum education and heritage tourism education. Establishing a comprehensive public participation culture protection system and expanding protection channels are essential. This ensures that the community actively engages in actual cultural heritage protection activities. Product design can involve collaboration with intangible cultural heritage inheritors to create cultural and creative products, enriching the forms of intangible cultural heritage products and meeting the demand for souvenirs from tourists. In the process of managing local traditional cultural resources, increased funding from the government and businesses can encourage more people to engage in the preservation and inheritance of traditional culture. Involvement from various professions can enrich the presentation of traditional culture. By preserving the authenticity of traditional culture while incorporating modern elements, deeper layers of cultural value can be unearthed, promoting dynamic cultural development.

In terms of institutional culture in the Huaiyang community, firstly, it is important to adhere to national cultural management policies and establish political regulations that are tailored to the cultural resource management of the Huaiyang community, taking local conditions into account. The government should organize and encourage input from community residents to provide suggestions for cultural construction regulations. Secondly, the community should develop management regulations with the active participation of diverse stakeholders. This includes local government, community members, social organizations, businesses, and research scholars to ensure the effective operation of different types of projects during their implementation. Additionally, there should be mutual supervision and cooperation among these different participating entities to achieve mutually beneficial outcomes. Lastly, when focusing on specific cultural projects and activities, regulations should be developed in accordance with the geographic space, behavioral norms, and cultural concepts required by those particular cultural activities. The formulation of management regulations for cultural activities in the Huaiyang community should aim to restrain



excessive commercialization by businesses, ensuring the development and innovation of traditional culture while simultaneously promoting the community's sustainable development.

### 3.6.3 Summary

In the process of community cultural management, an effective cultural management mechanism plays a crucial role in ensuring the rational allocation and utilization of cultural resources, fostering collaboration among cultural stakeholders, and facilitating the smooth conduct of cultural activities. The key participants in community cultural management include government agencies responsible for regulation, guidance, and support; community residents who provide input, participate in policy-making, and engage in cultural activities as organizers or participants; cultural professionals such as artists, cultural workers, historians, and folklorists who possess specialized knowledge for the preservation and development of cultural resources; businesses that primarily offer economic support and engage in cultural tourism development; researchers who contribute valuable information and data through academic research and cultural surveys; and tourists who experience and share community culture while providing feedback. Collaboration among these diverse stakeholders involves establishing partnerships, defining resource allocation and responsibilities, implementing effective coordination and communication mechanisms to ensure the smooth flow of information during cultural management. Furthermore, feedback mechanisms should be established for necessary improvements and adjustments to achieve the coordinated development of community cultural resources.

This paper puts forward the Human -Centered (Participating Groups), Culture-Carrier (Community Culture), Space-Supported (Space of Locales), Scenery-Relied (Environmental Facilities), Production-Based (Cultural Industry), Management-oriented (Design Process) community culture management and development model. According to the analysis results, design the Huaiyang community cultural tourism service blueprint and create innovative cultural project design.

Table 36 Huaiyang community cultural management model

Pattern	Description	Strengths
Human-Centered (Participating Groups)	A people-oriented management and development model and focuses on community internal and external participation.	<ul style="list-style-type: none"> <li>● Enhancing the sense of participation and autonomy of community residents.</li> <li>● Improve community cohesion and social interaction.</li> <li>● Emphasizing the Significance of Team Collaboration for Community Engagement among Cultural Management Personnel.</li> </ul>
Production-Based (Cultural Industry)	Based on the cultural industry, promote the development of community cultural and creative industries.	<ul style="list-style-type: none"> <li>● Develop cultural industries, create economic benefits and employment opportunities.</li> <li>● Promoting the innovation and development of the cultural and creative industries.</li> </ul>
Space-Supported (Space of Locales)	Pay attention to the support of local space, and create environments and places that conform to community characteristics.	<ul style="list-style-type: none"> <li>● Improve the influence of community culture in the region.</li> <li>● Build places and environments that are compatible with community characteristics and needs.</li> <li>● A place to promote community activities and cultural exchange.</li> <li>● Increase the use and participation of "people" in public space.</li> </ul>
Scenery-Relied (Environmental Facilities)	A model that promotes cultural activities and development, relying on the community environment and facility environment.	<ul style="list-style-type: none"> <li>● Utilize the natural environment and facilities to facilitate and support cultural activities.</li> <li>● Increase the diversity and creativity of cultural activities.</li> <li>● Enhancing residents' awareness and participation in the protection of local cultural environment.</li> </ul>
Culture-Carrier (Community Culture)	Emphasize the community as a cultural inheritor and attach importance to the protection and inheritance of local culture.	<ul style="list-style-type: none"> <li>● Protect and inherit local traditional culture and customs.</li> <li>● Strengthen community identity and cultural confidence.</li> <li>● Enhance the roles and responsibilities of cultural bearers.</li> <li>● Focus on long-term sustainability and avoid problems and challenges in cultural development</li> </ul>
Management-Oriented (Design Process)	Focuses on the management and planning process, focusing on effective cultural development management models.	<ul style="list-style-type: none"> <li>● Ensuring rational allocation and optimal utilization of resources</li> <li>● Effectively plan and manage the cultural development process</li> </ul>

## CHAPTER 5

### CONCLUSION AND DISCUSSION

The rapid urban development and changes, and the renewal of the city's city appearance have diluted the inherent color of the city itself. The city's historical districts, ancient buildings, and cultural customs support the city's context and historical memory. Whether the city can regain its cultural characteristics has attracted more and more attention. Research on community participation in cultural management in Huaiyang to guide a new way out for the protection and development of urban cultural resources that is people-oriented and public participation.

#### 1. Conclusion

This paper selects the Taihao Mausoleum Fuxi Cultural Zone, Chen-Chu Ancient City Zone, and Longhu Lake Ecological Wetland Zone<sup>3</sup> as the research object. The perception of local cultural resources of residents will be obtained through questionnaire interviews, starting from 1) local cuisine; 2) architecture; 3) beliefs and rituals; 4) natural landscape; 5) Artistic Activities; 6) local traditions; and 7) institutional culture. Find the local cultural content that deserves attention and is neglected, and make a summary. At the same time, through the 4M resource management theory, the influencing factors that affect the cultural management of Huaiyang community are obtained.

The research on the evaluation of Huaiyang cultural management attitude from the perspective of residents and tourists is mainly done through quantitative research methods. This study will use SPSS software for mathematical analysis. First, through descriptive analysis, the demographic characteristics of the sample, and the evaluation of the attitudes of residents and tourists to each dimension will be obtained. According to the data of the questionnaire, the reliability and validity tests are carried out to confirm the authenticity of the questionnaire. Tourist research only obtains the evaluation of their satisfaction, and no difference test is performed. Finally, the

relationship between each dimension and involvement behavior is obtained through correlation analysis.

Finally, based on the research results of this paper, according to the theoretical guidance of cultural management theory, cultural industry development and sustainable development, it puts forward the cultural management and development mode of Huaiyang community, and creates an innovative design of cultural projects for Huaiyang community.

This research aims to collect and sort out the elements that affect the community's participation in cultural management, propose a cultural management model and innovative design of cultural projects for the Huaiyang community, and apply them to urban cultural management and cultural tourism construction. Using the results of this research, we can better realize the community participates in the process of community cultural management. The research results are as follows:

### **1.1 Cultural Background of Huaiyang Community**

The areas studied include the Taihao Mausoleum Fuxi Cultural Zone, Chen-Chu Ancient City Zone, and Longhu Lake Ecological Wetland Zone<sup>3</sup> large areas. Huaiyang community culture construction includes material culture construction, system culture construction, behavior culture construction and spiritual culture construction. Obtain cultural content such as local cuisine, architectural landscape, belief rituals, and traditional culture through interviews, and find cultural elements worthy of attention and neglected. By systematically organizing the cultural resources of Huaiyang Community, a comprehensive understanding of the unique cultural assets within the community is gained, facilitating improved community engagement in cultural management in the future.

### **1.2 Factors Affecting Cultural Management**

According to the local characteristic culture, it is found in the management process that there are four elements that constitute the management of cultural resources: Man (human resources) is the basis for the development of community cultural management, and manpower at various levels and fields is the driving force for effective management of cultural resources. It mainly covers two aspects of human

resources. One is the human resources inside the community, and the other is the human resources outside the community. The external and internal capital investment and income contained in Money (capital resources) also require Effective budget management in the management process to make the community cultural management operate effectively. Material (material resources) is the foundation of community development. It mainly protects local cultural resource endowment, investment in information equipment resources, and protection and management procedures. Management (management resources) is an important direction for community operation and development, mainly including the formulation of management regulations (country, government, community, scenic spots), the supervision of execution processes (Plan, Action, Observation, Reflection) and joint participation in the management process.

### **1.3 Attitude Evaluation of Residents and Tourists**

Through descriptive analysis to understand the attitude evaluation of residents and tourists towards each variable. Conclusions: 1) According to the mean value of the overall attitude evaluation of the research area, residents and tourists have a good evaluation of the cultural management and participation level of Taihao Mausoleum. 2) In terms of human resources, the recognition of tourists and residents is relatively low, so it is necessary to strengthen the introduction of human resources. 3) In terms of material resources and capital investment, the average values of the three regions all exceed the agreed value (4.00). It shows that the protection and development status of cultural resources in the three major areas is relatively good. 4) In terms of resource management, residents have a low degree of recognition of the Chen-chu ancient city area. Tourists have a low degree of acceptance of management procedures. 5) In terms of the participation willingness of residents and tourists, the participation willingness of residents in the Taihao Mausoleum area is relatively strong, and the participation of residents in the Longhu lake and Chen-chu ancient city areas is relatively weak. The overall evaluation of the level of tourist participation is weak, and

new tourist participation mechanisms and paths should be created to enrich tourist participation methods.

According to the results of correlation analysis, there is a close relationship between each dimension of cultural resource management and the level of residents' participation. All dimensions of cultural resource management are closely related to levels of visitor engagement and satisfaction. It shows that the integration of human resources is helpful to the management of urban cultural resources, and rich cultural resources can attract corresponding capital investment, and then develop local cultural projects. The development of cultural program activities is conducive to the participation of local residents and tourists. The higher the recognition of various components in the urban cultural management process, the higher the satisfaction of tourists.

#### **1.4 Huaiyang community cultural management model**

Based on the analysis of interview content, questionnaire survey and literature research, this paper puts forward the Human -Centered (Participating Groups), Culture-Carrier (Community Culture), Space-Supported (Space of Locales), Scenery-Relied (Environmental Facilities), Production-Based (Cultural Industry), Management-oriented (Design Process) community culture management and development model. According to the analysis results, design the Huaiyang community cultural tourism service blueprint and create innovative cultural project design.

## **2. Discussion**

### **2.1 Important role of 4M theory**

In-depth understanding of the potential and influencing factors of cultural management is crucial for the successful development of a city as a distinctive cultural city, promoting sustainable urban development. Particularly, the 4M factors (man, management, material, and money) ensure the success of organizational management in project implementation and goal achievement. Human resources are the core element of community cultural management, ensuring the effective participation of different groups in cultural project activities. The execution of cultural project activities requires the development of a series of plans and arrangements to ensure the smooth operation

of the projects. In the management process, community participation involves policy formulation, scheduling plans, implementing supervision, and providing feedback. Therefore, management factors are essential conditions to ensure the smooth operation of cultural projects. The community's material resources symbolize the uniqueness of the locality, and cultural activities rely on local cultural resources for their development. Community residents are the individuals most familiar with local culture and are the primary participants in cultural preservation and management. Funding is a crucial condition for supporting the implementation of cultural activities and indirectly influences the enthusiasm for community participation in cultural activities.

Therefore, in the process of community participation in cultural tourism development, the most crucial elements are engaging in discussions about significant cultural project designs and personnel involved in project initiation (man), assisting in formulating development and preservation management policies (management), understanding the future state of local cultural development (material), and developing benefit distribution plans for cultural tourism development (money). This ensures the sustainable development of local traditional cultural resources.

(1) Man: Human resources are a necessary condition for managing community cultural tourism and serve as the driving force for the effective management of cultural resources. A tourist community is a complex system, and the collective efforts of the government, community residents, professionals, tourists, and tourism enterprises are crucial for the development of the tourist community. The government, as the manager and decision-maker in urban development, needs to grasp the direction and pulse of city development. Community residents are the primary participants in cultural activities. Professionals play a crucial role in the protection and inheritance of traditional culture. Enterprises provide funding for the development of the cultural tourism industry. In the specific management of cultural projects such as the inheritance of intangible ethnic heritage "Nini Gou" in Huaiyang, innovation and inheritance from intangible cultural heritage bearers are required, along with government policy support, corporate investment, and the stimulation of residents' interest in the inheritance and protection of

intangible cultural heritage. This, in turn, ensures the sustainable development of work related to the inheritance, protection, and development of intangible cultural heritage.

(2) Management: Management is the guiding principle throughout the entire process of urban cultural tourism development. In the management of cultural tourism projects, the starting point is the management of cultural resources, with a clear understanding of the city's cultural positioning. This requires the formulation of policies that align with the protection and development of local cultural resources. The practical implementation of management, involves developing action plans, implementing strategies, continuous monitoring, communication, and reflection. Management must be systematic, and all members of the organization should participate in the process of planning, implementation, evaluation, and improvement of results. For example, during the Lotus Festival held in July each year, combining boating to appreciate lotus flowers with intangible cultural heritage performances is essential. During the Lotus Festival, the government needs to establish management regulations and arrange event content. Relevant enterprises and media collaborate to oversee the details of cultural activities. Residents and cultural inheritors showcase the content of cultural activities. During this period, it is crucial to clarify tourist demands, embeds intangible cultural heritage and folk activities in the "Feeling," "Learning," "Entraining," and "Sharing" perception processes, define the geographical locations of cultural attractions, plan browsing routes, establish cultural project activity processes, and gather community and tourist evaluations and feedback.

(3) Material: Material resources refer to the tangible elements of cultural resources that can be used for tourism development, such as the natural environment, traditional architecture, cultural activities, local cuisine, and other tangible elements symbolizing regional culture. Cultural resources are vital assets for the development and management of cultural tourism in ancient cities, forming the necessary foundation for ancient city cultural tourism. Additionally, managers of cultural tourism in ancient cities need to establish network connections to enable communities to access more practical information and resources, strengthen interpersonal relationships and networks, and



participate in decision-making processes. This approach can provide a better understanding of the factors influencing community participation in cultural tourism management. Moreover, shaping the cultural atmosphere of a city is positively significant for attracting industries with higher economic efficiency, such as technological innovation and financial services.

(4) Money: Financial resources include internal and external financial inputs and economic benefits. Developing cultural tourism in ancient cities requires the sufficient budget to carry out cultural project activities. Cultural resources and distinctive elements become significant targets for consumer economics, and the proportion of the cultural industry in the urban economy continues to rise. For example, the annual Fuxi Sacrifice and Lotus Festival performances in Huaiyang Ancient City not only require government funding but also need corporate financing to ensure the completion of these activities. Local residents in tourist destinations are important stakeholders and participants in tourism activities, and economic benefits are a crucial factor influencing their participation in cultural tourism activities. Therefore, policies supporting financial assistance, corporate financing, and individual project support for residents must be formulated to ensure that residents' economic interests are met in community cultural activities. Only when residents' economic interests are satisfied can they actively participate in community public activities, thereby improving participation efficiency.

## **2.2 The Core of Cultural Management - Collaboration among Participants**

Human resources are a necessary condition for conducting community cultural tourism management and serve as the driving force for effective cultural resource management. The essence of community participation in cultural management lies in whether the community's needs are fully considered. In the practical operational process, it is crucial to effectively involve the community and conduct cultural management systematically for the sustainable development of the community. The operation of the community, cultural management within the community, and urban development require government leadership. The government guides the direction of events, formulates relevant development policies, and listens to social suggestions to

identify and address issues throughout the management process. Cultural professionals, such as artists, cultural workers, historians, and folklorists, with specialized knowledge are essential for the protection and development of cultural resources. Cultural and artistic work is critical for the inheritance and innovation of local traditional culture. It requires these professionals to bring new ideas to urban cultural construction and design artistic works that reflect the unique cultural characteristics of the locality. This not only enhances satisfaction in the perception and experience process for tourists but also plays a key role in the participation of cultural tourism. For tourists, their perception and emotional attitude directly impact their involvement in local cultural tourism. The tourist experience includes six activities: Eating, Living, Going, Traveling, Shopping, and Entertaining. Analyzing the specific work content and processes among participants will be based on these six activities.

Eating: The traditional well-known delicacies of the local community require innovation and adherence from heritage bearers.

Living: The government can assist residents in formally establishing homestays to improve the living conditions for tourists. To ensure the fairness, transparency, and openness of the entire process, the government needs to inspect whether all steps are reasonable and compliant. Additionally, ongoing service provision requires training for staff.

Going: This includes route planning for departures and the formulation of routes for scenic spots. Simultaneously, it is essential to avoid disruption to the daily lives of citizens due to the tourist influx. Therefore, cooperation between the Development and Reform Commission, Urban Planning Bureau, Urban Traffic Management Bureau, and the Cultural Tourism Bureau is crucial to ensure the stable operation of the city.

Traveling: Clear geographic positioning of cultural resources in the scenic area, along with introductions to cultural content and the development time and location of cultural activities, are necessary. In this process, scholars need to design

cultural tourism routes, and plan and design tourist maps, making it easier for tourists to quickly choose the locations they want to visit.

**Shopping:** Involves the purchase of cultural products and souvenirs, requiring creative designs from scholars specializing in intangible cultural heritage, folk culture, and local characteristics to stimulate tourists' purchasing desires. Collaborating with the government, media, and community intangible cultural heritage inheritors to organize art and design competitions can attract professional design talents for tourism and cultural innovation design, creating a culturally distinctive ancient city. This not only promotes local culture but also provides innovative suggestions for urban cultural construction. For example, the government supports residents in selling tourist souvenirs at the Taihao Mausoleum Cultural Square.

**Entertaining:** Entertainment is the most direct way for tourists to perceive the fun and uniqueness of urban cultural tourism project construction during the tourism experience. Huaiyang has unique cultural resource advantages, with its original name as the Chen-Chu Ancient City, presenting a spatial pattern of "One Mausoleum, One Lake, One Ancient City." The ancient city culture, centered around "Chen-Chu Ancient City," extends to the present, allowing visitors to experience the traditional way of life and regional cultural characteristics of Huaiyang. Folk culture, centered around the "People Ancestor" belief, has given rise to local cultural activities such as the Taihao Mausoleum ritual, folk temple fairs, mud sculpture, and dance performances. Environmental culture, centered around the "Longhu Lake" scenery, showcases the ecological and cultural charm through activities such as the lotus-viewing tourism month, combined with exhibitions of intangible cultural heritage, cultural tourism performances, photography exhibitions, and other series of cultural tourism experiences.

In the practical process of cultural management, it is essential not only to contemplate the preservation and development of urban culture but also to consider how to innovate cultural development approaches. The most crucial aspect is the involvement of "Man." The participation of individuals is paramount in the execution of

any activity, with a focus on people. Additionally, collaborative efforts among teams are a necessary condition for the smooth operation of cultural projects. Moreover, community residents have also reaped the benefits of Huaiyang's cultural tourism initiatives.

### 2.3 Suggestions

Community participation is an effective mechanism reflecting community factors and resident preferences, with a particular emphasis on the voices of community residents. Community participation in cultural management promotes the development of local culture, enhancing the emotional identity and sense of belonging among local residents. In the process of community participation, coordinating relationships between residents, government, businesses, and cultural and artistic professionals is crucial. This study analyzes the influencing factors of community cultural management from four perspectives: people, resources, finances, and governance. Based on this analysis, recommendations for a community participation cultural management plan are proposed. Examining tourist travel, this study summarizes the stages of atmosphere exploration before, during, and after browsing. The browsing phase primarily involves information retrieval, encompassing travel details and cultural information about the scenic area. The core phase of the journey is the browsing phase, including the Learning, Feeling, Entertaining, and Sharing processes. The post-browsing phase involves suggestions and feedback. The browsing phase, directly related to community activities, is analyzed using the information acquisition, participatory decision-making, resource sharing, and interpersonal relationships outlined in the empower theory. Specific tasks related to community participation during the journey are also examined.

During the journey, learning about and experiencing local folk culture is primarily achieved by incorporating intangible cultural and folk activities, as well as functional exchanges to activate the cultural aspects of the community. Strengthening the close connection between historical resources and participants allows tourists to learn about cultural history and experience the spirit of traditional culture through interactive and enjoyable activities. The cultural functions, mainly consisting of cultural

preservation, cultural services, and cultural innovation, play an increasingly important role in the sustainable development of cities. They not only promote other urban functions and the utilization of urban space but also fulfill multi-dimensional functions such as maintaining and inheriting cultural genes and fostering cultural innovation, constituting an essential component of urban sustainable development. Consequently, the construction of a community cultural resource database supports local initiatives in creative cultural and entertainment projects. In the sharing phase, which is the final stage of community participation in cultural management, tourists' willingness to revisit, and share experiences online or with family and friends, and satisfaction are crucial factors for urban sustainable development. Accordingly, specific activity projects along the tourist routes can inquire about tourists' satisfaction and address any encountered issues, guiding tourists to share their experiences online. Initiatives like tourism photo contests or online tourism experience sharing can be implemented, and based on data flow, local souvenirs can be provided as rewards.

Simultaneously, during this process, it is important to enact corresponding incentive policies to promote comprehensive development of functions and formats within the Huaiyang community, encouraging public participation in the overall construction of the community. On the other hand, relevant regulations need to be formulated to supervise, restrict, and standardize various behaviors within the community. This helps instill a sense of collective consciousness among all community members, encouraging them to participate jointly in maintaining the overall image of the community. This approach aims to prevent undesirable phenomena from hindering community development, steering the community towards a healthy and orderly direction.

Hence, recommendations for community participation in cultural management include: strengthening talent development by fully utilizing human resources; emphasizing collaboration among teams; establishing a community cultural resource database to assess the content, scale, scope, and impact of cultural activities, as well as to explore potential economic benefits; utilizing social networks, supporters,

and financial support; establishing institutional frameworks, regulations, and partnerships; and developing short-term and long-term management plans.

#### 2.4 summary

Based on the research results of this article, it is evident that the community has a clear understanding of the development effectiveness of cultural functions and their impact on regional development. The community is prepared to actively advocate for and promote the improvement of cultural functions to lead urban sustainable development. Urban functions, shaped by geographical environments and cultural ideologies, and the spaces they carry, need to be jointly inherited and maintained by the community and relevant personnel. This is the core of community participation in cultural management. Simultaneously, continuous government investment in the cultural domain and adjustments to the urban industrial structure are necessary. The sustained growth in community cultural demands propels the rapid development of urban cultural functions.

Local distinctive cultures serve as carriers showcasing the urban landscape, and the shaping of the urban cultural atmosphere holds positive significance for attracting industries with higher economic efficiency, such as technological innovation and financial services. In the process of community participation in cultural management, it is crucial to understand the three key elements: city, culture, and creativity. Factors contributing to community engagement in urban cultural development and management include human capital, physical and spatial environments, information networks, technological support and financing, institutional and regulatory environments, unique cultural resources, and digital platforms. Human resources are a core element in ensuring the success of cultural management projects. Cultural resources and distinctive elements have become important targets in the consumer economy, with the cultural industry's proportion in the urban economy continually increasing. An effective cultural management mechanism plays a crucial role in ensuring the rational allocation and utilization of cultural resources, fostering collaboration among cultural stakeholders, and facilitating the smooth conduct of cultural activities.

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APPENDIX

## Appendices A

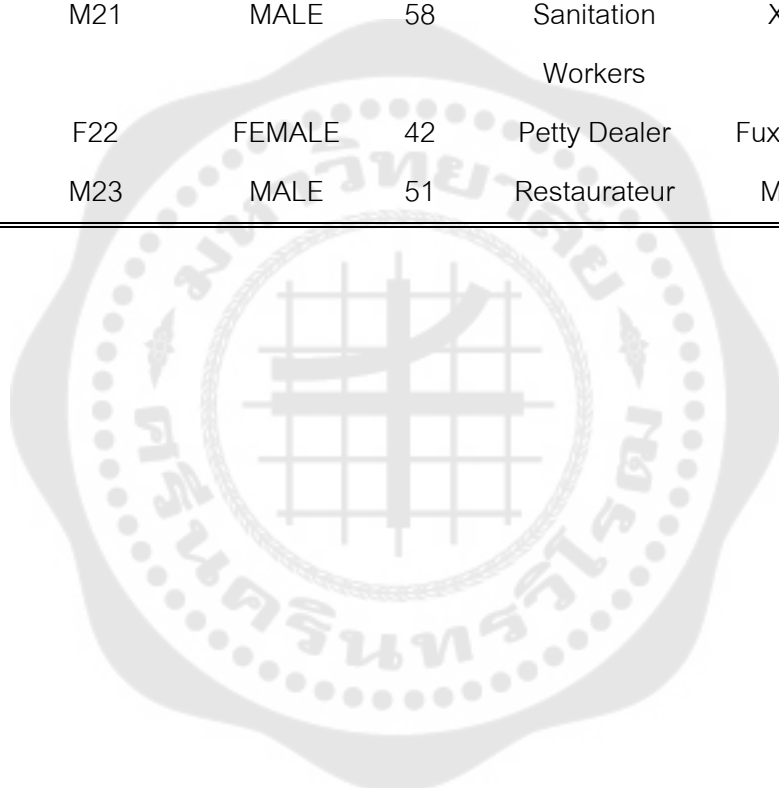
### Interviewees of Focus Group

Table A. List of Focus Group Interviewees

NUM.	INTERVIEWEES CODING	GENDER	AGE	PROFESSION	PLACE OF RESIDENCE
1	F01	FEMALE	22	Undergraduate	Willowbank Homes Apartments
2	F02	FEMALE	22	Undergraduate	Datong Street
3	F03	FEMALE	27	Teacher	Huaizhong Residential Courtyard
4	M04	MALE	26	IT Manager	Fengtai Community
5	F05	FEMALE	28	Undergraduate	Jinyang Community
6	M06	MALE	37	Doctoral Candidate	Cuiyuan Community
7	M07	MALE	50	Individual Business	Jinyang Community
8	M08	MALE	37	Enterprise staffs	Long Daxin Community
9	F09	FEMALE	42	Enterprise	Cuiyuan Community
10	M10	MALE	52	Individual Business	Fengtai Community
11	M11	MALE	60	\	Cuiyuan Community
12	F12	FEMALE	54	Teacher	Willow Riverside Home Community
13	F13	FEMALE	40	Petty Dealer	Xinhua Road
14	F14	FEMALE	56	Sanitation Workers	Mingsheng West Road
15	M15	MALE	62	Petty Dealer	Chaozu Avenue
16	M16	MALE	14	Teenagers	Huaizhong New

					Village Community
17	M17	MALE	58	Retiree	Huimin Community
18	F18	FEMALE	15	High School Student	Caihe Anjyu Community
19	F19	FEMALE	18	High School Student	Caihe Anjyu Community
20	M20	MALE	35	Teacher	Fuxi Cultural Square
21	M21	MALE	58	Sanitation Workers	Xinhua Avenue
22	F22	FEMALE	42	Petty Dealer	Fuxi Cultural Square
23	M23	MALE	51	Restaurateur	Minsheng Street

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## VITA

NAME YAOHUI RUAN  
DATE OF BIRTH 30 April 1995  
PLACE OF BIRTH CHINA

