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**RESEARCH ON THE COMMUNITY PARTICIPATION MODEL
OF WUDANG MOUNTAIN SCENIC AREA FROM THE
PERSPECTIVE OF HOLISTIC TOURISM**

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Abstract:

A key feature of holistic tourism is that it is built and shared by all people. Community residents are among the crucial participants in tourism development, and community participation helps promote the sustainable development of the tourism industry. Based on an analysis of the current situation of tourism development in Wudang Mountain, this paper points out the problems existing in its community participation in tourism, such as inadequate benefit distribution and limited involvement channels. Under the guidance of the concept of holistic tourism, and on the premise of following the principles of fairness, legalization, institutionalization and standardization, it proposes a model where the scenic area government, Taoist associations, tourism enterprises and tourists coordinate and cooperate to create a favorable external environment for tourism development, while village collectives and villagers exert their initiative to participate in tourism development in a creative way. This model enables villagers to share the achievements of tourism development and promotes the sustainable development of tourism.

Keywords:

Holistic Tourism; Community Participation; Wudang Mountain Scenic Area.

Introduction

In recent years, China's national economy has entered a new normal, with engine industries such as automobiles and real estate showing insufficient momentum. Faced with enormous pressure and challenges brought by economic downturn, the tourism industry has risen against the trend and become a strategic pillar industry of the national economy. After the National Tourism Work Conference in 2016, "holistic tourism" became a new guiding concept for national tourism development, and a wave of building holistic tourism emerged across the country. Many scholars have also interpreted holistic tourism, mainly focusing on policy interpretation, connotation definition, macro development and management of scenic spots, etc. However, there is a lack of research on various stakeholders in the development of holistic tourism, and most research methods are qualitative theoretical analysis, with insufficient quantitative empirical research and case studies. A key feature of holistic tourism is that it is built and shared by all people, and residents of the entire region are the masters of holistic tourism development. However, both domestically and internationally, community participation was often ignored in the initial stage of tourism development, which was mostly a top-down government or enterprise behavior (Jiuxia & Jigang, 2006). The community is the basis for tourism development, and community residents are one of the core stakeholders in tourism development. The participation of community residents in tourism development is an important content and evaluation basis for the sustainable development of tourism, as well as an inherent driving force and source for promoting the sustainable development of tourism. Wudang Mountain Scenic Area is in a strategic opportunity period of building "holistic tourism", and it is necessary to focus on how to give play to the role of community participation, enable local residents to participate in tourism and enjoy the achievements of tourism development, so as to realize the sustainable development of tourism. In this study, holistic tourism refers to a comprehensive, multi-stakeholder model that integrates environmental, cultural, and economic dimensions to achieve shared benefits across residents, tourists, enterprises, and the state.

Research Status of Community Participation in Tourism Development

The academic concept of "community" was first proposed by German social scientist Ferdinand Tönnies in 1881. Since then, Western scholars have gradually applied the concept of community participation to various aspects of tourism development, involving numerous stakeholders. The "Agenda 21 for the Travel and Tourism Industry – Towards Environmentally Sustainable Development" issued in 1997 explicitly identified community residents as objects of concern for the first time and regarded residents' participation as an important and indispensable link in the sustainable development of tourism. A large number of literatures have found that community participation in tourism is conducive to the implementation of relevant policies (Lamberti et al., 2011); it helps safeguard the interests of local residents and better protect natural resources (S., 2009); Hung Lee (Hwang et al., 2016) believes that residents' sense of community belonging and community participation are crucial to the degree of sustainable tourism development. Mostafa Rasoolimanesh et al. (Mostafa et al., 2016). used the Motivation, Opportunity and Ability (MOA) model, Tsung Fernando Almeida-García et al. from the perspective of sociodemographic characteristics, and Sedigheh Moghavvemi et al. (Moghavvemi et al., 2017). from the three dimensions of residents' personality, emotional cohesion and community commitment to carry out research on the impact of community participation on tourism development. In recent years, foreign scholars have paid more attention to the research on the interactive relationship between community residents and

tourism, revealing the factors affecting community participation in tourism and exploring effective countermeasures to promote community participation in tourism.

In the 1990s, domestic scholars began to pay attention to the relationship between communities and tourism. At present, research in this field mainly focuses on aspects such as the concept of community participation in tourism, its practical significance, the interactive relationship between communities and tourism, and operational models. Bao Jigang and Sun Jiuxia (Jigang & Jiuxia, 2006) believe that community participation in tourism means fully considering the opinions and needs of the community in the processes of tourism development decision-making, development, planning, management, and supervision, and regarding the community as the main body of development and participation in tourism development, ultimately ensuring the sustainable development of tourism and the sound development of the community. The participatory planning of Baxianguan's tea factory exemplifies the institutional fairness model proposed by Xing'an et al. (2015), where equitable redistribution enhances residents' social capital (Xing'an et al., 2015). Li Jia (Jia, 2017) believes that in current tourism development, we should leverage the Internet, start from aspects such as industrial integration, holistic tourism, and smart tourism, expand new tourism formats, extend the industrial chain to provide more employment opportunities for residents in tourist destinations, and improve their sustainable livelihood capabilities. Wang Kehui and Wang Lei (Kehui & Lei, 2017) proposed that farmers should directly participate in tourism operation and services, combining it with targeted poverty alleviation; and put forward community participation models such as land leasing, transfer, and shareholding. Huang Yingying (Yingying, 2016) proposed nine models of residents' participation in tourism based on the permutation and combination of capital elements that residents can invest in rural tourism development.

Current Situation of Community Participation in Tourism Development of Wudang Mountain Scenic Area

Overview of Wudang Mountain Scenic Area

Wudang Mountain, also known as Taihe Mountain, is located in Shiyan City, China, Hubei Province, with a total area of 312 square kilometers. As a national key scenic spot and a national AAAAA-level scenic area in China, it enjoys the reputation of "the unparalleled sacred land since ancient times, the first fairy mountain under heaven".

Wudang Mountain Scenic Area is rich in historical and cultural resources. Its ancient architectural complex is listed in the *World Heritage List*, with 62 ancient building groups designated as national key cultural relics protection units. Wudang martial arts and Taoist temple music of Wudang have been rated as national intangible cultural heritage, while Wudang Taoist medicine and temple fairs are provincial intangible cultural heritage.

In 2003, the Hubei Provincial Party Committee and the Provincial Government approved the establishment of the Working Committee and the Management Committee of Wudang Tourism Economic Zone in Wudang Mountain, endowing it with the functions and powers of a county-level government and implementing closed management. It is fully responsible for the protection, management, development, utilization, planning and construction of Wudang Mountain Scenic Area, marking a historic leap from a small mountain town to China's first "tourism economic zone".

For the convenience of scenic area management, the Wudang Mountain Scenic Area Office, the Wudang Mountain Scenic Area Administration Bureau and the Wudang Mountain Scenic Area Comprehensive Law Enforcement Brigade work together (hereinafter collectively referred to as the "Scenic Area Administration"). The Scenic Area Administration manages eight villages: Mozhenjing Village, Baxianguan Village, Lujiazhai Village, Doufogou Village, Taizipo Village, Dawang Village, Wulong Village and Zixiao Village. The proportions of villagers in these eight villages engaged in the secondary and tertiary industries are 9.41%, 22.69%, 19.60%, 13.33%, 33.07%, 57.75%, 20% and 58.54% respectively.

At present, during the historical opportunity of building "holistic tourism", Wudang Mountain Scenic Area needs to actively promote the integration of ecological space, living space and production space, and comprehensively expand and extend the tourism industry chain, so as to realize the sharing of tourism development achievements between tourists and locals and benefit all people.

Problems in Community Participation in Tourism in Wudang Mountain Scenic Area

Community participation in tourism refers to fully considering the opinions and needs of the community in the processes of tourism development decision-making, development, planning, management, and supervision, and regarding the community as the main development and participation subject in tourism development, ultimately ensuring the sustainable development of tourism and the sound development of the community (Jigang & Jiuxia, 2007).

In January 2017, a research conducted a 7-day field survey in Wudang Mountain Scenic Area, visiting leaders and relevant staff of Wudang Mountain Scenic Area Administration, forest protection teams, and sanitation offices, as well as the director of Zixiao Palace of the Taoist Association. Focus was placed on visiting village committees, farm stays, health resorts, and homestays in Taizipo Village, Zixiao Village, Dawang Village, and Baxianguan Village along the tourist routes, with a total of over 30 people interviewed, and interview records sorted out amounting to more than 67,000 words. Through in-depth interviews with them, important first-hand information was obtained, providing a more comprehensive understanding of the status of community participation in tourism development in Wudang Mountain Scenic Area.

Meanwhile, 90 questionnaires were distributed to villagers on a one-on-one basis, with 84 recovered, resulting in an effective rate of 93.33%. By sorting out and analyzing the survey data, it was found that there exist the following problems in community participation in tourism in Wudang Mountain.

First, villagers have a low level of awareness about information related to tourism development. On one hand, the communication of tourism-related policies is not timely, and the means of dissemination are single. For the dissemination of extremely important national policies, village committees basically adopt the method of village cadres visiting households. However, for policies related to tourism development, village cadres do not go door-to-door to popularize them, and most preferential policies require villagers to search for them on websites by themselves. On the other hand, the opinions of the public are not solicited before tourism development, and some people's opinions are difficult to be addressed. 85% of the surveyed villagers said that the Wudang Mountain tourism management department had never consulted them on tourism development. For example, the construction of the cableway occupied the collective forest land of the village, but the villagers were not informed.

Second, villagers have limited educational levels, resulting in a low level of participation. 51% of the respondents have an educational level of junior high school or below, making it difficult for them to engage in relatively complex tourism operation and management work, and only able to take up low-end service jobs. The main ways for villagers to participate in tourism are as follows: (1) Running farm stays, souvenir shops, etc. However, the souvenirs sold by villagers are mostly wholesale products with poor quality and no distinctive features. (2) Engaging in sanitation and forest protection work. Only older villagers with no other sources of income are willing to take these jobs, which are labor-intensive, low-paid, and have age restrictions. (3) Renting out houses. Basically, all the houses in the village with good conditions have been rented out. (4) Developing planting industry. Some villagers grow fruit trees and tea trees at home and can sell a small amount of agricultural products to tourists. Due to cultural limitations, villagers have a shallow and one-sided understanding of Wudang Mountain's unique Taoist culture, making it difficult for them to tap into the tourism value contained within it.

Third, the distribution of tourism benefits is unbalanced, and the community gains little. The benefits brought by tourism development to the community mainly include economic benefits and social benefits. In terms of economic benefits, in order to build a "5A"-level scenic spot, Wudang Mountain Special Zone expropriated the houses and land of villagers who had lived for generations along the scenic area roads and near the temples, and gave certain compensations, while villagers in remote areas got no benefits at all; the development of tourism has widened the wealth gap among villagers and caused disharmony in neighborhood relations, with only 56% of the respondents believing that "neighborhood relations are harmonious"; the preferential policies for the development of Wudang Mountain Scenic Area are biased towards tourism enterprises, and villagers are in a weak position in tourism development. In terms of social benefits, villagers' lives in the scenic area are restricted in many aspects: house construction requires application and must follow the principle of "repairing the old as the old"; villagers are not allowed to grow vegetables or raise poultry in the front and back of their houses; purchasing a vehicle for daily use requires application, and after approval, there are restrictions on the time and frequency of going up and down the mountain; the process for relatives and friends to enter the mountain is complicated; medical services are limited, as there is only one Red Cross medical institution in the scenic area, which mainly provides medical services for tourists and also takes charge of villagers' health and epidemic prevention work.

Fourth, the increasing pressure on the ecological environment affects the sustainable development of the community. In the process of tourism development, the process where stakeholders strive to maximize their own interests is also a process of competing with each other for natural resources and production and living spaces, which is the ultimate root cause of a series of environmental and social problems(Jia, 2017). With the vigorous development of tourism, tourism operators usually maximize the opening of scenic spots to attract more tourists. In recent years, during long holidays such as the "May Day", "National Day", winter and summer vacations, the number of tourists has shown a "blowout" trend. During the "National Day" Golden Week in 2017, Wudang Mountain Scenic Area received 306,000 tourists, with the maximum daily number of tourists reaching 53,600(<http://www.wudangshan.gov.cn>,2017), exceeding 68.7% of the scenic area's maximum carrying capacity of 78,000 people. The huge number of tourists has sharply consumed natural resources, which are difficult to recover in the short term(Xuan & Delin, 2016).The resulting negative impacts directly affect the

production and life of local villagers, which is very detrimental to the sustainable development of tourism and the community.

The Community Participation Model in The All-Round Tourism Development of Wudang Mountain Scenic Area

Construction of the Community Participation Model in Holistic Tourism

Adequate community participation is the inherent driving force and source for promoting the sustainable development of tourism. The starting point for constructing the model of community participation in the development of holistic tourism in Wudang Mountain Scenic Area is to unify tourism development and community development, achieving a win-win situation. For community residents to participate in holistic tourism, on the one hand, they need to exert their subjective initiative; on the other hand, they require the cooperation and support of other stakeholders. (See Figure 1)

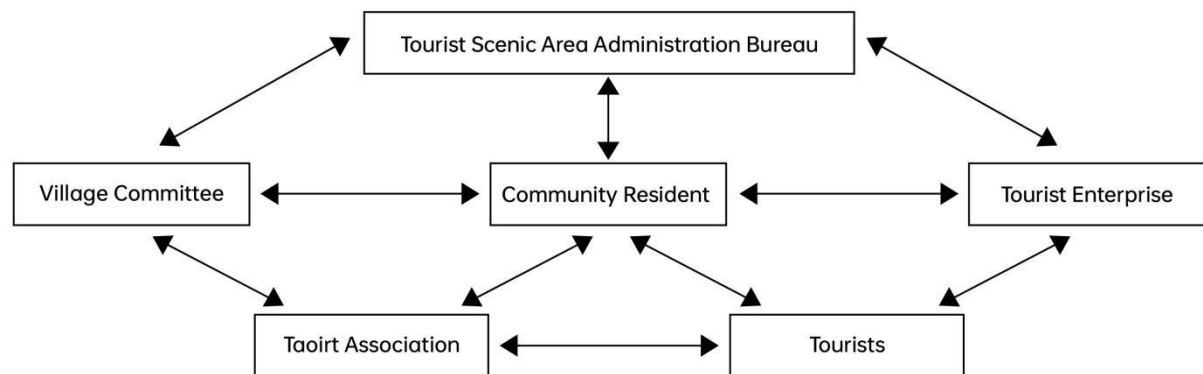


Figure 1: The Stakeholders Involved in The All-Round Development of The Wudang Mountain Scenic Area

Community residents are the driving force behind holistic tourism. Holistic tourism emphasizes the integration of the tourists' world and the residents' world, and no longer divides the tourist destination into "the part for tourists to see" and "the part for residents' production and life"(Zhifei, 2016); instead, it advocates that "everywhere is a tourist attraction, and everyone is a tourism ambassador". What it pursues is not the increase in the number of tourists, but the improvement of tourism quality.

Marx once said, "All that people strive for is related to their interests." Driven by interests, villagers in the scenic area will take the initiative to participate in tourism, enjoy the fair distribution of tourism benefits, and act as "tourism ambassadors" with a more positive attitude, providing high-quality tourism services.

The scenic area government is the guide of holistic tourism. In terms of the planning and decision-making, infrastructure construction, tourism services, and benefit distribution of holistic tourism, the Scenic Area Administration and village committees fully respect the opinions of villagers, protect their legitimate rights and interests, enhance public credibility, and guide villagers to actively perform their obligations while obtaining rights.

The Taoist Association is an assistant in holistic tourism. As a third-sector organization in Wudang Mountain Scenic Area that can better reflect the unique historical and cultural heritage of the scenic area, it is an important representative of the social aspect among the three macro-governance subjects (government, market, and society). It plays an important role in the development of holistic tourism: it is one of the social governance forces in the region and the actual manager of some characteristic cultural tourism resources.

Tourists are the main consumers of holistic tourism. With the enrichment of tourists' travel experience and the change of their travel needs, their requirements for tourist attractions and travel processes are getting higher and higher, which has promoted the development of personalized and customized services.

Tourism enterprises are the resource allocators of holistic tourism. Their profit-seeking nature can stimulate enterprises to continuously introduce new productive forces and production methods, promote the optimal allocation of tourism resources, provide more jobs and higher-quality services, and create greater tourism benefits.

Principles for Community Participation in Holistic Tourism.

Stakeholders cannot participate in tourism development in a disorderly manner; instead, they must abide by certain principles.

First, the principle of fairness. Stakeholders have different statuses in tourism development, and only on the premise of fairness can all parties reach a consensus and strive for the same goal. Among them, villagers are in the most disadvantaged position, and their rights and interests are most vulnerable to infringement. Therefore, it is necessary to adhere to the principle of fairness to protect villagers' rights and interests: ensuring that villagers have equal opportunities to participate in tourism work, and enabling them to independently exercise their supervisory power to oversee the behaviours of the government and tourism enterprises.

Second, the principles of legalization, institutionalization, and standardization. Strengthening the concept of the rule of law and carrying out various tourism development activities in accordance with the law is a prerequisite for ensuring the development of rural tourism (Yaoyi, 2017). The government should formulate and improve relevant laws and regulations to regulate and control every link of scenic area development and operation; formulate industry standards, conduct regular assessments and inspections, and improve the overall level of the tourism service industry.

Community Participation in All-Round Tourism Guarantee.

The exertion of the driving force of scenic area residents requires the mutual coordination and cooperation between other stakeholders and scenic area residents. Other stakeholders can provide convenience and remove obstacles for scenic area residents, while the ultimate realization of scenic area residents' interests requires them to exert their initiative and actively participate in tourism development.

The Government Creates a Favorable Macro Environment.

Optimize government management and smooth channels for interest expression. The scenic area government should respond to the goal of promoting comprehensive deepening of reform through tourism in the context of holistic tourism (Xuefeng., 2016) introduce advanced

management concepts, improve relevant local policies and regulations, optimize its own management and services, and support and standardize the development of holistic tourism. The Scenic Area Administration fully exercises the management authority entrusted by the two committees of Wudang Mountain Economic Zone, taking overall responsibility for the development, construction and management of the scenic area. Rather than a unidirectional state-to-community support model, the Wudang case demonstrates a co-evolutionary spiral: state policies (closed-management reform, 2003; tourism law, 2013) equip villagers with legal levers, while grassroots innovations, collective shareholding, Taoist culture co-creation, and feedback enrich and legitimise state frameworks. Mutual dependency, not dependency asymmetry, is the stabiliser of holistic tourism governance.

At the same time, the Wudang Mountain Scenic Area government should effectively protect the right to know, right to participate, right to expression and right to supervision of residents in the scenic area: on the one hand, build convenient platforms for interest expression, allowing every resident to freely and equally express their demands in tourism development. This enables the government to fully understand the demands of residents and solve them in a timely manner, resolving conflicts at the grassroots level; on the other hand, implement the responsibility for handling petitions, receive petitioners warmly, solve the problems reported in a timely manner, avoid the escalation of conflicts, and promote the harmonious development of holistic tourism.

Improve tourism supporting services and enhance the investment environment of the scenic area. First, introduce preferential tourism development policies to boost the enthusiasm for participating in the tourism industry. Second, strengthen infrastructure construction, give play to the government's guiding role in "informatization" construction, promote the application of scientific and technological innovation in tourism, and leverage the role of smart tourism in tour guidance, interpretation services, leisure consumption, etc (Junyi & Huijun, 2016). In accordance with the relevant standards for the creation of holistic tourism demonstration zones, systematically and progressively promote the construction and upgrading of public service facilities such as toilets, transportation, water and electricity.

The Taoist Association Plays a Coordinating Role.

Promote the excellent connotations of Taoist culture and maintain social stability. Taoist culture has been passed down for thousands of years, forming a unique cultural system that includes core cultural connotations such as cultivating the Tao for health preservation, encouraging people to do good, and the unity of man and nature. The Taoist Association has the advantages of being close to the people and having strong penetration. Its active dissemination of excellent Taoist culture can guide residents in the scenic area to be positive and kind, protect nature, etc., and assist the government in creating a civilized and harmonious social environment.

Rationally develop Taoist cultural tourism resources and build distinctive brands. The unique natural environment and cultural atmosphere of Wudang Mountain contain huge tourism resources. At present, Wudang Mountain's unique special tourism products such as Wudang ancient architecture research tours, Wudang martial arts, Taoist ritual appreciation, and Taoist medicinal bath and diet therapy are still in the initial stage of development (Li Cheng, 2005). The Wudang Mountain Taoist Association can cooperate with residents in the scenic area to develop Taoist cultural tourism, encourage them to produce and operate tourism products with

Taoist characteristics, and use "tourism +" as a means to cultivate new tourism formats and promote the development of tourism brands such as "tourism + health preservation" and "tourism + culture". For example, the Wudang Mountain Xianshanju Boxing Hall was co-founded by Taoist lay disciple Master Gu and villagers who returned to their hometowns to start businesses. It teaches Wudang Tai Chi and Wudang culture, creating a cultural atmosphere where both elegant (cultural concepts promoted by Taoist disciples) and popular (cultural atmosphere reflected in residents' activities) elements are appreciated, allowing tourists to truly experience the charm of Wudang culture.

Tourism Enterprises Drive the Optimal Allocation of Resources

Complementary advantages of internal and external resources to maximize tourism benefits. Wudang Mountain Scenic Area boasts excellent tourism resources, but at present, villagers' participation in tourism development is mostly at a low level of individual operation, with serious homogenization in service and product quality, lacking competitiveness and attractiveness. Foreign enterprises possess capital, technology and talents: (1) Large capital can invest in heavy-asset projects such as tourist resorts, scenic spots and high-star hotels, upgrading the quality of the scenic area and creating more job opportunities; small capital can enter light-asset projects such as homestays, farm stays and leisure health preservation, and operate jointly with villagers to attract local labor force to return to their hometowns for entrepreneurship. (2) The application of advanced information technology can expand the tourism market; (3) The introduction of high-quality talents can improve the overall service level of the scenic area, etc.

Tourism enterprises and villagers in the scenic area should strengthen exchanges and cooperation. On the premise of respecting and protecting the natural and humanistic environment of Wudang Mountain, the two parties can complement each other's advantages in production factors, promote the optimization and upgrading of the tourism industrial structure, realize the sustainable utilization of Wudang Mountain's tourism resources and the sustainable development of the tourism industry, and jointly obtain maximum benefits in the development of Wudang Mountain's holistic tourism.

Tourists Boost the Prosperity of The Tourism Market

"Customized" services to meet the needs of various tourists. With the advent of the experience economy era and the personalized trend of tourism development, customized tourism services will become the mainstream of the tourism market in the future (Yanli & Shihui, 2015). In the process of customized tourism services, consumers are the most important link. Before traveling to Wudang Mountain, tourists can communicate with tourism practitioners in the scenic area through various information platforms to express their needs, facilitating the provision of "customized" services; after the completion of tourism activities, tourists can evaluate and feedback on the services to help improve them.

The exchange and feedback of information between tourists and practitioners in the scenic area can not only urge them to optimize services, reduce the emergence of homogeneous products, achieve the goal of "having what others don't have and being better than others when having the same", and gain a foothold in the holistic tourism market; but also play a role in publicizing to other tourists, attracting more visitors and expanding the tourism consumption market.

During tourism activities, tourists should consciously abide by various regulations of Wudang Mountain Scenic Area on protecting the natural environment, respect local customs and taboos related to Taoist culture, know what to do and what not to do, consciously protect tourism resources, and be civilized tourists.

Village Collective + Villagers Co-Create Characteristic Tourist Villages

The scenic area government, Taoist Association, tourism enterprises and tourists have created a favorable environment for tourism development, but this is only the optimization of external conditions. Residents in the scenic area must exert their own initiative and actively participate in tourism development to fundamentally achieve long-term and stable "blood production". Community residents actively participating in the construction of holistic tourism and striving to be "tourism ambassadors" can fundamentally improve their service awareness and maintain the local good tourism image; at the same time, they can strengthen communication with tourists to meet the increasingly diversified and personalized tourism needs of tourists in the era of mass tourism.

The development of tourism should not only emphasize economic benefits but also pay attention to social benefits. The construction of characteristic tourist villages is difficult to accomplish by relying solely on the government, enterprises or individuals. It requires community participation to form an interest community that "shares weal and woe" and enjoy the achievements of holistic tourism development to the greatest extent.

The Village Collective Expands The "Cake" And Distributes It Well.

The village collective is a grass-roots self-governing organization and an agent of the collective interests of villagers. While directly undertaking the responsibility of safeguarding villagers' political, cultural, social and ecological interests, it also plays the role of managing the collective economy and coordinating villagers' cooperation. The tea factory in Baxianguan Village of Wudang Mountain is a typical example. Baxianguan Village has about 3,000 mu of tea gardens, with half owned by the collective and half by individuals. The tea factory is a collective enterprise, whose daily management is in the charge of full-time workers, mostly villagers from the village. The tea factory purchases fresh leaves picked by villagers at a price slightly higher than the cost, processes and sells them uniformly, and the profits belong to the collective. These profits are fed back to villagers through village infrastructure construction, cooperative medical care, subsistence allowances, and New Year condolence funds. This participatory redistribution echoes the institutional fairness model of Xing'an et al. (2015), corroborating that perceived equity strengthens villagers' social capital and legitimizes further collective action.

As a protector of interests, the village committee should: (1) Adhere to grass-roots democratic self-governance and safeguard villagers' basic political rights; (2) Protect villagers' legitimate rights and interests and distribute collective interests properly (see Figure 2 for the collective interest distribution plan), ensuring that every villager benefits from tourism development. Firstly, actively negotiate with the scenic area government and tourism enterprises to claim due compensation for losses suffered by villagers due to adverse impacts caused by tourism development; secondly, improve the village's social security measures to ensure the basic living needs of villagers, especially those living in difficulties, in terms of medical care and insurance; thirdly, reserve capital for the re-development of the collective economy, which will be used for tourism development and infrastructure construction; finally, distribute the surplus

collective interests as dividends to each villager; (3) Actively organize Taoist cultural training activities to enhance villagers' understanding of Taoist culture, and encourage them to integrate Taoist culture into production and daily life, so that tourists can experience the rich Taoist culture anytime and anywhere; (4) Guide villagers to actively respond to the government's call, protect the local ecological environment, and ensure the sustainable development of tourism.

As the coordinator of the collective economy, the village committee can call on villagers to actively integrate into the village collective, participate in the development of holistic tourism as a whole, overcome the "small-scale peasant mentality" of working alone, avoid the shortage of production factors such as capital and technology, and the risks of unfair competition, so as to expand the "cake". Each village should tap into all its resources and build distinctive tourist villages according to local conditions. For example, on the basis of properly managing existing collective assets, the village committee of Zixia Village can carry out an overall planning of the entire village and create different functional zones: Zixiao Palace and Nanyan Palace - Taoist cultural tourism zone; Fudi Residence - Taoist health preservation zone; Wuya Ridge - shopping zone; Qixing Tree and Nanyan - characteristic accommodation zones. Then, it can guide villagers in each functional zone to focus on engaging in tourism industries consistent with the concept of that zone, reduce blind operation, avoid simple, low-quality and repetitive tourism services, formulate service standards, improve service quality, and build high-quality tourism brands. At the same time, the village committee should provide certain support in terms of funds and technology.

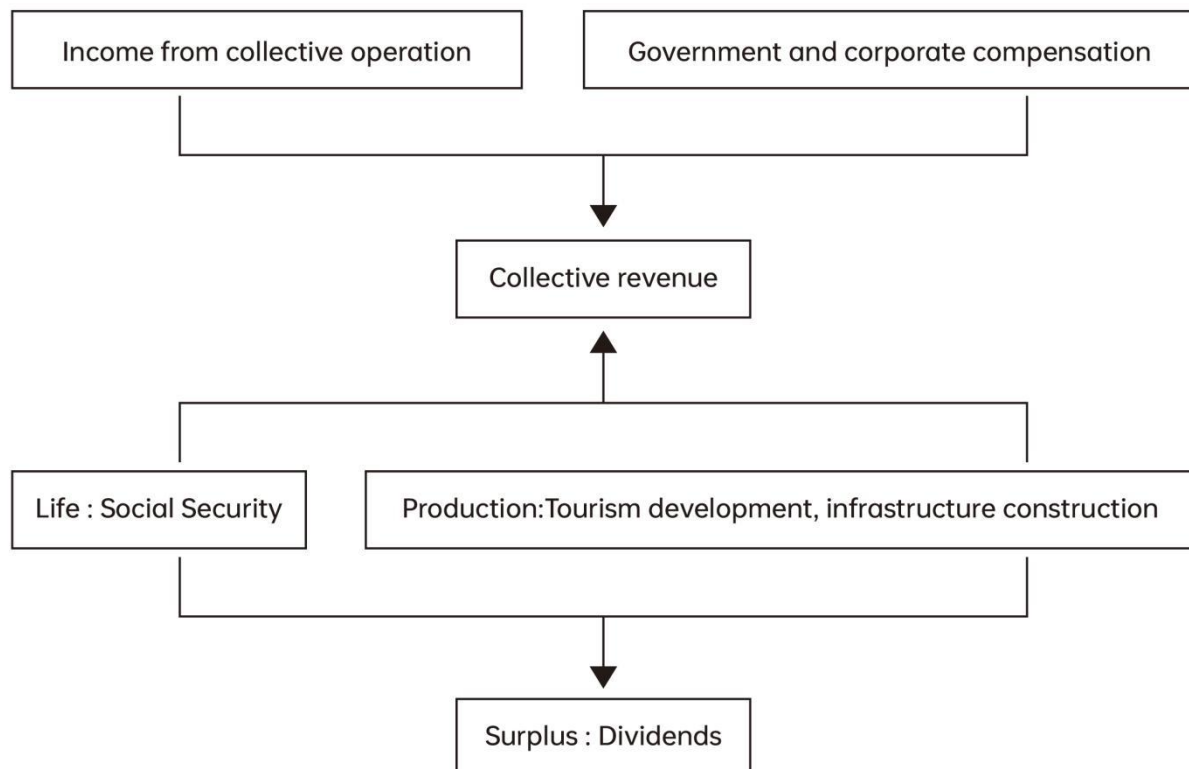


Figure 2: Distribution Plan for Collective Interests of Villages in Wudang Mountain Scenic Area

Villagers Consciously Improve Their Quality and Creatively Utilize Production Factors.

As the largest group in the region, the quality of scenic area residents directly affects all aspects of the entire tourism field. Whether it is high-quality labor required for tourism development, rational citizens needed for social governance, inheritors of traditional culture, or people who can live in harmony with the ecological environment, all require scenic area residents to improve their own quality.

Villagers in the scenic area should actively participate in training, including job training provided by enterprises, entrepreneurial skills training offered by the government, relevant knowledge lectures organized by the Taoist Association, and training on medical first aid, etc. They should strive to improve their personal qualities, give play to the creativity of the people, and make good use of the "cards" in their hands: Taoist culture, land, forest land, houses, labor, etc.

On the basis of following the village committee's zoning plan for the village's tourism, villagers with independent operation capabilities can operate independently; some villagers can also engage in joint operations to complement each other's advantageous resources; they can also cooperate with the government, tourism enterprises, and the village collective, contributing advantageous production factors as shares to obtain tourism benefits.

In short, villagers in the scenic area should actively participate in holistic tourism to create greater benefits; while enjoying the benefits brought by tourism development, they should also establish a sense of ownership, earnestly protect the local natural environment, and preserve tourism resources.

Conclusion

Community participation in tourism includes not only participation in tourism decision-making and planning, but also involvement in tourism economic activities, protection of the tourist destination's environment, preservation of the tourist destination's social culture, and other aspects (Xiaohua & Hanshu, 2012). The villagers in Wudang Mountain Scenic Area and other stakeholders cooperate and promote each other to jointly participate in the development of holistic tourism. This can not only enable villagers to benefit fully and fairly from tourism development, but also enhance their awareness and ability to participate, as well as stimulate their creativity. By making full use of various resources in Wudang Mountain Scenic Area to attract tourists, focusing on natural and human geographical units, taking tourism as the leading industry, and adhering to the principle of collaboration and sharing, efforts will be made to gradually build a cross-regional and all-round development model and platform. This will better promote the tourism of Wudang Mountain Scenic Area to maximize the scenic area's interests and allow all stakeholders to share the achievements of tourism development.

Contribution

The state's research contributions towards beneficiaries (including community residents, tourism enterprises, tourists, and cultural institutions like the Taoist Association) in the context of holistic tourism development—both theoretically and practically—can be structured as follows:

Theoretical Contributions:

To sharpen the paper's conceptual punch, we bundle the findings into three mutually-reinforcing advances.

(1) Community Empowerment Model (bottom-up governance)

The Wudang experience shows that when village collectives control key assets that are tea factories, land, Taoist-culture IP which they can negotiate with the state and market from a position of strength rather than supplication. This inverts the conventional "state-gives, community-receives" sequence, positioning residents as co-governance partners who initiate projects and set rules.

(2) Holistic Tourism Ecosystem Framework (multi-stakeholder integration)

By mapping the dyadic flows among government, the Taoist Association, enterprises, tourists, and villagers, we extend "holistic tourism" from a spatial slogan to a systems model in which culture, ecology, and economy co-evolve. The framework supplies a ready template for other heritage sites struggling to balance conservation with livelihoods.

(3) Institutional Fairness Mechanism (legal & distributive justice)

The participatory profit-sharing protocol of Baxianguan Tea Factory operationalises the fairness model of Xing'an et al. (2015): transparent accounting + equitable redistribution → higher social capital → tighter compliance with conservation rules. Thus, fairness is not an ethical add-on but an institutional prerequisite for sustainable tourism.

Practical Contributions:

1. Policy Development and Institutional Support

The state uses research insights to design policies that optimize governance (e.g., "one post with three responsibilities" management(Xuefeng., 2016) and legalize community participation. For example, policies mandating stakeholder consultations in tourism planning (informed by Li Jia's(Jia, 2017) research on "Internet +" participation) directly empower residents to voice demands.

Institutionalizing benefit-sharing mechanisms(Yingying, 2016)—such as collective profit redistribution through infrastructure, healthcare, and dividends (as in Wudang's Baxianguan Village)—translates theoretical equity into tangible gains for villagers.

First, the revised Tourism Law of the PRC (2013, Art. 23) mandates community consultation in master plans; Wudang's tea-factory model offers a replicable template. Second, UNWTO's sustainable tourism indicators (2004) level-1 'community satisfaction' and level-3 'economic distribution' are both met by the village-collective dividend mechanism, suggesting its scalability to other World Heritage sites.

2. Infrastructure and Capacity Building

Research on informatization (Junyi & Huijun, 2016) guides state investments in smart tourism tools (e.g., digital platforms for service customization), enhancing tourist experiences while creating new opportunities for residents (e.g., personalized service provision).

State-funded training programs (informed by studies on skill development) equip residents with tourism-related skills (e.g., Taoist cultural interpretation, hospitality), enabling them to participate meaningfully in high-value activities.

3. Cultural Preservation and Sustainable Development

Research on cultural resource utilization (Li Cheng, 2005) informs state support for collaborations between cultural institutions (e.g., Wudang's Taoist Association) and communities. This promotes the co-creation of cultural tourism products (e.g., martial arts classes, medicinal baths), preserving heritage while generating income for residents.

State policies on ecological protection (Xuan & Delin, 2016)—rooted in research on stakeholder-driven environmental governance—balance tourism growth with sustainability, ensuring long-term benefits for both residents (via preserved resources) and tourists (via unspoiled experiences).

4. Market Regulation and Consumer Protection

Research on customized services (Yanli & Shihui, 2015) guides state efforts to standardize tourism services, reducing homogenization and unfair competition. This protects tourists from low-quality experiences while encouraging residents to innovate, fostering a dynamic market where both consumers and providers thrive.

Sustainable tourism as defined by The World Tourism Organization (UNWTO) is tourism that takes full account of current and future economic, social and environmental impacts.

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