

The General History of Chinese Tourism Culture

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Preface

Recently it has been learned from the newspaper that the annual production value of Chinese tourism has reached as much as over RMB 3.03 trillion Yuan in 2014. Tourism industry has offered millions of job opportunities and hundreds of millions of participants from various areas involve in this industry, thus tourism is becoming one of the largest industries in the national volume. Tourism industry is also the largest industry that triggered the regional and international displacement and interaction among people, which is inconceivable three decades ago. However, no matter how dramatically the tourism economic benefits increase, the cultural connotation of tourism can never be concealed nor neglected. On the contrary, the cultural connotation of tourism has been further explored and widely developed. It is not the result of the avocation of a few experts, but the result of the nature of tourism industry itself, which can be reflected on tourism subject, tourism object and tourism media. Tourism subject, which also means tourists, often start traveling under the certain specific cultural mentality. To obtain certain cultural satisfaction is the common pursuit of tourists. Therefore, for tourists, consciously or unconsciously, tourism is a cultural behavior. As to tourism objects, they are all cultural creations. The humanities landscapes such as the Great Wall and Forbidden City and natural landscapes such as Mount Huashan and Lijiang River are all the by-products of mutual perturbation between God's creation and human appreciation. Only those who love beauty long to enjoy the magnificent view of Mount Taishan and the tender view of West Lake, which are also granted by nature. Tourism media, which includes transportation tools and motels are also the result of culture and contain heavy cultural information.

Since tourism is cultural behavior and cultural product, it is an indispensable topic to research on the history of China's tourism development from the perspective of culture. It is also of great necessity to conduct this research either for the benefits of discipline construction or the actual requirement of promoting tourism cultural

self-consciousness. Nevertheless, only a few tourism works were written from the cultural perspective. It is such a great delight that Professor Ma Yong, Yu Donglin and Zhou Xiao have been focusing on the research from this perspective of many years. Thus they compiled such a thick book of *The General History of Chinese Tourism Culture* from the perspective of cultural history of tourism.

In brief, the book has following characteristics:

First of all, the previous tourism history works were always written in chronological sequence and the contents had been classified according to different dynasties, which make it difficult to reveal the internal relationships of the tourism culture in different periods of time. However, *The General History of Chinese Tourism Culture* makes a breakthrough. Based on the comprehensive observation of the development and changes of tourism subject, tourism object, tourism media and tourism concept, *The General History of Chinese Tourism Culture* can be divided into six periods: the originating period, the rising period, the thriving period, the reforming period, the turning period and the transformation period. The authors of this book attempt to make the reasonable explanations of various tourist phenomena and its transition from different angles.

Second, *The General History of Chinese Tourism Culture* highlights the tourism subject — tourists at the core position in tourism culture and endeavors to reveal the spirits of times on tourism culture instead of focusing on the chronological description or the tourism events recording. For example, the book points out that during Qin and Han dynasties, Sui and Tang dynasties, no matter whether imperial parades, scholar traveling or garden architectures, all reflect majestic atmosphere and the spirit of Han and Tang dynasties. Another example is that in this book, when the authors discuss about the rite-based tourism in Spring and Autumn and Warring-states Period and patriotism tourism in Song dynasty, the authors make summary and refinement and as well as new discovery based on the comprehensive investigation of the spirit of that time, the mental outlook of tourists, tourism behavior and tourist literature in that two periods.

Third, *The General History of Chinese Tourism Culture* is written from both the macro and micro perspective. It not only introduces the ideological and cultural trends of various historical stages, but also interprets the specific tourism events in each historical stage. Besides, it not only vertically researches on the physical state, institution,

behavior, psychology of tourism culture, but also horizontally researches on the dynamic interaction of and correlation among tourism subject, tourism object and tourism media.

Fourth, most of the endnotes in this book are thumbed through the original resources except that a few have no references. For example, the authors browsed *Thirteen Classics Annotated*, *Twenty Five Dynasties History*, *Local Records* and other precious literatures. In choosing ancient books, the authors adopted the authentic edition of books published by Zhonghua Book Company and Shanghai Chinese Classics Publishing House as far as possible.

Fifth, *The General History of Chinese Tourism Culture* deepens the tourism theory. For instance, the tourism aesthetics of the theory of “uninhibited mind” in Wei, Jin and Six dynasties has been expanded based on the previous studies. And it points out that the tourism aesthetics is the product of the first collision between the tourism activity and the conscious aesthetic activity.

In a word, *The General History of Chinese Tourism Culture* reinterprets the history of Chinese tourism development with unique perspective and rigorous attitude. And it strives to reveal cultural connotation of various tourism phenomena and explores the inherent law of tourism culture evolution. This innovation and attempt provide a new perspective for the research of Chinese tourism history. Meanwhile, the basic outlook of traditional culture is prominent in all the tourism events. All in all, it should not be ignored or obliterated the great hardship during the process of creation. Admittedly, the mining of cultural connotation awaits further investigation. Anyway, further exploration should be made to find out the inherent association of different periods’ tourism culture. But, just as *Book of Rites* says, one flaw cannot obscure the splendor of the jade. Therefore, based on the study of this book, I believe that the authors will make persistent efforts to create more excellent works in the future.



Feng Tianyu
On February 7, 2015
at the foot of Luojia Hill, Wuchang

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Introduction

Culture, tour, tourism culture are three concepts with rich and complex connotation and denotation, upon which the academic circle have different views from each other and have disputed endlessly without any agreed conclusion till now. However, we have to explore and elaborate the three concepts as we write this book. So, I will talk about a few of my humble opinions here, hoping insightful people to correct it if there is any mistake.

The meaning of “culture” (in Chinese, Wen Hua) experienced a process of evolution and became more and more rich and complex. “Wen” and “Hua” are common Chinese characters used in spoken Chinese and classics. It can be seen in commentaries of *The Book of Changes* (Zhou Yi) edited by Confucianism scholars in earlier time that they were used together. In Xiang Zhuan (the part of commentaries on hexagrams) of *The Book of Changes*, Hexagram Bi, it said: “The intercourse between the hardness and softness, is the phenomenon of the nature; the social system, customs and education are the phenomenon of the society. Observe the natural phenomenon to discover the change of time; observe the social phenomenon to educate all the people of the world.” (Gang Rou Jiao Cuo, Tian Wen Ye. Wen Ming Yi Zhi, Ren Wen Ye. Guan Hu Tian Wen, Yi Cha Shi Bian; Guan Hu Ren Wen, Yi Hua Cheng Tian Xia.)¹ Here, “Tian Wen” means natural laws, “Ren Wen” means social and moral laws. The expression that “Ren Wen” connecting with “Hua Cheng Tian Xia”, is very approximate to the word “Yi Wen Jiao Hua” (educate with culture). “Yi Wen Jiao Hua” was the basic meaning of the word “Wen Hua”. The concept of “Wen Hua” in ancient China basically belongs to the scope of spiritual civilization, approximately refers to the summation of civil administration and education.²

As a multi-dimensional concept with complex connotation, “culture” began to be explored and elucidated by numerous disciplines firstly in modern Europe. The scholar of England, Williams, used to say:

“‘culture’ is one of the most complex word in English.” At present, there are hundreds of definitions of “culture”. The one that is more authoritative and systematically inductive derived from the book, *Culture: A Critical Review of Concepts and Definitions* written by the famous cultural anthropologists of America, A. L. Kroeber and C. Kluckhohn. The book collected 166 definitions about “culture” put forward by anthropologist, socialist, psychologist, philosopher, politician, etc. After reviewing all these definitions, the authors regarded that: “Culture is composed of all kinds of explicit and implicit behavior patterns. The behavior patterns are learned and spread through all kinds of symbols, and they constitute the unique accomplishment of human being . . . The essential core of culture is composed of two parts; one is traditional view, the other is values related to them.”³ This is the definition of culture that was agreed by the most scholars in Europe and America.

After study and comparison of so many definitions of culture, the famous cultural historian of China, Feng Tianyu, pointed out that: “The substantial meaning of culture is humanization, is the objectification of values of human being in the process of social practice, is the realization process of cultural value created by human being in the process of diffusion through the medium of symbol, and the realization process includes both the creation of cultural products and the shaping of human’s mindset.”⁴ Then, from the perspective of cultural morphology, Mr. Feng divided culture into 4 levels including material culture, system culture, behavior culture, and mental culture (social consciousness). Material culture is the sum of way and products of material production. System culture refers to all kinds of social norms established in social practice. Behavior culture is the habitual pattern conventionalized in social practice, especially interpersonal communication, in the form of etiquette, custom, etc. Mental culture is the core of culture. It includes the values, aesthetic taste, mode of thinking which was formed over time in social practice and conscious activities. It contains social psychology and social ideology. Social psychology is the daily mental state and moral aspect. Social ideology is the social conscious after theoretical processing and artistic sublimation.⁵ From another perspective, the values, aesthetic taste, mode of thinking formed through long-term accumulation which are hidden deep in the soul of the nation, radiate and spread continuously,

powerfully and persistently from inside to outside in an unconscious way to all levels including mindset, behavior, system and material, thus forming mental culture, behavior culture, system culture and material culture.

It's also necessary to investigate the history of the word "tour". The word "sightseeing" (Guan Guang) is with the similar meaning with "tour". It emerged firstly in *The Book of Changes* which was completed at the end of Yin dynasty and beginning of Zhou. In the Hexagram Guan, the six-four Yao said: "Sightseeing the country, it's beneficial to be presented to the king" (Guan Guo Zhi Guang, Li Yong Bin Yu Wang).⁶ The word "tour" (Lv You) was seen firstly in the poem- *Bei Zai Xing* (a sad travel) of Shen Yue, a poet of the Southern dynasties. He said in the poem: "The travelers enjoy the landscape of spring, the landscape of spring also try to please the travelers." (Lv You Mei Nian Chun, Nian Chun Mei You Ren).⁷ Till Tang dynasty, the word "tour" (Lv You) began to emerge frequently in poems and literatures. For example, Wang Bo wrote: "It was the 8th month, I travelled in Shu, seeking for a ravine (Sui Ba Yue Ren Zi, Lv You Yu Shu, Xun Mao Xi Zhi Jian)";⁸ Wei Yingwu's "After I traveled in the north, some thing happed in my hometown (Shang Guo Lv You Ba, Gu Yuan Sheng Shi Wei)";⁹ Zhang Ji's "I have travelled 10 thousand *li* away from the mountain, but rarely went through here. (Guo Ling Wan Yu Li, Lv You Jing Ci Xi)";¹⁰ Bai Juyi's "We drifted on the mountains and sea and travelled together, taking a cup of wine to forget the depression to the hard life" (Jiang Hai Piao Piao Gong Lv You, Yi Zun Xiang Quan San Qiong Chou)¹¹. We can see that, the word "Lv You" (tour) used in ancient time contained the meaning of traveling and sightseeing.

There are about hundreds of definitions of "tour" different from each other, for which it is unable to decide which is right. Shen Zuxiang selected important ones and summarized into the following types: communication theory, sum theory, leisure theory, departure theory, life style theory, visiting and pastime theory, economy theory. These definitions adopt the perspective of economics, sociology, or anthropology.¹² He also pointed out from the perspective of culturology: "Tour is a cultural phenomenon, a system, a basic component of material cultural life and spiritual cultural life. It's a complex of non-resident dynamic processes of the traveler as the tourism subject for the purpose of realizing some of his needs, with the

help of tourism medium and other external conditions, through active activities to tourism object.”¹³ It’s a penetrating judgment to regard tour as a cultural phenomenon. It is beneficial for the research of tour to go deep. Culture contains both a process of externalization, i. e. the process of human being to create material products, and transform the external world, and a process of internalization, i. e. the process for the human being to be shaped continuously in the practice of creating culture. For tour, generally speaking, it also contains the two processes. “Tour is a way of act of human being. It’s a non-resident traveling activity with dual nature of labor and leisure. The tour lay particular stress on labor is called tour creating value, and the tour lay particular stress on leisure is called tour for appreciating value”.¹⁴ Based on the nature, tour can be divided into tour creating value and tour for appreciating value. This is really a insightful view. According to this, the ancient people’s migratory trip and the tour for learning, the tour in pursuit of official career, business travel and other tours with obvious purpose other than traveling can all be classified into tour. This way can avoid narrow understanding of tour effectively, and is beneficial to conduct historical investigation to the change of connotation of tour. My book, *Introduction to Tourism Science*, defined the tour as follows: “Tour is a short-term life style of human being, it’s the sum total of all phenomena and relations generated in traveling and temporarily staying.”¹⁵ It reflects the cultural nature and comprehensiveness of tour, and highlights the status of subject of traveler in tourism activity. The discussion in this book is based on this generalized understanding of tour.

The word “tourism culture” was seen earlier in the book *Tourism Science-Elements, Practice and Basic Principle* by famous scholars of America, Robert Mackintosh and Gilbert. It said: “Tourism culture summarized all aspects of tour, people can understand life and thoughts of each other through this.”¹⁶ So, tourism culture is not just tour plus culture, it can’t just be interpreted from the perspective of tourism subject or object, and it is not equivalent to national culture. In other words, tourism culture is neither an aspect of tour, nor another thing independent to tour. It is another expression of tour, which manifests the cultural nature of tour brightly and provides a new perspective to study tour. It can help researchers to go deep from the explicit level to the implicit level, so as to promote the development of research of

tour. Under the perspective of culture, the research method and theory results of anthropology, sociology, psychology, history, culturology, folklore, archaeology and other disciplines can all be used in research of tour, and the cultural nature of tour will be highlighted increasingly.

According to Feng's theory of cultural structure, tourism culture can be divided into tourism material culture, tourism system culture, tourism behavior culture, tourism mental culture. The tourism material culture is composed of all kinds of natural landscape and cultural landscape, as well as the hotels, transportation, recreation facilities, tourism maps and books, etc. which are used to serve the tourism subject. Tourism system culture refers to all kinds of laws, systems, regulations formulated by tourism management department of the state or tourism enterprises, which are used to restrain tourism subject or tourism practitioners. Tourism behavior culture refers to conventionalized customs, habits and etiquettes and other behavior patterns related to tour. The tourism mental culture refers to the spiritual and moral state, as well as the aesthetic ideas, values and modes of thinking, etc., hidden behind it.

Tourism culture not only contains the process of externalization for human being to transform natural landscape and create cultural landscape, but also contains the process of internalization for human being to be shaped mentally in all kinds of tourism activities. Whether the process of externalization or internalization, human being as the subject is always in the center and the position of commander. Thus, in the research of tourism culture, the position of subject of traveler shall be highlighted, but the travel operator is not included in the subject. So, the history of tourism culture which is to introduce the whole process of development and evolution of tourism culture, needs to study not only the process of externalization and internalization process of tourism culture, but also the interaction and permeation between the two processes.

From the foregoing, history of tourism culture shall not only stay at chronological description of tour, but introduce the development process from the perspective of culture, and explain all kinds of tourism phenomena and their change reasonably from multiple dimensions.

In short, the history of tourism culture shall not only investigate the levels of material, system, behavior, mentality from the vertical angle, but also explain the dynamic process of interaction and

connection among tourism subject, tourism object, and tourism medium from the horizontal angle. The scholar, Deng Zhuren used to point out that; except subject, object, and medium of tour, tourism culture shall also contain the research results of tour, such as tourism psychology, tourism sociology, tourism philosophy, tourism aesthetics, etc. If we say the culture of traveler is the main part of history of tourism culture, then the culture of tourism object and tourism medium is one wing of it, and the research results of tour is another wing. Based on the structure of one main part and two wings, maybe we can understand and explain the tourism culture more practically.

Like a long flowing river, the tourism culture of China was small streams at the beginning, and through collecting numerous small rivers, it became larger and larger, even surging forward with great momentum irresistibly finally. In the long river of tourism culture, there is upstream, midstream, and downstream, and also high tide and low tide. Based on macroscopic investigation of the evolution of tourism subject, object, medium and concept, I divided the develop process of tourism culture into 6 periods including the originating period, the rising period, the thriving period, the reforming period, the turning period, and the transformation period.

With long history, the tourism culture of China is complicated. There are numerous related official history, local chronicles, collected works, and literature. Obviously, my knowledge is not enough to introduce all the details of the history of tourism culture crossing thousands of years and covering tens of thousands *li*. What I can do is to introduce important events and provide an outline of the history. So the book is named “The General History of Chinese Tourism Culture”. The book contains 6 chapters divided by the period of tourism culture. In each chapter, I introduced the general trend of ideology and culture of the period, then talked about the characteristic tourism activity of tourism subject, and the tourism object and medium successively.

I have two purposes to write this book. The first is to start further exploration, and facilitate the research of tourism history. “The investigation of the origin and development of tourism phenomenon is an important step for basic research of tour.”¹⁷ However, this step is not so steady in China. “The research of tourism history in China is not so rich.”¹⁸ For discipline status, it is on the edge; for the group of researchers, they were in a weak position; for the research results, it

only have a small amount. Thus, it is necessary to strengthen the research of tourism history to lay a solid foundation for research of tour. The second one is to study the origin and development of tourism culture from the perspective of culture, so as to explain the inherent laws of tourism culture and the cultural meaning of all kinds of tourism phenomena. It is really difficult! Fortunately, we have many research results of predecessors and current scholars for reference. Whenever we cite opinions or evidences from others, we mark it in endnotes as far as possible. However, careless omission is unavoidable. Here we pay our respect to all the scholars of ancient time and present time who provide reference to this book, whether their name were listed or not. If there is any mistake or omission, we hope the scholars, specialists and readers will feel free to tell us! We'll appreciate your instruction! Thanks!

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