

Resident Perspectives on the Transformation of Tangible and Intangible Heritage in the Development of Traditional Villages

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Abstract

The tourism development within China's traditional villages marks a significant cultural shift, impacting both tangible and intangible cultural aspects of heritage. This research focuses on the multifaceted effects of this development from residents' perspective, a topic that remains relatively under-explored. Using Langtou Village in Guangzhou, China, as a case study, the aim is to explore the views of various resident groups regarding the effects of traditional village development. The results show that native residents generally perceive this development as positively influencing their material life, while non-native residents express more neutral or negative views. Regarding commercial development, the elderly residents tend to evaluate changes in tangible culture more favorably, while the younger generation exhibits more critical attitudes. Moreover, non-native residents show a lower willingness to participate in cultural activities, highlighting a significant disconnect between these activities and the elderly community. The study further indicates that while the development has increased the diversity and frequency of cultural events, the willingness of native villagers to participate in intangible cultural activities has decreased due to the influx of outsiders. These results aim to inform strategies for balancing development with cultural preservation in traditional villages, promoting a more inclusive and sustainable revitalization process through enhanced communication among different resident groups.

Keywords: Traditional Village, Tangible, Intangible, Sustainable Tourism, Development, Stakeholder Perspective, China

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Introduction

In contemporary society, the pace of urbanization has accelerated significantly, while research focusing on rural development remains comparatively limited. Since the launch of the *China Traditional Villages Initiatives* in 2012, China has successfully protected and officially designated 8,155 traditional villages. Additionally, 539,000 historical buildings and 4,789 items of intangible cultural heritage have been preserved (Wang, 2023). These efforts have resulted in significant global achievements in the conservation of China's agricultural heritage. Concurrently, there is a growing scholarly focus on the tourism development of traditional villages. Since 2011, there has been a significant increase in research references on traditional village tourism, particularly in well-known traditional villages such as Xidi Village and others (Ma, 2017). This trend highlights the growing importance and popularity of tourism development in academic research. Residents, as the primary participants, users, and stakeholders in the tourism development of traditional villages, offer significant research value. Subsequent studies have gradually shifted from analyzing residents' behaviors to examining their attitudes and perceptions, expanding from quantitative to qualitative research (Zhu, 2016).

However, these studies continue to encounter numerous challenges and unresolved issues. Existing research focuses on single aspects of analysis (Xie, Nie, & Jin, 2024). While residents can perceive comprehensive environmental changes resulting from development, most studies concentrate on specific aspects, such as perceptions of traditional architecture, infrastructure modifications, and demand shifts, often lacking a holistic and integrated analysis of multiple factors. Additionally, research on residents frequently treats them as a homogeneous group, lacking segmentation and categorization within this population (Ma, 2017). As traditional village tourism has developed over the past decade, increasingly homogenized commercial characteristics have led many villages to gradually lose visitors after experiencing an initial peak in tourism benefits. The remaining resident population primarily comprises locals, non-locals, elderly individuals, and younger adults. In light of the significant transformations that villages undergo post-development, several critical questions arise: How do residents adapt once the initial excitement of development fades? Have the costly village facilities and cultural activities adequately addressed the diverse needs of the residents? As traditional villages face potential future redevelopment, how can the balance between preservation and innovation be maintained? These issues have not yet received extensive scholarly attention. This study focuses on Langtou Village, employing in-depth interviews to examine residents' lives, as well as tangible and intangible cultural aspects. By exploring the perspectives of different resident groups, the study seeks to understand the consistencies and differences in their perceptions following tourism development and to analyze the underlying causes. The findings aim to offer valuable insights and future directions for the development of traditional villages, contributing to their sustainable revitalization, cultural preservation, and the display of intangible cultural heritage.

Background

In recent years, research on traditional village tourism development has increasingly focused on micro-level aspects such as human-environment interactions, cultural heritage preservation, and ecological protection, with an emphasis on the experiences and needs of primary users. These studies mainly concentrate on tourism enhancement strategies for the sustainable development of traditional villages, analysis of current issues, development evolution, and the impacts of tourism. However, most of them focus on overall tourism

development strategies and the tourist perspective, rather than residents. Furthermore, there is a relative paucity of qualitative analyses on residents. For example, Wang (2010) studied the impact of urbanization on village morphology in urban fringe areas under tourism development; Chen (2023) proposed renovation strategies to enhance the spatial resilience of villages. These studies predominantly focus on material phenomenon analysis, neglecting the sensory experiences of the residents themselves.

From the perspective of residents' perceptions, Tang (2015) used an equation model to study the socio-cultural impacts of tourism in ancient villages, focusing on the relationships between residents' perceptions, attitudes, and behaviors; and Xing (2023) investigated the factors influencing the livability of new rural communities from the perspective of villagers' needs, summarizing key demand elements in life, ecology, production, and culture. Most of these studies analyze the current situation and satisfaction of residents using empirical data from a third-party perspective, rather than the residents' spontaneous sensory experiences. Furthermore, the starting points for analyzing residents' perceptions vary, lacking a research foundation based on tangible life, tangible culture, and intangible culture.

Research on the material aspects of traditional villages primarily focuses on morphology, with tangible culture at its core. The specific classification of tangible culture varies widely in academic circles. Most studies concentrate on the current state, changes, construction, and strategic issues related to architecture, environment, and functional facilities. For instance, Wang (2013) identified four key aspects for assessing the value of traditional villages: the integrity of tangible cultural entities, cultural ecosystems, intangible cultural heritage and its "cultural space", and folk cultural diversity. Nonetheless, Wang's evaluation framework does not fully integrate a perspective that is centered on the inhabitants. In the realm of intangible cultural aspects, research is predominantly linked to the preservation of cultural heritage. Ma (2017), for instance, conducted a comprehensive study of three prominent traditional villages, providing an overview of the status quo and the challenges pertaining to the safeguarding of cultural heritage and the progression of tourism. This study also proposed strategies aimed at enhancing the experience of tourists, yet it fell short of addressing the tangible dimensions of daily life within these communities.

When it comes to the synthesis of tangible and intangible cultural elements, some research has put forth strategies for the holistic conservation of both material and non-material cultural legacies. Other studies have employed quantitative methods to scrutinize the morphological progression of villages during various phases of tourism development. For example, Liu (2014) conducted interviews with residents of Jiayu Tibetan Village and Zhonglu Tibetan Village to study the current state of local residential preservation. The findings indicated that while tourism has fostered the preservation of traditional dwellings, its overall impact has been somewhat constrained. Similarly, Huang (2021) utilized spatial data analysis and hierarchical methods to investigate the nexus between the stages of tourism development and the morphological transformation of traditional villages, with a focus on the evolution of both tangible and intangible cultural forms. However, these studies have not delved into the nuanced analysis of the internal stratification within the diverse groups of residents.

Despite existing research acknowledging the importance of both tangible and intangible cultural heritage preservation, there remains a significant gap in the study of tangible life aspects. Current literature lacks detailed differentiation regarding the perspectives of diverse resident groups, including variations in type, age, and origin, on village development. Moreover, qualitative research exploring residents' authentic perceptions of the interplay

between tangible and intangible aspects throughout the tourism development process is insufficient.

This study addresses these research gaps by focusing on Langtou Village in Huadu District, Guangzhou, China, a settlement with over 600 years of history, renowned for its well-preserved Lingnan architecture and rich intangible cultural heritage. Initially attracting individual investors for its unique charm, Langtou Village became a popular tourist destination. However, the COVID-19 pandemic precipitated a significant decline in visitor numbers. This study uses semi-structured interviews to examine residents' perspectives on tangible life, tangible culture, and intangible heritage, providing insights into the development challenges and cultural preservation of traditional villages.

Methodology

This study employs qualitative research methods, combining exploratory and descriptive approaches to elucidate the complex personal experiences of residents and analyze the consistencies and differences in perspectives among various resident types regarding tangible life, tangible culture, and intangible culture.

Throughout the research, the terms “native residents” and “non-native residents” are utilized. The former refers to the original residents with long-term historical and cultural connections to the village, who have resided there for generations, while the latter typically denotes individuals who have relocated to the village from elsewhere. This terminology aims to facilitate a more nuanced exploration of diverse resident perspectives and achieve a more detailed classification of resident groups.

From March to May 2024, over seven semi-structured qualitative interviews were conducted with middle-aged individuals aged 36 to 55 and elderly individuals over 60. The age of 60 is considered the statutory retirement age in China. Notably, the current resident age distribution in the village is predominantly middle-aged and older, with a notable absence of younger inhabitants.

Initially, most interviewees were recruited in front of the open spaces of ancestral halls and academies in the village. However, due to the limited number of informants confirmed, some subsequent participants were recommended by one of the interviewees, a committee member of village's women federation. Many residents had relocated to newly planned residential areas developed by the government, leaving only a small population residing and active in the village, primarily engaged in small-scale agricultural product sales. However, efforts were made to ensure sample comprehensiveness, considering factors such as gender, age, and resident categories to maximize the representativeness and diversity of the data.

Given the qualitative nature of this study, the sample size is not extensive. The researcher believes data saturation has been reached. And However, a brief description of the research participants' characteristics is provided to contextualize the respondents' environmental backgrounds and reflect potential data biases. The sample includes 57% male and 43% female respondents, closely matching China's gender ratio. The study also incorporated an investigation of the duration and origin of the respondents' residence in the village for a detailed classification.

For current village residents, their category identities (tenants, villagers, merchants, etc.) were queried, ensuring gender diversity within each identity group to maintain representation across all categories. Particularly among the elderly, the male-to-female ratio of respondents is approximately 1:1, consistent with data from the “China Population Report”, which indicates that among individuals aged 60 and above, 50.5% are male and 49.5% are female.

The semi-structured interview questions focused on several key topics, including: As a (villager, merchant, tenant, manager), how do you feel about your life and environment during different periods of village development? What are your behaviors and views regarding the tangible culture heritage left in the village during different periods of development? What are your interactions and views on the intangible culture of the village during different tourism development periods? How do you compare the development and changes in the village?

The interview structure mainly focused on three points: material life, tangible culture, and intangible culture. Interviewees were encouraged to describe their perceptions of these aspects, with temporal guidance prompting them to discuss their experiences and sentiments before and after the implementation of traditional village tourism development. The flexibility of these questions allowed respondents to engage in self-reflection and phenomenon evaluation, often leading to the emergence of novel and exploratory topics. For instance, as the interviews progressed, some respondents mentioned their complex relationships with varying durations of village residence, prompting the interviewers to incorporate questions about length of residence and origin in subsequent interviews.

All interviews were recorded and manually transcribed. The qualitative research data were analyzed and coded thematically using manual methods, with coding conducted in Chinese to preserve the nuances of the respondents’ language.

The initial coding process was concept-driven, drawing upon relevant literature. As Gibbs (2007) pointed out, concept-driven coding is appropriate when pertinent concepts exist in the extant literature and when researchers possess some foreknowledge of the phenomenon under investigation. As the analysis deepened and new themes emerged, researchers introduced additional analytical and theoretical codes (Lau, 2023). In this study, researchers identified relevant concepts from existing literature, such as qualitative research on the sensory impact of traditional village tourism development on residents. Throughout the coding process, researchers consistently made comparisons to ensure the uniformity of code definitions and interpretations.

Interviewee	Age	Gender	Length of Residence (Years)	Native Resident	Non-Native Resident
Villager (R1)	67	Female	Over 50	✓	
Villager (R2)	73	Male	Over 70	✓	
Villager (R3)	52	Female	35	✓	
Tenant (T1)	Over 60	Male	1		✓
Merchant (M1)	43	Male	2		✓
Merchant (M2)	47	Male	Over 18		✓
Merchant (M3)	41	Female	3		✓

Table 1: List of Interviewee

Residents' Perspectives

Following a comprehensive analysis of the tourism development in traditional villages, four main findings emerged. These encompass: (1) the divergent perceptions of tangible life between native and non-native residents, (2) the attitudes of middle-aged and elderly residents towards changes in tangible culture, (3) the willingness to participate in and accessibility of intangible cultural activities, and (4) the evolution of intangible cultural activities and the impact of population mobility on participation. These four conclusions correspond to the three primary aspects of the study: tangible life, tangible culture, and intangible culture.

Perceptions of Tangible Life Between Native and Non-native Residents

The tangible life module in this study encompasses buildings, environment, street layout, natural landscapes, spatial forms, and neighborhood relationships, as described by the interviewees in their daily lives. Comparisons among middle-aged and elderly individuals, as well as between genders revealed mixed attitudes (positive, neutral, or negative) toward the tangible life module, with no particularly distinct features. Interestingly, when disregarding distinctions of age and gender and instead comparing by length of residence and local versus non-local status, it was found that native residents consistently held relatively positive attitudes toward tangible life. In contrast, non-native residents exhibited neutral to relatively negative attitudes. This indicates a connection between residents' attitudes and their local or non-local status.

Native residents, as described in the interviews, mostly still live in the village or in the newly established neighboring village. Some of them sell their homegrown agricultural products daily in the village's main square. When asked about their perceptions regarding changes in tangible life, one respondent stated:

Of course, it wasn't as convenient as it is now. Back then, my husband and I had to do farm work. The living conditions were, of course, not as good as now. The roads are much more convenient now, and there have been many changes in recent years. (R1)

This suggests that the relatively positive attitude of local residents towards tourism development may stem from their firsthand experience of the village's previous dilapidated and uninhabitable state, offering a stark contrast. Moreover, the modern buildings and business entities introduced during systematic development have generated a certain amount of visitor traffic, allowing them to continue selling agricultural products. Additionally, development companies have renovated many of their old houses at no cost and leased them, providing a supplementary source of income.

Conversely, non-native residents, who have moved to the village in recent years, tend to hold more conservative and relatively negative attitudes. One non-native resident expressed:

At that time, every house here was beautiful and different in style. I loved the beauty, which attracted me here. But in recent years, many businesses have been introduced, and different industries have moved in, destroying the beauty of the old houses. It's all ruined. (M3)

Another non-native resident commented:

It doesn't feel convenient to walk around. There's still a lot of traffic, and the roads are narrow. Buying things is far away; you have to walk two kilometers, taking half an hour. (M1)

Non-native residents often feel that their needs for improved basic infrastructure are neglected. During interviews, many cited better examples of tourism development in other villages, showing a tendency to make comparisons influenced by their shorter residence time. This leads them to overlook emotional attachments to the village, instead adopting a more critical perspective. For instance, some repeatedly mentioned the convenience of the greenway built behind the village for walking their dogs.

In other words, native residents tend to prioritize personal income, convenience, and emotional ties to the village, resulting in a more positive view of tourism development. These differing attitudes between native and non-native residents reflect varying priorities, indirectly validating scholarly perspectives on place attachment and community integration.

Attitudes of Middle-Aged and Elderly Residents Towards Changes in Tangible Culture

Langtou Village boasts a rich tangible cultural foundation, including ancestral halls, academies, watchtowers, the Shengping Renrui Arch, Qingyun Bridge, and some newly constructed modern cultural structures. These entities, which hold historical and cultural value, are frequently mentioned by interviewees. Conventional wisdom might suggest that elderly residents would be more protective of items with tangible cultural value from past eras and more resistant to changes brought about by tourism development. However, the interview results show that elderly residents highly recognize these cultural modifications made by development companies and generally hold a relatively positive attitude. One elderly resident stated:

Our great-grandfather was wealthy, so he built many ancestral halls and study rooms for his children to study in, called private schools in the old society... The government has repaired the houses, and overall, they are pretty good now. (R2)

These positive elderly residents frequently emphasize how development companies have renovated material structures and the overall spatial layout at no cost to the villagers, a task that would have otherwise been difficult for them to undertake independently. Consequently, they perceive that these historic buildings, such as academies, are now better preserved than if they had been left to deteriorate. This perspective reflects that, in comparison to the strict preservation of tangible culture, elderly residents place higher value on the inheritance and continuation of cultural practices; it also shows that elderly residents seem more attracted by direct benefits. Notably, their language shows a high degree of acceptance of modern cultural elements, likely influenced by their exposure to contemporary media platforms such as Douyin (TikTok). This suggests that although the tourism development may not perfectly align with their historical memories, they are progressively adapting to and embracing aspects of modern life. They generally regard the integration of modern facilities within their familiar environment as a positive development.

In contrast, middle-aged residents tend to describe more negative phenomena, especially those who experienced the peak visitor period before the village's systematic development

and witnessed the village's original state during their formative years. One elderly resident (R3) stated:

Now after the renovations, it certainly doesn't have the same antique feel as before, but there's nothing to be done. People in the new era think this style shows off their character; different eras have different architectural styles.

Interestingly, although it was previously noted that most local residents support the development due to their firsthand experience of the village's dilapidated state, middle-aged residents hold a relatively negative attitude towards material culture development, regardless of their local or non-local status. When probed about this discrepancy, elderly residents often emphasize the "present", while middle-aged residents focus on the "past". This suggests that middle-aged residents seem to prefer preserving and reminiscing about the old artifacts that carry their memories rather than integrating modern elements into tangible culture, while elderly residents show compromise after their material needs are met. Moreover, middle-aged residents generally hold negative views towards newly constructed cultural structures implemented as part of the development. Some residents said:

Look at that new exhibition hall they built. They think it's cultural, but we find it dull. When adults bring kids here, there's nothing for them to engage with. (M1)

There used to be a famous scholar's academy here for many years, but it's not open anymore... They've set up a knowledge park here, but it's hard to scale up; the infrastructure is insufficient. (M3)

Almost all middle-aged residents do not recognize the new cultural buildings like exhibition halls and cinemas developed for tourism. They mostly perceive these exhibitions and structures as tourist-oriented and report never having visited them personally. Therefore, they consider the cost and significance of such developments to be negligible. This partly reflects the residents' demand for tangible culture.

Overall, these findings highlight the phenomenon of generational differences, demonstrating the varying perspectives and needs of middle-aged and elderly residents towards tangible culture in the context of traditional village tourism development. Elderly residents are increasingly accepting and adapting to modern changes, valuing the continuation of tangible culture but also showing a degree of compromise. In contrast, middle-aged residents emphasize preserving the original appearance and cultural heritage of the traditional village.

Willingness to Participate in and Accessibility of Intangible Cultural Activities

Langtou Village, with over 700 years of history, is rich in intangible cultural resources, encompassing farming and reading traditions, filial piety culture, folklore, integrity culture, grey sculpture artistry, 18 ceremonial alleys, taro festival, and lantern festival lion dance. These cultural elements collectively form the unique historical and cultural atmosphere of Langtou Village. However, an analysis of interview content and subjects reveals that non-local residents generally exhibit a low level of understanding and participation in these intangible cultural activities.

Interview results indicate a significant disconnect in the awareness of intangible cultural heritage among non-native residents. Phrases like "not specifically clear" and "not well

understood” frequently appeared, reflecting this phenomenon. For example, a non-native merchant stated:

Although we live here, overall, we rarely get to understand these things. Why? Because nowadays, people seldom delve into these matters. We’ve only toured around a few times. I’m not too clear about it, but it should exist. (M1)

This highlights the low participation of non-native residents in local cultural activities, mainly due to a lack of willingness and opportunities to understand. They typically engage in superficial tours and do not deeply experience or comprehend these intangible cultural elements. It also underscores a clear sense of boundary within non-native residents. Unlike native residents, non-natives mostly stay in the village for livelihood purposes, expressing a more passive acceptance rather than an active understanding and integration into the local culture and community.

Moreover, an inn owner expressed a similar view:

Over six hundred years ago, many people across China studied here because many top scholars emerged from this place. It’s not well presented, and there’s no explanation. The cultural construction hasn’t been fully explored. You can’t see or feel anything tangible. It’s better to read a book about history than to come all this way. (M3)

This reflects non-native residents’ criticism of how culture is presented and transmitted. They perceive that although the village possesses a rich historical and cultural background, the lack of tangible displays and in-depth interpretations makes it challenging for them to truly experience and understand the culture.

Further analysis reveals that intangible cultural activities are rarely organized with elderly residents in mind, with most events primarily targeting tourists. This has resulted in low participation and awareness of intangible cultural activities among both native and non-native elderly residents. Many elderly residents reported being unaware of the specific timing and content of activities, and their unfamiliarity with smartphones hindered their access to relevant information through modern communication channels. Consequently, they often only became aware of activities by chance, upon passing event venues.

For example, an elderly male resident said:

I’m not well-informed about these matters. Usually, no one notifies me, and even if they did, I might struggle to comprehend. There's no effective means of communication. (T1)

Elderly residents encounter significant challenges in accessing and comprehending information about intangible cultural activities, often missing timely updates. Even when informed, their participation is hindered by language barriers and difficulties with modern Standard Mandarin. Although they retain detailed knowledge of traditional cultural events, such as the lantern festival, they are less familiar with contemporary activities like the “Yunyouth Festival”, introduced during tourism development. This discrepancy underscores the inefficacy of current dissemination methods, such as social media, which are ill-suited to elderly residents unfamiliar with digital platforms. Consequently, their engagement and sense of inclusion in these cultural activities have declined.

Non-native residents similarly exhibit limited awareness and low willingness to engage in Langtou Village's intangible cultural activities, indicative of a detachment from the local cultural fabric. These findings highlight the necessity for more effective cultural heritage preservation strategies and targeted communication approaches to enhance participation and foster a stronger sense of community among both elderly and non-native residents.

Changes in Intangible Cultural Activities and the Impact of Population Mobility on Participation

This study conducted comprehensive surveys and in-depth interviews in Langtou Village, revealing that most residents hold a relatively positive attitude towards the impact of tourism development. Residents acknowledge that tourism development has significantly increased the diversity and frequency of intangible cultural activities, thereby attracting a larger tourist population.

Residents mentioned in interviews that before tourism development, the village's intangible cultural activities were relatively limited. However, post-development, the variety and frequency of activities increased substantially. For example, a native resident and member of the Women's Federation described:

We have many programs here. On August 15th, we have the harvest celebration, and on the 13th and 14th of the first lunar month, we have lantern festivals. This year we even had street dance performances and many other activities. Recently, we organized a 'Yunyouth Festival' and camping activities in the grasslands. (R3)

Residents' descriptions indicate that intangible cultural activities have not only increased in frequency but also diversified, with performances such as Cantonese opera becoming more prevalent to cater to tourist interests. These changes have extended tourists' length of stay and boosted the local economy, allowing residents to benefit from increased sales of local specialties and accommodations. The village's reputation has also improved, with tourist numbers serving as a key metric for assessing tourism success.

Moreover, modern expressions introduced by tourism development have greatly enriched the village's cultural offerings. New activities, such as street dance and the "Yunyouth Festival", have provided tourists with more opportunities for engagement and enjoyment, enhancing the appeal of these cultural experiences.

However, the study observed a noticeable decline in local villagers' willingness to participate in intangible cultural activities as the non-native population increased. Many villagers witnessed changes in participant demographics and the atmosphere of activities following tourism development.

The interviews reveal that some previously engaging and traditional activities, such as the "Burning of the Grain Tower" and lantern parades, have lost their original charm and participation rates:

The burning of the grain tower used to be a big event on August 15th. We used to burn materials at the watchtower. I haven't attended for many years now. The lantern parade, where we throw lanterns to celebrate children, I haven't participated in that either. They've only recently attempted to revive these activities. (R1)

Another male agricultural product vendor expressed a similar sentiment:

Back then, we carried statues of deities and ran around excitedly. Now, even with financial incentives, no one participates. It hasn't occurred for many years; the excitement has dissipated. (R2)

These descriptions reveal the main reasons for the decline in native residents' participation in traditional activities. On one hand, while tourism development has increased the frequency and scale of activities by introducing diverse populations and cultures, it has also altered the original cultural atmosphere of these activities. The new cultural milieu and some activity content differ from the familiar and intimate ambiance that native residents associate with their traditional activities. Additionally, the influx of new tourists, who do not include many of the local residents' relatives and friends, engenders feelings of alienation and distance among locals.

On the other hand, the tendency towards excessive commercialization often observed in modern tourism development, as noted by numerous scholars, has led to cultural activities increasingly serving external tourists rather than native residents. This shift makes native residents feel marginalized in their own cultural traditions, reducing their willingness to participate.

Conclusion

This study focuses on residents' perspectives during the tourism development of traditional villages, analyzing tangible life, tangible culture, and intangible culture to highlight both consistencies and differences in viewpoints. The research identifies four key findings:

First, native and non-native residents exhibit distinct attitudes toward tangible life. Native residents generally view tourism development positively, appreciating the economic benefits, convenience, and emotional ties to the village. In contrast, non-native residents adopt a more critical stance, focusing on modern amenities and expressing concerns about alterations to the village's traditional character. Second, intergenerational differences in attitudes toward tangible culture are evident. Elderly residents tend to adapt to modern changes, prioritizing the continuity of tangible culture, albeit with some compromise. Middle-aged residents, however, emphasize preserving the traditional village's original appearance and cultural heritage. Third, non-native residents demonstrate limited awareness of and participation in intangible cultural activities, attributable to a sense of detachment from the local culture. Elderly residents also exhibit reduced participation, primarily due to the dissemination of activity information not aligning with their needs and habitual information-seeking behaviors. Fourth, while tourism development has increased the frequency and scale of intangible cultural activities, it has concurrently altered their original cultural atmosphere. This commercialization has engendered a sense of alienation among local residents, consequently reducing their willingness to participate.

This study fills gaps in the literature by providing a comprehensive analysis of tangible and intangible culture in traditional villages and offers insights into balancing cultural preservation with tourism development. It underscores the importance of mitigating excessive commercialization and enhancing native residents' participation in cultural activities to foster a more inclusive and sustainable village revitalization.

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