

Adam Mickiewicz University in Poznań
Faculty of Human Geography and Planning

Qihang Qiu

PhD Dissertation

**The Role of Intangible Cultural Heritage in
Tourism Place Making**

Doctoral Supervisors

prof. dr hab. Jacek Kotus

dr hab. Michał Rzeszewski, prof. UAM

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Acknowledgement

I am grateful to have completed my highest degree. The journey of doctoral study is filled with uncertainties, from the outcomes of research to the paths they may lead to in the future. It is meaningful to me that this dissertation was completed alongside the birth of my son.

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1. List of Scientific Works Included in the Cycle

This doctoral dissertation consolidates a series of publications titled “The Role of Intangible Cultural Heritage in Tourism Place Making.” These publications are presented in chronological order below. In the case of multi-author publications, my specific contributions are detailed in the subsequent chapter. Declarations from co-authors have been appended to this dissertation.

Article 1. Qiu, Qihang, Yifan Zuo, and Mu Zhang. Intangible cultural heritage in tourism: Research review and investigation of future agenda. *Land* 11.1 (2022): 139. Doi: <https://doi.org/10.3390/land11010139>. Ministerial Points: 70 (1.12.2021), Impact Factor: 3.905 (2021 Journal Citation Reports (Clarivate Analytics, 2022)).

Article 2. Qiu, Qihang, Xiaomei Liang, and Yifan Zuo. Identifying European and Chinese styles of creating tourist destinations with intangible cultural heritage: A comparative perspective. *International Journal of Tourism Research* 25.2 (2023): 266-278. Doi: <https://doi.org/10.1002/jtr.2567>. Ministerial Points: 100 (1.12.2021), Impact Factor: 4.6 (2022 Journal Citation Reports (Clarivate Analytics, 2023)).

Article 3. Qiu, Qihang. Identifying the role of intangible cultural heritage in distinguishing cities: A social media study of heritage, place, and sense in Guangzhou, China. *Journal of Destination Marketing & Management* 27 (2023): 100764. Doi: <https://doi.org/10.1016/j.jdmm.2023.100764>. Ministerial Points: 140 (1.12.2021), Impact Factor: 8.4 (2022 Journal Citation Reports (Clarivate Analytics, 2023)).

Article 4. Qiu, Qihang, and Yifan Zuo. “Intangible cultural heritage” label in destination marketing toolkits: Does it work and how? *Journal of Hospitality and Tourism Management* 56 (2023): 272-283. Doi: <https://doi.org/10.1016/j.jhtm.2023.06.025>. Ministerial Points: 100 (1.12.2021), Impact Factor: 8.3 (2022 Journal Citation Reports (Clarivate Analytics, 2023)).

2. Self-report

2.1. Introduction: Interface of Intangible Heritage and Human Geography

Explorations of human history and geography persist, as does the mutual influence between place, nature, and culture. In the early 20th century, American geographer Carl Sauer pointed to culture as the driving force behind landscape transformation. According to Sauer (1925), geography hinges on the synergy between physical and cultural elements within a landscape: culture serves as the agent, the natural area is the medium, and the cultural landscape embodies the result. Researchers in hybrid geographies started to critically examine the “opposition” between nature and culture in the 21st century, highlighting the interconnectedness and varied links between (a) humans and non-humans and (b) the social and the material (Anderson et al., 2012; Whatmore, 2002). Rethinking nature relations carries implications for the nature-culture binary and maps diverse understandings of nature across traditions and histories (Keskitalo, 2023). Therefore, place, the natural environment, and culture cannot be discussed separately.



Figure 1. A cheese menu at a small kiosk in the Tatra Mountains, Slovakia; cheese products available at the Christmas market in Poznań, Poland (photographed by the author).

Conceptually, culture encompasses a complex system of tangible and intangible elements shared by a group of people. Intangible cultural heritage (ICH) specifically denotes the non-material aspects of culture transferred across generations; it includes oral traditions, performing arts, social practices, rituals, festive events, knowledge, traditional craftsmanship, and more. ICH, rather than merely being a subdimension of culture, reflects values, norms, beliefs, and identities. It thus conveys profound meanings and symbolism about a culture's principles. It is crucial to examine ICH within the realm of human geography, namely by addressing the following: the dynamics underlying how geographical factors shape the emergence and evolution of ICH; how ICH contributes to the formation of physical locations and a sense of place; and how ICH enhances a place's distinct character, thereby becoming a marketing asset. Numerous examples have demonstrated the rich theoretical and practical interplay between ICH and human geography.

First, places and natural environments can give rise to ICH with regional characteristics through the longstanding cultural practices of different races and ethnic groups. For example, Zuo et al. (Zuo et al., 2023) used spatial analysis and ArcGIS to identify the impacts of natural environmental factors (e.g., geomorphological features, topography, land use, climate, mountainous terrain, and river hydrology) in creating and disseminating traditional sports and games. These aspects constitute a form of ICH with respect to social practices, rituals, and festive events. Local communities' values, attitudes, beliefs, behavior, and activities also play pivotal roles in the development of such social practices. Notably, China's hydrological features substantially affect traditional sports and games. In regions with abundant water resources, a strong dependence on water enables frequent rain-related rituals, dragon dances, and boat races. These events vividly illustrate how geomorphological environments shape classical beliefs, with dragon culture being an offshoot of water culture (Chen et al., 2020). ICH-based social practices (e.g., culinary traditions that are intertwined with people's dietary habits and daily lives) exist in seemingly countless locales. For instance, Europe boasts an abundance of dairy products given its climate and geographical conditions. The continent bears extensive pasturelands, prevalent animal husbandry, and prolific milk production (see Figure 1 for examples). Traditional methods of crafting and preserving cheese have hence birthed distinctive local specialties in numerous European regions.



Figure 2. A display of Cantonese opera costumes in the Cantonese Opera Museum, Guangzhou, China; the architectural centerpiece of the Chen Clan Ancestral Hall, Guangzhou, China (photographed by the author).

Second, ICH can produce tangible and physical spaces, including archaeological sites, architectural marvels, theme parks, museums, and various artifacts. These places and objects usually have deep historical and heritage-based connections. Yongqingfang, a designated Chinese heritage district in Guangzhou, became an ICH-labeled tourist destination following more than a decade of collaboration and deliberation among stakeholders (Qiu & Zuo, 2023). One standout of this redeveloped area is the Museum of Cantonese Opera (a customary performing art), whose origins date back to the heart of Cantonese opera founded over a century ago (Figure 2). Yongqingfang also boasts other ICH components, such as martial arts, classical performances, and traditional craftsmanship. Another renowned site, Chen Clan Ancestral Hall, is nearby and stands as a testament to ICH steeped in social practices, rituals, and craftsmanship. The site was initially built as an ancestral hall to venerate ancestors and to serve as a place of study and lodging for people from various counties in Guangdong who journeyed to the provincial capital to complete imperial examinations. It was later transformed into the Guangdong Folk Arts and Crafts Museum.

Its allure lies in its intricate adornments, including woodwork, stone carvings, brickwork, clay sculptures, pottery art, and iron casting. Yet beyond its physical transformations and scenic additions to cities, ICH enriches one's sense of place and shapes destination image via its enduring history and profound cultural legacy.



Figure 3. Longquan celadon presented in a local handicraft shop in Longquan, China; a myth (the Goddess Aphrodite)-related beach in Cyprus (photographed by the author).

Third, ICH catalyzes a place's unique character: it disseminates community values and frames ICH as emblematic of that locale. For instance, the United Nations Educational, Scientific and Cultural Organization (UNESCO) named the traditional firing technology of Longquan celadon to its "Representative List of the Intangible Cultural Heritage of Humanity." This exceptional form of craftsmanship fuses local cultural traits with national recognition across aesthetic, educational, spiritual, social, economic, and historical dimensions (Qiu et al., 2020). The production of Longquan celadon, as portrayed in Figure 3, is exclusive to this region thanks to the area's unique soil composition and industrial heritage. The local population cherishes the practical and artistic essence of this craft while regarding Longquan celadon as both a specialty and a symbol of the

city. The practice of theming and labeling places with ICH symbols is also common across Europe, especially at heritage sites entwined with myths and legends (Qiu et al., 2023). For example, when the label “Birthplace of Aphrodite” is associated with a beautiful beach in Cyprus (Figure 3), tourists may experience a heightened sense of mystery and sacredness through the influence of Greek mythology. Such ICH further enriches the Mediterranean region’s cultural and historical tapestry.

Compared with tangible heritage such as artifacts, architecture, and physical items, ICH is remarkably flexible in shaping places. It also heavily informs the planning and spatiotemporal distribution of people and objects. Examples from around the globe have illuminated the interplay between ICH and human geography in three forms: 1) geographical factors’ roles in the genesis and evolution of ICH; 2) the capacity of ICH to craft physical places and to evoke a sense of place; and 3) ICH’s contributions to enhancing a place’s defining character.

2.2. Justification for Discussing ICH in Tourism Place Making

2.2.1. Presentation of the Problem Under Study Areas

When reflecting on the previous century, it becomes evident that the discipline of human geography has predominantly emphasized economic and material forces (Tuan, 1974). However, the definition and use of ICH were not widely recognized when discussions about the protection of cultural heritage (e.g., in terms of legitimacy, ownership, and functionalism) were ongoing (Müller, 1998). Although ICH has robust ties to human geography, these concepts’ interconnectedness has only drawn considerable attention within the past two decades.

In the 21st century, as official organizations such as UNESCO (2003) started implementing more policies, an increasing number of scholars began to view ICH holistically (e.g., to safeguard it) (Aikawa, 2004; Kurin, 2004). Stakeholders also gradually began to see its economic value (Kim et al., 2019; Rodi et al., 2013). Several factors have since permeated the conversation about cultural heritage and place. For instance, Malpas (2008) pointed out that while the emergence of new media brings enormous potential for recording, documenting, and archiving culturally important elements, it also enables forms of analysis and reconstruction that were previously unimaginable. However, it disrupts the concept and sense of place and therefore poses a challenge to cultural heritage. In brief, cultural significance is intimately tied to specific places, objects, and practices—

and the narratives that revolve around them. Contemporary ICH research must therefore account for modern factors and position ICH within specific contexts.

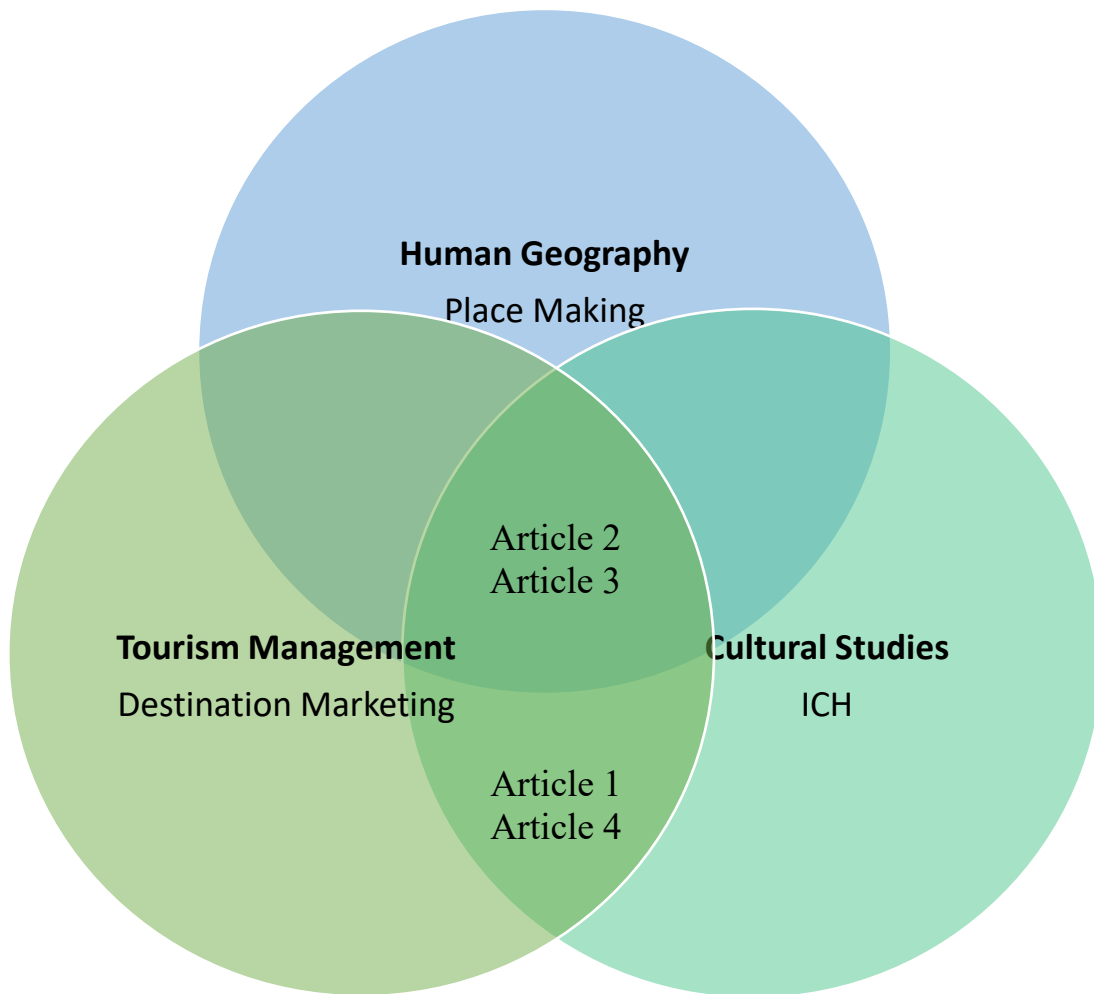


Figure 4. Location of the presented achievement in research areas.

In contemporary times, ICH has become a subject of intense debate within fields such as cultural studies (i.e., ICH itself), human geography (place making), and tourism management (destination marketing). An interdisciplinary framework is presented in Figure 4 to contextualize four research papers spanning these disciplines. This dissertation delves into the theoretical and practical implications of how these domains intersect. Findings shed light on the pivotal roles of ICH in shaping the landscape of tourism destinations.

2.2.2 Research Design: Purpose, Questions, Methods, and Data Sources

Planning can be regarded as a process for determining feasible future actions (Davidoff & Reiner, 1962). Planning is more than an academic aspiration or a theoretical construct; it calls for evidence-based sources such as tools, objects, established practices, and specific institutional settings (Alexander, 2015). Put simply, this dissertation addresses tourism and destination planning on the bases of ICH resources. In the realms of human geography, tourism management, and cultural studies, unraveling ICH's functions in tourism place making can start with materials and then move to planning and outcomes (Figure 5). Place making is the fundamental planning mechanism, with destination marketing and management representing results and ICH serving as the raw material and catalyst (i.e., ICH ignites the planning process).

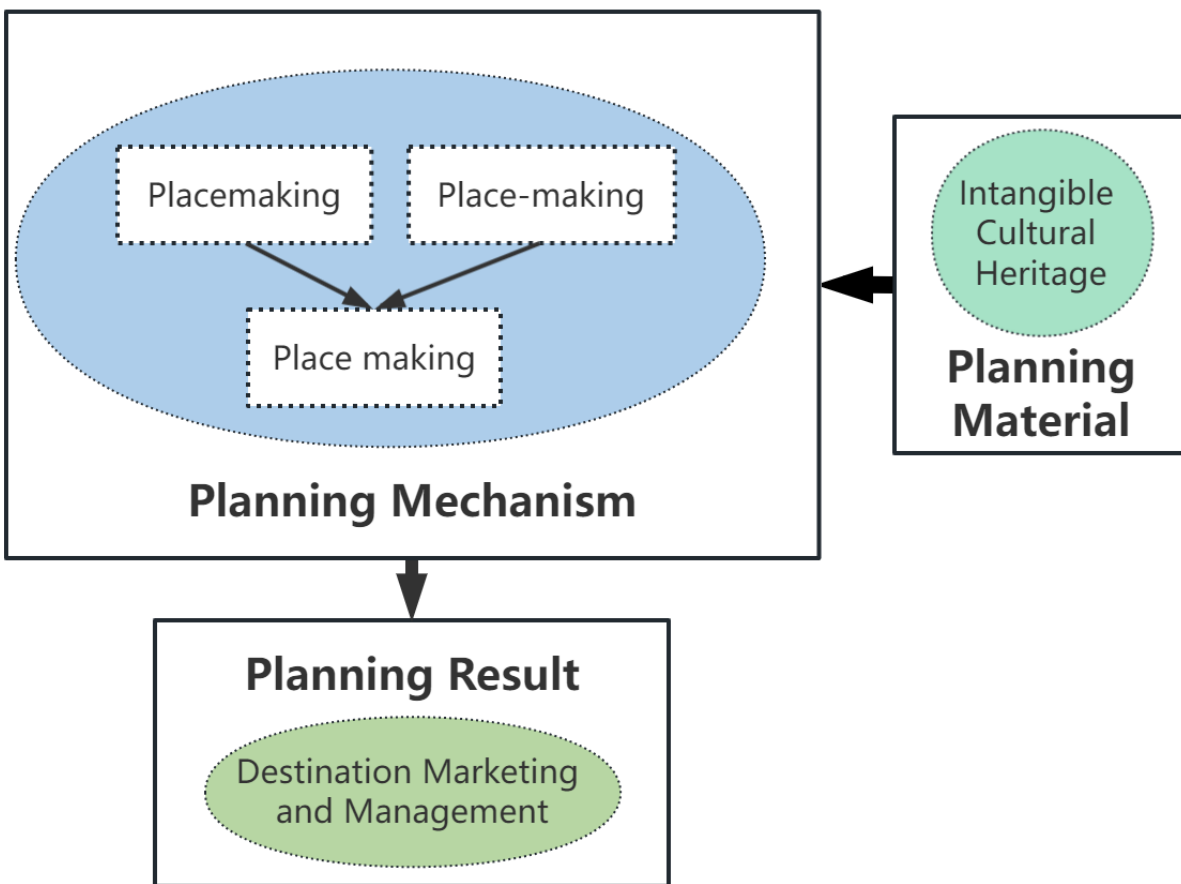


Figure 5. Roles of ICH in tourism place making by thematic category.

This series of studies is rooted in an appraisal of current research on ICH in tourism. The steps in tourism place making are delineated in regards to ICH, and precise planning and marketing frameworks are applied to assess ICH's efficacy in these contexts. More broadly, this dissertation

seeks to uncover the mechanisms through which, and how, ICH influences tourism destinations. Findings are intended to provide insights for decision makers on harnessing ICH's place making potential in crafting distinct, diverse destinations. Three research purposes are thus arranged systematically (Figure 6). First, because ICH represents valuable planning material, the initial aim is to understand the value of ICH and popular ICH resources. Second, given ICH's contributions to place making, this dissertation maps the tourism place making process while integrating ICH resources. Third, it strives to confirm ICH's role in differentiating a city and ultimately serving as a destination marketing and management tool. Several sets of questions correspond to these purposes.

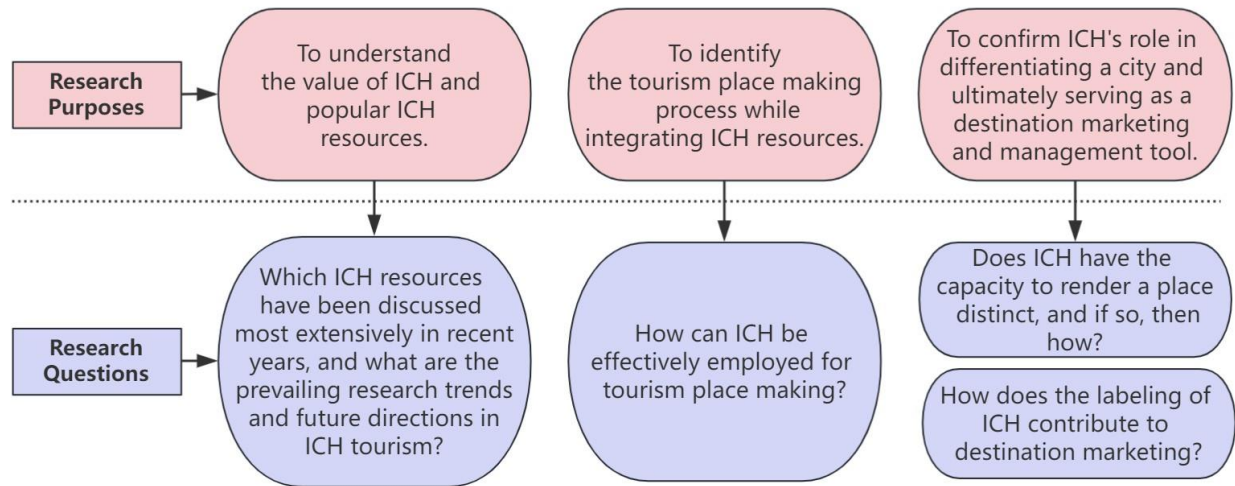


Figure 6. Research purposes and questions in this dissertation.

To fulfill these overarching objectives, four sets of primary questions were formulated pursuant to the dissertation's purpose (Figure 6). First, which ICH resources have been discussed most extensively in recent years, and what are the prevailing research trends and future directions in ICH tourism? Addressing these questions is essential for gaining an understanding of common ICH resources, research areas, and topics in this field; such information will lay the groundwork for subsequent investigations. Numerous studies were thus included in a systematic literature review. Second, how can ICH be effectively employed for tourism place making? This question seeks to unveil the tourism place making process by integrating ICH resources. Analogous to the first study, this stage entailed a review of published papers for meta-analytic purposes. Third, does ICH have the capacity to render a place distinct, and if so, then how? Addressing these questions

helped substantiate ICH’s role in distinguishing cities and elucidated its functions in shaping unique places and sensory experiences. In this case, tourist reviews from TripAdvisor were gathered for content analysis. Fourth, how does the labeling of ICH contribute to destination marketing? By responding to this query, this dissertation affirms ICH labels’ destination marketing utility and explains the psychological pathways from ICH labeling to destination visit intention. Questionnaire surveys were subjected to Structural Equation Modeling in this instance.

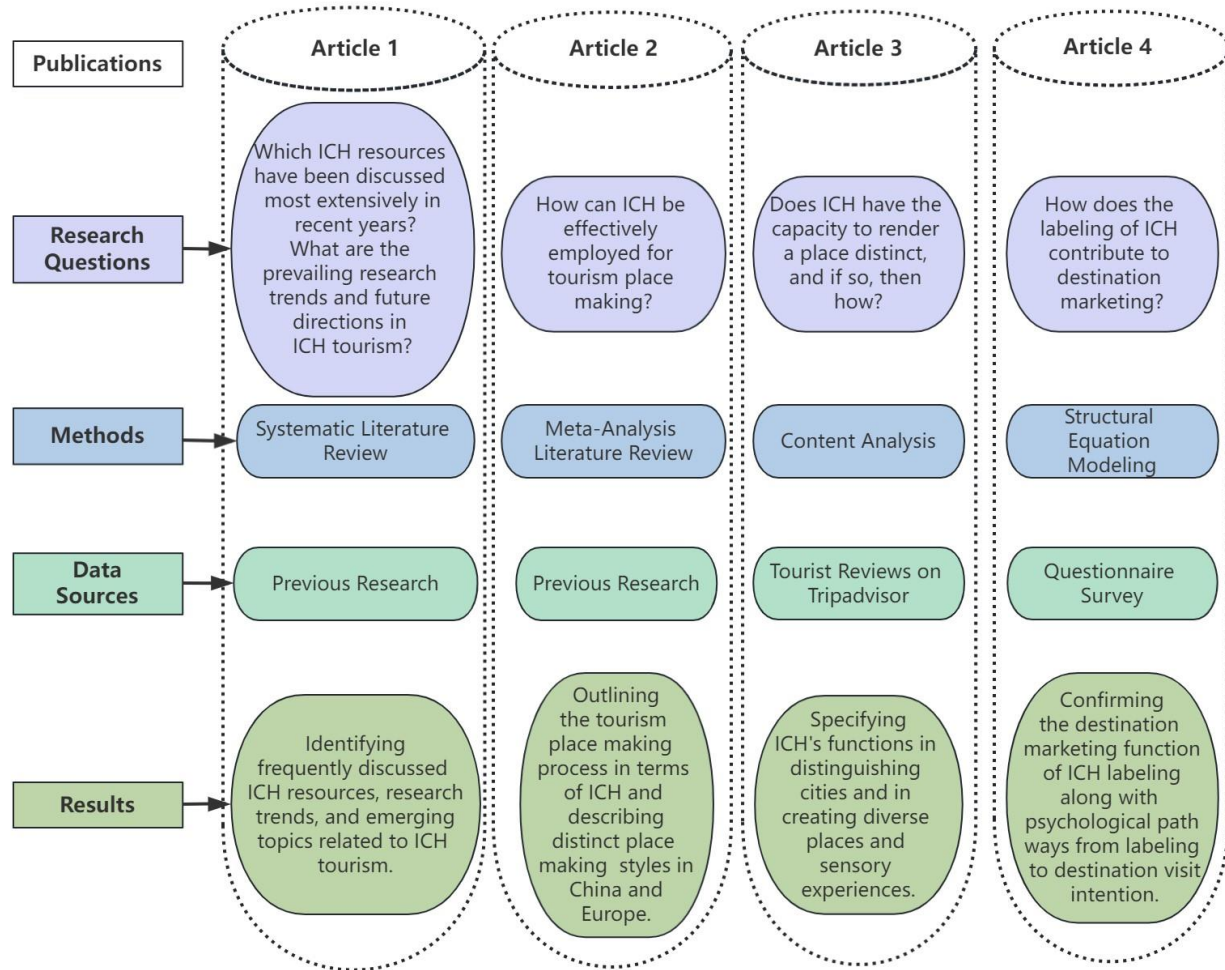


Figure 7. Relationships among publications, research questions, methods, data sources, and results in this dissertation.

Multiple research questions, methods, and data sources were combined to devise a thorough place making framework containing four distinct stages (as reflected in Articles 1-4 and categorized accordingly). Figure 7 presents additional details about the research design and publications.

2.3. ICH: From Planning Material to Marketing Tool

2.3.1. ICH as Valuable Planning Material

Nationalistic perspectives continue to dominate the ICH field, and official institutions are often responsible for ICH's conceptualization and inscription (Maags & Holbig, 2016; Pfeilstetter, 2015). In 1989, UNESCO (1989) adopted the first specific international legal instrument on ICH, namely the Recommendation on the Safeguarding of Traditional Culture and Folklore—but its scope was limited because the concept of “folklore” is more restrictive than that of ICH (Lenzerini, 2011). In 2003, UNESCO declared that ICH comprises five domains: oral traditions and expressions, including language as a vehicle for ICH; performing arts; social practices, rituals, and festive events; knowledge and practices concerning nature and the universe; and traditional craftsmanship. Governments and scholars in many countries subsequently began to promote this new form of “immaterial” or “living” culture. Now, governments worldwide compete to have their countries' ICH inscribed by UNESCO (Maags & Holbig, 2016). For instance, the National Heritage Board of Poland (NHBP) announced an ICH list in six domains, in line with UNESCO's criteria: 1) social and cultural practices; 2) oral traditions and literature; 3) oral history and traditions, including language; 4) performance and musical traditions; 5) knowledge and skills related to traditional crafts; and 6) knowledge and practices concerning nature and the universe (NHBP, 2016). Although China has registered most ICH under UNESCO, ICH has been cataloged in more detail in the list published by the Central People's Government of the People's Republic of China (CPGPRC): traditional oral literature and the language as its vehicle; traditional art, calligraphy, music, dance, drama, folk art, and acrobatics; traditional techniques, medicines, and calendars; traditional etiquette, festivals, and other folk customs; traditional sports and entertainment; and other forms of ICH (CPGPRC, 2011). These domains become more applicable to tourism development with these descriptions, but some ICH types that are not suitable for economic purposes remain excluded.

As economic pressure and weakened practices threaten endangered ICH, some scholars have come to see tourism development as a solution for the ICH survival dilemma (Qiu et al., 2020; Su, 2020). For example, as the United Nations World Tourism Organization (UNWTO) has concluded, bundling tourist attractions to create themed sets (e.g., by using existing circuits or reviving heritage networks such as pilgrimage routes, festivals, and events) can produce popular ICH

tourism products and destinations that attract visitors (UNWTO, 2012). ICH has been deemed a tourism asset for governments and local communities. However, there is no clear answer to the question, “What is ICH tourism?” From a tourism attraction perspective, ICH tourism has been viewed as “tourism centered on ICH resources and ICH destinations” (Kim et al., 2019). In terms of tourists’ interests and motivations, ICH tourism involves “visiting ICH attractions and obtaining cultural experience” (Chen et al., 2020; Kim et al., 2019). Cultural tourism (Smith, 2009) and heritage tourism (Zhu, 2021) are especially popular definitions covering the meanings of ICH tourism. Other scholars have identified creative elements that sustain ICH—yet creative tourism is arguably a solution for serial ICH (Tan et al., 2019). In addition, many tourism publications concerning particular types of ICH have not been framed as “ICH tourism,” leading to challenges in reviewing current research on this topic.

Although ICH tourism has been vaguely defined, cultural tourism research has largely shifted from tangible to intangible heritage (Richards, 2018). For instance, ICH tourism is closely related to a sense of place (Tan et al., 2018; Wartmann & Purves, 2018), which opens a window of opportunity for examining place making matters. Moreover, ICH tourism does not exist in isolation within an evolving society; scholars have aimed to connect it with modern trends. Indeed, technology has brought sweeping changes to ICH preservation and tourism industry development (Zhang et al., 2018). ICH is also important to heritage sites’ sustainability; its fundamentals are rooted in places and communities, which represent critical factors for forming new global and competitive scenarios (Tan et al., 2019; Wang et al., 2021). ICH, such as indigenous knowledge, can improve natural environmental conditions as well (Tang, 2013). In essence, ICH is a valuable planning resource, and ongoing discussions should address its most prominent strengths. Given this theoretical background—complex definitions, the massive and fragmented nature of ICH data, and scholars’ acceptance of ICH tourism—this dissertation endeavors to close these research gaps in the first paper.

2.3.2. ICH in Place Making

Before verifying whether ICH is an effective place making tool, it is first necessary to define place making. Its operationalization can vary across studies, but it is mainly ascribed “sense” and “material” meanings. When “place making” is mentioned as “sense of place” in the cultural geography tradition (Alexander & Hamilton, 2015; Coates & Seamon, 1984; Eldridge & Eldridge,

1994; Gupta, 1992; Tuan, 1974), it refers to both the intrinsic characteristics of a place and to the emotional attachment that people experience to a specific place (Kitchin & Thrift, 2009). From this standpoint, “sense of place” frames feeling as a personal response to relationships instead of an emotion solely experienced and articulated at the subjective level (Eldridge & Eldridge, 1994). Poorly designed environments can presumably contribute to feelings of alienation, disconnection from reality, unpleasantness, or oppressive “unintentionally” (e.g., in sprawling suburban settings, the dissolution of urban downtowns, or the decline of rural communities) (Relph, 1976). Alternatively, a well-designed environment can cultivate one’s sense of belonging through paintings, novels, music, films, and other creative media. Furthermore, in the place making process, a locale’s cultural landscape can serve as a symbol that yields a distinctive sense of place.

When place making focuses more on planning (Love, 2013; Phelps et al., 2015; Sofield et al., 2017; Yigitcanlar et al., 2016), it becomes an institutionalized industry that relates closely to communities, planning departments, and sustainability. Place making, as a multifaceted approach to the planning, design, and management of public places for improving urban environments and residents’ quality of life (Sofield et al., 2017), can then be deemed either “good” or “bad.” Examples of good place making include urban spaces with features such as pedestrian-friendly walkways and sidewalks, trees, effective lighting, bike lanes, storage facilities, curb extensions to shorten road crossings, traffic-calming medians and pavement to slow traffic, and improved storefronts near roadways; place making may be seen as poor otherwise (Yannes et al., 2010). This material aspect enables people to recognize the value of good place making and influences the public’s willingness to pay for it (Yannes et al., 2010). However, the boundaries for measuring place making are vague because no concrete criteria exist to define facilities as either good or bad.

Lew (2017) proposed a more thorough definition of place making, considering it an umbrella term and distinguishing “place-making” from “placemaking.” According to Lew (2017), place-making is an innate human behavior involving organic and unplanned actions, whereas placemaking refers to planned and intentional global theming by governments and tourism authorities. This operationalization clarifies aspects of place making based on several components: drivers of change, symbolism, the change process, tourists, security, experience seeking, social space, authenticity, transformation, development, capacity, guidance, market orientation, semiotics, ownership, and accessibility. Under this definition, storytelling (Carter, 1987), language (Tuan,

1991), religion (Garbin, 2014; Tweed, 2008; Vasquez & Knott, 2014), and music (Matsunobu, 2018) are regarded as resources in tourism place making. Lew's (2017) idea of place making also includes two groups of tools to differentiate between a place's tangible and intangible attributes. Tangible tools mostly pertain to physical elements such as landscapes and builtscapes, whereas intangible tools are relevant to mental images like mindscapes and storyscapes (Lew, 2017). These descriptions provide an integrated vision and theoretical basis with which to consider ICH's top-down contributions to sensory and physical domains. Generally, with this comprehensive definition, the economic considerations of ICH are diverse and yield complex means of planning and marketing. A deeper exploration of the mechanisms behind tourism place making is thus needed, particularly in the ICH context. A pertinent question is as follows: what role does ICH play in tourism place making?

ICH assumes forms ranging from practices, representations, expressions, knowledge, skills, instruments, objects, and artifacts to cultural spaces associated with cultural heritage. Three types of tools hence apply to tourism place making: tangible (physical design), mixed (people practices), and intangible (e.g., a mental image) (Lew, 2017). Distinguishing these aspects of ICH in tourism place making allows place-making (intangible) to be combined with placemaking (tangible). Regarding physical design, ICH plays a part in landscapes and builtscapes. For instance, in China, the indigenous knowledge of terraforming hillsides into rice terraces has led to the construction of sustainable landscapes (Wang et al., 2021). In Nepal, rituals, festivals, social and religious events, practices, and craftsmanship needed for monument repair and reconstruction have been used to rebuild prominent, internationally promoting and financing sites: World Cultural Heritage sites; arcaded platforms (*phalca*); small monasteries; and shrines throughout the city after the Gorkha earthquake (Brosius & Michaels, 2020). As for person-centered practices, ICH is salient to ethnoscaping and peoplescaping which include street life, shops and products for sale, and formal and informal entertainment (Lew, 2017). For example, the development of Dorze Weavers of Ethiopia spawned streets lined with stalls selling every variety of traditional Ethiopian cloth. In the Netherlands, the traditional craftsmanship of Gouda cheesemaking is important in representing local society and culture; it decorates streets, museums, markets, and shops (Fusté-Forné, 2020). In terms of mental images, ICH creates mindscapes and storyscapes, a popular place making practice in European countries. Sami storytelling is one example: it is an oral tradition and expression in northern Europe that plays a role in reworking a colonial past and encouraging

tourists to develop a sense of responsibility for destination conservation (Kramvig & Førde, 2020). In Turkey, the traditional craftsmanship of making Elif dolls portrays a national identity and helps to establish a national image (Teke, 2019). In China, 24 Jieqi—a form of knowledge and practice concerning nature and the universe—has shaped the country’s presentation of its extensive history and civilization (Yang, 2018).

Meanwhile, different senses can manifest from various ICH types and values (e.g., concerning communities, planners, and tourists). In mindscapes and storyscapes, when ICH reinforces places’ authentic, sacred, faithful, mysterious, ritualistic, and ecological meanings, negative responses (e.g., superstition, lying, or over-commercialization) might follow. Common strategies in the tourism industry include using oral traditions and expressions to expand perceptions of a place’s history, shape a sacred space, and imbue a place with a sense of mystery. One place making priority is marketing through advertising, slogans, and social media. For instance, the branding of Santa Claus and Christmas is desirable in many high-latitude destinations such as Canada and Greenland; it also symbolizes Finland when these myths are linked with the social construction of Santa’s winter home, replete with snow pine trees and reindeer (Hall, 2014). Shangri-La is another example: it represents a land of eternally young inhabitants blessed with magnificent landscapes shrouded in mysticism (Llamas & Belk, 2011). These destinations have been termed “phantasmal” given that tourists tend to favor them due to associated myths, which are rarely grounded in reality (Gao et al., 2012). Oral traditions and expressions can also create sacred spaces when a place is recontextualized via mythology or religion and its traditional value is protected. Dunn-Hensley (2018) asserted that, in a world increasingly detached from tradition and nature, many pilgrims visit the Shrine of Our Lady of Walsingham (in the U.S. state of Virginia) seeking a connection with both the past and the material present. Besides these spontaneous mythical destinations, places can be interpreted in novel ways as spiritual resources for tourists and locals alike (Lekić et al., 2017). These approaches can attract and attach people to a place.

Social practices, rituals, and festive events can produce perceptual improvements in rituals and mystification when residents and other actors participate to enrich a festival. Their engagement promotes destinations’ interactivity and amplifies impressions about local entertainment. For instance, in the Indonesian palace, representatives organize a Royal Dinner Party for tourists. This activity is based on local wisdom; visitors are greeted with great fanfare as royal guests, and the

dinner is highly interactive and unique compared with a typical meal (Ruastiti et al., 2018). Different types of ICH (e.g., knowledge and practices concerning nature and the universe that have persisted for centuries) can demonstrate predecessors' wisdom. Encouraging the harmonious development of man and nature can even transform the rural environment (Yang, 2018). Visitors can then link the past with the present and immerse themselves in a destination's mystery.

Although a destination brimming with valuable ICH can be enigmatic and appealing, indigenous knowledge (e.g., superstitions or overcompensation in place design) can have enduring consequences. No defined boundary divides "authentic" and "fake." Depending on visitors' beliefs, some ICH such as stage performances involving trance mediumship (i.e., spirit possession) can generate a conflicting image of superstition or unauthenticity (Hüwelmeier, 2018). Moreover, distorting ICH's connotations through over-commercialization may ruin a place for some (Soma & Sukhee, 2014). To avoid ineffective place making, which can hurt the tourism industry and inhibit place development, planners are recommended to adjust ICH perceptions. Buzinde and co-authors (2012) examined how Feng Shui (an ancient Chinese divinatory practice and indigenous cosmology) was articulated within tourism discourses. The authors demonstrated how contested divinatory practices at the periphery can shift towards the center through such discourses. Specifically, when Feng Shui tours were framed as pedagogical experiences in which the tourist's and guide's roles were respectively redefined as a student and international pedagogue, views of Feng Shui as irrational and/or superstitious were counteracted (Buzinde et al., 2012). A balance must therefore be struck so as not to distort ICH. Blindly catering to tourists' preferences will merely lead to a loss of both authenticity and a sense of place.

In summary, research has illustrated ICH's potential as tangible, intangible, and hybrid instruments in place making. Studies have also shed light on positive and negative experiences associated with ICH. This dissertation bridges knowledge gaps in this area to provide additional context: 1) how exactly does ICH contribute to a place's physical and sensory distinctions? 2) Are there common planning approaches associated with ICH resource use?

2.3.3. ICH in Destination Marketing and Management

ICH such as traditional performances (Thimm, 2014), myths (Boz, 2020), and cultural festivals (Shabnam et al., 2018) bring opportunities to boost destinations' attractiveness and differentiate places from one another. Promoting destinations based on tangible heritage is popular. The World

Heritage label, which is authoritative and connected to heritage sites inscribed on UNESCO's list since 1978 (Marcotte & Bourdeau, 2012), comes with criteria for authenticity and integrity. This designation is also a marketing tool; it can pique tourists' interest and foster heritage sites' physical and socioeconomic transformation (Li et al., 2022). The label can in turn inspire tourism-associated outcomes (Katelieva et al., 2020). In the same vein, the European Heritage label, which the European Union developed in 2013, applies to heritage sites that symbolize and celebrate European history, ideals, and integration (Thatcher, 2022). Other institutions such as Destination Canada, Tourism Australia, the Tourism Authority of Thailand, the Brazilian Tourism Board, the Jordan Tourism Board, the Jamaica Tourist Board, and South African Tourism are using or have used cultural heritage as iconic representations of tourism in their countries—either as logos, front-page material in brochures, or on websites (Timothy, 2020). Successfully adopting general heritage labels reinforces the potential of the ICH label, although this label is new compared with tangible heritage symbols. The ICH label is also not strictly related to certified intangible heritage; rather, it represents a reaction to marking and marketing a place. This label is meant to distinguish a place based on its functions and character. Essentially, ICH sites possess characteristics that reflect the designation of certain administrative areas to appeal to visitors and produce socioeconomic benefits.

In a generic business context, third-party companies often assign labels; for example, TripAdvisor uses a Certificate of Excellence to recognize outstanding accommodations and restaurants based on travelers' evaluations (Kim et al., 2016). Businesses usually apply this label conspicuously. The government or official organizations can engage in labeling as well: the European Union uses labels such as Protected Geographical Indications to underline the value of territorial origins and to guarantee food quality (Russo et al., 2021). When a label is time-consuming, expensive, or difficult to acquire, scarcity becomes an efficient marketing tool and elevates a business's performance by shaping customers' behavioral intentions. For instance, the World Heritage label plays a key role in branding when it motivates tourists and boosts their confidence in choosing a destination (Hassan & Rahman, 2015). Again in business, an excellence certificate can increase a company's revenue, customer count, and average check size as more comments are posted online (Kim et al., 2016). Accolades provide customers with relevant information for decision making and enhance operational transparency (Park & Kong, 2022). Labels are typically important for safeguarding heritage (Dosquet et al., 2020) and for communicating the quality (Wu & Jang, 2014),

value (Chi et al., 2022), social responsibility (Haaland & Aas, 2010), and authenticity (Aziz & Chok, 2013) of products, services, and places. However, no research seems to have explicitly confirmed whether labeling a destination with ICH is fruitful. It is thus worth contemplating whether ICH is effective for destination marketing and management—a pivotal component of tourism place making—and which mechanisms are at play.

2.4. Research Results Documenting the Doctoral Student’s Direct Contribution to the Publication Being the Basis of the Dissertation

1. Qiu, Qihang, Yifan Zuo, and Mu Zhang. Intangible cultural heritage in tourism: Research review and investigation of future agenda. *Land* 11.1 (2022): 139.

Qihang Qiu contributed 92% of this publication and the presented results. Yifan Zuo and Mu Zhang contributed 3% and 5% of the publication and the presented results, respectively. Qihang Qiu’s main contributions encompassed the research conception and design; data acquisition, analysis, and interpretation; and paper drafting and substantive revisions. Yifan Zuo’s role primarily involved editing figures, while Mu Zhang reviewed the paper and secured funding for the open-access fee.

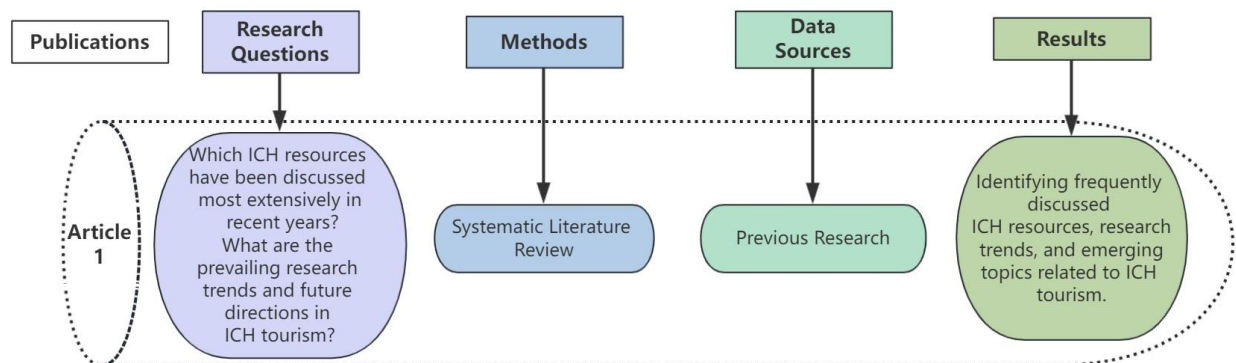


Figure 8. Relationships between publications, research questions, methods, data sources, and results in Article 1.

Although the phrase includes “intangible,” ICH contains immaterial elements (e.g., practices, representations, expressions, knowledge, and skills) as well as tangible components (i.e., of instruments, objects, artifacts, and cultural spaces) (UNESCO, 2003). The intertwined domains of ICH span from oral traditions and expressions, performing arts, social practices, rituals, and festive events to knowledge and practices concerning nature and the universe along with traditional

craftsmanship. These complicated aspects have compounded the obstacles in determining which types of ICH are used or presented in a tourist destination. The first question to be answered is therefore “What ICH resource has been most discussed in recent years?”

ICH is broadly seen as a valuable tourism resource. Yet conversations about ICH in general, and ICH tourism in particular, have persisted for decades. Scholars may question whether these matters are still worth exploring. ICH’s varied definitions, the vast and fragmented nature of related data, and academics’ acceptance of ICH tourism render it difficult to ascertain the true state of ICH tourism studies. Further investigation is needed to discern research trends and future directions in this area.

The first paper consists of a literature review on ICH types and the status of ICH tourism research, using Web of Science (WOS) as the data source. The authors chose journals indexed under Social Sciences Citation Index (SSCI), Arts & Humanities Citation Index (A&HCI), and Conference Proceedings Citation Index-Social Sciences & Humanities (CPCI-SSH) to ensure articles’ quality. The literature collection process began with identifying keywords: 85 ICH-related search terms were classified into six categories based on UNESCO’s definition and description of ICH. Ultimately, after excluding duplicate sources and articles irrelevant to ICH tourism, 418 papers were retained for analysis.

Research on ICH tourism has grown over time, ballooning from two publications in 2000 to 418 publications as of July 2021. Numerous types of ICH have appeared in articles from 76 developing and developed countries, such as Canada, the United States, the Netherlands, Poland, Japan, China, Australia, Malawi, Ecuador, and Jamaica. Between 2000 and 2021, scholars adopted diverse terms such as “intangible cultural heritage,” “oral traditions and expressions,” “performing arts,” “social practices,” “rituals and festive events,” “knowledge and practices concerning nature and the universe,” and “traditional craftsmanship.” The term “intangible cultural heritage” first appeared in tourism research after 2006, followed by an explosion between 2011 and 2015. The use of “ICH” has diminished over the last five years. Second, although the theme of oral traditions and expressions is not as popular as other categories, studies have been conducted on oral expression, tales, legends, myths, songs, poems, drama, and so on. Among them, myths and legends are relatively common topics in tourism development. Third, the performing arts constitute a more popular topic than oral traditions and expressions. Fourth, social practices, rituals, and festive events have represented a hot topic since 2011. This domain includes many tourism resources,

such as social practices, rituals, festivals, worship, rites, traditional games and sports, ceremonies, traditional patterns, traditional food, fishing, and religion. Bubblelines analysis revealed social practices, rituals, and festive events to be particularly popular in tourism research in the past five years. Fifth, knowledge and practices concerning nature and the universe involve many ICH-based resources (e.g., wisdom, beliefs, shamans, and indigenous knowledge). Tourism research on indigenous knowledge and ecology has attracted substantial attention. Finally, tourism studies on traditional craftsmanship are relatively limited and have remained stagnant for the past two decades despite benefiting local communities ecologically. Overall, even though “intangible cultural heritage” has become a less popular keyword in tourism research over the past five years, four topics are particularly eye-catching: ecotourism, culinary tourism, festival tourism, and religious tourism.

This paper proposes that current research in ICH tourism takes three main directions: 1) resource planning and sustainability; 2) the impact of tourism development; and 3) tourist behavior and destination marketing. These dimensions are connected and mutually influential. Topics related to food or culinary tourism, sacred knowledge, traditional management systems, legends, and myths have also amassed many citations. Theories and methods tend to revolve around ethnography, anthropological approaches, folklore, and social science.

This study provides an overview of the literature on ICH tourism based on UNESCO’s five identified domains. It also details the use of ICH elements as study cases in tourism research. Results point to popular heritage types and potential topics given the quality and quantity of collected literature. In terms of heritage preservation and tourism practices, planners are suggested to bear in mind three often cited problems: place making potential, destination-tourist interaction related to technology, and environmental sustainability.

2. Qiu, Qihang, Xiaomei Liang, and Yifan Zuo. Identifying European and Chinese styles of creating tourist destinations with intangible cultural heritage: A comparative perspective. *International Journal of Tourism Research* 25.2 (2023): 266-278.

Qihang Qiu contributed 93% to this publication and its presented results. Yifan Zuo and Xiaomei Liang each contributed 5% and 2% to the publication and results, respectively. Qihang Qiu’s primary contributions included the research conception and design; data collection, analysis, and interpretation; paper drafting and revisions; and funding

acquisition. Xiaomei Liang chose the research methods and reviewed the manuscript. Yifan Zuo mainly edited the figures for publication.

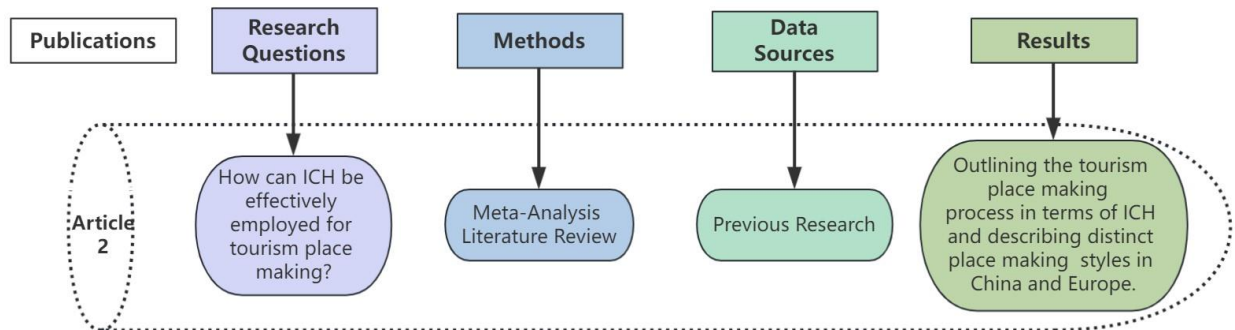


Figure 9. Relationships between publications, research questions, methods, data sources, and results in Article 2.

Although ICH plays a key role in improving places' esthetics and in attracting tourists (Sofield et al., 2017; Speake & Kennedy, 2020), resources such as festivals, food, fairytales, and legends have tended to be neglected in the planning process (Hsu et al., 2022). Their immaterial cultural value are also often excluded from documentation (Gee et al., 2017). When ICH is underestimated in place making, a research gap opens around how to use ICH elements to create local themes and to construct facilities that differentiate one place from others. Meanwhile, because place making blends a purposeful approach to place creation with spontaneous individual actions (Lew, 2017), multiple steps are required to shape a place's image and imageability. It is correspondingly difficult to specify top-down place making methods while considering multiple processes and stakeholders. Types of cultural heritage can vary by cultural background as well; myriad approaches to managing heritage focus on different aspects and produce diverse destination images. To narrow these gaps, this publication seeks to answer the question, "How can ICH be used in tourism place making while considering various processes and stakeholders?"

A cross-regional study can render ICH tourism more visible and contribute to a richer place making process. However, associated research is intermittent and lacks a cross-continental perspective that traces the differences and similarities in place making under distinct social, economic, and political systems or cultural traditions. A meta-analysis was conducted for this study to systematically assess the place making process and compare ICH strategies in Europe and China. These regions have been regarded as typical cases in place making research owing to their abundant ICH

resources. Both regions also have similar land areas, prosperous economies, and vibrant histories which produce rich cultural heritage.

Data were obtained via WOS, specifically from papers published in SSCI- and A&HCI-indexed journals to guarantee quality. The 85 search keywords developed by Qiu et al. (2022), derived from the UNESCO website's description of ICH, were used to search for articles. Publications were screened with the following criteria: relevant to ICH tourism, featured ICH cases from Europe and China, adopted qualitative methods, and identified place making processes for data analysis. In the end, 23 European cases and 16 Chinese cases were chosen for analysis.

The following considerations emerged for ICH-related tourism place making: planners; ICH types; projects/activities; transect; targeted places; the scale, realm, purpose, and design focus for projects; forms of placemaking; and sense of place. Apart from the seven decision-making categories and the one placemaking category from Wyckoff et al.'s (2016) guidebook, this study identified three additional categories (planners, ICH types, and sense of place) rooted in regional disparities between the political and cultural systems in Europe and China. The dimensions of some subcategories were extended using the Gioia method, which is intended to infuse inductive research with "qualitative rigor" (Gioia et al., 2013). The resultant framework provides guidance for planners involved in tourism place making that relies on ICH resources. The identified planner groups were labeled "government," "nongovernment," and "mixed-planner." ICH types consisted of oral traditions and expressions, performing arts, social practices, rituals and festive events, knowledge and practices concerning nature and the universe, traditional craftsmanship, and a "general" category. Project/activity types entailed either a project or an activity. The "transect" classifications consisted of the following zone types: non-specific, natural, rural, suburban, general urban, urban center, and urban core. Targeted place types included center, node, and corridor. Scales were regional or more, community, neighborhood, and block or less. The realm could be either public, private, or mixed. Purposes included the social transitions of indigenous people, protection of the natural environment and biodiversity, academics and education, military support to the imperial government, religious rituals, political aims, economic development, infrastructure development, community development, health and recreation, the arts, culture and entertainment, and public space development. Design could focus on the art's sustainability; reveling in and presenting traditions; crafting destination image; physical or land use and functions; and social

opportunity. The major types of placemaking were classified as follows: place theming, standard placemaking, creative placemaking, strategic placemaking, or tactical placemaking. Sense of place was considered either positive, negative, or mixed.

A comparative qualitative content analysis uncovered variation in chosen ICH types, design foci, and place making objectives in Europe and China. These differences generated the distinctive place making endeavors listed above (i.e., place theming, standard placemaking, creative placemaking, strategic placemaking, and tactical placemaking). Neither the selected planner types nor specific planning steps led to notable cross-regional discrepancies.

Qualitative meta-analysis represents a pioneering approach in the planning and heritage fields. This study, which referenced ample high-quality data from the literature, documented precise strategies in two regions. Theoretically, the findings provide a complete place making framework comprising numerous factors by discerning unique strategies in Europe and China. More practically, the results put a new lens on ICH as a place making tool and unveil resource development avenues for the community and government. These outcomes inform planners of multiple place making techniques based on varied ICH resources, design foci, and other aspects. Planning a quality heritage site by using ICH assets grants surrounding communities a well-protected cultural heritage establishment along with a potentially stronger sense of pride and ongoing economic flows from tourism.

3. Qiu, Qihang. Identifying the role of intangible cultural heritage in distinguishing cities: A social media study of heritage, place, and sense in Guangzhou, China. *Journal of Destination Marketing & Management* 27 (2023): 100764.

Qihang Qiu contributed 100% of the publication and the study results.

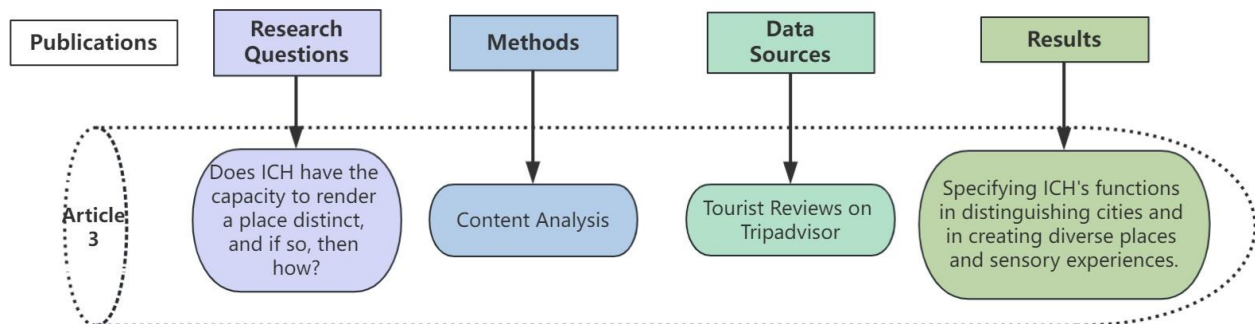


Figure 10. Relationship between publications, research questions, methods, data sources, and results in Article 3.

Rapid urbanization has spawned newly built blocks, streets, towns, and cities bereft of architecture, community memory, or cultural heritage to differentiate them from other places. Over the last century, concepts such as “non-places” (Augé, 1995) and “placelessness” (Relph, 1976) have been proposed to caution researchers against the pitfalls of ignoring what constitutes meaningful places. However, some modern cities continue to suffer from an identity crisis—a common issue in planning. To solve this problem, Article 3 highlighted several local characteristics to distinguish places where elements of the past and present, material and spirit, and phenomena and essence can be connected.

Applying ICH in place making prompts heritage revitalization and showcases regional characteristics, thereby preventing “placelessness” while promoting a place and enhancing tourists’ satisfaction. Forging a meaningful ICH-place connection has evolved into a strategic approach for building a model of sustainable development (i.e., by integrating planned activities and organic actions). Within tourism practice, ICH-related thematic routes and parks (Kutin & Telban, 2021), heritage sites (Brosius & Michaels, 2020), theatres (Yakici, 2009) and terraced fields (Wang et al., 2021) are partial tangible outcomes of ICH development. Wisdom (Yang, 2018), harmony (Briain, 2014), royalty (Ruastiti et al., 2018), and mystery (Kramvig & Førde, 2020) reflect positive senses throughout this organic process. These places are being constructed with ICH as their foundation, and ICH-induced emotions then follow. Yet research that substantiates ICH’s role in place making is thin (Qiu et al., 2022). Closer scrutiny of ICH’s place making functions is vital to prevent this type of heritage from continuing to be neglected during planning and to safeguard its value (i.e., to keep ICH from being excluded from documentation) (Hsu et al., 2022). Insights are especially needed regarding (a) the types of ICH that manifest in places and (b) how these elements distinguish places and evoke unique emotions.

Guangzhou, China served as the study case in this paper. A sample of tourist reviews was collected from TripAdvisor (www.tripadvisor.com). In November 2021, 6,971 Chinese-language reviews on 306 locations and 12,210 English-language reviews on 267 locations were retained after removing content that was redundant, incorrectly recognized, or translated from other languages. Following data cleaning, semantic network analysis was performed to compare how the positions of places

and senses changed with ICH recognition in the semantic networks. This analytic approach was combined with social network analysis to identify main concepts and relationships. Degree centrality was then adopted to judge the importance of each place and sense in the networks.

Results indicated tourists acknowledge ICH and that it is important for their experiences. Domestic tourists were found to perceive 359 kinds of ICH while foreign tourists perceived 241 kinds. These varieties were subsequently consolidated into six categories and 17 subcategories. All tourists acknowledged traditional craftsmanship; oral traditions and expressions; and social practices, rituals, and festive events. Semantic network analysis further showed which types of places were centralized and marginalized by ICH. Places related to social practices, rituals, and festive events were the most readily available when tourists wished to engage in cultural experiences. Similar to other cities, religious sites were extremely popular—especially temples such as Shaolin Monastery, which annually attracts millions of visitors from around the world (Hung et al., 2016). On the contrary, similar natural scenery, urban views, and modern architecture with a brief history could cause “placelessness.” These aspects were thus less prioritized in terms of tourists’ desire to view ICH representations and heritage sites. Third, by employing the same method, the functions of ICH were revealed upon comparing destination images with and without ICH. This type of heritage effectively diminished negative destination perceptions. It also specified place-related feelings such as “devout,” “exquisite,” “fragrant,” “skilled,” and “magnificent.” Previous research simply classified ICH-based emotions as positive, negative, or mixed (Qiu et al., 2020) or roughly categorized major emotions about historical relics (i.e., loyalty, justice, courtesy, resentment, and anger) (Jang, 2012). The changes of senses presented in Article 3 were more precise. Additionally, upon comparing domestic and foreign tourists, foreigners were found to visit historical, traditional, and culture-related attractions more than Chinese tourists. McKercher and Cros’s (2003) cultural tourism typology testing could account for this variation: culturally proximate tourists are usually interested in escapist, recreational holidays and constitute most destinations’ chief target markets. Long haul, culturally distant tourists normally seek deeper experiences in the grander scheme of things. Chinese tourists seemed less curious about ICH in ordinary scenic spots, further demonstrating how cultural and psychological distance affect destination-related cognition and decisions.

From a theoretical point of view, this publication extracted ICH elements from tourist reviews as informal ICH documentation. ICH's role in centralizing cultural heritage sites and diverse positive senses offers a springboard for subsequent research and planning around ICH tourism. ICH can also be studied in a simple and civilian manner; scholars are encouraged to explore the interactions between people, heritage, and place. As for managerial implications, classifying recognized ICH in Guangzhou conveyed tourists' ICH preferences. Folk literature, religious beliefs, and traditional cuisine can help to brand the city and attract visitors. This list can also inspire planners who may be hesitant to choose ICH types. Furthermore, the study delineated the place making process as follows: ICH selection-place creation-sense shaping. ICH resources can be easily incorporated into city marketing campaigns to minimize "placelessness" and hone a competitive edge.

4. Qiu, Qihang, and Yifan Zuo. "Intangible cultural heritage" label in destination marketing toolkits: Does it work and how? *Journal of Hospitality and Tourism Management* 56 (2023): 272-283.

Qihang Qiu contributed approximately 80% to this publication and the presented research results, with Yifan Zuo contributing the remaining 20%. Qihang Qiu's primary contributions encompassed the research conception and design, data collection, paper drafting and revisions, and funding acquisition. Yifan Zuo's contributions mainly involved data analysis and interpretation.

China is globally renowned for its ICH safeguards. The country boasts many ICH examples registered on UNESCO's list, extensive ICH research (Su et al., 2019), and well-established protection processes from the district level to the national level (Zuo et al., 2023). Some other countries appear reluctant to risk authenticity (Kim et al., 2019), economic sustainability (Esfehani & Albrecht, 2019), and authorship (Zuddas & Cocco, 2021) by commercializing ICH. On the contrary, China has leveraged the economic power of ICH to gain income and realize a strong inheritance as evidenced by ballooning projects tied to ICH tourism. Commercialization is even more remarkable when applying the "ICH" label to products and places. This practice embodies a new branding and marketing tactic in China amid increasingly pronounced national pride and confidence. In particular, the Chinese government's investments in renovating old streets or abandoned handicraft industrial sites consistently yield ICH. Such efforts are intended to share information while boosting people's visits or purchase intentions. The ICH label now accompanies

various slogans, posters, boards, plaques, advertisements, and other visible items in China that remind consumers of a given type of product or destination. Related events and places have been promoted in many Chinese cities over the past few years. However, even though China is an ICH hotspot, ICH labels are fairly rare elsewhere. These facets merit further consideration, as standard approaches to ICH identification and management are restrictive (Spennemann & Parker, 2021). In light of discrepancies in emphasizing the ICH label, it is essential to determine if and how ICH labeling is effective.

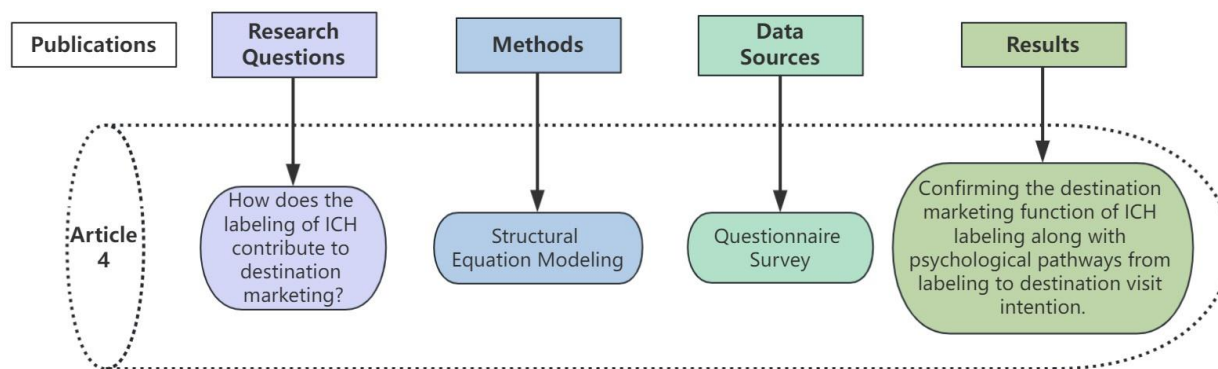


Figure 11. Relationship between publications, research questions, methods, data sources, and results in Article 4.

This publication empirically explored how the ICH label functions. The pathways and system behind how ICH labeling influences tourists' behavioral intentions were pinpointed. Relevant marketing approaches and ICH management methods were also identified. We referred to stimulus-organism-response theory, a literature review, and ICH research experience to build a theoretical framework integrating the cognition of ICH labels, emotions related to ICH labels, cultural identity, destination image, and behavioral intention. In this case study, cognition served as the stimulus, emotion and destination image acted as organisms, and intention was the response. Cultural identity moderated the relationship between the independent variable, mediating variables, and dependent variable.

The study centered on Yongqingfang, a Chinese heritage area which the local government has formally labeled an ICH street. A total of 471 valid questionnaires were collected and analyzed via structural equation modeling. The survey contained three parts to facilitate respondents' understanding of each question: an introduction to the ICH concept, the heritage street in

Guangzhou, and a description of the ICH label; demographic items; and questions related to the study hypotheses.

Findings supported the assumption that cognition about the ICH label would positively influence behavioral intention. Such cognition was based in this study on tourists' degree of label awareness, label-related attitudes, and label-related memory impact. Label awareness represents information accessibility, label-related attitudes suggest one's beliefs in label functions, and the memory impact is rooted in one's previous experience with ICH. Although scholars have verified the significant role of cognition in behavioral intention (Qiu et al., 2020; Spennemann & Parker, 2021), Article 4 offered preliminary evidence for attracting tourists to a destination by using the ICH label. Additionally, tourists' emotions about this label and their perceived destination image each mediated their behavioral intentions. Cognition about the ICH label could stimulate tourists' emotions and imagination about the destination, compelling them to visit ICH sites. This outcome spotlights emotions' positive effects in relation to the ICH label and destination image on behavioral intention in the context of ICH tourism.

A model was then built featuring multiple mediators, where emotions about the ICH label positively influenced destination image. Furthermore, tourists with low and high cultural identities differed in their label-related emotions, perceived destination image, and intentions to visit ICH-labeled destinations. China is fervently trying to preserve its cultural heritage out of pride and profit (Harrell, 2013). Therefore, cultural identity greatly promotes heritage tourism: a strong cultural identity enhances the effect of label cognition in inducing positive emotions and destination image. Meanwhile, when cultural identity is stronger, label cognition plays a larger role in boosting visit intention. Amplifying native tourists' cultural identity should thus prompt them to visit ICH sites.

Theoretically, this study produced initial evidence of how the ICH label can foster visit intention. Results shed light on this matter from a tourist point of view. Practically, findings illustrate the marketing power of labels. These conclusions can enlighten planners on how to create a powerful destination image and increase behavioral intention despite differences in branding and marketing heritage-related places around the world.

2.5. Discussion

Discussing ICH in the context of tourism place making is both innovative and crucial in the human geography field. This dissertation covers a series of issues related to how ICH affects places' physical and sensory attributes and strengthens these places' character. ICH is hence framed as a potent marketing tool. The dissertation blends qualitative and quantitative methods such as literature reviews, social media studies, and questionnaires to address research questions pertinent to human geography and heritage. These questions also carry economic and practical implications: they tackle core issues in tourism place making, such as its very nature and how to achieve successful place making outcomes with ICH resources. This dissertation further develops theories on ICH tourism, place making, and destination marketing and furnishes practical guidance for governments, destination planners, event organizers, and heritage managers. The findings of this research have been disseminated in reputable journals. The four papers are summarized below.

The first paper clarifies vague domains and complex explanations of ICH by conducting a literature review of high-quality articles indexed in SSCI, A&HCI, and CPCI-SSH. Findings indicated that it is possible to gain a general sense of ICH tourism based on UNESCO's five identified ICH domains. Popular heritage types and potential topics associated with the quality and quantity of available studies were discussed in the article. However, ICH was investigated using specific 85 keywords, and the terminology of "tourism" was too narrow to cover all definitions and activity domains in this industry. Moreover, this article focused on English-language literature; large swathes of research were therefore omitted and prevented a full assessment of ICH tourism.

The second paper develops a specific place making process associated with ICH resources by extending Wyckoff et al.'s (2016) place making guidebook. The core categories and subcategories were expanded in the study to offer planning suggestions and to address diverse stakeholders. Although certain types of planners and planning steps are necessary to consider, choices related to ICH types, functional design, and purpose appear paramount to effective place making. These findings provide a fresh perspective on ICH as a place making tool and illuminate resource development paths for the community and government. This study nevertheless has limitations. First, cases were coded based on the authors' subjective analysis, causing the results to reflect the coders' opinions. More objective methods can be adopted in the future to illustrate place making with ICH resources. Second, quantitative relationships between relevant place making steps were

not explored; relevant driving factors, and how to combine each process to realize optimization, remain unclear. Data-based reviews of empirical papers are hence warranted. Third, although “sense of place” essentially reflects a place’s quality, the criteria indicating “good sense” and “bad sense” were not defined here or in previous work. A firmer operationalization is needed.

The third paper describes the place making functions of ICH in creating a distinguished city based on place making theory and destination image theory. ICH was noted to be popular when most tourist destinations contained it. Within the established semantic network, ICH emphasized the importance of places related to traditional culture—especially those that evolved directly from ICH—while modern places were marginalized. Senses of the entire city had significant and positive linear correlations with senses generated in ICH-bearing places. Moreover, ICH recognition increased travel experience variety and the extent of place identification by promoting specific senses and reducing negative affective image. However, due to the limitations of big data analysis, this study only unearthed basic trends, correlations, and overall changes in ICH; neither individual cases nor causation served as focal points.

The fourth paper illustrates how the ICH label contributes to destination marketing by examining whether and how cognition about this label shaped tourists’ visit intentions. Based on stimulus-organism-response theory and prior literature, a theoretical model was proposed and tested via Structural Equation Modeling . The ICH label was found to be a useful marketing tool; the mechanism behind it was also identified. In terms of study limitations, only a few mediating variables related to emotion and destination image were considered while taking cultural identity as a moderator. Other variables could also influence the ICH label-behavioral intention relationship. A more integrative perspective on tourists’ psychology and environmental effects should be adopted when studying ICH labels in the future.

2.6. Summary and Conclusions

With human geography, tourism management, and culture studies as a collective backdrop, this dissertation explores how ICH affects planning for tourism place making (i.e., in terms of planning materials, mechanisms, and outcomes). Three objectives guided this work. First of all, because ICH is a valuable planning material, one aim was to understand its value and to identify popular ICH resources. Second, the tourism place making process was described based on ICH resource integration. Third, findings verified the roles of ICH in destination marketing and management.

Four primary research questions were investigated to ascertain ICH's influence on tourism place making: 1) Which ICH resources have been the subject of the most extensive discussions in recent years, and what are the prevailing research trends and future directions in ICH tourism? 2) How can ICH be effectively employed in the context of tourism place making? 3) Can ICH render a place distinct, and if so, then how? 4) How does ICH labeling contribute to destination marketing? Several methods, including literature reviews and empirical studies, were deployed to address these inquiries with the following results:

1. This dissertation identifies frequently discussed ICH resources, research trends, and emerging topics related to ICH tourism.
2. It outlines the tourism place making process in terms of ICH and describes distinct place making styles in China and Europe.
3. It specifies ICH's functions in distinguishing cities and in creating diverse places and sensory experiences.
4. It confirms the destination marketing function of ICH labeling along with psychological pathways from labeling to destination visit intention.

In summary, this dissertation advances the theoretical understanding and practical applications of ICH for place making, destination marketing, and cultural heritage.

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3. Summary and Keywords in Polish

Planowanie i tworzenie turystycznych destynacji na bazie wykorzystania ‘niematerialnego dziedzictwa kulturowego’ (‘Intangible Cultural Heritage’, w skrócie: ‘ICH’) ma duży potencjał tworzenia miejsc atrakcyjnych turystycznie poprzez wyjątkowość miejsca. Działania takie mogą także zachęcić zainteresowane strony do wspierania żywotności takich miejsc. Jednakże obecne ‘procesy tworzenia miejsc’ (‘place making processes’) w pewnej mierze, niekiedy dużej, pomijają cenne zasoby tworzące ‘niematerialne elementy dziedzictwa kulturowego’, między innymi: lokalne festiwale kulturowe, produkty spożywcze tworzone na bazie tradycji kulturowych, ale także istniejące legendy i baśnie. Starając się wypełnić istniejącą lukę badawczą oraz chcąc włączyć się w dyskusję na temat roli ‘niematerialnego dziedzictwa kulturowego’ w procesach ‘place making’, przygotowałam rozprawę doktorską koncentrującą się na roli ‘niematerialnego dziedzictwa kulturowego’ (ICH) w kreowaniu miejsc turystycznych. W dysertacji staram się określić, w jaki sposób można wykorzystać ‘niematerialne elementy dziedzictwa kulturowego’ do tworzenia indywidualnych, lokalnych motywów i kreowania obiektów odróżniających jedne destynacje (miasta) od innych. W serii badań zastosowano kombinację metod jakościowych i ilościowych, ze szczególnym naciskiem na zrozumienie różnic kulturowych pomiędzy miejscami w różnych krajach.

W niniejszej rozprawie zainteresowano się w szczególności czterema kierunkami rozważań i badań. Owe kierunki zgodne są z celami rozprawy i następującym zestawem pytań badawczych: po pierwsze, jakie zasoby ICH były najczęściej omawiane w ostatnich latach w literaturze naukowej? Jakie są trendy badawcze i przyszłe kierunki turystyki na bazie ICH?, po drugie, w jaki sposób można wykorzystać ICH w tworzeniu miejsc turystycznych? po trzecie, czy ICH czyni dane miejsce specyficznym, a jeśli tak, to w jaki sposób? Po czwarte, w jaki sposób ‘etykieta ICH’ przyczynia się do marketingu miejsca będącego docelową destynacją? Dzięki zastosowaniu metod badawczych obejmujących analizy mediów społecznościowych i badania ankietowe osiągnięto zamierzone cele badawcze. Efektem aktywności badawczej jest osiągnięcie naukowe zawierające opublikowane cztery artykuły naukowe. Wszystkie teksty opublikowano w ważnych dla dyscypliny i wysoko punktowanych czasopismach.

Wspomniana wyżej seria badań wyjaśnia obecny stan badań nad turystyką ICH, nakreśla proces tworzenia miejsca turystycznego z ICH oraz formułuje szczegółowe ramy planowania i

marketingu w celu potwierdzenia roli ICH. Niniejsza rozprawa wykracza jednak poza ujawnienie mechanizmów wpływu ICH na kierunki turystyczne. Zestaw czterech tekstów stanowiący osiągnięcie naukowe służy także jako źródło informacji użytecznych, wskazując menadżerom turystyki i planistom, w jaki sposób wykorzystać potencjał ICH w zakresie kształtowania miejsca i w tworzeniu zindywidualizowanych destynacji turystycznych. Ponadto rozprawa oferuje kompleksowe instrukcje dotyczące zarówno tworzenia miejsc turystycznych, jak i marketingu destynacji przy użyciu ICH.

Kluczowe słowa: niematerialne dziedzictwo kulturowe; turystyka; podejście ‘tworzenia miejsc’; marketing destynacji turystycznych

4. Summary and Keywords in English

Planning tourism destinations with intangible cultural heritage (ICH) can convey a place's uniqueness and encourage stakeholders to support its vitality. However, place making processes often overlook valuable resources within ICH categories such as festivals, foods, fairytales, and legends. To bridge knowledge gaps and determine how to leverage these elements to create distinct local themes and develop facilities that differentiate one city from others, this dissertation centers on the role of ICH in tourism place making. This set of studies blends qualitative and quantitative methods in an effort to unravel cultural variations between places in distinct countries.

This dissertation presents four questions aligned with its primary objectives. First, which ICH resources have been the subject of the most extensive discussions in recent years, and what are the prevailing research trends and future directions in ICH tourism? Second, how can ICH be used in tourism place making? Third, does ICH make a place different, and if so, how? Fourth, how does an ICH label contribute to destination marketing? By applying comprehensive methods, including literature reviews, social media analyses, and questionnaire surveys, four articles have been published in journals with high impact factors to answer these questions.

Theoretically, these studies elucidate the current status of ICH tourism research, outline the tourism place making process in terms of ICH, and formulate planning and marketing frameworks to validate ICH's roles. Practically, this dissertation goes beyond simply unearthing the mechanisms by which ICH influences tourism destinations; it also serves as an informational resource, guiding organizers and planners in harnessing the place making potential of ICH to create distinct destinations. Finally, it offers actionable recommendations for tourism place making and destination marketing using ICH.

Keywords: Intangible Cultural Heritage; Tourism; Place Making; Destination Marketing

Annex 1. Copies of Published Works Included in the Publication Cycle

Annex 2. Statement Co-Author (Mu Zhang) Regarding his Contribution to the Preparation Published Scientific Paper 1.

Annex 3. Statement Co-Author (Yifan Zuo) Regarding his Contribution to the Preparation Published Scientific Paper 1.




Annex 4. Statement Co-Author (Xiaomei Liang) Regarding her Contribution to the Preparation Published Scientific Paper 2.

Annex 5. Statement Co-Author (Yifan Zuo) Regarding his Contribution to the Preparation Published Scientific Paper 2.

Annex 6. Statement Co-Author (Yifan Zuo) Regarding his Contribution to the Preparation Published Scientific Paper 4.

Review

Intangible Cultural Heritage in Tourism: Research Review and Investigation of Future Agenda

Qihang Qiu ¹, Yifan Zuo ^{2,3} and Mu Zhang ^{3,*}

¹ Faculty of Human Geography and Planning, Adam Mickiewicz University, 61-680 Poznan, Poland; qihang.qiu@amu.edu.pl

² School of Physical Education, Shenzhen University, Shenzhen 518061, China; yifanzuo@stu2019.jnu.edu.cn

³ Shenzhen Tourism College, Jinan University, Shenzhen 518053, China

* Correspondence: zhangmu@jnu.edu.cn

Abstract: Intangible cultural heritage (ICH) can be a valuable tourism resource for both government and local communities. However, the complex definition and the massive and fragmented nature of ICH data make it hard to review and conclude research trends and future directions of ICH tourism. In this study, 85 keywords extracted from ICH definitions are input in the Web of Science database before collecting papers indexed in the Social Sciences Citation Index, the Arts and Humanities Citation Index, and the Conference Proceedings Citation Index-Social Science and Humanities. Later, a systematic literature review of 418 ICH tourism studies from 76 countries published between 2000 and 2021 were conducted based on three groups of questions. The findings mainly illustrated that: (1) Currently research in ICH tourism is mainly composed of three themes: resource planning and sustainability, the impact of tourism development, and tourist behavior and destination marketing; (2) topics related to food tourism, sacred knowledge, traditional management systems, traditional management systems, legends, and myths can achieve high impact; (3) in the last five years, scholars have reduced using the official full name of ICH in tourism studies, while the category of “social practices, rituals and festive events” has become a hot topic since 2010; (4) ecotourism, culinary tourism, festival tourism, and religious tourism are the most discussed in ICH tourism research, and they will still be intensive topics in near future; (5) future directions in ICH tourism research are resultant of three vectors: place making, technology, and environment. The results present a comprehensive picture of current popular ICH topics and predict future directions in the field of ICH tourism. The systematic review of literature can help contribute to both theoretical construction, heritage preservation, and tourism practices.

Keywords: intangible cultural heritage; tourism; literature review; research trend; future direction



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1. Introduction

The significance of intangible cultural heritage (ICH) has been widely recognized from the perspective of both cultural diversity and destination marketing. Despite the title containing “intangible”, ICH not only includes immaterial elements, such as practices, representations, expressions, knowledge, and skills, but also has tangible sides of instruments, objects, artefacts, and cultural spaces [1]. This increases the difficulty of concluding the previous research statuses in ICH tourism.

Currently, nationalistic understandings still dominate the ICH field, and official institutions are often responsible for the cognization and inscription of ICH [2,3]. In 1989, the United Nations Educational, Scientific and Cultural Organization (UNESCO) adopted the first specific international legal instrument on ICH, namely the Recommendation on the Safeguarding of Traditional Culture and Folklore [4], and the scope is very limited since the concept of “folklore” is more restrictive than ICH [5]. Later in 2003, UNESCO declared that there are five domains of ICH: oral traditions and expressions, including language as

a vehicle of the intangible cultural heritage; performing arts; social practices, rituals, and festive events; knowledge and practices concerning nature and the universe; and traditional craftsmanship [1]. After this, governments and scholars in many countries began to promote this new form of “immaterial” or “living” culture, and governments worldwide now compete to have their countries’ ICH inscribed by UNESCO [2]. For instance, the National Heritage Board of Poland (NHBP) announced the ICH list in six domains following UNESCO’s criteria, and these domains include: social and cultural practices; oral traditions and literature; oral history and traditions, including language; performance and musical traditions; knowledge and skills related to traditional crafts; knowledge and practice concerning nature and universe [6]. Although China has registered most ICH in UNESCO, ICHs are classified into more specific catalogs in the list published by the Central People’s Government of the People’s Republic of China (CPGPRC): traditional oral literature and the language as its vehicle; traditional art, calligraphy, music, dance, drama, folk art, and acrobatic; traditional technique, medicine, and calendar; traditional etiquette, festival, and other folk customs; traditional sport and entertainment; and other intangible cultural heritage [7]. These domains are more applicable in tourism development with these descriptions, but it excludes some ICH types which are not suitable in economic practice.

When economic pressure and weakened practice are threatening some endangered ICHs [8], researchers regard tourism development as an effective solution for the survival dilemma of ICH [9,10]. For example, as United Nations World Tourism Organization (UNWTO) concludes, bundling tourist attractions to create themed sets, using existing circuits or reviving heritage networks, such as pilgrimage routes, festivals, and events are effective ways to produce popular ICH tourism products and destinations to attract tourists [11]. Although ICH has become a valuable tourism resource for both governments and local communities, there is still no clear definition of the question “what is ICH tourism?”. From the perspective of attraction, ICH tourism has been viewed as “tourism centered on ICH resources and ICH destinations” [12]. From the perspective of tourists’ interests and motivations, ICH tourism is “visiting ICH attractions and obtaining cultural experience” [13,14]. Furthermore, cultural tourism [15] and heritage tourism [16] are more popular definitions covering the meanings of ICH tourism. Similarly, some scholars identified the elements of creativity that help sustain ICH and creative tourism is arguably a solution for serial ICH [17]. In addition, large amounts of publications in the field of tourism with specific ICH are unidentified or unrecognized as ICH tourism by scholars, making it more difficult to review the current research trend of ICH tourism.

Although the definition of ICH tourism is vague, the major research trend of cultural tourism has shifted from tangible to intangible heritage [18]. For instance, ICH tourism is closely related to a sense of place [19,20], which is a window of opportunity in place making topics. Moreover, ICH tourism does not stay alone in fast-changing modern society and scholars try to connect it with some popular trends. For example, technology has brought a lot of changes and challenges for the preservation of ICH and the development of the tourism industry [21]. Besides, ICH is important for the sustainability of heritage sites, and its fundamentals are deeply rooted in places and communities, which represent critical factors for forming new global and competitive scenarios [17,22]. Specifically, ICH, such as indigenous knowledge, can also improve natural environment conditions [23].

Nevertheless, the complex definition, the massive and fragmented nature of ICH data, and scholars’ acceptance of ICH tourism make it hard to review and conclude the current research status of ICH tourism. Therefore, further extraction and summary are needed in concluding the research trend and future direction of ICH tourism. Reviewing the current research status of ICH tourism thus enables this study’s theoretical value and practical importance. This paper aims to identify core concepts and research trends and ascertain the topic orientation of ICH tourism. To reach the object of this study, three groups of questions are proposed. The first group of research questions is about the general description of data, including: When were the publications published? Which countries are these ICHs from? The second group of research questions is based on the frequency

of journals, conferences, and articles, including: Which journals and conferences are these papers from? Which papers have the highest citations? Most importantly, the third group of research questions emphasizes this study, including: What is the main research content? Which research methods are used? What are the current popular topics and future trends of ICH tourism? In this paper, a systematic review consisting of three steps is conducted. Firstly, this article presents the methods used to collect all the relevant and high-quality papers both in journals and conference proceedings to perform the review. A total of 85 keywords extracted from ICH definitions of UNESCO are input in the Web of Science (WOS) before collecting papers indexed in the Social Sciences Citation Index (SSCI), the Arts and Humanities Citation Index (A&HCI), and the Conference Proceedings Citation Index-Social Science and Humanities (CPCI-SSH). Secondly, the geographic and yearly distribution of articles is illustrated. Thirdly, current research contents and methods are clarified, which is followed by the analysis of highly cited articles, journals, and conferences. Finally, research trends and future directions in ICH tourism are proposed. This study explores a wide range of definitions of ICH to collect previous tourism studies and provides other researchers with useful references, such as choosing ICH relative topics, degerming research directions, and methods.

2. Methodology

2.1. Process of Data Collection

In this study, the literature review methodology was used to discuss the current status of ICH tourism research, and WOS was chosen as the data source, which has the longest period of published scientific papers covering most scientific disciplines. In this database, the authors selected journals indexed by SSCI, A&HCI, and CPCI-SSH to ensure the quality of selected articles. Among them, publications on SSCI and A&HCI journals are regarded as the standard of research achievement in the social sciences and humanities, due to the reason that journals on SSCI and A&HCI lists usually have a blind peer-review process, good operations, and citations data [24,25]. Besides these two indexes, scientific conference papers have the characteristic of reflecting the leading edge of the discipline as an important supplement to the journal literature. Therefore, this study also collected articles indexed by CPCI-SSH, where we can get to know the emergence and development of the latest concepts.

First of all, to collect articles on WOS, it is necessary to identify the searching keywords. This literature collection process began with researching articles on the “intangible cultural heritage tourism” topic. Besides this topic, the definition and detailed description of ICH from UNESCO was adopted in this research to make sure the literature can cover as many types of ICH as possible. Therefore, this study confirmed 85 searching keywords of ICH classified into six categories, including: intangible cultural heritage; oral traditions and expressions, performing arts, social practices, rituals, and festive events; knowledge and practices concerning nature and the universe, and traditional craftsmanship (shown in Table A1). To make sure the data is in the field of ICH tourism instead of other scopes, the term “tourism” was added after each ICH keyword. 1667 results came out by searching these six groups of keywords before 1 July 2021. In the second step, the two researchers worked independently to exclude articles that are not related to ICH tourism by reading abstracts and the results show that there are 479 papers relative to the topic. For the last step, 61 repeated articles were deleted and only 418 results were left for analysis (the selection process is shown in Figure 1).

2.2. Data Analysis

In the data analysis process, articles were identified, categorized, and synthesized to review research trends and future directions. Three groups of research questions are analyzed. The first group of research questions is about the general description of data, including: When were the publications published? Which countries are these ICHs from? The second group of research questions is based on the frequency of journals, conferences,

and articles, including: Which journals and conferences are these papers from? Which papers have the highest citations? Most importantly, the third group of research questions emphasizes this study, including: What is the main research content? Which research methods are used? What are the current popular topics and future trends of ICH tourism?

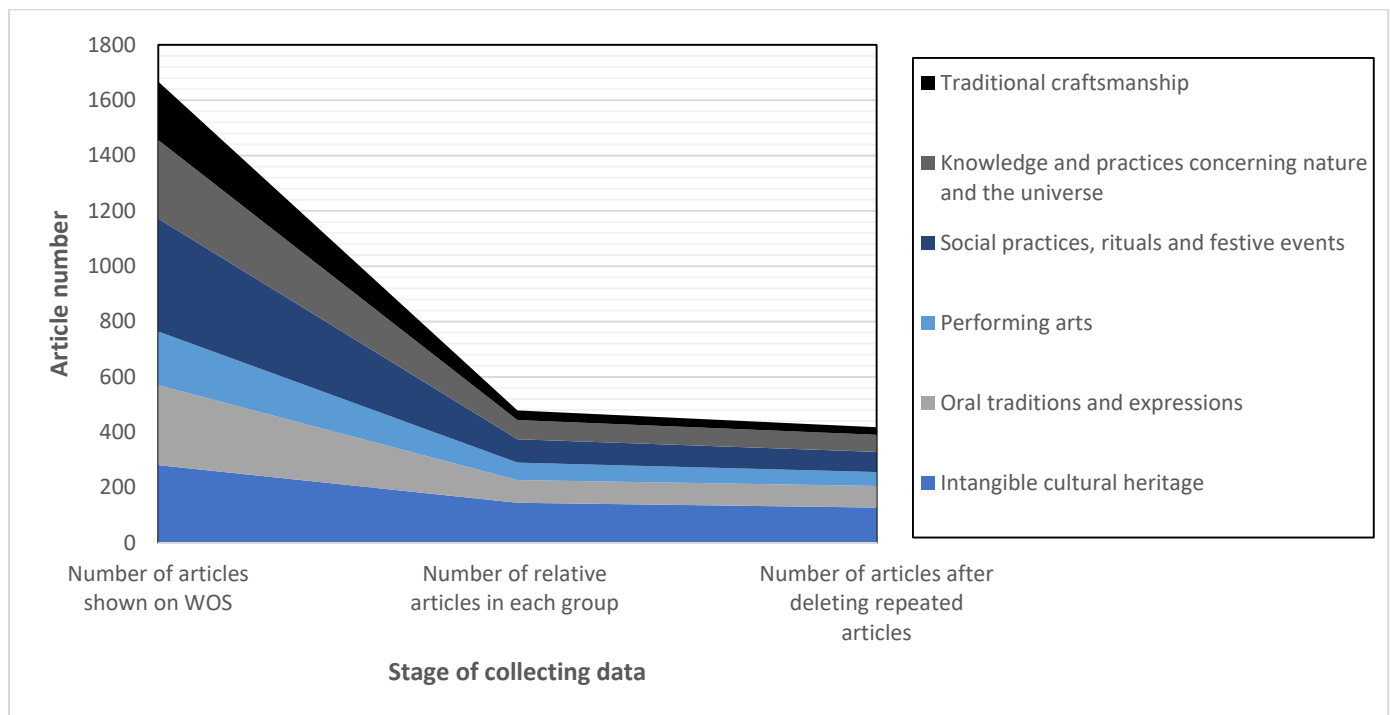


Figure 1. Number of papers by selecting step and category. Source: edited by authors.

2.3. ICH Category Analysis

An overview picture of articles collected after three steps shows that 128 papers are from the definition of “intangible cultural heritage”, followed by the oral traditions and expressions category with the number 78. There are 73 articles from the category of “social practices, rituals, and festive events”, 62 articles from the category of “knowledge and practices concerning nature and the universe”. Also, performing arts and traditional craftsmanship only account for 50 and 27. The category constitution of collected papers is shown in Figure 2.

2.4. Spatial-Temporal Characteristic of ICH

There has been a growing body of research in ICH tourism, with an increase from 2 publications in 2000 to 418 publications until July 2021. According to search results, the earliest paper in the WOS was published in 2000, three years before UNESCO [1] proposed the definition of “intangible cultural heritage”. As Figure 3 shows, in the first ten years, most studies focused on the category of “Oral traditions and expressions”. Later, more studies appeared on the topic of general ICH, when traditional craftsmanship stayed as the most unpopular type of ICH in tourism activity. The cutoff date for the publications identified and reported on in this paper was on the first day of July and this may be the cause of the apparent dip in the number of papers in 2021.

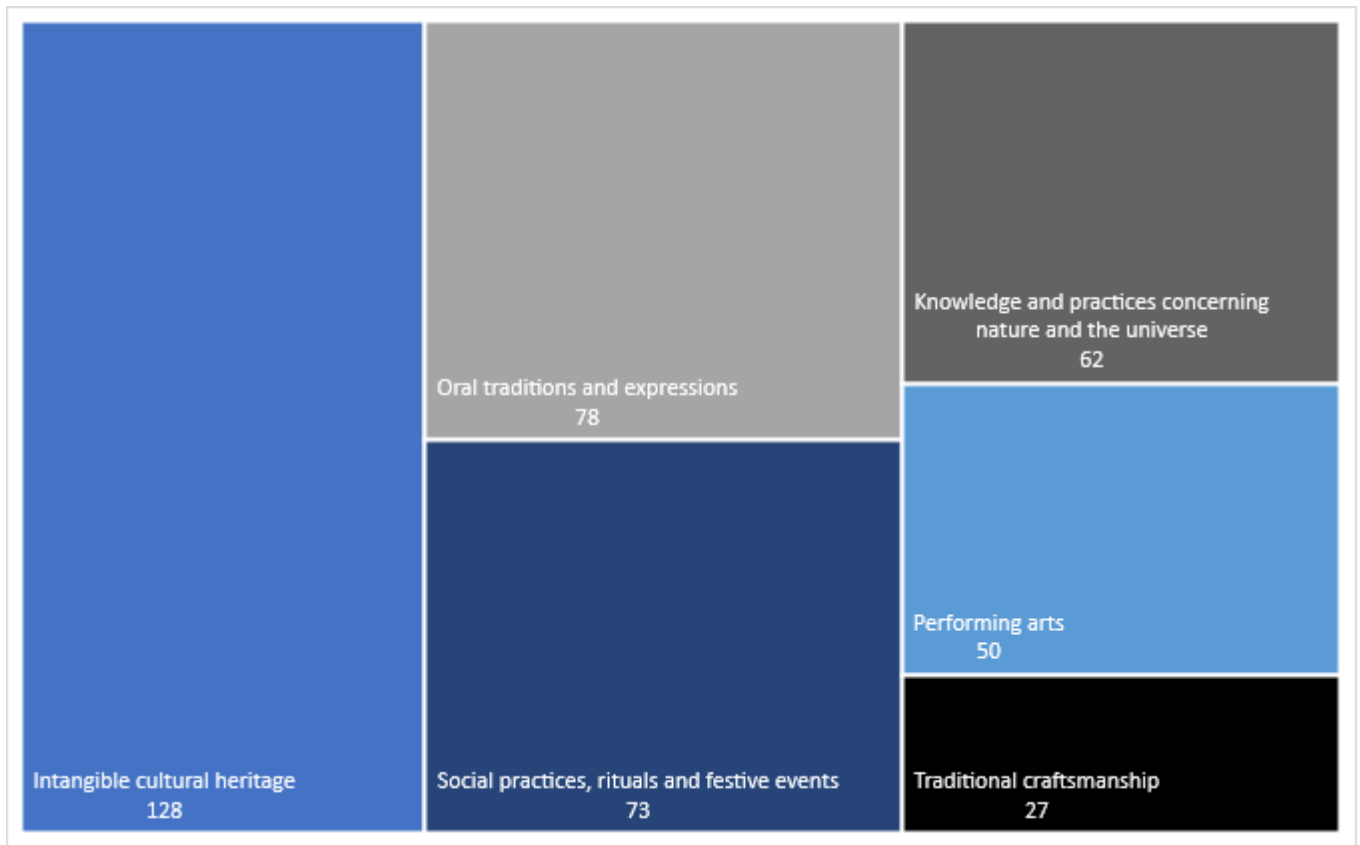


Figure 2. Tree map with the categories of papers extracted from WOS (after deleting repeated ones). Source: edited by authors.

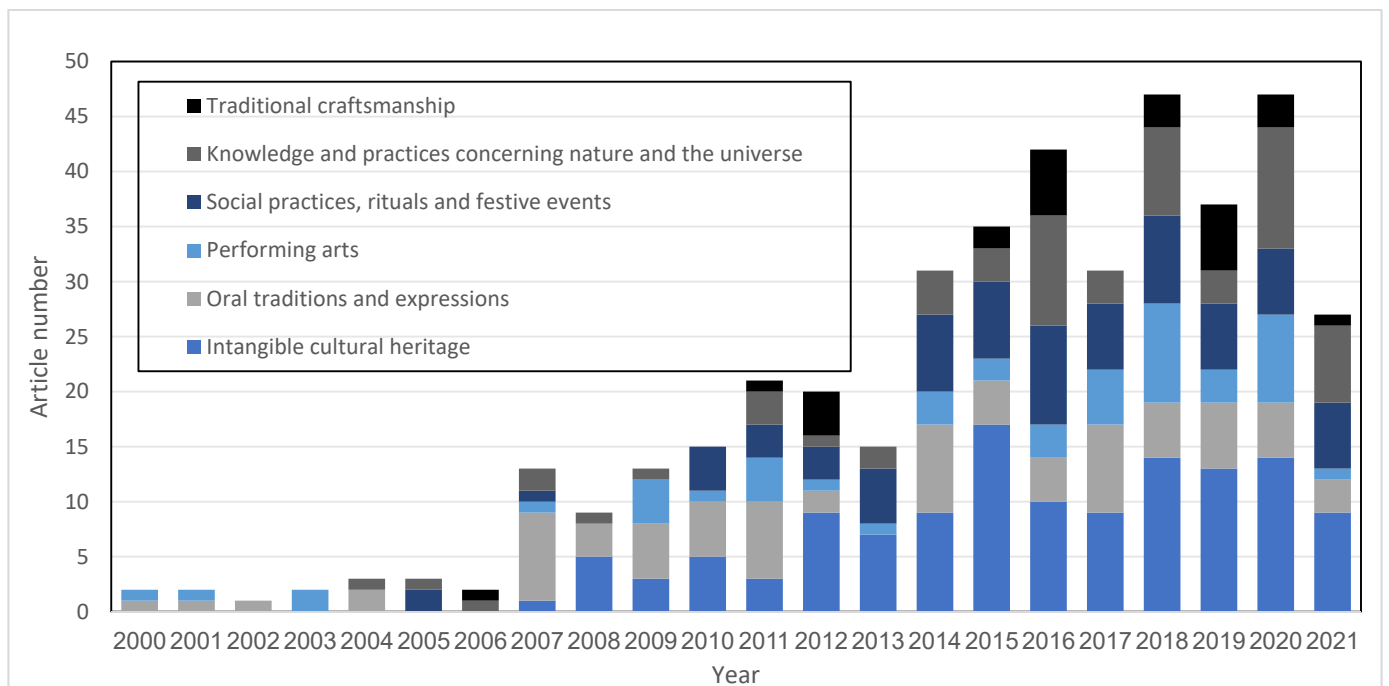


Figure 3. Years and category distribution of papers from WOS by publication. Source: edited by authors.

From the spatial perspective of collected papers, the geographical distribution of ICH tourism cases from six continents, namely Asia, Africa, North America, South America, Europe, and Australia, were analyzed by using ArcGIS (shown in Figure 4). Numerous types of ICHs in 76 developing and developed countries, such as Canada, United States, the Netherlands, Poland, Japan, China, Australia, Malawi, Ecuador, and Jamaica, can enable this study to consider the effects of different ICH in different regions. Although some countries do not have advanced academic conditions, researchers from developed countries still noticed the precious value of local ICH as tourism resources. Overall, the spatial-temporal distribution of collected papers ensures this study has enough samples in various regions to conclude the current research trend.

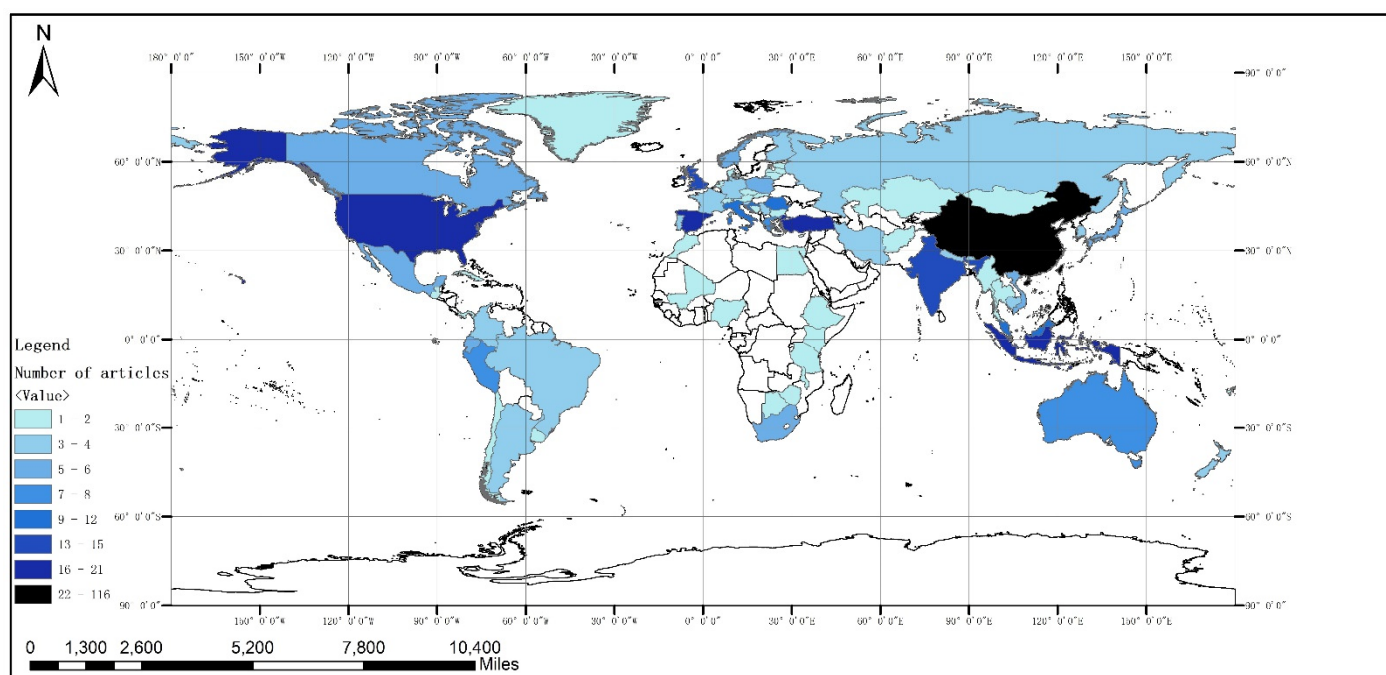


Figure 4. Country distribution of collected papers from WOS. Source: edited by authors based on research and ArcGIS output.

3. Review Findings

3.1. Main Themes in ICH Tourism

Concluded from these collected publications, three themes dominated previous ICH tourism research in general. Most studies focused on three directions: resource planning and sustainability, the impact of tourism development, and tourist behavior and destination marketing. These three dimensions are connected and be impacted by each other.

3.1.1. Resource Planning and Sustainability

The process of planning and developing ICH tourism begins with detecting and protecting resources. The special trait of intangible heritage is that it can be easily influenced by local people and social change and can determine the fragile characteristic of resources. Therefore, while planning ICH tourism, challenges and potentials of resources are appearing at the same time, which requires communities, governments, and planners to balance the relationship between ICH protection and tourism development. For example, in constructing and safeguarding ICH level, Maria Katelieva and her coauthors [26] discussed UNESCO's influence in heritage-making, valorization, and the prioritizing of certain domains and thus increasing their chance for tourism utilization. Most of the interviewed experts criticized the process or questioned the advantages of the ICH list and the safeguarding policy of UNESCO. They argued that there should be a differentiation

between practiced and UNESCO ICH since only the elements on the list are perceived as a valuable heritage, when the UNESCO experts believed that with the UNESCO label destinations can attract more influential actors in terms of economic, social, or political issues, and this can result in a strong intervention in the tourism [26]. At the national level, Junjie Su [10] studied the perspectives of officials from national to local levels in regard to the relationship between protection and commodification of the ICH in a popular heritage tourism area in China; Research results illustrate the diversity and stratification of the officials' perspectives. When the national ICH policy exerts profound influence in a top-down manner, local officials are more sympathetic to the tourism commodification of ICH. To plan ICH tourism, Mino H. Esfehiani and Julia N. Albrecht [27] identified two sets of factors that affect related tourism planning, the perceived appropriateness of ICH for use in tourism and the accessibility of ICH-based tourism products for visitor markets. In previous studies, from international policy making to local tourism development, undoubtedly attach great importance to the sustainability of heritage protection and economic development.

The discussion on the authenticity of heritage has never stopped in recent years. When heritage is affected by interests in the tourism industry, it is easy to cross the boundaries of authenticity and become inauthentic. Many studies have explored the authenticity of indigenous heritage in China. When studying the local ICH in tourism commodification from music players' perspectives, Junjie Su [28] believed that a discussion of the tension between protection and commodification of heritage will usually incur the discussion of authenticity. Similarly, Dawei Li and Shangyi Zhou [29] discussed the authenticity of Naxi music from the perspective of musicians, and the results find out local music scenes under tourism do not follow the mirror image of tourists blindly and pay attention to music and their own development. Besides the perspective of player or performer, [30] examined how the authenticity of craftsmanship heritage is planned and staged in the cultural museum context by providing tourists an authentic experience through combing the tangible and intangible forms, such as object display, modern exhibition technology, simulated environment, and living processes of craftsmanship showcases. However, Wasana S. Handapangoda and her coauthors [31] believed that authenticity was an evolving concept of search and discovery and its meanings are numerous, contradictory, and irreconcilable. Therefore, the boundary between "authentic" (real) and "inauthentic" (fake) was non-existent, so "boundary crossing" was a matter of (re)presentation. The discussion of authenticity in ICH tourism is still going on and this is an important basis for the sustainable development of ICH tourism.

Besides discussions on the authenticity problem, to accommodate ICH, both social changes and the tourism industry, the sustainability problem of heritage has attracted many authors' attention. In 2000, three years before UNESCO proposed the definitions and domains of ICH, Matthew Krystal [32] discussed the conversion of the Moreria Nima' K'iche' (a small business that fabricates and rents the costumes, props, and masks used in traditional dance-dramas) and how the resulting institution accommodates both cultural revitalization and tourism. He illustrated that the most significant change has been the effort to make tourism an important way to subsidize the activities of the Moreria. This is an early exploration of how ICH can achieve sustainability by developing the tourism industry. Some scholars believed that assessment needs to be conducted in ICH tourism to achieve sustainability. For example, market value [33], interest distribution mechanisms [34], social networking practices [35], and cognition values by ICH inheritors [36]. With the development of modern technology, Yanling Zhang and Huicun Tan [37] stressed that big data analyses can expand tourism-based inheritance modes of intangible cultural heritages, creatively develop cultural tourism products, and choose suitable modes for tourism-based protection and inheritance of intangible cultural heritages by internet thinking.

3.1.2. The Impact of Tourism Development

Physical change is the most direct impact brought by the tourism development of ICH. Many special landscapes, products, and activities are created based on ICH. For example, Fang Xu [38] put forward some means and strategies to develop ICH tourism

by designing the opera grand theatre, square, folk village, staged scenery, and hotel, which are designed based on the Neixiang Wanbang Opera. One example can be seen in reconstruction after the earthquake when Christiane Brosius and Axel Michaels [39] illustrated that reconstruction is connected to ethnicity, nation, and citizenship, as well as social, symbolic prestige, economic status, and distinction. Besides these, ICH can also improve natural environment conditions. For instance, Nian Wang and his coauthors [22] discussed the mechanism of the influence of indigenous knowledge systems on landscapes through natural resource management and proposed an ideal diagram of the sustainable landscape of the rice terraces. Similarly, Hu Tang [23] discussed the indigenous knowledge of local Naxi ethnic people applied to protect the water resource. In conclusion, these impacts discussed by researchers are mainly positive.

Stakeholders, such as performers, inheritors, local residents, and the government can gradually be impacted during tourism development. Place attachment or person-place bonding [19] has become a popular topic when strengthening local pride and sense of identity is the most significant psychology change of local people. For example, diaspora language in Mexico, and indigenous languages [40] in Canada and Italy [41] were detected to foster cultural bonds, local pride, and a sense of identity in tourism development. Besides language, social practices, rituals, and festive events, such as religion and food, can also create a connection between people and places. For instance, Leigh K. Mercer and H. Rosi Song [42] recognized the firm linking of food and identity in Spain, where gastronomy and tourism have ultimately helped strengthen the region's broader political and cultural recognition abroad. Another perspective of inheritor and practitioner, tourism can result in economic benefits for performers and improving self-esteem as cultural custodians [43].

Not only does the tourism development of ICH impact places and people, but also makes an impact on ICH itself. Without the border, the judgment of commercialization, and authenticity, ICH can be changed in negative ways. For example, based on ethnographic fieldwork among spirit mediums and their followers in Vietnam, Gertrud Hüwelmeier [44] argued that the heritagization of spirit mediumship and its reenactment in state-sponsored theaters results in de-contextualization and aesthetic flattening. Similarly, Ruwan Ranasinghe and Li Cheng [45] argued that Vedda are susceptible to the influence of mobilities within and without indigenous tourism practices, and indigenous cultural tourism causes a loss of inherited meaning of their cultural values. Therefore, planners should realize and balance the significance of distinctive heritage parallel to commercial gains of tourism.

3.1.3. Tourist Behavior and Destination Marketing

Measuring and predicting tourist behavior are essential in designing popular ICH tourism. Many scholars have conducted studies in cognition [9], attitude [9], visiting intention [9,46], demand [47], motivation [48,49], and satisfaction [50]. For instance, Qihang Qiu [9] and her coauthors surveyed 368 residents and conducted path analysis to test tourist behavior, and findings revealed significant positive correlations between residents' cognition of ICH value, their attitudes, and travel intentions. These studies have detected direct and indirect relationships between tourist behavior and ICH tourism, which can contribute in both practical and theoretical ways.

Creating image and branding ICH concepts of different places are new strategies to marketing tourist destinations. These images are mainly positive. For instance, the Santa place myth is built on the social construction of Santa's winter home replete with snow, pine trees, and reindeer [51]; happiness, spirituality, and cultural authenticity are prominent factors in Bhutan's tourism image, resulting from traditional festivals and religion [52]. On the contrary, Smaranda Cosma and her coauthors [53] tried to find an answer to the controversial question of whether the Dracula myth should be used as a brand promoting Romania as a tourist destination. Although many scholars have studied the destination image created by ICH tourism, more details in place making functions are needed.

3.2. Highly Cited Topics

Among authors of these 418 articles, Chinese scholars account for a large proportion. For instance, Mu Zhang, a scholar from Jinan University, has published more than seven articles indexed in SSCI after obtaining funds related to ICH research.

3.2.1. Topic Analysis for Journal Papers

Among the collected data, this study summarizes the top 10 journals that published the most ICH tourism related articles (shown in Table 1). Resulting from the fragile nature of ICH and scholars' attention, the journal "Sustainability" published most ICH tourism articles (31). Besides this, most journals are indexed in SSCI and mainly publish articles in the field of tourism. For example, the Journal of Tourism and Cultural Change, Annals of Tourism Research, Journal of Sustainable Tourism, Tourism Management, and Tourism Geographies. In the top 10 journals, 3 of them are indexed in A&HCI, namely, International Journal of Intangible Heritage, International Journal of Heritage Studies, and Milli Folklor. From the perspective of heritage tourism research, choosing humanities or social sciences as directions are both options. For most journals, research on ICH tourism has increased in recent years.

Table 1. Top 10 journals ordered by articles number.

Journal Name	Article Number	2001	2003	2005	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021
Sustainability	31													2		2	7	12	8
Journal of Tourism and Cultural Change	16												2		2	1	3	3	5
Milli Folklor	12						2		4		1		1				1	1	2
Annals of Tourism Research	11	1			2	1			2	2	2							1	
Journal of Sustainable Tourism	9										1		1	3	1	1		1	1
International Journal of Intangible Heritage	9						1		1		2	2	2	1					
International Journal of Heritage Studies	8								1	1		1	1			2	2		
Tourism Management	8			1	1			1			1	1				2	1		
Tourism Geographies	6													1			2	2	1
Religions	6															1	1	2	2

Source: edited by authors.

According to the data collected on the WOS database, the top 10 journal papers are ordered by citation score (shown in Table 2). These citation numbers range from 244 to 47. Three of these highly cited articles are from Tourism Management and two of the highly cited articles are from Annals of Tourism Research. From the perspective of research topics, five articles with the highest citations were studying food tourism or culinary traditions in tourism. Furthermore, these five articles were both published by well-known journals in the tourism field, namely Tourism Management, Annals of Tourism Research, Journal of Sustainable Tourism, and International Journal of Hospitality Management. Moreover, besides the topic of food tourism or culinary tourism, research related to sacred knowledge, traditional management systems, traditional management systems, legends, and myths also gained very high citations.

Table 2. Top 10 journal papers on WOS ordered by citation score.

Title	Year	Authors	Journal	Citation Number
Incorporating local and international cuisines in the marketing of tourism destination: The cases of Hong Kong and Turkey	2007	Okumus, B.; Okumus, F. and McKercher, B. [54]	Tourism Management	244
Globalisation and food consumption in tourism	2012	Mak, A.H.N.; Lumbers, M. and Eves, A. [55]	Annals of Tourism Research	209
Food tourism, niche markets, and products in rural tourism: Combining the intimacy model and the experience economy as a rural development strategy	2015	Sidali, K.L.; Kastenholz, E. and Bianchi, R. [56]	Journal of Sustainable Tourism	120
Effects of tourists' local food consumption value on attitude, food destination image, and behavioral intention	2018	Choe, J.Y. and Kim, S. [57]	International Journal of Hospitality Management	113
Antecedents of novelty seeking: International visitors' propensity to experiment across Hong Kong's culinary traditions	2005	Tse, P. and Crofts, J.C. [58]	Tourism Management	107
Integrating sacred knowledge for conservation: Cultures and landscapes in southwest China	2005	Xu, J.C.; Ma, E.T.; Tashi, D.; Fu, Y.S.; Lu, Z.; Melick, D. [59]	Ecology and Society	103
Biodiversity, traditional management systems, and cultural landscapes: Examples from the boreal forest of Canada	2006	Berkes, F.; Davidson-Hunt, I.J. [60]	International Social Science Journal	87
Dracula tourism in Romania—Cultural identity and the state	2007	Light, D. [61]	Annals of Tourism Research	76
Rethinking traditional Chinese culture: A consumer-based model regarding the authenticity of Chinese calligraphic landscape	2013	Zhou, Q.L.; Zhang, J.; Edelman, J.R. [62]	Tourism Management	70
Uncovering unconscious memories and myths for understanding international tourism behavior	2010	Martin, D. [63]	Journal of Business Research	47

Note: Citation number is collected on WOS accessed on 3 October 2021. Source: edited by authors.

3.2.2. Topic Analysis for Conference Proceedings

Although there are 262 journal articles, only 156 conference articles were analyzed in this study, and very few conferences have produced more than 2 articles related to ICH tourism (shown in Table 3). These six conferences were located in Portugal, Greece, China, Croatia, Bulgaria, France, and Singapore. Among them, the International Scientific Symposium on Economy of Eastern Croatia-Vision and Growth, the International Multidisciplinary Scientific Conference on Social Sciences and Arts, and the International Conference on Education and Education Management have been organized for several consecutive years. The most popular conference in ICH tourism, International Conference on Heritage and Sustainable Development, focused on heritage and sustainability, while other conferences focused on social science, education, economy, and tourism.

Table 3. Conferences with more than three articles.

Conference Name	Article Number	Year	Location
International Conference on Heritage and Sustainable Development	4	2010	Evora, Portugal
International IEREK Conference on Cultural Sustainable Tourism (CST)	3	2019	Thessaloniki, Greece
International Symposium on China Hospitality and Tourism Management	3	2008	Jinan, China
International Scientific Symposium on Economy of Eastern Croatia-Vision and Growth	3	2014, 2015, 2017	Osijek, Croatia
International Multidisciplinary Scientific Conference on Social Sciences and Arts	3	2014, 2015, 2016	Albena, Bulgaria
International Conference on Education and Education Management	3	2011, 2014, 2015	Xiamen, China Paris, France Singapore

Source: edited by authors.

The top 10 conference proceeding papers are ordered by citation score (shown in Table 4); these citation numbers range from 25 to 4, which is far less than journal papers. Similar to high-indexed articles from journals, three of the high-indexed conference articles are on the topic of gastronomy and traditional culinary in tourism. Beside these, the general term of “intangible cultural heritage” was more frequently mentioned in titles.

Table 4. Top 10 conference proceeding papers on WOS ordered by citation score.

Title	Year	Authors	Source	Location	Citation Number
Between tourism and intangible cultural heritage	2013	Rodzi, N.I.M.; Zaki, S.A.; Subli, S.M.H.S. [64]	4th ASEAN Conference on Environment-Behavior Studies (AcE-Bs)	Hanoi, Vietnam	25
Gastronomy in tourism	2016	Sormaz, U.; Akmese, H.; Gunes, E.; Aras, S. [65]	3rd Global Conference on Business, Economics, Management, and Tourism (BEMTUR)	Rome, Italy	19
Discussion on the intangible cultural heritage tourism development and its strategies—Take Zhoushan for example	2008	Liu, Y.T. [66]	International Symposium on China Hospitality and Tourism Management	Jinan, China	12
The Mediterranean diet from Ancel keys to the UNESCO cultural heritage. A pattern of sustainable development between myth and reality	2016	Moro, E. [67]	2nd International Symposium on New Metropolitan Perspectives—Strategic Planning, Spatial Planning, Economic Programs, and Decision Support Tools, through the Implementation of Horizon/Europe2020 (ISTH2020)	Reggio Calabria, Italy	12
The representation of Malaysian cultures in tourism brochures	2014	Hassan, H. [68]	International Conference on Knowledge-Innovation-Excellence—Synergy in Language Research and Practice (SoLLs.INTEC)	Cyberjaya, Malaysia	8

Table 4. Cont.

Title	Year	Authors	Source	Location	Citation Number
Religious tourism as a sociocultural phenomenon of the present “The unique sense today is a universal value tomorrow. This is the way religions are created and values are made”.	2014	Kurmanaliyeva; Rysbekova, S.; Duissenbayeva, A.; Izmailov, I. [69]	3rd Cyprus International Conference on Educational Research (CY-ICER)	Nicosia, Cyprus	8
Should Dracula myth be a brand to promote Romania as a tourist destination?	2007	Cosma, S.; Pop, C.; Negrusa, A. [53]	3rd Interdisciplinary Management Research Symposium	Porec, Croatia	8
Folk narrative in the era of electronic media—A case study in Slovenia	2007	Kropej, M. [70]	14th Congress of the International-Society-for-Folk-Narrative-Research (ISFNR)	Tartu, Estonia	5
Indigenous food and destination marketing	2012	Moginon, D.F.; See, T.P.; Saad, M. [71]	International Hospitality and Tourism Conference (IHTC)	Kuala Lumpur, Malaysia	4
Fashioning heritage: regional costume and tourism in Brittany, 1890–1937	2009	Young, P. [72]	Annual Meeting of the Social-Science-History-Association	Chicago, USA	4

Note: Citation number is collected on WOS accessed on 3 October 2021. Source: edited by authors.

Qualitative and quantitative methods including literature analysis [29], questionnaire surveys [9], social media research [73], performance analysis [29], participation observation, interviews [29,41], case studies [74], and ethnographic field research [27,44] are conducted frequently in ICH tourism research, together with using content analysis with qualitative data [54,73] and using statistical methods to analyze quantitative data [9]. The combination of interview and content analysis for paraphrasing and reducing text is one of the most popular methods in ICH tourism. For instance, Maria Katelieva [26] and her coauthors collected 25 semi-structured interviews with experts from different organizations including UNESCO, academic, Ministry of Sustainability and Tourism, Destination management organizations (DMOs), NGOs, museums, relevant departments of the provincial government of Lower Austria, and knowledge bearers. In previous studies, scholars adopted qualitative methods more than quantitative methods. This preference can be changed in recent years when factor analysis, cluster analysis, path analysis, the structural equation model, etc. are conducted to find more people–place bonding.

4. Discussion

4.1. Research Trend

From 2000 to 2021, scholars showed a different attitude in using terms of “intangible cultural heritage”, “oral traditions and expressions”, “performing arts”, “social practices”, “rituals and festive events”, “knowledge and practices concerning nature and the universe”, and “traditional craftsmanship”. By using Bubblelines analysis in Voyant Tools, the frequencies of those terms appearing in previous literature change based on different topics in each domain (Bubblelines are shown in Figure 5). Firstly, the adoption of the title “intangible cultural heritage” in tourism research was after 2006, and later an explosion of using this title can be found between 2011 and 2015. However, in the last five years, scholars have reduced using the official full name of ICH in tourism studies. Secondly, although the theme of “oral traditions and expressions” is not as popular as other categories, studies have been conducted on oral expression, tales, legends, myths, songs, poems, and drama, etc. Among them, myths and legends are relatively common topics in tourism development. Thirdly, “performing arts”, which is more popular than “oral traditions and expressions” in tourism research, simply attracted scholars by performance. Fourthly, the category of

“social practices, rituals, and festive events” has become a hot topic since 2011. In this domain, a large number of tourism resources are included, such as social practices, rituals, festivals, worship, rites, traditional games, traditional sport, ceremonies, traditional patterns, traditional food, fishing, religion, etc. According to the Bubblelines analysis, “social practices, rituals, and festive events” is a particularly popular topic in tourism research in these past five years. Fifthly, the category of “knowledge and practices concerning nature and the universe” includes a large number of tourism resources of ICH such as wisdom, beliefs, shamans, indigenous knowledge, etc. In this category, tourism research topics related to indigenous knowledge and ecology tourism have attracted scholars’ attention mostly. Finally, “traditional craftsmanship”, which has relatively limited articles in the field of tourism, stayed cold for the past 20 years, although it can bring economic benefit to the local community.

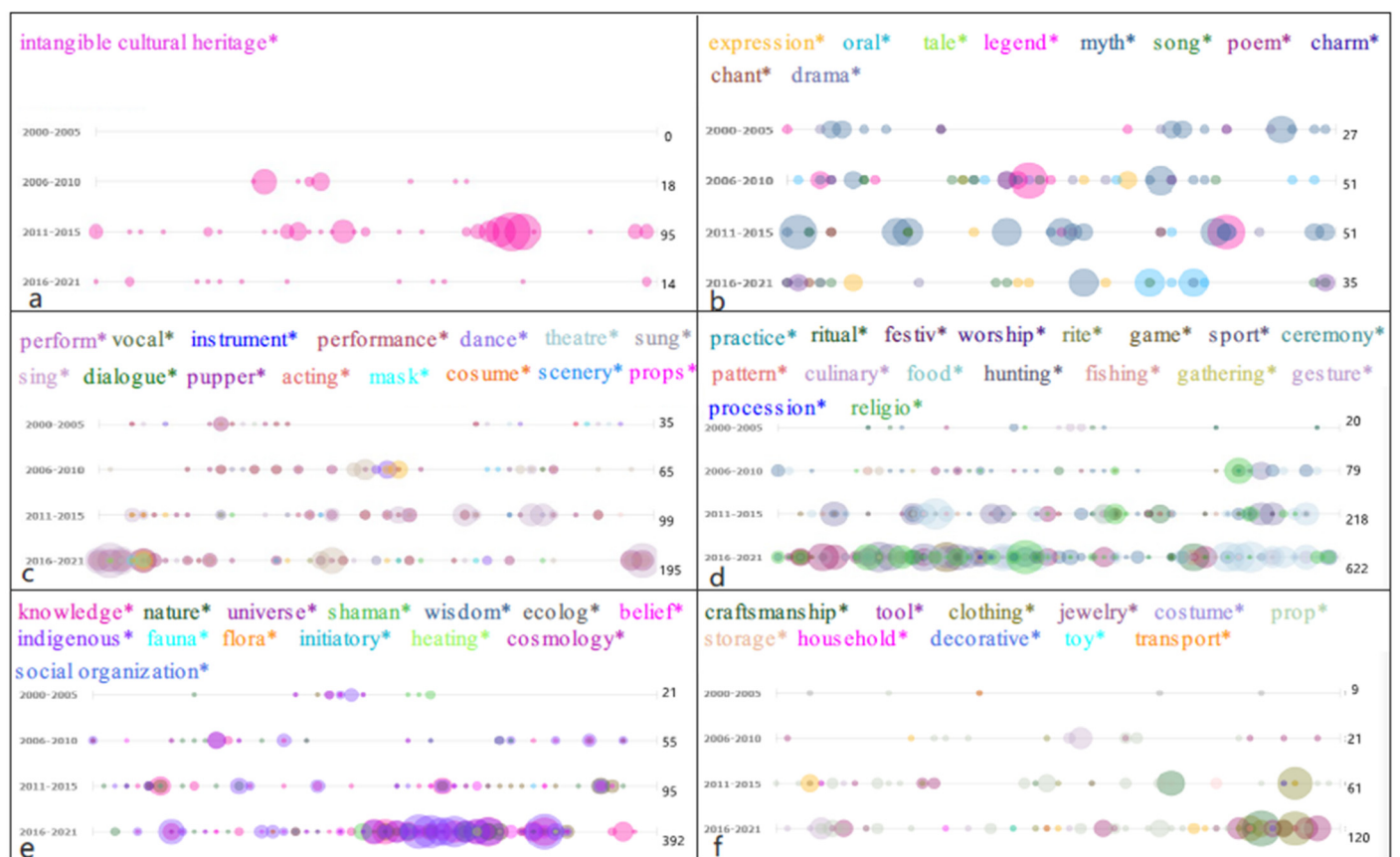


Figure 5. (a) Bubblelines of terms in the category “Intangible cultural heritage”. (b) Bubblelines of terms in the category “Oral traditions and expressions”. (c) Bubblelines of terms in the category “Performing arts”. (d) Bubblelines of terms in the category “Social practices, rituals and festive events”. (e) Bubblelines of terms in the category “Knowledge and practices concerning nature and the universe”. (f) Bubblelines of terms in the category “Traditional craftsmanship”. Note: * means match terms that start with this word as one term. Source: edited by authors based on research and Voyant Tools output.

While the frequency of mentioning “intangible cultural heritage” in tourism research has decreased in the past five years, four topics are particularly eye-catching, namely ecotourism, culinary tourism, festival tourism, and religious tourism (Bubblelines are shown in Figure 6).

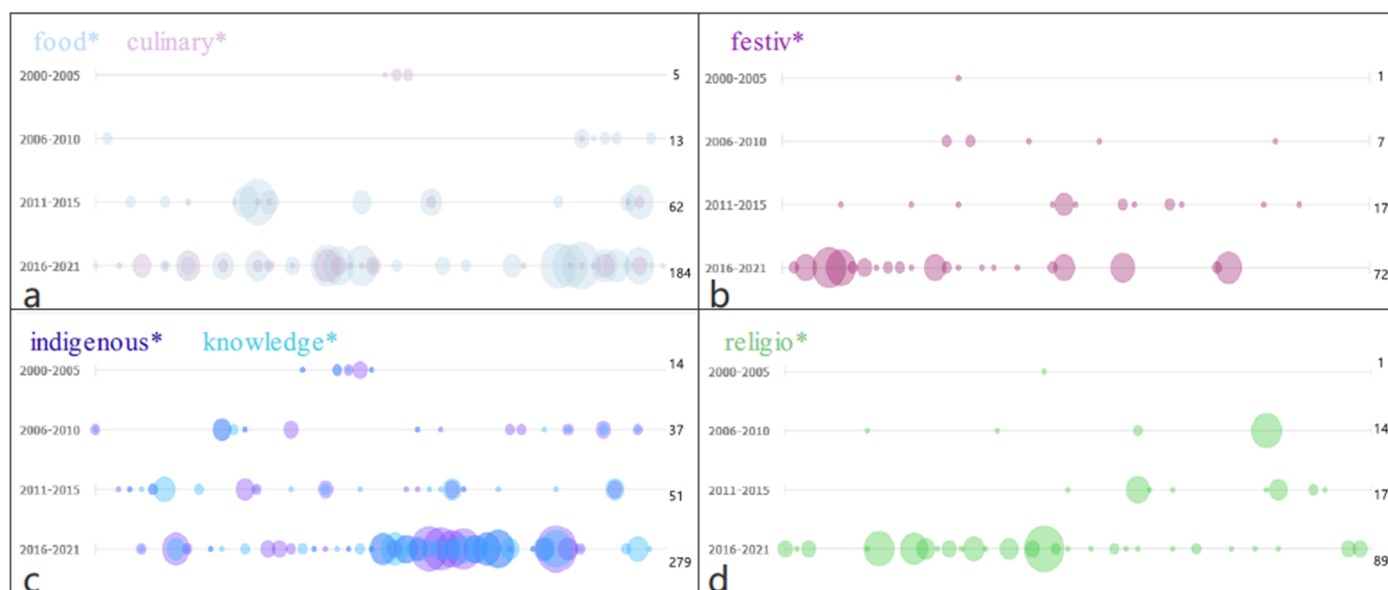


Figure 6. (a) Bubblelines of culinary tourism. (b) Bubblelines of festival tourism. (c) Bubblelines of ecotourism. (d) Bubblelines of religious tourism. Note: * means match terms that start with this word as one term. Source: edited by authors based on research and Voyant Tools output.

As the most inconspicuous ICH domain, knowledge and practices concerning nature and the universe, are often overlooked in planning and marketing places. However, indigenous knowledge sometimes plays an essential tool to attract tourists who aim to experience ecological senses and perceive harmony between humans and nature. This trend is more obvious when some countries pay attention to rural development and promote the harmonious development of man and nature. The knowledge can be found in residential buildings, agricultural facilities, water resource protection, and medical care. For example, in Southwest China, local indigenous knowledge systems of rice farming methods and livelihoods have influenced spatial patterns of natural resource management, such as mountains, forests, water, and agricultural resources [22]. Therefore, ecotourism related to knowledge and practices concerning nature and the universe becomes the central issue in recent years.

The ICH domains of social practices, rituals and festive events can provide many types of tourism activities and among them, culinary tourism, festival tourism, and religious tourism are popular research fields. Culinary tourism, a new phenomenon in the tourism industry all around the world [75], not only reflects local customs and natural resources, but also becomes a popular attraction itself. For example, culinary events and food markets can both create attractive cities [76] and serve as a tool for cultural education and promotion of the entire region [77]. Some food with a long history in local places has developed a complete industry chain for visitors. For example, wine tourism in Portugal can engage people with wine storytelling, wine tasting excitement, wine involvement, and winescape [78]. Similarly, cheese plays a critical cultural, historical, and tourist role in many places when cheese in the Netherlands communicates regional identity to visitors [79]. Festival tourism, an important way to increase the interactivity of destinations and consolidate the impression of local entertainment, can improve the perception of ritual and mystification when the participation of local residents and actors enriches the content of the festival. For example, in Bhutan, cultural sightseeing is the major travel motivation and religious festivals are among the primary contexts within which local people and tourists interact [80]. These events, which increase interactivity, enhance the unique cultural attraction of local places, create a strong atmosphere of national unity, and a clear image of local identity, thus becoming a research trend in ICH tourism. ICH can also create divine space, where the place is recontextualized with mythology or religion and the traditional value is

protected. For example, Susan Dunn-Hensley [81] believed that, in a world increasingly disconnected from tradition and nature, many pilgrims come to the Shrine of Our Lady of Walsingham seeking a connection with both the past and the material present. Besides these spontaneous mythical destinations, a place can be interpreted in a novel, original way as a spiritual resource for tourists visiting the area, and for the local population [82]. As more tourists seek spiritual connection, religious tourism has become a hot topic in academia.

4.2. Future Direction

As concluded in the above section, ecotourism, culinary tourism, festival tourism, and religious tourism are the most popular topics in the previous studies. These types of tourism will still be intensive topics in the near future. However, more specific research questions need to be proposed.

4.2.1. Potential of Place Making

Compared with tangible cultural heritage, ICH was neglected during place making research. From performing arts, festive events, rituals, traditional craftsmanship, oral traditions, and knowledge of practices, ICH provides place making tools to improve places' aesthetics and attract tourists. It contributes to an understanding and enrichment of local history, identity, and ecology. During this process, ICH plays a key role in branding and marketing. When museums, theme parks, monuments, events, and souvenirs are transformed from ICH, they became a tool and scale mixed with tangible and intangible elements in place making. As part of the cultural landscape and sightseeing route, ICH can fulfill tourists' intentions to experience local knowledge and culture. However, previous studies mainly focused on destination branding and marketing, where the functions of tangible and intangible heritage were not classified clearly, hiding the real place making power of ICH. From this perspective, the image and emotion perceived from ICH deserve more research, and place making results within and without ICH elements should be clearer. For example, what is the role of ICH in place-making and placemaking? How does ICH contribute to tourists' cognition and emotion in the place making process? How do tangible and intangible heritages bring differences in place making? Future research in the ICH tourism field can try to solve these questions. Therefore, illustrating the power of place making in ICH tourism is one of the potential directions in this field.

4.2.2. Technology Interaction between Destination and Tourist

With the development of technology, the way of participation becomes more creative, and co-creation becomes more and more popular in ICH tourism. For example, Hyejin Park and her coauthors [83] investigated travelers' behavior to visit pilgrimage destinations and share experiences on social networking sites (SNS); the results show that because SNS provides a means to represent the self, travelers might work to create a favorable image or enhance their status by displaying their pilgrimage experiences on SNS. This phenomenon hence promotes and strengthens destination image imperceptibly in a specific direction when visitors display their experience. Judging from this development trend, pilgrimage tourism will be more sacred, because the user-generated content filters out other things unrelated to the theme of destination. Besides those popular social media, applications created by destination management offices, private companies, or researchers can also achieve the functions. For instance, Andrea Gomez-Oliva and coauthors [84] proposed an innovative and co-created application named "Be Memories" for tourists to spread the ICH in a Spanish village with huge cultural value during local festivities. The results show that social media can enable a local experience via agile, fresh, and crowd-sourced content that people enjoy. From this perspective, social media content is the low-cost and sustainable supplement to official information, documentaries, and local tours. Despite time and space constraints, it is used as a powerful auxiliary tool to create, recognize, understand, and present ICH images in tourism [73,85]. In future research, more research can be conducted to find out what and how technology can influence ICH tourism. For example, what new

technologies are adopted to present ICH? How new experiences are produced by new media? How do tourists perceive ICH presented via technologies?

4.2.3. Sustainability of the Environment

In recent years, the environment topic has attracted scholars not only from geography and ecology disciplines but also in tourism management, economic, and political science areas. This trend is more obvious when climate change and extreme weather happen frequently and people's environmental awareness has been raised. Indigenous knowledge is thus connected with environmental concerns, and the potential to achieve the sustainability of local places. On one hand, indigenous knowledge is used in natural resource preservation [23], disaster adaptation [86], and wildlife and biodiversity conservation [87,88]. It will be realistic to seek some solutions from ancient people's wisdom, that is, solve environmental problems from indigenous knowledge. On the other hand, indigenous knowledge is also related to ecotourism [22,89], following global trends and strengthening the competitiveness of tourist destinations. When some countries emphasize their policy on rural development, ecotourism-based projects will also have a promising future. In general, the knowledge and practices concerning nature and the universe can act as a wide range and a long history system, including different views of the natural environment and the universe from various nations in the world. In the context of more discussion about environmental issues, the wisdom of some ancients can demonstrate value. For example, what implication can knowledge and practices concerning nature and the universe bring to the environment of destination? Generally, how do ICH and the environment influence each other? How do tourists perceive the indigenous knowledge in the destination? How are tourists influenced by indigenous knowledge and ecotourism? Therefore, the sustainability of the environment is also a starting point for future ICH tourism.

5. Conclusions

This article solved the problem of defining vague domains and complex explanations of ICH by writing a literature review and taking a look into high-quality articles indexed in SSCI, A&HCI, and CPCI-SSH. After defining what ICH tourism is and extracting 85 keywords from UNESCO's explanations of ICH, this study collected 418 journal and conference articles from WOS to analyze the current research trend and future direction of ICH tourism research.

Firstly, this review analyzed the temporal-spatial distribution of ICH tourism research. There has been a growing body of publications in ICH tourism, with an increase from 2 articles in 2000 to 418 articles until July 2021. ICH tourism in 76 developing and developed countries have been researched by scholars regardless of their nationalities. Secondly, this paper proposed that current research in ICH tourism can generally be found in three directions: resource planning and sustainability, the impact of tourism development, and tourist behavior and destination marketing. These three dimensions are connected and impacted by each other. Specifically, besides these three themes, topics of food tourism or culinary tourism, research related to sacred knowledge, traditional management systems, legends, and myths can gain very high citations. Those theories and methods used in previous studies can be frequently found in ethnographic, anthropological, folklore, and social science fields. Thirdly, in the past five years, scholars have reduced using the official full name of ICH in tourism studies. The category of "social practices, rituals, and festive events" has become a hot topic since 2010. In this domain, a large number of tourism resources are included such as social practice, rituals, festivals, worship, rites, traditional games, traditional sport, ceremonies, traditional patterns, traditional food, fishing, religion, etc. Specifically, four topics are particularly eye-catching, namely ecotourism, culinary tourism, festival tourism, and religious tourism. Fourthly, the potential of place making, technology interaction between destination and tourist, and sustainability of the environment are potentially popular research directions in the future.

From the theoretical perspective, this study proves the possibility of concluding overview pictures of ICH tourism by the five ICH domains of UNESCO. It identifies the difference of taking ICH elements as study cases in tourism research. These results suggest to other researchers the popular heritage types and potential topics regarding both the quality and quantity of collected literature. In heritage preservation and tourism practices, this study reminds planners of what scholars frequently researched regarding three problems. Firstly, the process of resource planning and sustainability begins from detecting resources, protecting heritage, and keeping the authenticity of ICH. Secondly, planners need to consider the impact of tourism development on stakeholders, such as performers, inheritors, residents, government, and ICH itself. Thirdly, ICH is a new strategy for creating a special image of a destination when it is essential for planners to know how to measure and predict tourist behavior and market destinations.

Although this literature review has an outbreak in identifying high-quality publications to analyze, we believe that the range of ICH is larger than 85 keywords. Also, as part of searching keywords, the terminology of “tourism” is too limited to conclude all the definitions and domains of activities in the tourism industry. Therefore, new review methods and different perspectives can be adopted to analyze different research trends and future directions. Secondly, this article was only reviewing English literature and large swathes of research are omitted due to this, which can cause the main flaw in the topic of ICH tourism. Hence, review articles in multiple languages are needed as supplements in ICH tourism.

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Appendix A

Table A1. ICH keywords, number of articles shown on WOS and articles related to the topic.

Keyword Category	ICH Keyword Searched on WOS	Number of Articles Shown on WOS	Number of Relative Articles in Each Group (Including Repeated Articles)	Number of Articles after Deleting Repeated Articles
Intangible cultural heritage	Intangible cultural heritage (1)	281	145	128
Oral traditions and expressions	oral tradition and expression, proverbs, riddle, tale, nursery rhymes, legend, myth, epic song, tradition poem, tradition charm, tradition prayer, tradition chant, tradition song, dramatic performance (14)	289	82	78

Table A1. Cont.

Keyword Category	ICH Keyword Searched on WOS	Number of Articles Shown on WOS	Number of Relative Articles in Each Group (Including Repeated Articles)	Number of Articles after Deleting Repeated Articles
Performing arts	performing art, traditional vocal, traditional instrumental music, traditional dance, traditional theatre, pantomime, sung verse, traditional acting, traditional singing, traditional dialogue, traditional narration, traditional recitation, puppetry, traditional musical instrument, traditional mask, traditional costume, traditional body decoration, scenery and prop of theatre (18)	194	63	50
Social practices, rituals, and festive events	traditional social practice, traditional ritual, traditional festive event, worship rite, traditional rite of passage, traditional birth ritual, traditional wedding ritual, traditional funeral ritual, traditional oath of allegiance, traditional legal system, traditional game, traditional sport, traditional kinship ritual, traditional kinship ceremony, traditional settlement pattern, culinary tradition, traditional seasonal ceremony, traditional practice specific to men, traditional practice specific to women, traditional hunting, traditional fishing, traditional gathering practice, traditional special gesture, traditional recitation, traditional animal sacrifice, traditional procession (26)	408	85	73
Knowledge and practices concerning nature and the universe	knowledge and practices concerning nature and the universe, traditional ecological wisdom, indigenous, knowledge about local fauna and flora, traditional healing system, traditional belief, initiatory rite, cosmology, shamanism, possession rite, traditional visual art, traditional social organization (12)	284	69	62
Traditional craftsmanship	traditional craftsmanship, traditional tool, traditional clothing, traditional jewelry, traditional costume for festival and performing art, traditional prop for festival and performing art, traditional storage container, traditional storage object, traditional transport object, traditional shelter object, traditional decorative art, traditional ritual object, traditional toy, traditional household utensil (14)	211	35	27

Note: Articles are index of SSCI, A&HCI and CPCI-SSH. Source: edited by authors.

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RESEARCH ARTICLE

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Identifying European and Chinese styles of creating tourist destinations with intangible cultural heritage: A comparative perspective

Qihang Qiu¹  | Xiaomei Liang²  | Yifan Zuo³ 

¹Faculty of Human Geography and Planning, Adam Mickiewicz University, Poznan, Poland

²School of Business Administration, South China University of Technology, Guangzhou, China

³School of Physical Education, Shenzhen University, Shenzhen, China

Correspondence

Yifan Zuo, School of Physical Education, Shenzhen University, Shenzhen, China.
Email: yifanzuo@szu.edu.cn

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Abstract

To identify the process of tourism place making by using intangible cultural heritage (ICH) as the resource, this study conducts a qualitative meta-analysis based on 23 European and 16 Chinese cases. The results conclude and replenish the main considerations in creating tourist destinations with ICH, including planner, ICH type, specific place making scope, purpose, design focus, types of placemaking, and sense of place. Findings reveal differentiated patterns and similar methods in the decision-making process in the two regions. This article provides a new perspective on taking ICH as place making tool and sheds light on ICH resource development.

KEYWORDS

China, Europe, intangible cultural heritage, meta-analysis, tourism place making

1 | INTRODUCTION

In the era of information explosion, unique cultures and traditions can always bring tourists and citizens a different destination experience. This motivates local communities or governments to create a collective effort to highlight a place's distinctiveness by developing some intangible resources. In this scenario, intangible cultural heritage (ICH), which contains cultural roots and strong local characteristics, is regarded as a potential resource in place making.

According to the United Nations Educational, Scientific and Cultural Organization (UNESCO), ICH refers to the practices, representations, expressions, knowledge, skills—as well as the instruments, objects, artifacts, and cultural spaces associated therewith—that communities, groups, and, in some cases, individuals recognize as part of their cultural heritage (UNESCO, 2003). From performing arts, festive events, rituals, traditional craftsmanship, oral traditions, and knowledge to practices, ICH provides place making tools and contributes to an understanding and enrichment of local history, identity, and ecology (Matsunobu, 2018). It plays a key role in improving places' esthetics and in attracting tourists (Sofield et al., 2017; Speake & Kennedy, 2019). However, existing resources such as festivals, foods, fairytales, and legends tended to be neglected in the planning process (Hsu et al., 2022), and their immaterial cultural values were excluded

from the documentation (Gee et al., 2017). While ICH is underestimated in place making, a research gap also persists around how to use ICH elements to create local themes and construct facilities that differentiate one place from others. From another perspective, it is difficult to conclude top-down place making methods while considering multiple processes and stakeholders.

Place making, also known as a combination of the purposeful approach to place creation and spontaneous actions of individuals, includes spiritual and material components (Lew, 2017); as such, multiple considerations and steps are required in the mechanism of shaping the image and imageability of a place. Existing types of cultural heritage vary by cultural background, and myriad approaches to managing heritage are focusing on different aspects and creating various destination images. For instance, the Chinese government has exclusive power and often aligns with economic actors in decision-making, and thus Chinese cultural heritage management is government-led while international approaches are focused on community participation (Li et al., 2020; Zuo et al., 2022). A crossregion study can increase the visibility of ICH tourism and contribute to a more comprehensive place making process. However, these kinds of research are uneven and there is a lack of crosscontinental studies which illustrate the difference and similarities of place making in different social, economic, and political systems as well as cultural traditions.

Europe and China are regarded as typical cases to conduct a place making study due to the abundance of ICH resources. The Europe and China of today, both have similar land areas, prosperous economies, and vibrant histories which produce rich cultural heritages. Scholars have attempted to answer the importance of ICH placemaking in tourism from a crosscultural perspective, by comparing and contrasting society (Huang & Aaltio, 2014), culture (Ewertowski, 2020), and economy (Cordeiro & Voldnes, 2021) of the two regions. Even so, these studies still lack various comparative studies between European countries as a whole and China. Hence, this research further explores the opportunities and challenges from the perspectives of cultural heritage tourism and place making.

To collect the data and conceptualize the research object, this study proposes two definitions of tourism place making of ICH: (1) a place is created based on ICH and later becomes a tourist destination; (2) the tourism destination is created and marketed based on the concept of ICH. Based on these definitions, 85 keywords were input into the Web of Science (WOS), and 23 European cases and 16 Chinese cases of ICH tourism were collected from the publications indexed in the Social Sciences Citation Index (SSCI) and the Arts and Humanities Citation Index (A&HCI). With the main objective of framing the process of tourism placemaking of ICH and exploring the regional difference in Europe and China, this article is structured in four sections. First, it conceptualizes tourism place making within the scope of ICH resources and selects the most useful framework of place making process as the theoretical basis. Second, the five-step data collection process and the comparative qualitative content analysis are defined in the methodology part. Third, this article presents the reconstructed framework of place making decision-making, and compares the differences in using ICH as a resource in Europe and China. Finally, the results of this article are discussed and concluded. From the theoretical side, the findings of this study provide a complete place making framework and comprehensive factors by concluding two different approaches in Europe and China. From the practical side, the results enlighten planners with multiple place making strategies based on various ICH resources, design focus, and other conditions. By planning a quality heritage site based on ICH resources, the surrounding communities not only benefit from a well-protected cultural heritage establishment but also stand to gain a stronger sense of pride and continual tourist economic flow.

2 | THEORETICAL BACKGROUND

2.1 | Comprehensive conceptualization of place making

The definition of place making may vary between different scholars, but it is mainly used to describe “sense” and “material” meanings. When “place making” is mentioned as “sense of place” in the cultural geography tradition (Alexander & Hamilton, 2015; Coates & Seamon, 1984; Eldridge & Eldridge, 1994; Gupta, 1992; Tuan, 1974), it refers to both the intrinsic characteristics of a place and to the emotional attachment that people

experience in relation to a specific place (Kitchin & Thrift, 2009). From this perspective, the sense of place implies feeling as a crucial human response to existing social relationships rather than as an emotion solely experienced and articulated at the subjective level (Eldridge & Eldridge, 1994). Therefore, we can explain that poorly designed environments can contribute to the feeling of alienating, unreal, unpleasant, or oppressive “unintentionally,” for example, the sprawl of suburban environments, the dissolution of urban downtowns, or the decline of rural communities (Relph, 1976). Alternatively, a well-designed environment can strike a sense of belonging to the individual through paintings, novels, music, films, or other creative media. In the place making process, the cultural landscape in a specific locale can become a symbol to create a distinctive sense of place.

When “place making” focuses more on planning (Love, 2013; Phelps et al., 2015; Sofield et al., 2017; Yigitcanlar et al., 2016), it becomes an institutionalized industry that relates closely to communities, planning departments, and sustainability. When place making is a multifaceted approach to the planning, design, and management of public places for improving urban environments and residents' quality of life (Sofield et al., 2017), it can be measured as “good” or “bad” place making. For example, urban spaces with features such as pedestrian-friendly walkways and sidewalks, trees, improved lighting, bike lanes, storage facilities, curb extensions to shorten road crossings, traffic calming medians and pavements to slow traffic, and improved storefronts close to the roadway can be examples of “good place making”; otherwise, it is “poor place making” (Yannes et al., 2010). This material aspect of place making enables people to know the value of good place making and how is the public willing to pay for good place making or bad place making (Yannes et al., 2010). However, the boundaries for measuring the place making are still undetermined because lack of specific criteria of the facilities to decide which place making is good or bad.

The most complete definition of place making as an umbrella word, proposed by Lew (2017), distinguishes between “place-making” and “placemaking.” Place-making is an innate human behavior ranging from the organic and unplanned actions of individuals, while placemaking refers to planned and intentional global theming by governments and tourism authorities. His definition has a more specific insight which clarifies the distinctive features of place making with the differences in driver of change, symbolism, process of change, tourists, security, seeking experiences, social space, authenticity, transformation, development stage, capacity, guiding, market orientation, experience, semiotics, ownership, and accessibility. Under this definition, both storytelling (Carter, 1987), language (Tuan, 1991), religion (Garbin, 2014; Tweed, 2006; Vasquez & Knott, 2014), music (Matsunobu, 2018), and knowledge are regarded as resources in tourism place making.

In conclusion, under Lew's (2017) definition of place making, he marked two kinds of tools by distinguishing between the tangible attributes and intangible attributes of the place. The tangible tools are mainly combined with physical designs like landscapes and builtscapes, while the intangible tools are focused on mental images like mindscapes and storyscapes (Lew, 2017). His research results provide an integrated vision and theoretical basis which enable this study to

consider all top-down contributions of ICH on sensory and physical sides. Generally, based on the complete definition, the economic considerations of ICH are more diverse. Furthermore, the specific approaches in planning and marketing are more complex. Nevertheless, more detailed mechanisms of tourism place making still need to be discussed.

2.2 | Framework of place making process

In a nutshell, the results of place making can be simply classified as tangible, intangible, and mixed. To achieve tangible results, narrative traditions or local legends, are used to establish thematic routes and parks including narrative traditions to be experienced with technology, electronics, and virtual communication as seen in Croatia and Slovenia (Kutin & Telban, 2021). Similarly, the general ICH of the Li minority highlight Binglanggu theme park which aligns with the state's ethnic minority narrative (Massing, 2018). On the other hand, ICH can add "sense" and "feeling" to place as intangible roles. For instance, Norway Sámi's storytelling, which belongs to the category of oral traditions and expressions, plays a role in reworking a colonial past, encouraging tourists to develop a sense of responsibility for the conservation of that destination (Kramvig & Førde, 2020). In China, 24 Jieqi is a type of knowledge that revolves around nature and the universe, which shapes the country's image of civilization for centuries (Yang, 2018). However, well-curated places are the results of multiyear projects or activities with deliberate incremental decisions between local officials, landowners, business owners, urban planners, urban designers, nonprofit organizations, and citizen volunteers (Wyckoff et al., 2016). In summary, the functions of ICH provide a fundamental and general perspective of how ICH can create a place or "sense," but it is still far from illustrating a comprehensive picture of ICH in tourism place making.

Systematically, in the study concluded by the Land Policy Institute, Michigan State University in 2004 (Wyckoff et al., 2016), there are eight steps in the decision-making process to select the proper type of placemaking to achieve objectives. The first step is to determine the creation of a project (e.g., a long-term facility improvement) or an activity (e.g., a temporary festive event). Second, to decide where is the place on the transect, which is a way of describing the location of different natural and built forms. Is it on a natural zone, rural zone, suburban zone, general urban zone, urban center zone, or urban core zone? The third step is to choose the targeted area. Is it a center, a node, or along a corridor? The fourth step is to determine the scale of significance it will bring. Will the placemaking design influence a community, a neighborhood, or a block? Fifth, in what realm will it occur, public place or private? Sixth, what are the purposes of planning this place? Seventh, what is the design focus? And finally, what is the general approach of place making, standard, creative, strategic, or tactical place making? Following these steps in place making will achieve results faster than the organic process, and this method can be easily learned and applied in practice. Selecting the proper

place making type will influence the "sense of place," which exhibits a unique identity and character, and serves as a magnet that attracts visitors and new residents.

The framework demonstrated by the Land Policy Institute emphasizes physical planning without mentioning how to establish a theme and market a place. At the same time, some place-making attributes such as novelty, uniqueness, authenticity, and semiotics are not included in the framework. Overall, this guidebook (Wyckoff et al., 2016) provides a preliminary framework of the place making process, and based on this, this study can contribute to the breakthrough in the field of using ICH as resources and tools in tourism place making. By considering both the tangible and intangible functions of ICH in tourism place making, this study designs the methodology to reconstruct the place making process including placemaking and place-making, and compares the difference and similarities in the process of Chinese and European destinations.

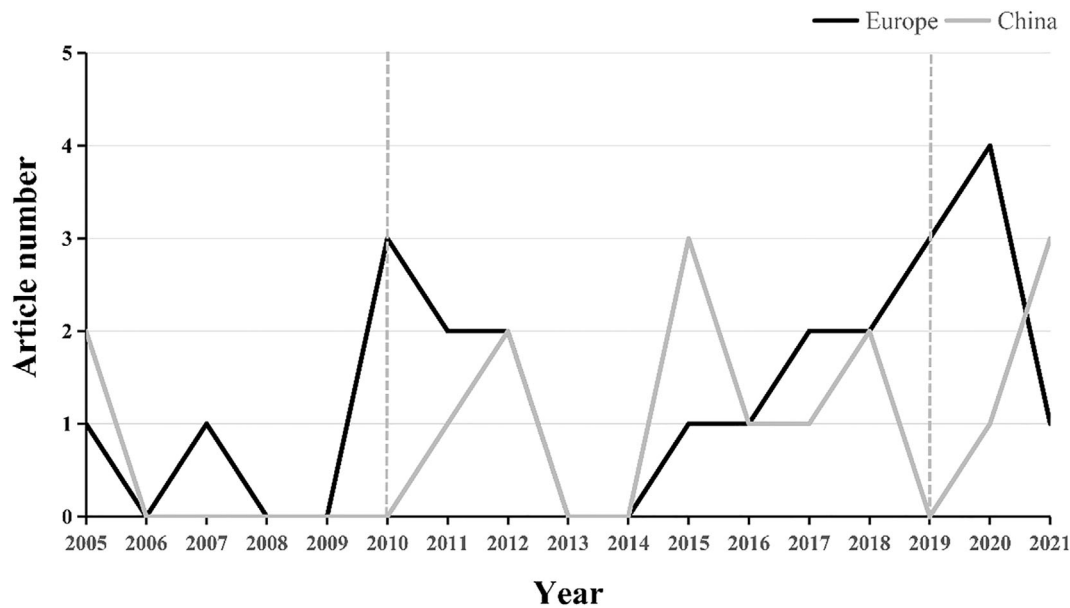
3 | METHODOLOGY

3.1 | Data collection

In this article, the meta-analysis method was adopted to systematically assess the place making process and compare different strategies dealing with ICH from Europe and China. To collect data, this study chose WOS as the data source, and papers from those journals indexed by SSCI and A&HCI were identified to ensure quality. While searching publications, this study adopted Qiu et al.'s (2022) 85 searching keywords, which was concluded from the detailed description of ICH on the UNESCO website. This keyword set has covered all types of ICH that were classified into six categories including (1) general ICH, (2) oral traditions and expressions, (3) performing arts, (4) social practices, rituals, and festive events, (5) knowledge and practices concerning nature and the universe, and (6) traditional craftsmanship. For instance, there are 14 keywords in the category of oral traditions and expressions, including oral tradition and expression, proverb, riddle, tale, nursery rhyme, legend, myth, epic song, traditional poem, traditional charm, traditional prayer, traditional chant, traditional song, and dramatic performance (full keyword set can be found in Qiu et al.'s (2022) Appendix A). Based on the 85 keywords, there were 1192 results from SSCI and A&HCI journals as at July 1, 2021. Next, two researchers worked independently to exclude articles that were not related to ICH tourism, and there were only 282 publications left. Thereafter, this study saved only 135 papers that contain European and Chinese ICH for the next step. Among them, only 88 articles were identified to have been conducted in the qualitative method. Finally, by analyzing the possibility of identifying place making process, this study selected 15 articles based on Chinese cases, 22 articles based on European cases, and one article containing cases from both Turkey and China. These 23 European cases and 16 Chinese cases were finally prepared for the next data

TABLE 1 Selection criteria used in this research

Step	Criterion for selecting case studies	Method for selecting	Number of articles left
1	Index	Identify publications indexed by SSCI and A&HCI by 85 keywords of ICH	1192
2	Abstract	Identify publications relative to ICH tourism	282
3	Region	Identify publications which only contain ICH cases from Europe and China	135
4	Qualitative method	Identify publications which only use qualitative method	88
5	Able to identify Place making process	Select publications which can identify place making process for data analyzing	38

**FIGURE 1** Years distribution of study cases. *Source:* Edited by authors.

analysis process (The selection process and methods are shown in Table 1).

3.2 | Focus themes

To identify the specific place making process in Europe and China, each case study was analyzed by the Gioia Methodology (Gioia et al., 2012) and Semi-open Coding Method to detect new concepts. By referring to the placemaking instruction from Michigan State University (Wyckoff et al., 2016), this study intended to reconstruct the tourism place making process based on ICH studies. To begin with, three questions are categorized based on different ICHs and political backgrounds in two regions, along with the eight steps taken from Wyckoff's guidebook. Specifically, authors coded 39 cases by addressing 11 questions: Who is the planner in this process? Which ICH type is used in tourism place making? How is the sense of place (the criteria that a place can be defined as successful in this study)? Will the place making be a project or activity? Where is the place on the transect? Is the place making a

targeted of center, node, or corridor? What is the scale of significance? What is the realm? What is the purpose? What is the design focus? What is the general place making types in this study? In this process, MAXQDA is adopted in the coding process and the answers to each question are detected and marked in the articles. Except for the question "What is the purpose?," the rest of the questions have their answers mapped one to one.

3.3 | Basic statistics of cases

In this research, collected case studies were published between 2005 and 2021 (shown in Figure 1). According to the year distribution of cases, three periods can be classified based on the number in each year, namely, the introduction stage between 2005 to 2008, the growth stage between 2009 and 2013, and the fast formation term between 2014 and 2021. As more cases can be found in recent years, during the fast formation period, most cases from Europe distribute in 2020 (four cases) and most cases from China distribute in 2021 (three cases).

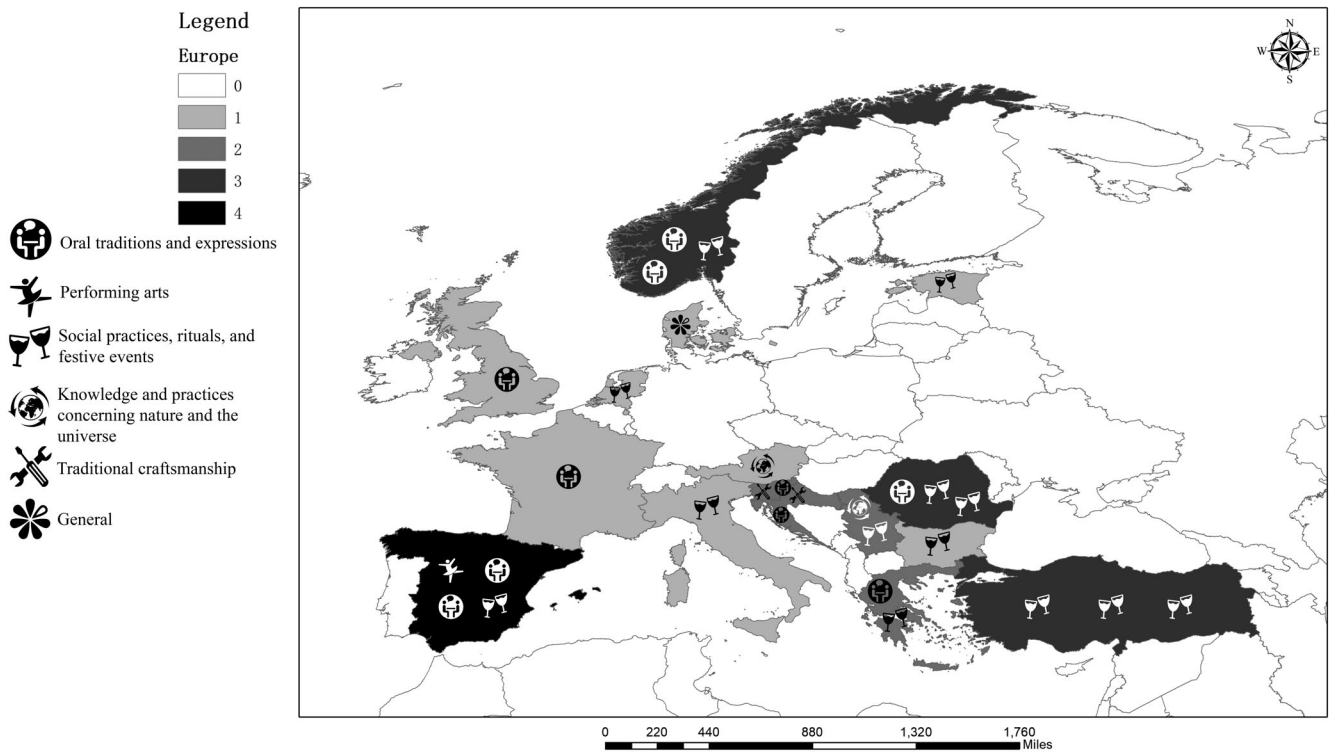


FIGURE 2 Region distribution of European cases. *Source:* Edited by authors based on research results and ArcGIS output.

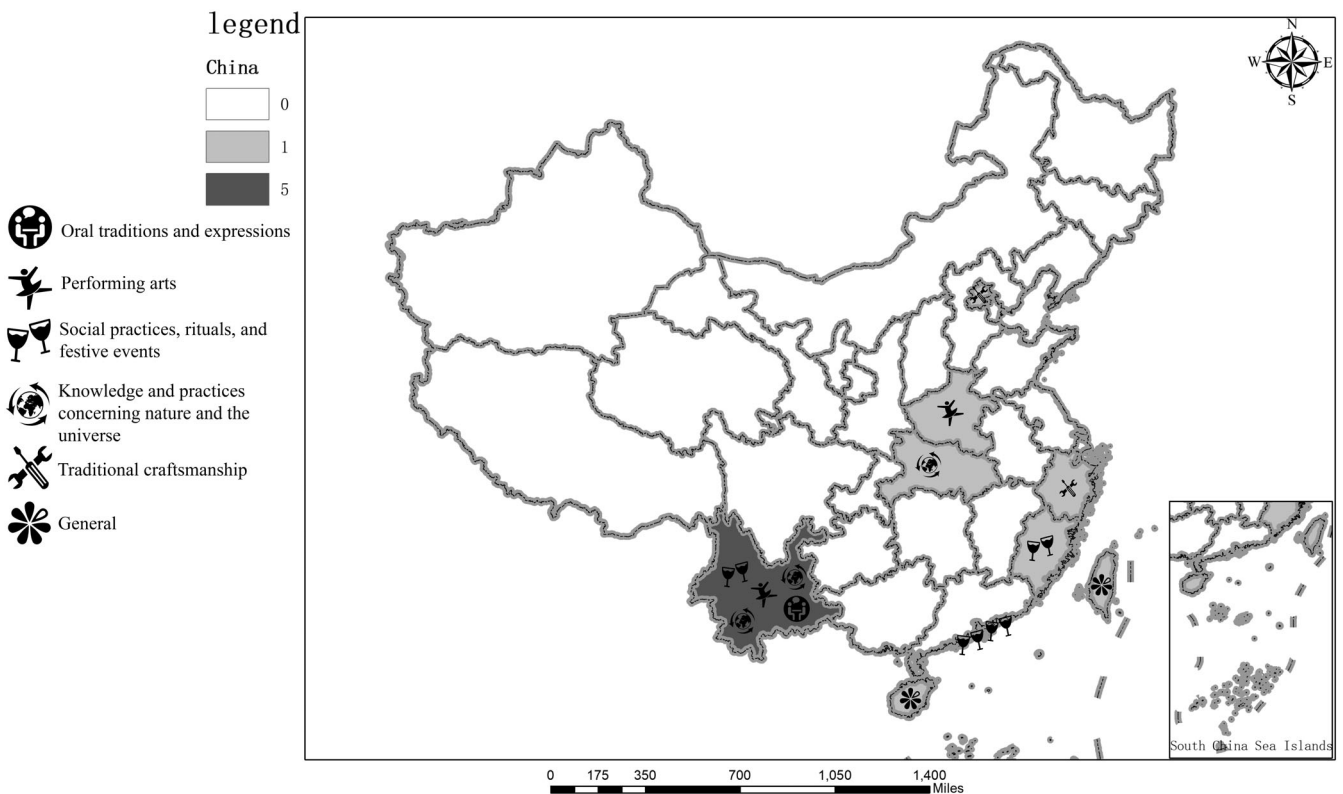


FIGURE 3 Region distribution of Chinese cases. *Source:* Edited by authors based on research results and ArcGIS output.

From the location perspective of ICH, European cases originate from 17 countries (shown in Figure 2). These countries

consist of Austria, Croatia, Slovenia, Denmark, Estonia, France, Greece, Italy, Netherlands, Norway, Romania, Serbia, Macedonia,

Bulgaria, Turkey, Spain, and the UK, with most cases focusing only on one country. One article presents the place making project cooperated by Croatia and Slovenia, and the other is based on the Mediterranean region between Serbia, Macedonia, Romania, Bulgaria, Greece, and Turkey. In these European cases, oral traditions and expressions, and social practices, rituals, and festive events are the most popular ICH types. Among Chinese cases (shown in Figure 3), those places are from 10 Chinese provincial regions, namely Beijing, Fujian, Hainan, Henan, Hongkong, Hubei, Macau, Taiwan, Yunnan, and Zhejiang. Furthermore, the tourism place making cases of 24 Jieqi (Yang, 2018) and Fengshui (Buzinde et al., 2012) do not focus on specific regions. Among Chinese cases, knowledge and practices related to nature and the universe are most popular in place making. And in Yunan Province, four types of ICH have been used in place making.

4 | RESULTS

4.1 | Reconstruction of tourism place making process with ICH resource

Except for the original seven categories of decision-making process and the one category of placemaking types from Wyckoff et al. (2016) guidebook, this research creates additional three categories of planners, ICH types, and sense of place, which based on the regional difference of political and cultural systems in Europe and China.

In terms of subcategories, some dimensions are extended by using the Gioia Methodology, which is designed to bring “qualitative rigor” to the conduct and presentation of inductive research (Gioia et al., 2012). Most significantly, six additional purposes and three additional design focuses of place making are added based on the Semi-open Coding Method. On one hand, these purposes of place making are not only economic development, infrastructure development, community development, health and recreation, arts, culture and entertainment, and public space development, but also social transitions of indigenous people, protection of natural environment and biodiversity, academic and education, military support to the imperial government, religious ritual, and political purpose. Some of these place making purposes are more unusual, for instance, military support to the imperial government. Shaolin martial arts contributed significantly to the Shaolin Temple's political engagement with successive imperial powers in history, especially in the dynasties of Tang and Ming (Su, 2016). On the other hand, in addition to the physical, land use or function, and social opportunity, this study also added sustainability of the art, reveling and presenting tradition, and creating destination image to the list of design focus.

Generally, the supplement of place making framework has considered two different cultural, political, and economic backgrounds in Europe and China, and thus added the social and cultural considerations to reflect planners' multiple responsibilities. By reconstructing a

TABLE 2 Framework of tourism place making process with ICH resource

Category	Subcategory
Planner*	Government*, Nongovernment*, Mixed-planner*
ICH type*	Oral traditions and expressions*, Performing arts*, Social practices, rituals, and festive events*, Knowledge and practices concerning nature and the universe*, Traditional craftsmanship*, General*
Project/activity	Project, Activity
Transect	Not specific*, Natural zone, Rural zone, Suburban zone, General urban zone, Urban center zone, Urban core zone
Targeted place	Center, Node, Corridor
Scale	Region or more*, Community, Neighborhood, Block or less
Realm	Public, Private, Mixed-realm*
Purpose	Social transitions of indigenous people*, Protection of natural environment and biodiversity*, Academic and education*, Military support to imperial government*, Religious ritual*, Political purpose*, Economic development, Infrastructure development, Community development, Health and recreation, Arts, culture and entertainment, Public space development
Design focus	Sustainability of the art*, Reveling and presenting tradition*, Creating destination image*, Physical, Land use or function, Social opportunity
Main types of placemaking	Place theming*, Standard Placemaking, Creative Placemaking, Strategic Placemaking, Tactical Placemaking
Sense of place*	Positive*, Negative*, Mixed-feeling*

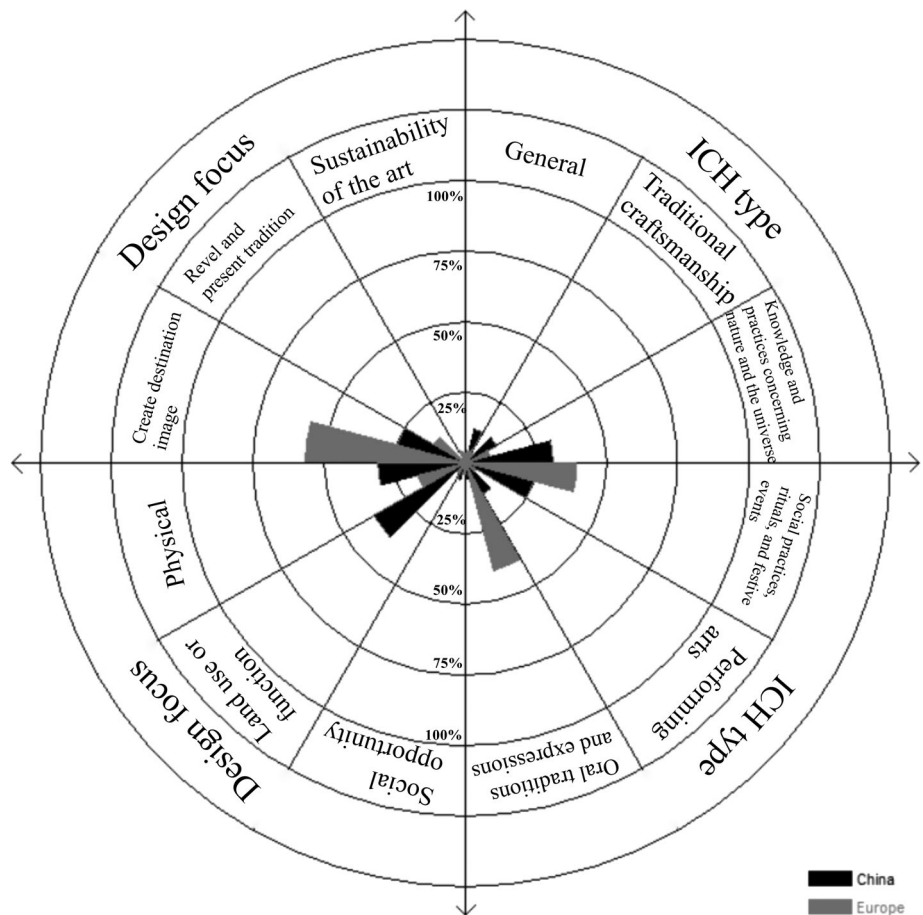
*represent the concept of core category and subcategory added to the original framework Wyckoff et al., 2016. Due to word limitation, example of original text are not shown in this table.

new framework with additional categories and subcategories, this study provides a comprehensive place making process with 11 steps starting with planners and ending with the sense of place (shown in Table 2).

4.2 | Romanticism and pragmatism: From ICH type preference, design focus to purpose

Regional preference can be found in choosing ICH type, purpose, design focus, and place making type. In terms of choosing ICH resources in place making (shown in Figure 4), the biggest difference is that European countries lay extremely high emphasis on oral traditions and expressions (39.13%) regardless of specific regions, while China overlooks the functions of story, myth, or legends in the tourism place making process (6.25%). The Chinese case of Shangri-La, which is related to a myth with eastern mysterious color, is the only

FIGURE 4 European and Chinese decision-making of ICH resource and design focus in tourism place making. Source: Edited by authors based on research results, Python, and Photoshop.



place related to oral traditions and expressions (Gao et al., 2012) in this study. This is not a typical Chinese place making case because the destination image is largely influenced by European novels and western Media. Tourism place making in China typically takes knowledge and practices concerning nature and the universe (31.25%) as valuable resources, while European countries use less of them (8.70%). These differences present part of preferences in choosing place making tools in Europe and China.

In terms of design focus (shown in Figure 4), 56.52% of European cases have strong intentions to create destination images in place making, while Chinese cases focus on tangible parts including physical (31.25%) and land use or function (37.50%). The decision of design focus is closely related to choosing ICH resources. In Europe, oral traditions and expressions are efficient tools in tourist destinations, especially in some regions with myths and legends. For instance, the theming and branding of Tintagel village in Cornwall make usages of legend, childhood stories, and merchandise to attract thousands of visitors every year. Furthermore, the phrase “Welcome to Tintagel, the birthplace of King Arthur” is often repeated to create a pseudo-spiritual atmosphere (Orange & Laviolette, 2010). Meanwhile, Chinese planning focuses more on physical improvement and attractions, which makes traditional knowledge and practices extremely popular as place making tools in the southeast part of China. The design focus of physical construction and land use function help immerse tourists in the local culture and improve the living environment for the locals.

Multiple purposes can be detected from one place making case (shown in Figure 5). There are 69 place making purposes among 16 Chinese cases, and 60 purposes detected in 23 European cases. Compared with Europe cases, Chinese planning with ICH resources intends to bring more benefits to blocks, neighborhoods, communities, and regions. In terms of these 12 types of purposes, economic development and arts, culture and entertainment are the most popular intention in both European (13 and 20 cases) and China (14 and 15 cases).

According to Wyckoff et al. (2016), there are four types of placemaking. Standard placemaking focuses on community building by incrementally improving the quality of a place over a long period with many separate projects and/or activities, and three subtypes of placemaking (creative, strategic, and tactical) are its specialized versions. Creative placemaking is the name given to placemaking projects and activities that focus on arts, culture, and creativity. Strategic placemaking is intended to be targeted to achieve specific economic development ends, such as to create the kinds of places that are attractive to talented workers. Tactical placemaking represents tactical urbanism, lighter, quicker, and cheaper activities. Additionally to them, place theming is added in this study as a branding and marketing approach (shown in Table 3). Under the scenario of romanticism and pragmatism, place theming is frequently seen in European place making with ICH (43.48%), but Chinese planning prefers strategic placemaking, which can bring benefits directly and in a short time (37.50%).

In conclusion, the different orientations of ICH type, design focus, purpose, and placemaking type have resulted in two main styles of

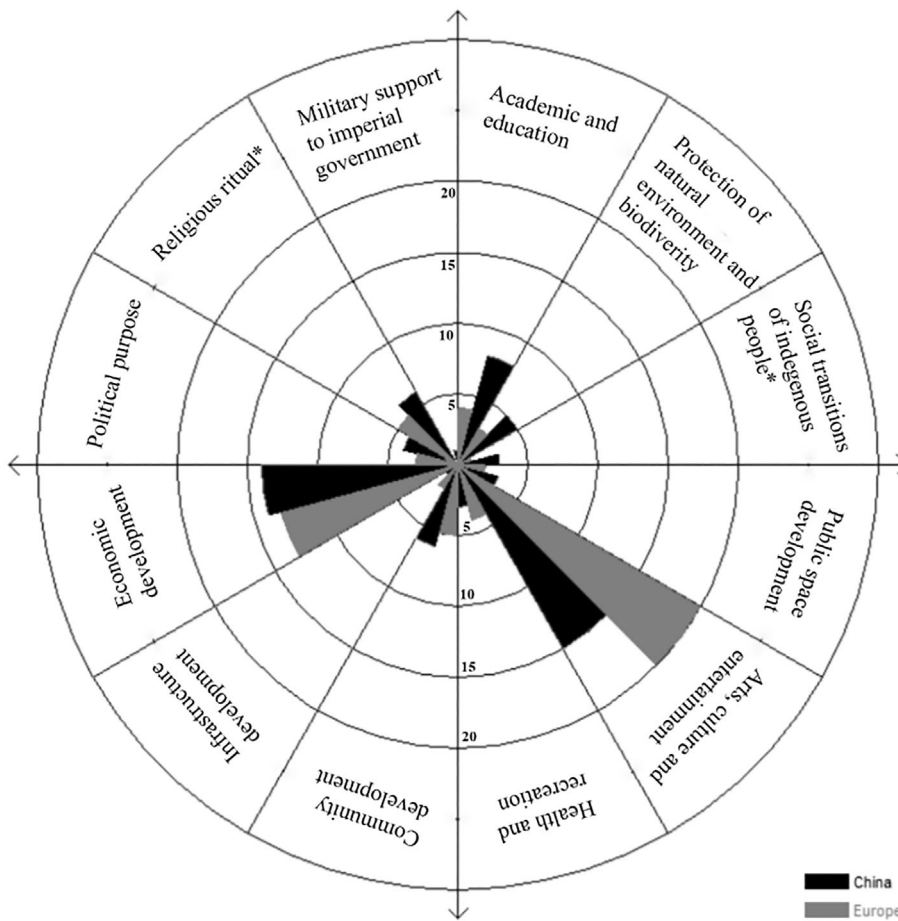


FIGURE 5 European and Chinese purpose of tourism place making with ICH. Source: Edited by authors based on research results, Python, and Photoshop.

Main types of placemaking	Europe		China	
	Number	Percentage	Number	Percentage
Place theming	10	43.48%	3	18.75%
Standard placemaking	0	0%	1	6.25%
Creative placemaking	1	4.35%	3	18.75%
Strategic placemaking	7	30.43%	6	37.50%
Tactical placemaking	5	21.74%	3	18.75%

TABLE 3 Main types of placemaking with ICH resources in Europe and China

Note: Based on research results and the four types of placemaking proposed by Wyckoff et al., 2016.

romanticism and pragmatism in Europe and China. It is popular for Chinese planners to adopt multiple ICH types and conduct physical transformations to achieve socio-economic benefits, which turns more into a tangible attraction rather than staying purely in ICH. Chinese planning heavily emphasizes physical constructs tends to result in ICH safeguarding, tourism development, and place making. However, place theming is frequently seen in Europe, especially in the natural heritage site related to myth and legend. This kind of placemaking method does not require physical presentations of ICH but emphasizes the spiritual side of a place and the atmosphere perceived by visitors. Meanwhile, European people also want to see, experience, and feel different emotions as they visit. As shown in Figure 6, ICH sites in China usually have large place names on the entrance and

different constructions to distinguish them from other places, while European places have light decoration but require tourists' cultural understanding such as myths.

4.3 | Reaching the different goals by similar tourism place making process

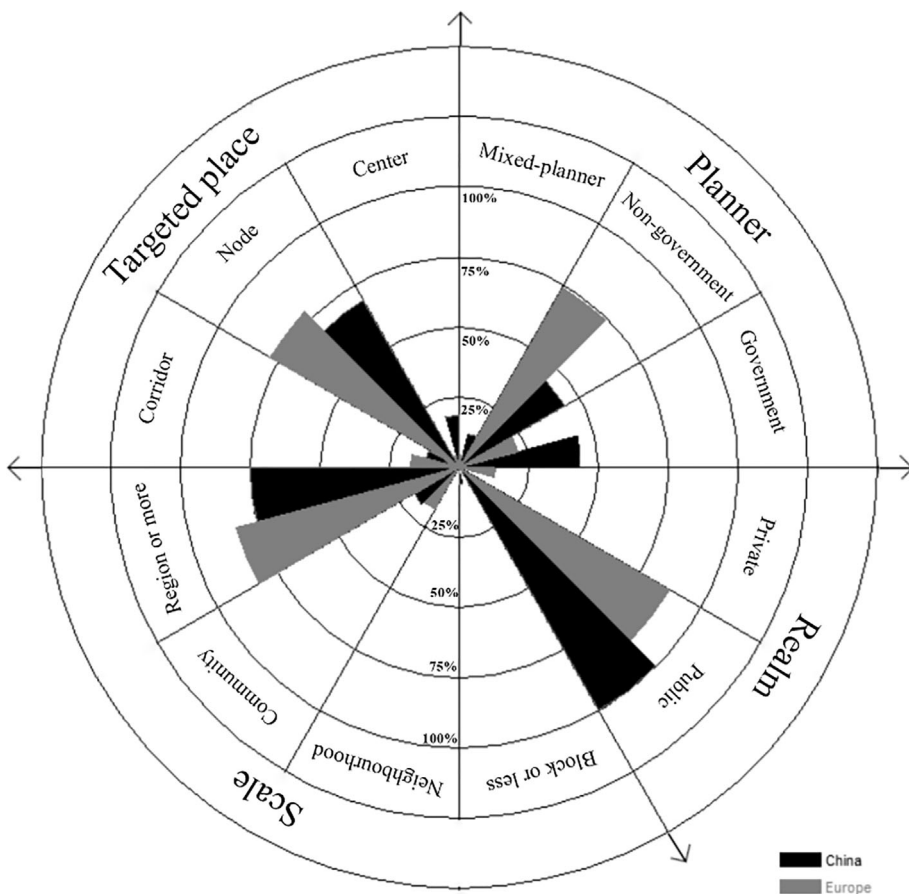
4.3.1 | Who is the planner?

Reviewing the government involvement in the role of tourism place making design (shown in Figure 7), the Chinese government plays an important role in tourism place making with ICH (43.75%), while

FIGURE 6 Strategic placemaking in two different ICH sites in Guangzhou (China) and place theming on the seaside related to Goddess Aphrodite in Paphos (Cyprus). Source: Photographed by authors. [Colour figure can be viewed at wileyonlinelibrary.com]



FIGURE 7 Choosing planner, targeted area, scale, and realm of tourism place making with ICH in Europe and China. Source: Edited by authors based on research results, Python, and Photoshop.



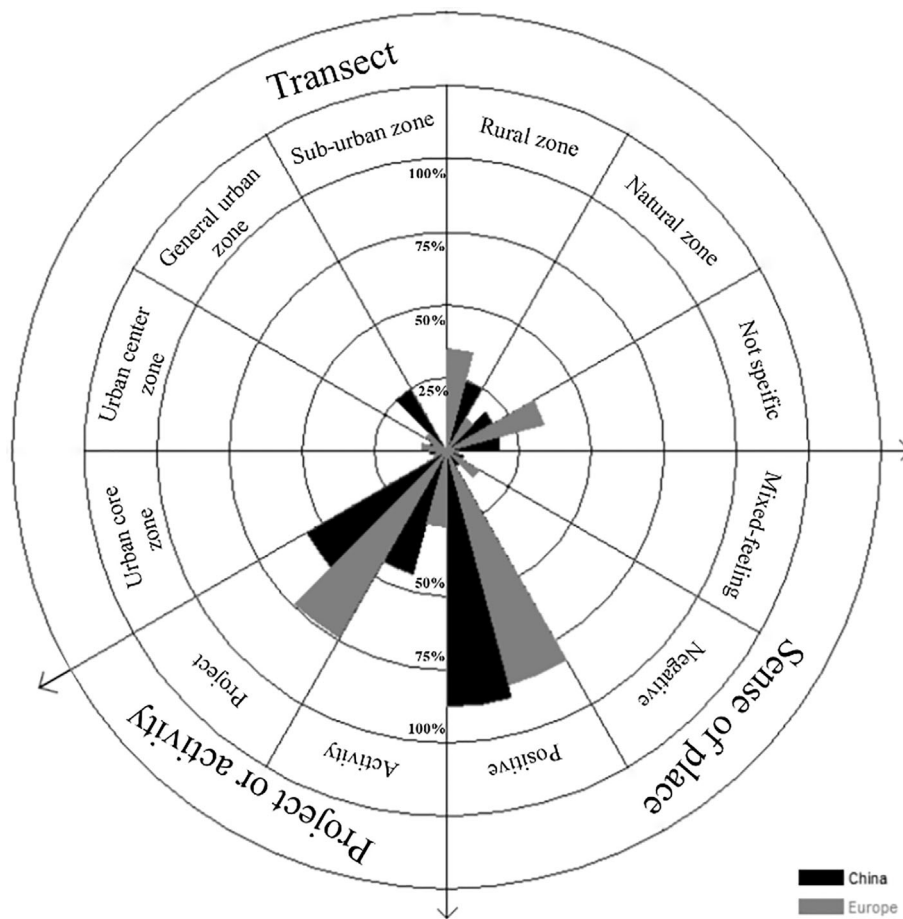


FIGURE 8 Choosing transect and project/activity, and results of sense of place in tourism place making with ICH. Source: Edited by authors based on research results, Python, and Photoshop.

governments in European countries also show their importance, but are less involved compared with China (21.74%). In China, governments at different levels are official organizations to provide policy or funding support, they collaborate with nongovernmental systems and also participate in place making. For instance, in the early 2000s, the central government promoted a campaign of “returning farmland to forests” (tui geng huan lin) in designated mountainous areas, and Wudang Mountain carried out this policy quickly, so local villagers had to abandon farming. Against this background, wild edible plants and abandoned farmlands are added to wild food restaurant menus in a Daoist sacred mountain (Wu, 2015). Another example is that the heritage sites of traditional knowledge such as 24 Jieqi, are preserved by the government system and professional organizations (Center of the nonmaterial cultural heritage preservation and the Culture and Arts research institute of the province) (Yang, 2018). In Europe, UNESCO plays an important role in heritage protection and has sought opportunities to collaborate with nongovernment organizations since its inception. For instance, UNESCO awarded Flamenco as an oral and intangible heritage of humanity, which places a stronger international focus on the art and develops a distinctive flamenco brand as a symbol of tourism (Torre et al., 2019). This may lead to a struggle for hegemony between national and local authorities, as well as between artists and representatives of private companies. This problem usually does not attract scholars' attention and discussion in China.

4.3.2 | Similar place making methods achieving different results

Specific place making methods including targeted place, scale, realm, transect, and choosing project or activity are similar in Europe and China (shown in Figures 7 and 8). First, when planning with ICH resources, both Europe (78.26%) and China (68.75%) choose nodes as the main targeted place. Second, most European cases (82.61%) and Chinese cases (75.00%) prefer a large scale in place making, and the planned place is always in a scale of region or more. Third, the majority of the European cases (86.96%) and all Chinese cases (100%) chose public locations when they consider the construction of ICH places. Some events or competitions such as Spanish Flamenco events (Torre et al., 2019) and traditional Turkish oil wrestling (Krawietz, 2012) are held on private premises hosting competitions. Fourth, choosing a rural zone as a transect is a common decision both in Europe (34.78%) and China (25.00%). At the same time, Chinese cases (25.00%) select the general urban zone as a target, while many European transects (34.78%) do not have specific places. Fifth, European (73.91%) and Chinese (56.25%) planning focus on the project rather than the activity. Nevertheless, although the decisions are similar in these five sub-categories, European ICHs are targeted to conduct place theming (43.48%) while Chinese planning focuses on strategic placemaking (37.50%). Combined with what has been discussed in section 4.2,

different considerations of ICH types (oral traditions and expressions or knowledge and practices concerning nature and the universe), the design focuses (creating destination image or land use), and the purpose number of place making will achieve different place making types (place theming or strategic placemaking), regardless the specific decision-making process of place making (targeted place, scale, realm, transect, and project or activity).

4.4 | Sense of place: Uncontrollable results in place making

A positive sense of place can greatly contribute to the quality of place (Wyckoff et al., 2016), and the quality of place can also be reflected by the sense of place at the same time. In this study, there are three dimensions to judge the sense of place, namely positive, negative, and mixed-feeling. A positive sense of place reflects the success of the destination in creating a positive image for tourists and converting a positive feeling. On the contrary, a negative sense of place means the destination exists without spiritual meaning and character, failing to provide a positive image. Compared with the process of place making and the physical result of destination planning, the sense of place is harder to control when there is no standard to judge what kind of emotion and perception are supposed to exist in the destinations.

Among five ICH domains proposed by UNESCO (oral traditions and expressions, performing arts, social practices, rituals, and festive events, knowledge and practices concerning nature and the universe, traditional craftsmanship), myth, story, and legend belonging to oral traditions and expressions, are hardest to control because they do not always bring physical constructions or events to place directly, rather it exists in one's mind. It's hard to find solutions to break the stereotype of a place once the negative sense appears because it has a long influence in an immaterial way. For instance, in Romania, Stoker's novel constituted a place myth of Transylvania as a sinister and marginal location where the Vampires existed and it has become synonymous with the supernatural in the Western popular imagination since the 70s; however, local people regard this as insulting to the reputation of one of their past rulers who has the same name as a vampire. In addition, it is at odds with the country's sense of its cultural and political identity (Light, 2007). Therefore, from a long-term perspective, we can use "sense of place" to judge and control the quality of place. As Figure 8 shows, comparing European cases and Chinese cases, the place making quality is similarly positive in quality reflecting by sense (82.61% and 87.50%).

5 | DISCUSSION AND IMPLICATION

5.1 | ICH as a flexible resource type in place making

ICH is a valuable resource in both tourism development and place making. The same kind of ICH can be developed in totally different

places and create various destination images in different regions. For example, Sami is regarded as multiple place making tools in creating destination images through objects, food, and tales (Kramvig & Førde, 2020), or the construction of Sami theme park which focuses on spirituality (Mathisen, 2010). These choices are based on the preference of planners, communities, and residents.

From the perspective of the planner, with the revolution and reforms of the Chinese economic system, place making projects are more led by a mixture of nongovernment organizations, private enterprises, local communities, and residents. During this process, the government usually plays an instructor role in making policy, providing land, or funding support. For example, in the birthplace of Pingshan Kirin dance, the local government published the city marketing board with the element of Kirin dance when indigenous people organize a performance at a festival event and create a Kirin dance museum. It is a typical phenomenon when there is a strong relationship between local tribe and the prosperous business. Although there is the existing evidence that Chinese heritage management is dominated by the government, and international heritage management is dominated by the community (Li et al., 2020), this study still illustrates the involvement of governments both in Europe and China in the role of tourism place making with ICH.

Compared with the decision-making process in the guidebook (Wyckoff et al., 2016), this study develops a specific process within the scope of ICH resources. The core categories and subcategories are expanded to provide planners with more suggestions and considerations. Furthermore, this study proves that, although the types of planners and those specific steps of planning are necessary to consider, the choosing of ICH type, design focus, and purpose are most important to deciding the final type of place making.

5.2 | Planning orientations in Europe and China

Although Chinese and European ways of thinking are different, planning concepts between these two regions have many similarities since China has been largely influenced by Europe in the past. Modern European planning theories, which have been under discussion and partly in practice for years in China, play an important role over the past 30 years in urban growth management, land-use regulation, and environmental protection, and also in helping achieve sustainable development (Zhang et al., 2012). Although European planning theory has a large impact on China, some famous planning concepts from ancient China such as Feng Shui can explain why Chinese tourism destinations adopt a large amount of indigenous knowledge in planning. This concept refers to the relative position of humans in the environment, and the purpose of achieving a harmonious relationship between people and nature, which increases the cultural meanings in the Chinese landscape.

The main difference between European and Chinese planning can be that pragmatic thinking is prominent in Chinese planning, which strongly directs the design focus toward solving practice issues (Zhang et al., 2012). However, this trend is formed at the beginning of

the 21st century, when the “scientific development” policy was proposed by Hu Jintao's report at the 17th Party Congress. At that time, planning was in transition from having a single economic objective to encompassing multiple objectives, including the economy, society, and the environment (Hu, 2007). Similarly, at the end of the 20th century, planners proposed some ideas for the future of the old cultural landscapes of Europe, that a rich and stable society demands a broad spectrum of functions from our landscapes which include nature and landscape. These “multiple demands” may offer landscapes a sound economic base: health-care, primary production and nature, housing, recreation, environmental control through recycling, water control as well as clean drinking water (Vos & Meekes, 1999). However, the pragmatic characteristic is still more obvious in China.

In addition, strong political color in the place making may not always be negative, such as when leadership is closely involved in the role of setting up and identifying funding mechanisms. A case study in Lyon city proves that urban policies are very much supported by a strong crossparty political consensus where decisions taken by the previous city council are generally maintained (Hersperger et al., 2019). Therefore, in Europe, the presence of a key political person and a broad political consensus among the key actors can strengthen the coherence of plan implementation over time, and foster an urban transformation following planning intentions.

6 | CONCLUSION

Place making is a comprehensive concept in human geography, and the functions of ICH resources remain unexplored. This study adopted a qualitative meta-analysis of 23 cases based on European places and 16 cases based on Chinese places to conclude the specific process of place making. The results conclude those main considerations in tourism place making of ICH which include planner, ICH type, project/activity, transect, targeted place, scale, realm, purpose, design focus, main types of placemaking, and a sense of place. At the same time, the comparative qualitative content analysis reveals that the decision of ICH type, design focus, and purpose of place making are different in Europe and China, which results in different types of place making including place theming, standard placemaking, creative placemaking, strategic placemaking, and tactical placemaking. However, the choice of planner types and specific planning steps do not result in large differences between these two regions. Using a qualitative meta-analysis is a new approach in both the planning and heritage fields. Leveraging the abundant and high-quality data from previous literature, this study can conclude detailed strategies in two regions with various ICH resources, design focus, purpose, and other conditions. The findings provide a new perspective on taking ICH as place making tool and shed light on specific paths in resource development for the community and government.

Although this study creates a new direction in the discussion of the place making process with ICH resources, there are still a few limitations. First of all, the coding process of cases is based on the subjective analysis of the authors, and thus the results are closely related to the coders' opinions. In the future, more

objective methods can be explored to illustrate the place making process with ICH resources. Meanwhile, various styles may also exist in different European countries, which require more crossculture identifications. Second, the quantitative relationships of the relevant placemaking steps were not explored in this study. Hence, it is still unclear about the driving factors and how to combine each process to achieve optimization. Therefore, future studies can conduct statistical reviews on empirical papers. Third, although “sense of place” is an important element to reflect the quality of place, the specific criteria of “good sense” and “bad sense” were not defined in this study or previous research. This can potentially be explored in future studies.

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CONFLICT OF INTEREST

The authors declare no conflicts of interest.

DATA AVAILABILITY STATEMENT

The data that support the findings of this study are available from the corresponding author upon reasonable request.

ORCID

Qihang Qiu  <https://orcid.org/0000-0002-7821-8670>

Xiaomei Liang  <https://orcid.org/0000-0002-4643-9639>

Yifan Zuo  <https://orcid.org/0000-0002-9546-6860>

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Identifying the role of intangible cultural heritage in distinguishing cities: A social media study of heritage, place, and sense in Guangzhou, China

Qihang Qiu

Faculty of Human Geography and Planning, Adam Mickiewicz University, 61-680, Poznan, Poland

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ABSTRACT

Modern cities are facing an identity crisis, and planners are seeking solutions by highlighting differences between cities. Intangible cultural heritage (ICH), which provides a 'cultural soul', can create featured places and specific senses in a city. Based on place making and destination image theorizations, this paper used the Chinese city of Guangzhou as a case to reveal how ICH qualities can contribute to the distinctiveness of a city destination. This assessment uncovered several key themes: 1) ICH, as recognized by tourists, encompasses six elements and seventeen subelements; 2) ICH's importance and popularity are apparent when it accompanies most tourist destinations; 3) ICH enhances places' roles in relation to cultural heritage, especially that directly tied to ICH, whereas modern places seem marginalized in semantic networks; 4) the sense of an entire city shows a significant linear positive correlation with sense of place from ICH; and 5) ICH-based perceptions enrich the diversity of travel experiences and reduce negative impressions of a city. These findings confirm ICH's role in solving the 'placelessness' problem and in creating a positive, unique sense of place.

1. Introduction

Rapid urbanization has birthed newly built blocks, streets, towns, or cities bereft of architecture, community memory, or cultural heritage that distinguishes them from other places. Over the last century, concepts such as 'non-places' (Augé, 1995) and 'placelessness' (Relph, 1976) have been proposed to caution researchers against the consequences of neglecting what constitutes meaningful places. However, some modern cities today continue to suffer from the identity crisis, which is a common issue in planning. To solve this problem, some local characteristics are highlighted to differentiate a place, where the elements of past and now, material and spirit, and phenomenon and essence can be connected.

Intangible cultural heritage (ICH) which provides abundant resources as the 'cultural soul' in a place, has traits to solve identity crises. According to the United Nations Educational, Scientific and Cultural Organization (UNESCO), ICH includes social practices, rituals, festive events, performing arts, oral traditions, knowledge and practices concerning nature and the universe, and knowledge and skills to produce traditional crafts (UNESCO, 2003). In heritage sites, ICH not only contributes to social cohesion, and the sense of identity and belonging for residents, but improves place identification and travel experience for tourists. For instance, previous studies proved that calligraphic cultural

cognition and calligraphic landscape preference influence both travel experience and place identification (Qi, Yang, & Zhang, 2013).

Using ICH in place making not only assists the process of heritage revitalization but also demonstrates regional characteristics, avoids 'placelessness', markets the place, and improves tourist satisfaction. The establishment of an effective link between ICH and place as a strategy from which to build a model of sustainable development, has already become a place making approach including planned behaviour and organic action. Generally, from the perspective of tourism practice, ICH-related thematic routes and parks (Kutin & Telban, 2021), heritage sites (Brosius & Michaels, 2020), theatres (Yakici, 2009), and terraced fields (Wang, Fang, Beauchamp, Jia, & Zhou, 2021) are partial tangible results from ICH developments. In the organic process, wisdom (X. Yang, 2018), harmony (Briain, 2014), royalty (Ruastiti, Pradana, Purnaya, & Parwati, 2018), and mystery (Kramvig & Førde, 2020) reflect positive senses. Although these places are constructed based on ICH and these senses are created by ICH, there is still a lack of research verifying the role of ICH in place making (Qiu, Zuo, & Zhang, 2022). Therefore, more place making functions of ICH need to be explored to avoid them being ignored continuously in the planning process (Hsu, Zhang, Zhang, & Lee, 2022) and their immaterial values getting excluded from the documentation (Hsu et al., 2022). To solve these problems, studies need to answer what ICH can be perceived in places and how these ICH elements differentiate

E-mail address: qihang.qiu@amu.edu.pl.

places and arouse different emotions.

To answer these research questions, this study chose Guangzhou as the study case and collected tourist reviews from [Tripadvisor.com](https://www.tripadvisor.com) as analysis data. To ensure this study has both national and international scope, domestic and foreign tourists' points of view were both taken into consideration. To identify the role of ICH in differentiating cities, this study detected all ICH elements in tourist reviews, and conducted Semantic Network Analysis to compare how the centrality of places and senses are changed with and without ICH. In this article, the frameworks of Place Making Theory and Destination Image Theory are first compared, laying the foundation of the analysis structure. At the same time, the tangible and intangible functions of ICH, and the senses created by ICH are discussed in the research background part. Second, the data collection and data analysis process are described in the methodology part, which explains Semantic Network Analysis and centrality degree. Third, this paper presents the list of ICHs perceived by tourists, and how ICHs differentiate places and senses of places in the result part. Finally, conclusions are proposed in the last part. The results verify the popularity of ICH from tourists' perspectives. At the same time, the research outcomes offer scholars and planners insight into the importance of ICH in highlighting places and producing more positive and characteristic senses.

2. Background

2.1. Place Making Theory and Destination Image Theory: planner's and tourist's perspective

In the topic of urban studies, place making is frequently connected to planners, while destination image is an important consideration from the perspective of tourists and citizens.

Previous studies always mix the definition of place making with place-making and placemaking, and there is no agreement on how to define these three constructs. Since the last century, place-making, a spontaneous human behaviour, has been frequently used to interpret landscape (Tuan, 1991) and environmental perception (Tuan, 1974). Nowadays, this definition is related to the sense of place, and referred to community sentiment, topophilia, and place attachment (Chen, Hall, & Prayag, 2021). According to Lew (2017), place making is how people

recognize, define, and create the place, ranging from the organic and unplanned actions of individuals (place-making), to planned and intentional global theming by governments and tourism authorities (placemaking). This conclusion clearly identifies tangible and intangible, physical and mental aspects of making a tourist place, and hereby assists in planning a destination.

Tourist destination image, which has been intensively discussed since the 1970s, was only looked at in two dimensions of the formation process: the organic image (non-commercial or uncontrolled information sources) and the induced image (commercial information sources) (Gunn, 1972; Huete-Alcocer, Martinez-Ruiz, López-Ruiz, & Izquierdo-Yusta, 2019). Later, Destination Image Theory gradually developed into three components, cognitive image, affective image and overall image. In this framework, when the cognitive image reflects the tourist's knowledge and belief of the place, the affective image represents emotion, and the overall image is a combination of the first two images (Baloglu & McCleary, 1999). Scholars have accepted this model generally. Nowadays, tourists express their feelings or perceived destination image via social media and other online platforms, which helps destination marketers study destination choices, word of mouth of tourists, reputation, and success of places (Mak, 2017; Pimpong, Qu, Tsang, & Lam, 2021).

Although previous research rarely mentioned Place Making Theory and Destination Image Theory together, each dimension in one theory has corresponded to the concept in the other theory (shown in Fig. 1). Generally, place making is the process of creating a destination, while the destination image serves as the evidence to assess the quality of place making. To break destination image even further, the cognitive image reflects the physically planned process of placemaking, the affective image relates to organic place-making, and the overall image corresponds to comprehensive place making results including the planned and organic action. From this perspective, these connections make it coupling to present the place making functions of ICH by exploring tourist perceptions. Moreover, place making, which can subjectively change the destination image, provide more opportunity for planners to apply ICH in places. Hence, based on the theoretical framework of Destination Image Theory and Place Making Theory, this study chose tourist reviews to reflect the role of ICH in creating impressive and different places.

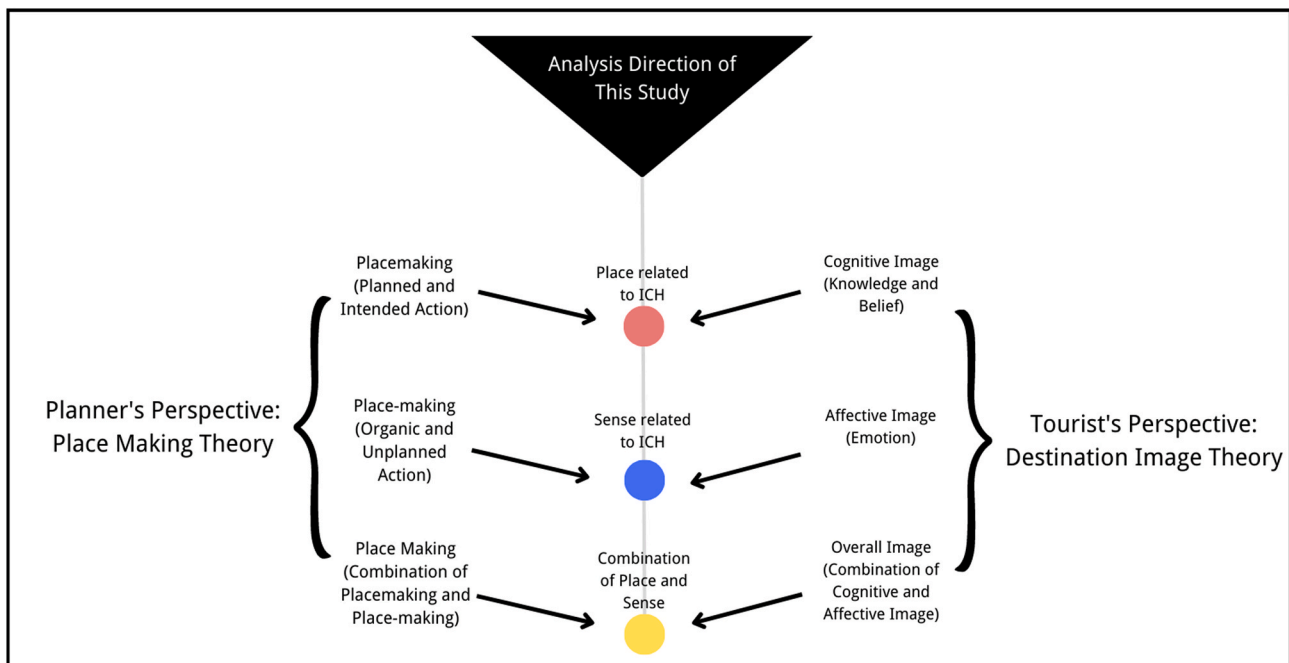


Fig. 1. Research direction of this study with the comparison of Place Making Theory and Destination Image Theory. Source: edited by author.

2.2. Tangible and intangible place making functions of ICH

In terms of a scale of tangibility, there are three kinds of tools in tourism place making, tangible (physical design), mixed (people practices), and intangible (mental image) (Lew, 2017). ICH, which includes a wide range of forms ranging from the practices, representations, expressions, knowledge, skills, instruments, objects, artefacts to cultural spaces associated therewith cultural heritage, can provide these three kinds of tools. Distinguishing three different aspects of ICH in tourism place making makes it possible to combine place-making (intangible) and placemaking (tangible).

For physical design, ICH plays a role in landscapes and builtscapes. For instance, in China, the indigenous knowledge of terraforming hill-sides into rice terraces has contributed to the construction of sustainable landscapes (Wang et al., 2021); in Nepal, rituals, festivals, social and religious events, practices, and craftsmanship needed for repair and reconstruction of the monuments were used in reconstructing the prominent, strongly internationally promoting and financing world cultural heritage sites, arcaded platform (phalca), small monasteries, and shrines throughout the city after the Gorkha earthquake (Brosius & Michaels, 2020). For people practices, ICH plays a role in ethnoscapes and peoplescapes which include street life, shops and products for sale, formal and informal entertainment (Lew, 2017). For instance, in Ethiopia, the development of Dorze Weavers of Ethiopia (a kind of traditional craftsmanship) results in lining the streets with stalls selling every variety of traditional Ethiopian cloth; in the Netherlands, the traditional craftsmanship of making Gouda cheese plays an important role in representing local society and culture, which evidently decorates streets, museum, market, and shop (Fust'e-Forné, 2020). In terms of mental image, ICH creates mindscapes and storyscapes, which is a popular place making practice in European countries. For instance, Sámi storytelling, a kind of oral traditions and expressions in northern Europe, plays roles in reworking a colonial past and encouraging tourists to develop a sense of responsibility for the conservation of that destination (Kramvig & Førde, 2020). In Turkey, the traditional craftsmanship of making Elif Dolls presents the national identity and assists in the creation of a national image (Teke, 2019). In China, 24 Jieqi, a kind of knowledge and practices concerning nature and the universe, has shaped the country's image of presenting long history and civilization (X. Yang, 2018).

2.3. Positive and negative senses of places created by ICH

Different senses are created based on various ICH types and values of community, planner, and tourist. In mindscapes and storyscapes, when ICH endows or strengthens the authentic, sacred, faithful, mysterious, ritual, and ecological meaning of places, negative senses such as superstition, lying, and over-commercialization may also appear.

The approaches that can be found most frequently in the tourism industry entail the use of oral traditions and expressions to extend the history of the place in perception, shape a sacred space, and enable the place a sense of mystery. First, the priority utilization in place making is marketing through advertising, slogans, and social media. For example, the brand of Santa Claus and Christmas are desirable for a lot of high-latitude tourism destinations such as Canada and Greenland; it becomes a significant symbol of Finland when the myth is connected with the social construction of Santa's winter home replete with snow pine trees and reindeer (Hall, 2014). Another example can be found in Shangri-La, which is a land of eternally young inhabitants blessed with magnificent landscapes shrouded in mysticism (Llamas & Belk, 2011). These destinations have derived the concept of the 'phantasmal destination' for the reason that they are favoured by tourists primarily because of a myth associated with them, generally with no basis in historical reality (Gao, Zhang, & Decosta, 2012). Second, oral traditions and expressions create a sacred space, where the place is recontextualized with mythology or religion and the traditional value is protected.

For example, Susan Dunn-Hensley (Dunn-Hensley, 2018) believed that, in a world increasingly disconnected from tradition and nature, many pilgrims come to the Shrine of Our Lady of Walsingham seeking a connection with both the past and the material present. Besides these spontaneous mythical destinations, a place can be interpreted in a novel way as a spiritual resource for tourists visiting the area and for the local population (Lekić, Blajić, & Franjić, 2017). This is an approach to attach tourists to the place.

Similarly, social practices, rituals and festive events emphasize perception improvement of ritual and mystification when the participation of residents and actors enriches the content of the festival. It is an important way to increase the interactivity of destinations and consolidate the impression of local entertainment. For example, in the Indonesian palace, palace representatives organize the Royal Dinner Party for tourists in the form of a dinner activity based on local wisdom; it provides tourists with great fanfare royal guests, which looks very interactive and different from dinner for tourists in general (Ruastiti et al., 2018). Different types of ICH, knowledge and practices concerning nature and the universe, which were created a long time before, demonstrate the wisdom of predecessors, and the rural environment is transformed by the concept of promoting the harmonious development of man and nature. Therefore, visitors can connect the past to the present and perceive a sense of mystery in a destination.

A destination filled with valuable ICH can be mysterious and attractive, but some indigenous knowledge such as superstition and overcompensating design of a place can have a lasting negative impact on destinations. Specifically, there is no clear boundary between 'authenticity' and 'fake'. Depending on the personal beliefs of visitors, some ICHs such as stage performances of trance mediumship (spirit possession) can formulate a conflicting image of superstition or unauthenticity (Hüwelmeier, 2018). Moreover, distortion of the connotation of ICH due to over-commercialization may also ruin the place (Soma & Sukhee, 2014). To avoid inappropriate place making which is destructive to the tourism industry and inhibits the development of the place, planners need to modify and adjust the ongoing dialogue and perceptions of ICH. For example, by examining how Feng Shui is articulated within tourism discourses, Christine Buzinde and her co-authors (2012) demonstrated ways in which the contested divinatory practice of the periphery is edged to the centre vis-à-vis tourism discourses. Specifically, when Feng Shui (an ancient Chinese divinatory practice and indigenous cosmologies) tours are framed as pedagogical experiences in which the roles of the tourist and the guide are redefined as a student and international pedagogue respectively, perceptions of Feng Shui as irrational and/or superstitious are counteracted (Buzinde, Choi, & Wang, 2012). Therefore, the balance needs to be set up to avoid the distortion of ICH because it blindly caters to the preferences of tourists, leading to a loss of authenticity and a 'sense of place'.

3. Methodology

3.1. Study case

This study selected Guangzhou, an international city, as the study case. Testifying to its ancient origins and abundant ICH resources, Guangzhou is also famous for its three legendary nicknames, the flower city, the goat city, and the rice-ear city (Xu & Yeh, 2003). The nickname 'flower city' originated from traditional rituals and festivals during the Spring Festival and Lantern Festival. The other two nicknames, 'the goat city' and 'the rice-ear city' also originated from the mythical type of ICH. Besides the perception of those nicknames, a wide range of ICHs have been presented in many places in Guangzhou, laying the fundamental condition for data collection.

3.2. Data collection

Nowadays, social media not only plays an increasingly important

role as a destination marketing tool but also has become pertinent evidence to assess the quality of a place (Zheng, Wu, Law, Qiu, & Wu, 2021). In recent years, for the convenience of collecting social media data, more and more researchers have conducted Big Data Analysis and Content Analysis based on tourist reviews to explore tourist behaviour in attractions (Bigne, Ruiz, Cuenca, Perez, & Garcia, 2021; Y. Yang, 2018). Among various social media, TripAdvisor provides a rich source of self-reported, publicly-accessible, and unconstrained data (Mirzaalian & Halpenny, 2021), and thus it becomes one of the most popular tools to address different place-based problems (Albayrak, Cengizci, Caber, & Fong, 2021; D. e. Zhang, Qi, & Qi, 2021). Therefore, this research chose tourist reviews on TripAdvisor as the main data source.

Reviews written in Chinese and English, which this study categorized based on places tourists recognized in Guangzhou, were collected in November 2021. This research first assembled a list of URLs based on all places tourists mentioned. Each URL contained all reviews for a place. The URLs were later exported into the web crawler Houyicaiji (<https://www.houyicaiji.com/>). Second, 15,633 tourist reviews written in Chinese and 13,809 reviews written in English were obtained and organized in Excel. Third, 6,971 Chinese reviews of 306 places and 12,210 English reviews of 267 places were saved after removing content that was redundant, incorrectly recognized, or translated from other languages. Reviews were written between 2004 and 2021; the place numbers in Chinese and English reviews differed due to domestic and foreign tourists' preferences. This study only analyzed the place information, title, and text from tourists' reviews; potentially user-identifying details were excluded and ultimately deleted from the database.

3.3. Data analysis

3.3.1. Data preprocessing

This study adopted GooSeeker (<https://www.gooseeker.com/index.html>) and Free CLAWS WWW tagger (<http://ucrel-api.lancaster.ac.uk/claws/free.html>) to preprocess Chinese and English reviews. By using these two programs, 12,172 nouns and 1,169 adjectives in Chinese reviews, and 12,308 nouns and 4,600 adjectives in English reviews were classified. Distinguishing nouns can accelerate the working speed of researchers in confirming all ICH elements in the reviews, while adjectives are essential in detecting the sense of place.

3.3.2. Content Analysis

Content Analysis is regarded as the systematic assignment of communication content to categories according to rules, and the analysis of relationships involving those categories using statistical methods (Riffe, Lacy, Fico, & Watson, 2019). It is a flexible technique that integrates qualitatively analysing meanings of content and quantitatively using statistical methods (G. Zhang, Ding, & Milojević, 2013), and thus go through the surface image to deep structure hiding in big data (Karlsson & Sjøvaag, 2016).

First, based on information about 165 Cantonese ICHs on the national list and 409 ICHs in Guangzhou, this study detected 764 ICH elements in Chinese reviews and 284 in English reviews before synonyms were merged. The author and two graduate students manually rechecked all data during this process to ensure ICH list saturation. Second, to identify ICH's place making function and to highlight corresponding place-based differences, this study constructed multiple datasets to compare tourist reviews with and without mentions of ICH. The reviews were divided across six sets: Chinese reviews mentioning ICH ($n = 2,328$), Chinese reviews not mentioning ICH ($n = 4,643$), all Chinese reviews ($n = 6,971$), English reviews mentioning ICH ($n = 2,710$), English reviews not mentioning ICH ($n = 9,500$), and all English reviews (12,210). Third, this study matched these datasets with Chinese and English adjective dictionaries from GooSeeker and CLAWS WWW tagger and identified meaningful words as the sense of place. Based on this process, 184 senses of places from Chinese reviews and 497 from English reviews were identified. Fourth, this study obtained

places' geographic coordinates from Google Maps and used ArcGIS Pro to depict the locations of places featuring ICH.

Most importantly, this study conducted Semantic Network Analysis to compare how the position of places and senses were changing with the recognition of ICHs in the semantic networks. Specifically, Semantic Network Analysis was conducted with the method of Social Network Analysis to identify the main concepts and relationships. And degree centrality was adopted to judge the importance of each place and sense in networks. For an undirected graph with g nodes, the centrality degree is represented by a formula as follows:

$$C_D(N_i) = \sum_{j=1}^g x_{ij} (i \neq j) \quad (1)$$

In this formula, node i is the total number of direct connections between i and other $g-1$ nodes. To eliminate the effect of network size variation on degree centrality, a standardized measurement formula was proposed (Wasserman & Faust, 1994):

$$C'_D(N_i) = \frac{C_D(N_i)}{g-1} \quad (2)$$

In network analysis, the larger the degree is, the more important the place or sense for tourists. Meanwhile, the standardized degree centrality enables the comparison of each place and sense in various semantic networks based on the reviews with and without ICHs, and reviews from domestic and foreign tourists. The entire centrality calculation was conducted in UCINET 6, and Python 3 was adopted to visualise results. In conclusion, the entire process of data collection and data analysis is shown in Fig. 2.

4. Results and discussion

4.1. ICH elements recognized in the city

Drawing upon the taxonomic hierarchy system of ICH (Duan, 2018) referred by 'China Folklore Network (<https://www.chinafolklore.org>, assess on May 28, 2022)' and 'China Intangible Cultural Heritage Network (<https://www.ihchina.cn>, assess on May 28, 2022)', 359 kinds of ICH perceived by domestic tourists and 241 kinds of ICH perceived by foreigners are summarized into six categories and seventeen sub-categories (shown in Table 1). The main categories, which consist of oral traditions and expressions, performing arts, social practices, rituals and festive events, knowledge and practices concerning nature and the universe, and traditional craftsmanship, originated from UNESCO's defined domains (UNESCO, 2003).

For Chinese tourists, traditional craft (343), story of the Five Rams (306), ancestral hall (304), temple (241), and tea (153) are the most recognized ICH elements, which come from the categories of traditional craftsmanship, oral traditions and expressions, and social practices, and rituals and festive events. Similarly, for foreigners, the most well-recognized ICH elements also belong to the above three categories, namely temple (1,729), clan (784), ancestral hall (666), folk craft (604), and Church (379).

4.2. Location distribution and preference of places visited by tourists

Although domestic tourists have marked more places than foreign tourists, their visiting ranges in the entire city are similar (shown in Fig. 3). Specifically, most places recognized by tourists are concentrated in the city centre and less distributed in the fringe areas. Besides, the geographic distributions of ICH present its importance and popularity when tourists can recognize ICH in most places.

Domestic and international tourists prefer similar places in Guangzhou. Among the top 20 places described in Chinese and English reviews, 13 destinations are favoured by Chinese and foreign visitors. Besides modern construction and natural parks (e.g., theme parks, urban

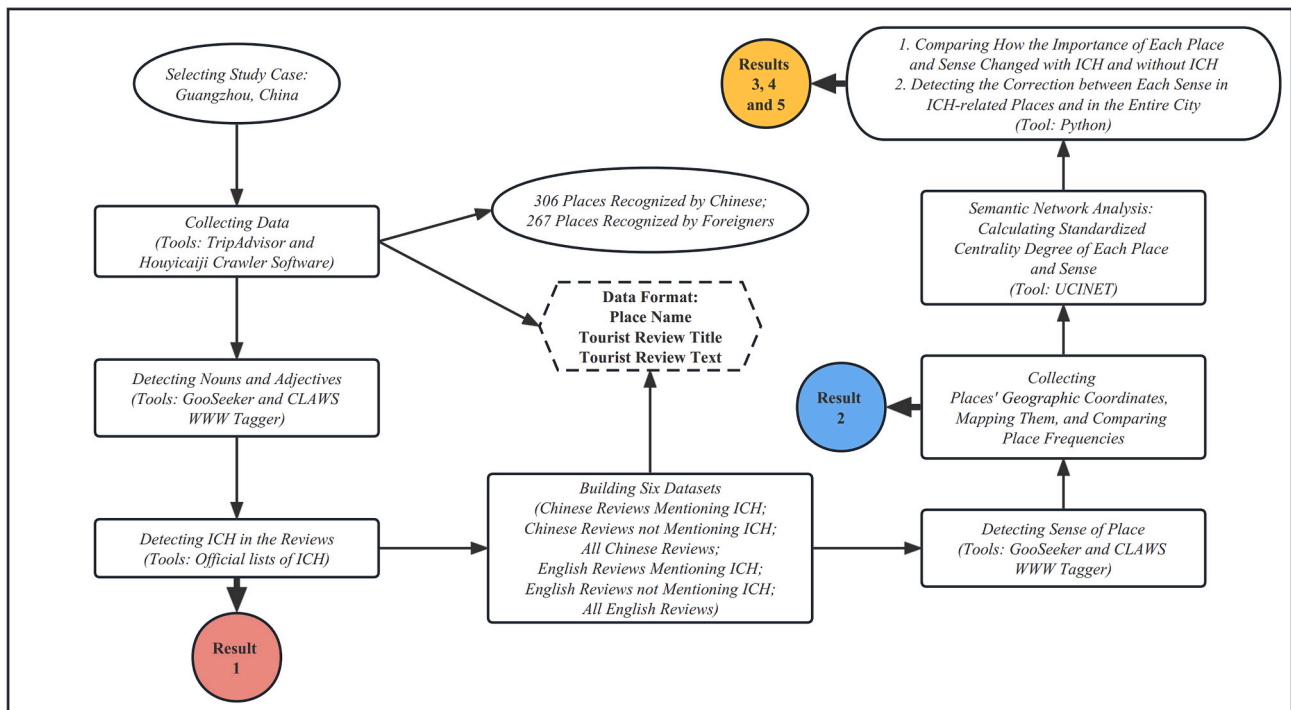


Fig. 2. Data collection and analysis process. Source: edited by author.

streets, modern architecture, urban parks, and natural scenery), which all tourists favour, foreigners tend to visit historical, traditional, and culture-related attractions more than Chinese visitors. Chen Clan Ancestral Hall-Folk Craft Museum, Sacred Heart Cathedral, Museum of the Western Han Dynasty Mausoleum of the Nanyue King, Guangdong Museum, and Guangzhou Opera House are English speakers' most frequented traditional and cultural sites. Two of these places evolved directly from ICH, one of which is the Chen Clan Ancestral Hall-Folk Craft Museum. This museum originated from an ancestral hall and is regarded as a folk craft museum: guests can observe traditional clan concepts, learn about traditional skills, and view carvings depicting historical stories and folk legends. The second place is Sacred Heart Cathedral, which was established by a Catholic missionary and has witnessed the development of Catholicism in Guangzhou. Besides, traditional performances such as the Yue Opera or the Cantonese Opera occur in the Guangzhou Opera House.

4.3. The role of ICH in characterizing places

Changes in places' degree centrality among tourist reviews that do and do not mention ICH reveal two trends. Fig. 4 shows that Zones 1 and 2 contain places that are either centralized or marginalized due to ICH. Usually, ICH underscores the importance of heritage attractions (especially those directly evolved from ICH) whereas other modern scenic spots are marginalized in this process. Regarding domestic tourists, among the top 20 places whose centrality increases significantly due to ICH, seven are related to social practices, rituals and festive events, traditional performance, and traditional craftsmanship: Dafo Temple (degree centrality rises from 0 to 0.032), Huaisheng Mosque (degree centrality rises from 0 to 0.016), Temple of the Five Immortals (degree centrality rises from 0 to 0.011), Guangzhou City God Temple (degree centrality rises from 0 to 0.011), Hung Sin-Nui Arts Centre (degree centrality rises from 0 to 0.011), Guangfu Temple Fair (degree centrality rises from 0 to 0.011), and Chen Clan Ancestral Hall-Folk Craft Museum (degree centrality rises from 0 to 0.011). Dafo Temple, Huaisheng Mosque, Temple of the Five Immortals (*Wuxian Guan*), and Guangzhou City God Temple involve religious beliefs. Guangfu Temple Fair hosts

folk festivals, while Hung Sin-Nui Arts Centre is related to Cantonese opera. Chen Clan Ancestral Hall-Folk Craft Museum is associated with clan concepts and traditional craftsmanship. Most marginalized places consist of commercial districts, university campuses, and natural scenic areas.

For foreigners, only four ICH-related attractions have greater degree centrality owing to ICH: Qingping Medicine Market (degree centrality rises from 0.009 to 0.041), Temple of the Six Banyan Trees & Flower Pagoda (degree centrality rises from 0 to 0.021), Hualin Temple (degree centrality rises from 0 to 0.021), and Renwei Temple (degree centrality rises from 0 to 0.021). Similar to the findings for Chinese tourists, religion-oriented places assume more prominent positions in the semantic network due to ICH. Qingping Medicine Market conveys indigenous apothecary knowledge; its increasing centrality exemplifies traditional Chinese medicine's potential to attract foreigners. Chinese tourists generally ignore this site because Chinese medicine is ubiquitous in daily life. Other places which are not explicitly planned around ICH but still see rising degree centrality in the semantic network included Shamian Island (degree centrality rises from 0.054 to 0.163), Yuexiu Park (degree centrality rises from 0.086 to 0.18), and Yuntai Garden (degree centrality rises from 0.018 to 0.105). These sites contain many forms of ICH that foreign tourists recognize. For instance, in Yuexiu Park, foreign tourists mention the Five Rams Statue of Guangzhou, which originated from the Legend of the Five Rams.

4.4. Correlations of senses perceived in ICH-related places and the entire city

By comparing the degree centrality of senses in tourist reviews that mention ICH and the entire review set, senses perceived in the entire city are closely associated with senses generated in places with ICH (see Fig. 5). According to the 184 senses detected among domestic tourists, senses of ICH-related places and of the entire city demonstrate a significant linear positive correlation (Pearson correlation coefficient = 0.937, sig = 0.000). A correlation analysis of domestic tourists' 492 senses reveals a significant linear positive correlation (Pearson correlation coefficient = 0.965, sig = 0.000) between senses of ICH-related

Table 1
Domestic and foreign tourists' perceived ICH elements and associated classification.

Categories	Subcategories	Review from domestic tourists	Review from foreign tourists
		ICH elements	ICH elements
Oral traditions and expressions	Folk literature	Story of the five rams (306); Story (60); Legend (27); Poem (8); Pangu (5); Dragon palace (4); Phoenix (3); Statue of five rams (34); Luogang Xiangxue (18); Fairytale (5); Bao Gong (5); Mulan (3); Dragon and phoenix (3); Guanyin festival (3); Dongpo (2); Sea God (2); Moon over mountain pass (2); Peach blossom spring (2); Monkey King (2); Jia Baoyu (2); Eight Immortals (2)	Story of the five rams (162); Statue of the five rams (49); Dragon (38); Legend (31); Inscription (8); Poet (6); Phoenix (3); Monkey King (2); Poetry (2)
	Language*	Chinese language (19); Cantonese language (12)	Mandarin (84); Chinese language (9); Dialect (5)
Performing arts	Traditional music	Mountain song (2); Qin (2)	Acoustic (23); Musical instrument (15); Chinese music (11); Flute (3); Cantonese music (2)
	Traditional dance	Lion dance (19); Sword dance (2)	Lion dance (2)
	Acrobatic	Circus show (36); Acrobatic (34); Acrobat (3); Acrobatic troupe (2)	Acrobatic (41); Circus show (36)
	Quyi	Quyi (5)	
Social practices, rituals and festive events	Traditional opera	Cantonese opera (37); Drama (38); Shadow play (12); Puppet show (8); Yue opera (2)	Chinese opera (18); Cantonese opera (12); Traditional opera (4); Puppet show (4)
	Folklore	Ancestral hall (304); Spring festival (140); Incense (128); Lantern show (64); Lantern festival (50); Mid-autumn festival (48); Double ninth festival (46); Folklore (38); Custom (33); Temple fair (28); Dragon boat festival (24); Sacrifice (20); Rite (16); Halloween (16); Horizontal plaque (16); Maze (13); Qiqiao festival (12); Dragon boat (8); Flower street (6); Couplet (6); Mazu (6); Tomb sweeping festival (6); New year's goods (4); Clan (4); Riddle (3); Pilgrim (3); Twelve zodiacs (3); Moon watching (3); Easter (2); Polo festival (2); Dragon boat racing (2); Traditional festival (2); Chopstick (2); Fortune-telling (2); Divination stick praying (2); Ceremony (2)	Clan (784); Ancestral hall (666); Folklore (134); Chinese New Year (71); Spring festival (32); Gold fish (24); Ceremony (19); Plaque (11); Lotus pond (11); Dragon boat (9); Sacrifice (6); Mid-autumn festival (3); Lantern festival (3); Flower street (2); Amulet (2); Gold fish pond (2)
	Religion*	Temple (241); Avalokitesvara (66); Buddhism (59); Christmas (56); God (39); Mass (36); Catholic church (28); Catholic (24); Wong Tai Sin (24); Buddhist temple (23); City God temple (23); Religion (22); Buddha statue (21); Mosque (18); Bible (17); Taoist temple (17); Believer (16); Fasting (14); Zen (11); Worship God (8); Muslim (8); Belief (7); Baptism (7); Prayer (7); Yuanxuan Taoism (6); Jesus (6); Islam (6); Confucianism (5); Christian (5); Buddhist (4); Icon (4); Fairy (4); Holy Maiden (4); Merit (3); Religious architecture (3); Church (3); Christ church (3); Eighteen Arhats (3); Confucian temple (2); Sakyamuni (2); Hymn (2); Notre Dame (2); Thousand-handed Avalokitesvara (2); King temple (2); Santa Claus (2)	Temple (1,729); Church (379); Mosque (219); Buddhist (123); Muslim (105); Buddha (101); Zen (98); Mass (94); Worship (87); Catholic (83); Prayer (80); Joss stick (69); God (58); Christmas (46); Taoist temple (35); Goddess (24); Christian (21); Guanyin (18); Sixth Patriarch (18); Monk (15); Religion (15); Buddhism (15); Monastery (15); Buddha statue (14); Islam (13); City God temple (13); Guanyin statue (10); Halloween (9); Easter (8); Jesus (7); Maitreya (7); Allah (7); Taoism (6); Minaret (6); Altar (4); Quran (3); Hoary chant (2); Believer (2); Confucianism (2); Christmas tree (2); Wong Tai Sin (2); Pilgrimage (2)
	Traditional culinary*	Tea (153); Rice noodle (50); Congee (45); Ginger juiced milk (35); Double skin milk (35); Brewing (31); Time-honored brand (28); Steamed vermicelli roll (26); Sweet soup (26); Dim Sum (26); Sampan congee (25); Beef offal (18); Tea house (18); Tofu (14); Rice cake (13); Cantonese cuisine (12); Dry food (11); Dumpling (11); Fish skin (9); Roast chicken (8); Pork rib (6); Beef brisket (6); Wonton (6); Pickled cabbage (6); Pig trotter (5); Tea set (5); Chinese food (5); Meatball (6); Black tea (5); Seasoning (4); Seto powder (4); Fried rice (4); Beef brisket with radish (3); Shrimp dumpling (3); Parfait(3); Honey(3); Roast goose (3); Water chestnut (3); Spicy (2); Char siu (2); Little steamed bun (2); Roast meat (3); Chicken feet (3); Cantonese restaurant (2); Rice dumpling (2); noodle (2); Cured meat (2); Bean jelly (2); Hot pot (2); Soup bun (2); Wanglaoji (2); Soy sauce (2); Sweetened sago cream (2); Pork soup (2); Century egg (2); Chicken biscuit (2)	Dim Sum (130); Chinese food (61); Noodle (40); Tea house (39); Chinese restaurant (35); Soup (28); Honey (17); Dumpling (14); Tofu (12); Chinese tea (10); Porridge (7); Cantonese restaurant (6); Dried fruit (6); Tea set (5); Morning tea (5); Barbecue (5); Spice (4); Spring roll (4); Pastry (4); Iced tea (3); Green tea (3); Rice porridge (3); Hot pot (3); Fried rice (3); Rice cake (3); Roast goose (2); Rice flour (2); Egg pudding (2); Xiao Long Bao (2)
Knowledge and practices concerning nature and the universe	Traditional sport	Kung Fu (12); Equestrian (6); Tai Chi (5)	Tai Chi (61); Martial art (8); Kung Fu (5)
	Traditional game	Shuttlecock (25); Kite (19); Chess (3)	Chinese chess (24); Mahjong (6)
	Traditional medicine	Physiotherapy (87); Traditional Chinese medicine (83); Herbal tea (7); Longevity preservation (5); Ginseng (3); Cordyceps (3); Chinese medicine store (2)	Chinese medicine (50); Almond (7); Herbal tea (2)
Traditional craftsmanship	Traditional calendar	Solar terms (14); Lunar year (5); Winter solstice (2)	
	Traditional art	Chinese painting (50); Colour painting (17); Calligraphy and painting (12); Calligraphy (9); Mural (9); Ink painting (3)	Calligraphy (44); Mural (14); Paper cutting (8); Chinese painting (7); Ink painting (3)
Traditional craftsmanship	Traditional craft	Traditional craft (343); Sculpture (133); Woodcut (71); Lantern (49); Pottery sculpture (41); Brick sculpture (39); Stone sculpture (35); Sculpture park (24); Grey sculpture (20); Firework (17); Embroidery (17); Ivory carving (14); Pavilion (13); Wax figure (13); Jade clothing (12); Porcelain (12); Statue (12); Paper-cut (12); Bonsai (9); Craftsman (7); Windmill (7); Duan inkstone (7); Hydrangea (7); Cloth (6); Bone carving (6); Clay carving (6); Sauna (6); Relief sculpture	Folk craft (604); Pottery sculpture (145); Wood carving (66); Embroidery (52); Bonsai tree (29); Ink stone (24); Handicraft (23); Stone carving (19); Bone carving (10); Jade carving (9); Brick carving (9); Lacquer (6); Traditional craft (5); Olive sculpture (4); Ceramic sculpture (4); Cantonese embroidery (3); Traditional clothing (2); Bookmark (2); Tapestry (2); Gold painting (2); Carved roof (2); Blue and white porcelain (2); Plaster carving (2); Glass etching (2)

(continued on next page)

Table 1 (continued)

Categories	Subcategories	Review from domestic tourists	Review from foreign tourists
		ICH elements	ICH elements
		(5); Garden style (5); Carved beam and painted building (5); Silk fabric (4); Gardening (4); Bronze ware (4); Carving (4); Silverware (4); Cheongsam (4); Weaving (3); Sculptor (3); Micro-carving (3); Enamel (3); Handicraft exhibition (2); Blue tile (2); Inlaid porcelain (2); Colored glaze (2); Porcelain carving (2); Bronze ware (2); Stone lion (2); Casting (2); Livistona art (2); Sword (2); Gold ware (2)	
General*	General	Folk art (13); Folk culture (2)	Folk art (73)

Note: ICH classification is based on Duan's (2018) categorical system. * denotes a category or subcategory added to the original framework. Due to space limitations, this table only contains ICHs mentioned more than once. Source: edited by author.

places and senses generated from the entire city. Therefore, from the perspectives of Chinese residents and international tourists, the types and roles of sensory perceptions regarding the city itself are closely associated with ICH-related places tourists visit. As such, place making with ICH influences individual sites and enhances tourists' sense of Guangzhou overall.

4.5. The role of ICH in centralizing positive and diverse senses

By comparing the change in degree centrality of each sense in tourist reviews that do and do not mention ICH, the findings show that ICH differentially affects positive and negative senses. As displayed in Fig. 6, Zones 1 and 2 show senses that are centralized or marginalized due to ICH. Most senses perceived in places without ICH exhibit a larger centrality degree in the semantic network: tourists express more emotions when a site does not contain ICH. Moreover, the distribution trends indicate that ICH contributes to fewer negative senses among domestic and international tourists. In other words, visiting an ICH-related place or recognizing ICH in a place evokes a more positive destination image. Specifically, domestic tourists report fewer negative emotions such as 'poor' (degree centrality falls from 0.335 to 0.132), 'bad' (degree centrality falls from 0.429 to 0.242), and 'expensive' (degree centrality falls from 0.643 to 0.456). Foreigners are less cognizant of attributes such as 'pricey' (degree centrality falls from 0.387 to 0.159), 'crowded' (degree centrality falls from 0.617 to 0.418), and 'fake' (degree centrality falls from 0.351 to 0.185).

Among these fluctuations, ICH-related perceptions enhance the diversity of travel experiences and tourists' level of place identification. Among domestic visitors, the degree centrality of specific senses tied to ICH or tradition rises due to ICH; examples include 'devout' (degree centrality rises from 0 to 0.203), 'exquisite' (degree centrality rose from 0.132 to 0.319), 'fragrant' (degree centrality rises from 0.115 to 0.291), 'skilled' (degree centrality rises from 0.016 to 0.181), and 'magnificent' (degree centrality rose from 0.209 to 0.374). Foreigners emphasize senses connected to religion, such as 'catholic' (degree centrality rises from 0.012 to 0.312), 'religious' (degree centrality rises from 0.046 to 0.165), and 'halal' (degree centrality rises from 0.05 to 0.141) (see Table 2). These perceptions typify sites rather than merely serving as empty descriptors.

4.6. Results interpretation and verification

The findings of Content Analysis answer the first research question, that is, what ICH can be perceived in places. Although scholars believe that ICH is an important driver of tourism because tourists are seeking to engage with new cultures (Tana, Anwar, & Jiang, 2022), some researchers argue that tourists do not pay attention when they attend activities and events (Masoud, Mortazavi, & Farsani, 2019). However, this study proves ICH is well recognized by tourists and plays an important role in their experience. In this study, most of these popular ICHs are from the category of social practices, rituals and festive events,

added to the fact that most ICH elements listed by UNESCO are from this category (UNESCO, 2022), which is also the most discussed domains in ICH tourism research (Qiu et al., 2022). Besides, the subcategories of folk literature and traditional craftsmanship also contain many tourist resources. A wonderfully interesting example is the craftsmanship in China, which has been continuously contributing to many industrial heritage sites and the production of utensils that meet life needs, and thus motivates the Chinese government to attach great importance to its protection and tourism development (Qiu, Zheng, Xiang, & Zhang, 2020). However, the place making functions of folk literature, are more discussed amongst European scholars (Kramvig & Førde, 2020; Kutin & Telban, 2021; Orange & Laviolette, 2010), in contrast to the relative lack of attention in China.

By using the Semantic Network Analysis, this study presents what kinds of places are centralized and marginalized by ICH. There is no doubt that places related to social practices, rituals and festive events, are the most available options when tourists want to engage in cultural experiences. Similar to other cities, religious sites are extremely popular, especially temples such as Shaolin Monastery, which annually attracts millions of visitors from around the world (Hung et al., 2016). On the contrary, similar natural scenery, urban views, and modern architecture which with a brief history and may cause 'placelessness', are marginalized under tourists' needs to visit the representation of ICH and heritage sites.

By adopting the same method, this study also presents the functions of ICH by comparing the effective image in the destination with and without ICH. This study verifies the functions of ICH in reducing the negative perception of destination, and highlighting specific feelings of places such as 'devout', 'exquisite', 'fragrant', 'skilled', and 'magnificent'. Compared with previous studies that simply classified the emotions of ICH as positive, negative, and mixed (Qiu & Zhang, 2021), or roughly classify the major emotions of historical relics as loyalty, justice, courtesy, resentment, and anger (Jang, 2012), the changes of senses presented in this study are more specific.

Additionally, by comparing domestic and foreign tourists, this study proves that foreigners tend to visit historical, traditional, and culture-related attractions more than Chinese tourists, which can be explained by the cultural tourism typology testing of McKercher and Cros (2003), that is, the culturally proximate market, in particular, is interested in escapist, recreational holidays, and it is the dominant market for most destinations; long haul, culturally distant tourists will seek deeper experiences, but in the grander scheme of things. The curiosity about the ICH elements in ordinary scenic spots is less found among Chinese tourists, which further demonstrates the influence of cultural and psychological distance on destination cognition and decision.

5. Conclusion and implications

This study measures the place making functions of ICH in creating a distinguished city based on the Place Making Theory and Destination Image Theory. Place making contains the subjective process that decides

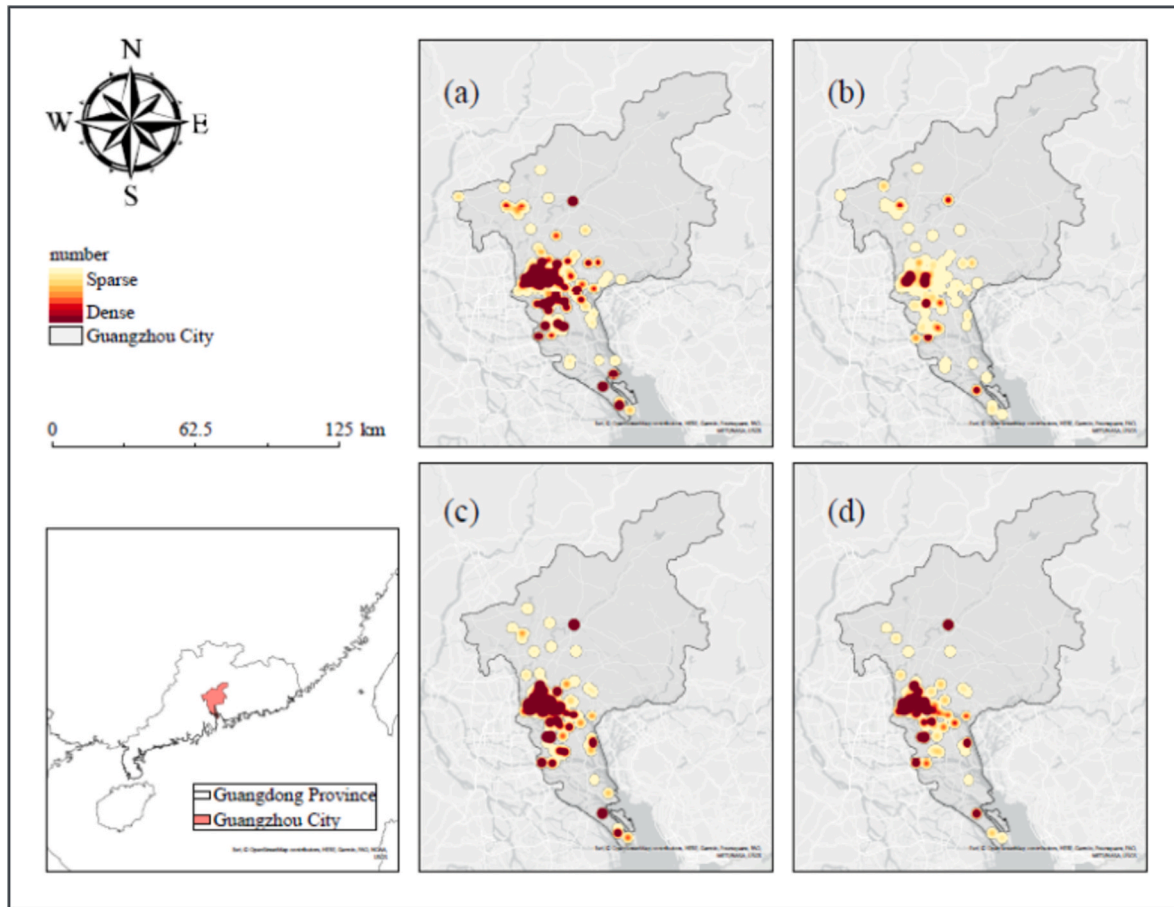


Fig. 3. a) All places recognized by domestic tourists; b) places with ICH as recognized by domestic tourists; c) all places recognized by foreign tourists; d) places with ICH as recognized by foreign tourists. Source: edited by author.

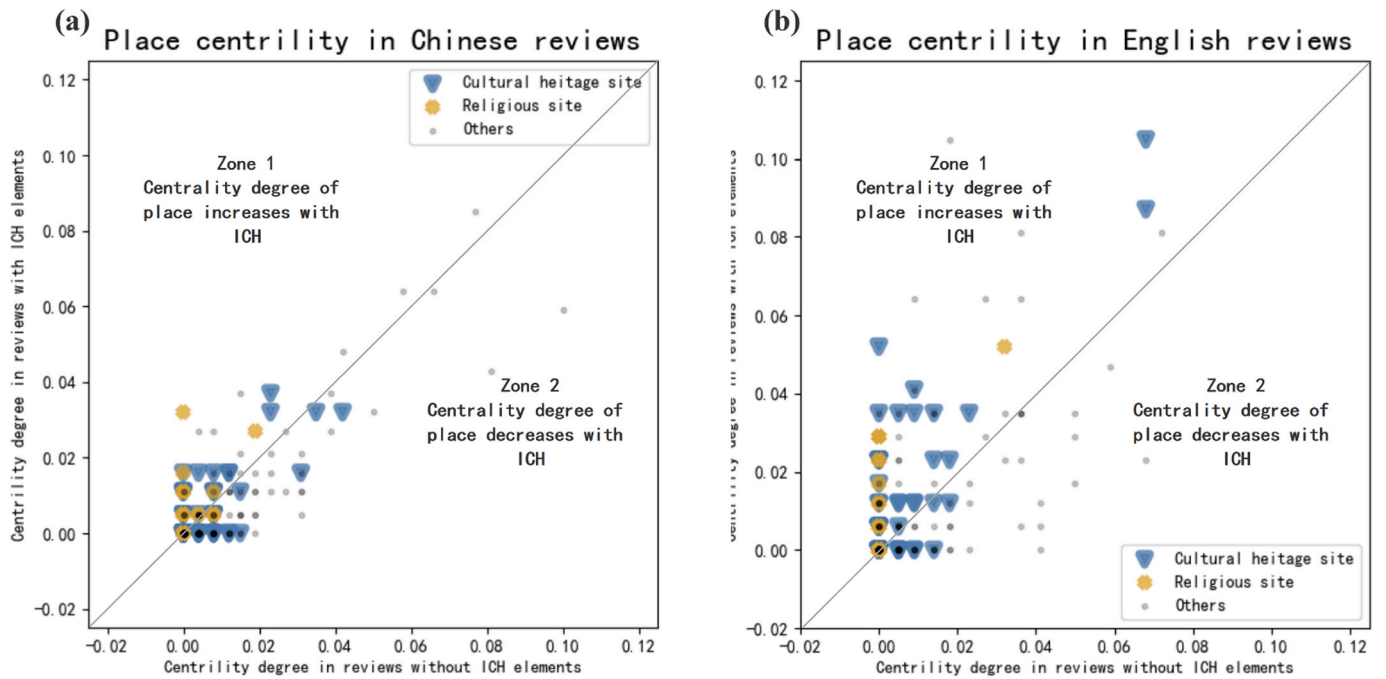


Fig. 4. a) Difference in degree centrality between places with and without ICH in domestic tourists' semantic networks (to zoom in, Pearl River [0.185, 0.176] was removed); b) difference in degree centrality between places with and without ICH in foreign tourists' semantic networks (to zoom in, Canton tower [0.167, 0.128], Yuexiu Park [0.086, 0.18], and Shamian island [0.054, 0.163] were removed). Source: edited by author.

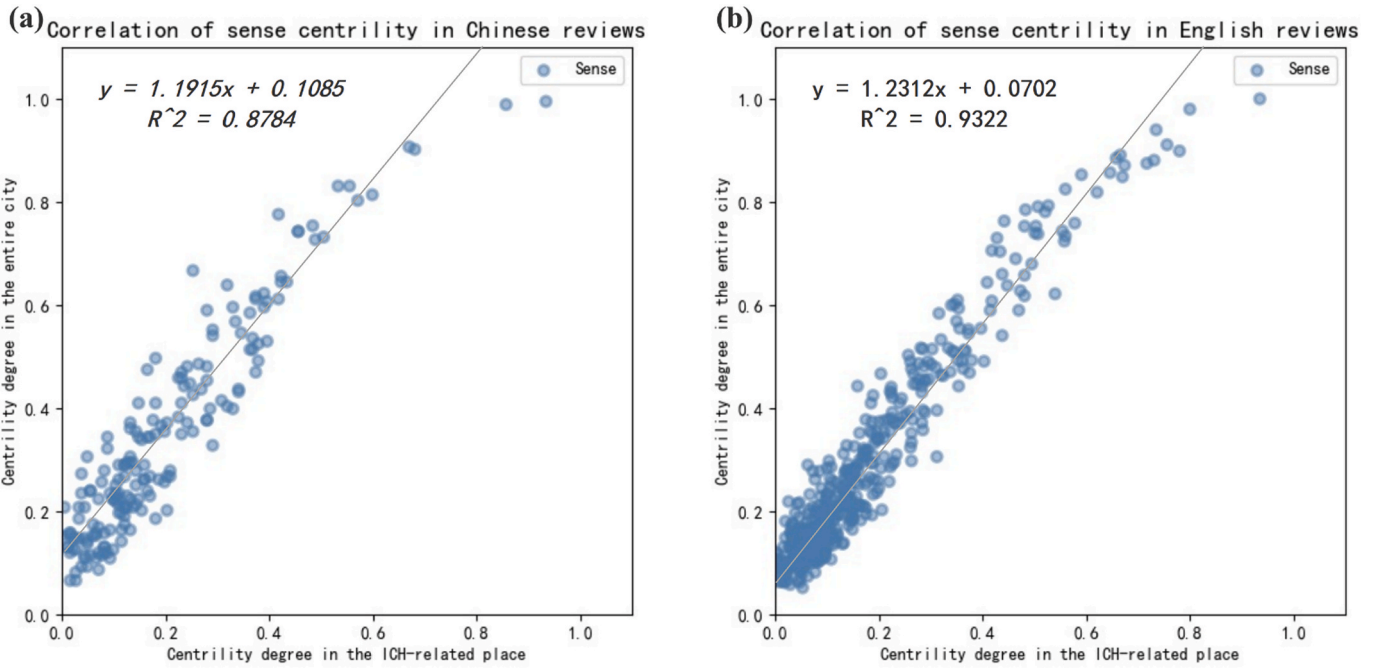


Fig. 5. a) Correlation distribution of senses in places with ICH and in the entire city as perceived by domestic tourists; b) correlation distribution of senses in places with ICH and in the entire city as perceived by foreign tourists. Source: edited by author.

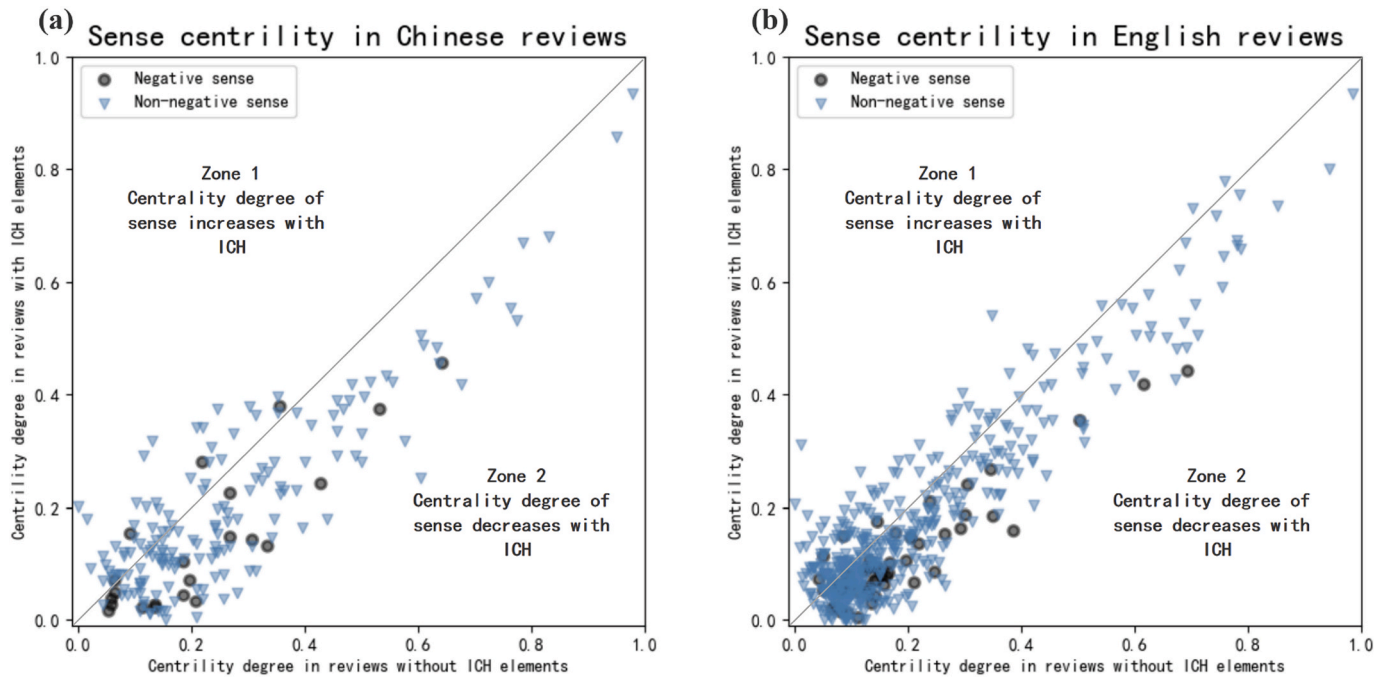


Fig. 6. a) Difference in degree centrality of senses in places with and without ICH as perceived by domestic tourists; b) difference in degree centrality of senses in places with and without ICH as perceived by foreign tourists. Source: edited by author.

how to use ICH in planning and branding destination, while exploring destination image reflects the place quality and specific functions of ICH. Starting from these two theories, this study conducted Content Analysis based on 6,971 reviews written in Chinese and 12,210 reviews written in English collected from TripAdvisor. First, 359 kinds of ICH perceived by domestic tourists and 241 kinds of ICH perceived by foreign tourists are summarized into six categories and seventeen sub-categories, where traditional craftsmanship, oral traditions and expressions, and social practices, rituals and festive events are well recognized

by all tourists. Second, ICH shows its importance and popularity when it can be found in most tourist destinations. However, foreigners tend to visit more traditional culture-related scene spots than Chinese. Third, in the semantic network, ICH improves the importance of places related to traditional culture, especially those directly evolved from ICH, while modern places are marginalized. Fourth, senses of the entire city have a significant linear positive correlation with senses generated in places with ICH. Fifth, the recognition of ICH increases the diversity of travel experiences and level of place identification by centralizing specific

Table 2

Centrality degree by sense (places with and without ICH as recognized by domestic and foreign tourists).

Top 10 specific senses increase due to ICH in Chinese reviews				Top 10 specific senses increase due to ICH in English reviews			
Sense	Centrality degree in text with ICH	Centrality degree in text without ICH	Gap	Sense	Centrality degree in text with ICH	Centrality degree in text without ICH	Gap
Devout	0.203	0	0.203	Catholic	0.312	0.012	0.3
Exquisite	0.319	0.132	0.187	Filial	0.206	0	0.206
Fragrant	0.291	0.115	0.176	Exquisite	0.175	0.054	0.121
Skilled	0.181	0.016	0.165	Precious	0.22	0.099	0.121
Magnificent	0.341	0.209	0.132	Spiritual	0.13	0.01	0.12
Delicate	0.374	0.247	0.127	Religious	0.165	0.046	0.119
Red	0.341	0.22	0.121	Gothic	0.132	0.02	0.112
Mysterious	0.093	0.022	0.071	Imperial	0.196	0.087	0.109
Ingenious	0.132	0.066	0.066	Wooden	0.23	0.135	0.095
Authentic	0.198	0.143	0.055	Halal	0.141	0.05	0.091

Source: edited by author.

senses and reducing a negative affective image.

5.1. Theoretical implications

First, this research achieves the objective of studying place making from the perspective of the destination image. The research results also prove the value of Social Network Analysis in comparing and identifying the difference created by ICH in various scenarios. As demonstrated throughout the paper, ICH is well-recognized by both domestic and foreign tourists, and it highlights city characters and brings a 'sense of place'. One of the biggest contributions of this study is that the lists of ICH elements detected from tourist reviews are important documentation of ICH in the informal version. Moreover, the role of ICH in centralizing cultural heritage sites and diverse positive senses also becomes the theoretical background for future studies and planning actions in ICH tourism.

Besides demonstrating the planning and marketing value of ICH, this study also raises readers' awareness that ICHs are not mysterious objects kept in museums or techniques hidden by inheritors. The research results present many ICH types that have been neglected in the previous study such as religious belief, traditional culinary, and traditional stories. Recently, on November 30, 2022, 'Artisanal know-how and culture of baguette bread' and 'Traditional tea processing techniques and associated social practices in China' join the Representative List of UNESCO, which also proves that ICH can be something we see, use, and eat in daily life. Therefore, the findings in this study laid the foundation for future studies to research ICHs in a simple and civilian way, and encourage scholars to explore the interaction between people, heritage, and place.

5.2. Managerial implications

On one hand, the classification of recognized ICH in Guangzhou summarizes the ICH preference of tourists, which shows the potential of folk literature, religious beliefs, and traditional cuisine in branding the city and the power of attracting tourists. This list inspires planners who are hesitant of choosing ICH types. Besides, the Qingping Medicine Market, an outstanding place made by Chinese medicine, is a prime example of how to market to attract foreign tourists. Although indigenous knowledge is less perceived by domestic tourists in urban places, the medicine market can catch tourists' attention and market the city oversea.

On the other hand, this study simplifies the place making process as 'Selecting ICH - Creating place - Shaping sense'. The first step for planners is to choose ICH types that can be regarded as localized and unique cultural symbols, attract tourists, and create a place identity. Besides heritage sites, planners can also create places including modern buildings, business streets, and natural parks, where ICHs such as traditional culinary and traditional sports exist. ICH can create a special

and characterized tourist brand for the entire city. The marketing methods for domestic and international tourists may be different due to their preferences. For instance, domestic tourists are attracted to exquisite, fragrant, skilled, magnificent, mysterious, delicate, ingenious, and authentic images. Red, which represents happiness and good luck in Chinese traditional thinking, can be the general colour image of the city. For foreigners, it will be effective to brand and market the city with catholic, spiritual, religious, and halal feelings. Therefore, marketing cities with ICH resources can be incorporated into the solution of solving the 'placelessness' problem and creating an advantage in fierce competition.

5.3. Limitations and further studies

Even though this study successfully identifies the role of ICH in creating and differentiating places, there are some limits to this study's scope. First of all, although this study illustrates how ICH influences places and senses perceived by domestic and foreign tourists, some research results lack previous literature to support them. For instance, why do tourists express fewer emotions and feelings when they mention or recognize ICH? Future research may explore this question by using a different method. Second, this study is based on a case in China, where the tourism development of ICH may have stronger political colour and different modes than other parts of the world. It is worth comparing the results with evidences from other countries. Additionally, due to the limitations of Big Data Analysis, this study can only identify the general trend of a phenomenon, correlations, and overall changes rather than specific individual cases and causations. Moreover, different from other quantitative methods, there is a lack of standards in justifying the validity and reliability of Content Analysis when working with big data. Finally, this study only selected tourist reviews from TripAdvisor. Future studies can include more social media platforms, websites, databases, and documents in the identification processes of place making functions of ICH.

Furthermore, using Big Data Analysis has increasingly become the trend in the tourism area. Social media such as TripAdvisor, which provides voluminous text, spatiotemporal data, and users' information is convenient and efficient for researchers to explore tourist behaviour patterns and destination management theories. Therefore, it is salient to include big data analysis together with anthropological thinking in the ICH tourism field.

Credit author statement

This is a sole author paper.

Declaration of competing interest

The authors declare that they have no known competing financial

interests or personal relationships that could have appeared to influence the work reported in this paper.

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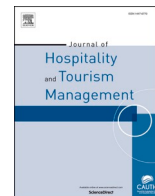
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Qihang Qiu is a Ph.D. student in the Faculty of Human Geography and Planning at Adam Mickiewicz University, Poland. She is also a principal investigator of a project from the Polish National Science Center. Her main research interests lie in the areas of intangible cultural heritage, heritage tourism, destination marketing, and tourist behaviour.



“Intangible cultural heritage” label in destination marketing toolkits: Does it work and how?

Qihang Qiu^a, Yifan Zuo^{b,*}

^a Faculty of Human Geography and Planning, Adam Mickiewicz University, 61-680, Poznan, Poland

^b School of Physical Education, Shenzhen University, Shenzhen, 518061, China

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ABSTRACT

Attaching the “intangible cultural heritage” (ICH) label to heritage streets is an emerging trend in China. The phenomenon remains unexplored in many countries rich in ICH resources. This study investigates whether labeling ICH is a useful marketing tool and identifies the mechanism behind how label cognition affects the tourist’s intention to visit a destination. Results show that cognition about the ICH label, which combines one’s level of label awareness, label-related attitudes, and label-associated recall, positively influences behavioral intention. Furthermore, one’s emotions regarding the ICH label and the perceived destination image serve as mediators between label cognition and behavioral intention. Lastly, when cultural identity is high, the impact of label cognition is strong in evoking positive emotions, destination image, and behavioral intention. This study offers preliminary empirical evidence for the roles of the ICH label and can inform marketing strategies for ICH-related destinations.

1. Introduction

According to the United Nations Educational, Scientific and Cultural Organization (UNESCO), intangible cultural heritage (ICH) includes several facets: oral traditions and expressions, performing arts, social practices, rituals and festive events, knowledge and practices concerning nature and the universe, and traditional craftsmanship (UNESCO, 2003). Different from the five ICH domains outlined by UNESCO, ICH categories identified by the Chinese government are more specific. The Chinese description covers traditional art, calligraphy, music, dance, drama, folk art, and acrobatics along with other traditional elements: medicine, the conventional calendar, etiquette, festivals, folk customs, and sports and entertainment (Duan, 2018). Under this definition, ICH is not merely heritage itself but instead features many cultural, historical, entertainment-related, and aesthetic functions that can influence leisure activities.

China’s safeguarding around ICH is globally prominent. The country boasts many ICH examples registered on UNESCO’s list (UNESCO, 2022), numerous ICH studies (X. Su, Wall, & Ma, 2019), and well-established protection processes from the district level to the national level (Zuo et al., 2022). Some other countries appear reluctant to risk authenticity (Kim et al., 2019), economic sustainability (Esfehani &

Albrecht, 2019), and authorship (Zuddas & Cocco, 2021) by commercializing ICH. On the contrary, China has leveraged the economic power of ICH to gain income and realize strong inheritance as evidenced by the growing projects tied to ICH tourism. The trend of commercialization is even more remarkable when applying the “ICH” label to products and places. This practice embodies a new branding and marketing approach in China amid increasingly pronounced national pride and confidence. In particular, the Chinese government’s investments in renovating old streets or abandoned handicraft industrial sites consistently adopts ICH. Such efforts are intended to convey rich information while boosting people’s visits or purchase intentions.

Labeling tangible heritage is popular as demonstrated in prior studies. The World Heritage label, which is authoritative and connected to heritage sites inscribed on UNESCO’s List since 1978 (Marcotte & Bourdeau, 2012), must fulfill criteria for authenticity and integrity. This designation is also a marketing tool; it can attract many tourists and promote heritage sites’ physical and socioeconomic transformation (Li et al., 2022). The label can in turn inspire tourism-associated outcomes (Katelieva et al., 2020). Similarly, the European Heritage label, which the European Union developed in 2013, applies to heritage sites that symbolize and celebrate European history, ideals, and integration (Thatcher, 2019). Other institutions such as Destination Canada,

* Corresponding author.

E-mail addresses: qihang.qiu@amu.edu.pl (Q. Qiu), yifanzuo@szu.edu.cn (Y. Zuo).

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Tourism Australia, the Tourism Authority of Thailand, the Brazilian Tourism Board, the Jordan Tourism Board, the Jamaica Tourist Board, and South African Tourism are using or have used cultural heritage as iconic representations of tourism in their countries, either as logos, front page material in brochures or on websites (Timothy, 2021). The successful adoptions of general heritage labels indicate the potential of the ICH label, although compared with those labels of tangible heritage, the ICH label is relatively new. It is also not strictly related to the certification of intangible heritage; rather, it represents a reaction to marking and marketing a place. This label is meant to distinguish a place based on its functions and character. Essentially, ICH sites possess characteristics that reflect the designation of certain administrative areas to appeal to visitors and produce socioeconomic benefits.

The ICH label now accompanies various slogans, posters, boards, plaques, advertisements, and other visible items in China that remind viewers of a given type of product and destination. Related events and places keep promoting in many Chinese cities in the past few years. For instance, in the city of Guangzhou, a prominent plaque with the phrase “ICH area” labels the Flower Street (Fig. 1)—a renowned piece of folklore that is nationally recognized as ICH. This label plays an essential role in heritage management and the tourism revolution. Whereas China is in an ICH fever, ICH labels remain fairly rare elsewhere. In Europe, Christmas markets, a centuries-old tradition, bear many types of ICH such as traditional craftsmanship and classic culinary techniques (Fig. 1). However, few visitors recognize these aspects as ICH. Some scholars have contended that acknowledging entwined sets of intangible heritage is novel. These facets merit further research, as standard approaches to ICH identification and management are limiting (Spennemann & Parker, 2021). In light of discrepancies in emphasizing the ICH label, it is necessary to determine whether and how labeling ICH works.

Overall, this study aims to explore and confirm the function of the ICH label with empirical research, and reveal the hiding path and system of how ICH labeling influences behavioral intention, and thus promote these marketing approaches and ICH management methods. A tourist perspective is critical for evaluating marketing-related impacts to resolve these issues. Studies of ICH tourism have explored factors such as value cognition (Qiu et al., 2020), experiential authenticity (Su et al.,

2020), and innovation (Guiné et al., 2021) in increasing visit intention. Yet most findings have revolved around tourists’ responses to a product or destination instead of marketing or labeling. Theoretically, by filling these research gaps, the present study offers initial evidence of how the ICH label can foster visit intention. The results shed light on this matter from a tourist point of view. Practically, findings illustrate the marketing power of labels. Our conclusions can enlighten planners on how to create a powerful destination image and increase behavioral intention despite differences in branding and marketing heritage-related places around the world.

2. Literature review and hypothesis development

2.1. Stimulus–organism–response theory and model construction

To understand how the ICH label triggers action, this study employs stimulus–organism–response (SOR) theory to explore how ICH site labeling affects behavioral intention. This theory was first used in 1974 to identify and measure variables in environmental psychology. In brief, the environment (containing stimuli) is linked to behavioral reactions (responses) by primary emotional responses (the organism) (Mehrabian & Russell, 1974). Scholars have since applied SOR theory to behavioral intention in scenarios such as online shopping (Peng & Kim, 2014), playing Pokémon Go (Hsiao & Tang, 2021), and virtual reality tourism (Kim et al., 2020).

In previous studies, stimuli, organisms, and responses can act as independent, mediating, and dependent variables under this model, although the dimensions of each variable may differ (Goi et al., 2013). For example, stimuli have included anticipated utility (Wong et al., 2012), and substantive staging (Dong & Siu, 2013). Emotions (Fiore & Kim, 2007) and pleasure (Vieira, 2013) have been regarded as organisms, whereas responses span concepts such as revisit intention (Kim & Moon, 2009) and loyalty (Walsh et al., 2011).

We specifically referred to SOR theory, a literature review, and ICH research experience to build a theoretical framework integrating the cognition of ICH labels, emotions related to ICH labels, cultural identity, destination image, and behavioral intention. In this case, cognition is the



Fig. 1. (a) Walking Flower Street with a large ICH label in Guangzhou, China; (b), (c), (d) Christmas market without any ICH label in Poznan, Poland. Source: Author-provided photos.

stimulus, intention is the response, and emotion and destination image are organisms. Cultural identity plays a moderating role between the independent variable, mediating variables, and dependent variable.

2.2. Cognition of ICH label: construction and functions

Labels are important for safeguarding heritage (Dosquet et al., 2022) and for communicating the quality (Wu & Jang, 2014), value (Chi et al., 2022), social responsibility (Haaland & Aas, 2010), and authenticity (Aziz & Chok, 2013) of products, services, and places. Third-party companies often assign labels; as an example, TripAdvisor awards a Certificate of Excellence to recognize outstanding accommodations and restaurants based on travelers' evaluations (Kim et al., 2016). Businesses usually showcase this label conspicuously. The government or official organizations can engage in labeling as well: the European Union uses labels such as Protected Geographical Indications to underline the value of territorial origins and to guarantee food quality (Russo et al., 2021).

When a label is time-consuming, expensive, or difficult to acquire, scarcity becomes an efficient marketing tool and increases a business's performance by shaping customers' behavioral intentions. For instance, the World Heritage label plays a key role in branding when it motivates tourists and boosts their confidence in choosing a destination (Hassan & Rahman, 2015). In business, an excellence certificate can increase companies' revenue, customer counts, and average check as more comments are posted online (Kim et al., 2016). Accolades also provide customers with relevant information for decision making and enhance operational transparency (Park & Kong, 2022).

Generally, label cognition comprises three aspects: one's level of awareness about the label, one's attitude towards the label, and previous experience related to the label. Awareness reflects one's ability to perceive, feel, and be conscious of events and objects; label awareness is thought to correlate with one's perceptions and understanding about prospective purchases (Aziz & Chok, 2013), which is the first step in the buying process (Chen, 2021) and functions similarly to brand awareness in positively influencing behavioral intention. Nowadays, broader access, documentation of ICH, and unconstrained public distribution of ICH-related information can contribute to awareness-raising and affect the ability to use information (Deacon & Smeets, 2019). One's attitude towards a label is based on a set of beliefs and overall evaluation of the label. Studies have shown that a favorable attitude can evoke positive behavioral intention (Chen, 2021; Lada et al., 2009). For instance, Chen (2021) observed that customers' attitudes towards geographical labels on food influenced their purchase intentions more than subjective norms. Recalling previous experiences related to an ICH label can greatly inform behavioral intention as well. Information processing activates storage mechanisms and hence affects memory once an advertisement has drawn consumers' attention (Lee & Ahn, 2012). Companies hope that people will remember a product name when making a purchase (Coane et al., 2015). With respect to tourism, returning visitors (i. e., repeaters) are generally touched by the emotional aspects and attachment arising from positive destination memories (Hamid et al., 2021). This study thus defines and evaluates one's cognition of ICH labels in terms of label-related awareness, attitude, and recall. Based on SOR theory and the functions of labels, ICH label cognition acts as a stimulus eliciting visit behavior. The first hypothesis is put forth accordingly:

Hypothesis 1. One's cognition about ICH labels positively influences behavioral intention.

2.3. Mediating roles of emotions

Emotions reflect one's state and feelings. A state involves thoughts, action tendencies, evaluations, and situational appraisal; feelings constitute one's conscious experiences with stimuli or memories (Tsuchiya & Adolphs, 2007). Emotions involve positive dimensions (e.g.,

surprise, entertainment, enchantment) and negative dimensions (e.g., disappointment, anger, boredom, impatience) (Brun et al., 2017). Such reactions have been frequently adopted as mediators under SOR theory (Fiore & Kim, 2007; Goi et al., 2018; Song et al., 2022). On one hand, heritage, a cultural tool that nations, societies, communities, and individuals use to facilitate self, identity and belonging, has a very real emotional power (Smith & Waterton, 2009). Therefore, the cognition of ICH influences emotion. On the other hand, emotions further guide behavioral intention: these reactions mediate the impacts of consumption vision on tourists' decisions (Walters et al., 2010). In conclusion, a pair of hypotheses are proposed given the mediating roles of emotions between cognition and behavior:

Hypothesis 2. One's cognition about ICH labels positively influences emotions regarding these labels.

Hypothesis 3. One's emotions regarding ICH labels positively influence behavioral intention.

2.4. Mediating role of destination image

It is estimated that approximately 85% of the population can be considered current or potential heritage consumers, and the demand for heritage products is growing rapidly determined by many factors (Timothy, 2021). For first-time visitors, perceiving the image is extremely important for tourists before they visit a destination. And thus, destination image is a core explanatory factor in tourists' behavioral intentions when visiting destinations. This construct has piqued scholars' interest for more than 50 years, as indicated by efforts to operationalize the term (Yilmaz & Yilmaz, 2020). A popular measure of destination image features three dimensions: cognitive image, affective image, and overall image (M. M. Su, Wall, & Ma, 2019). Many studies have addressed destination image. However, pre-trip destination-based antecedents strongly influence this notion. More research is thus needed to explore antecedents' effects on destination image formation (Yilmaz & Yilmaz, 2020). Destination image, similar to emotions, is a well-recognized mediator in SOR model (Baber & Baber, 2022; Kani et al., 2017). First, it is affected by cognition: thoughts about natural resources, infrastructure, and the social environment shape destination image (Beerli & Martín, 2004). Second, when destination image includes affective or emotional components (M. M. Su, Wall, & Ma, 2019), ICH-related emotions can be impactful. Third, destination image molds behavioral intention. A previously study of 209 tourists who stayed at a UNESCO world heritage site in India revealed that destination image fully mediated the relationship between e-reputation, social media marketing efforts, and visit intention (Baber & Baber, 2022). Hence, based on SOR theory and the extant literature, three hypotheses are formulated:

Hypothesis 4. One's cognition about ICH labels positively influences destination image.

Hypothesis 5. One's emotions regarding ICH labels positively influence destination image.

Hypothesis 6. Destination image positively influences behavioral intention.

2.5. Moderating role of cultural identity

The terms "cultural identity," "ethnic identity," and "racial identity" can be used interchangeably depending on a model's focus. Of these, cultural identity is a broad term which encompasses racial, ethnic, and cultural groups (Ortiz, 2000). Culture is tied to individuals' or groups' self-conceptions and self-perceptions about their own culture. Cultural identity determines how people see the world and direct their attention. Generally, ICH and the management of ICH have become an important part of constructing, enhancing, and sustaining cultural identity in

countries such as China (Lu, 2017), Turkey (Elliott, 2017), Norway (Taylor, 2017), and Czech Republic (Janecek, 2017). Besides, identity is a critical moderator in numerous scenarios, as illustrated in several case studies (Ali et al., 2016; Park et al., 2013; Zhang et al., 2019). A case study in China identified cultural identity as moderating the effects of cognition and behavior on visitors' flow experiences (Zhang et al., 2019). A Malaysian case study documented the moderating role of national identity in the relationship between the physical environment and tourists' delight and satisfaction (Ali et al., 2016). In America, national identity amplified the association between perceived discrimination and antisocial behavior among both East Asians and South Asians (Park et al., 2013). Such work has confirmed the moderating impacts of cultural identity between cognition, emotion, and behavior. Three inter-related hypotheses are proposed as a result:

Hypothesis a1. Cultural identity positively moderates the relationship between one's cognition about ICH labels and one's emotions regarding these labels.

Hypothesis a2. Cultural identity positively moderates the relationship between one's cognition about ICH labels and destination image.

Hypothesis a3. Cultural identity positively moderates the relationship between one's cognition about ICH labels and behavioral intention.

Fig. 2 depicts a research model proposed on the bases of SOR theory, existing studies, and previous research experience related to ICH.

3. Methodology

In this study, a questionnaire survey was used to collect data, and Structural Equation Modeling (SEM) was adopted for data analysis. The latter is a quantitative research approach, which has become the dominant analytical tool for testing cause-effect-relationships models with latent variables (Jr et al., 2014). This technique can reliably test hypothetical relationships and advance the theory (Violato & Hecker, 2007). Therefore, this study adopted the questionnaire data and SEM to identify the structural relationship between label cognition, emotion, destination image, and behavioral intention.

3.1. Study case

Yongqingfang, a heritage area located in Guangzhou, has a distinctive architectural style and a strong historical atmosphere. Its history dates to 1931 when it became the center of Cantonese Opera (traditional

performing arts). In 2006, the local government proposed an idea of innovating this area, but the discussions and projects continued for around 10 years due to the interaction and discussion between different stakeholders (Wang et al., 2022). In 2016, Yongqingfang finished its transformation, and the visit of Xi Jinping in 2018 make this place a more attractive tourist destination. On 24.08.2020, Yongqingfang is labeled formally as an ICH street by the Guangzhou Municipal Bureau of Culture, Broadcasting and Tourism, and the Liwan District Government. In Yongqingfang, visitors can easily recognize many ICH elements such as martial arts, traditional performance, traditional craftsmanship, etc.

3.2. Questionnaire design and data collection

First, to enhance respondents' understanding of each question, the questionnaire includes three parts: the introduction of the ICH concept, heritage street in Guangzhou, and description of the ICH label; questions about the respondents' demographic information; questions related to the hypotheses in this study. Specifically, the questionnaire included the typical and representative of the ICHs found in ICH street (shown in Fig. 3).

To make the investigation more accurate and the research results more practical, this study only selected respondents who had never visited Yongqingfang but whose IP addresses were in Guangdong Province (their long-term residence region may be outside the province). According to the Bulletin of the Seventh National Population Census (Nanfang Daily Press, 2021), Guangdong province has a population of more than 126 million, which is the largest visitor source of Yongqingfang. The location advantage also ensures that Cantonese people have easier access to our aimed destination and be more familiar with the culture in Guangzhou City.

A total of 572 questionnaires were collected from Credamo.com and Wenjuanxing.com in November 2022. To ensure the data quality, a polygraph test was added to the questionnaire to detect respondents who did not read the question or did not choose the answer carefully. Meanwhile, only respondents with a credit score over 90/100 were invited to this survey on Credamo.com. After removing invalid samples with a short answering time or failure in passing the lie detection item, 471 questionnaires (82.34%) were left for the data analysis. Table 1 summarizes the demographic information of the respondents.

3.3. Measurement

The study scales consisted of the following constructs: cognition of

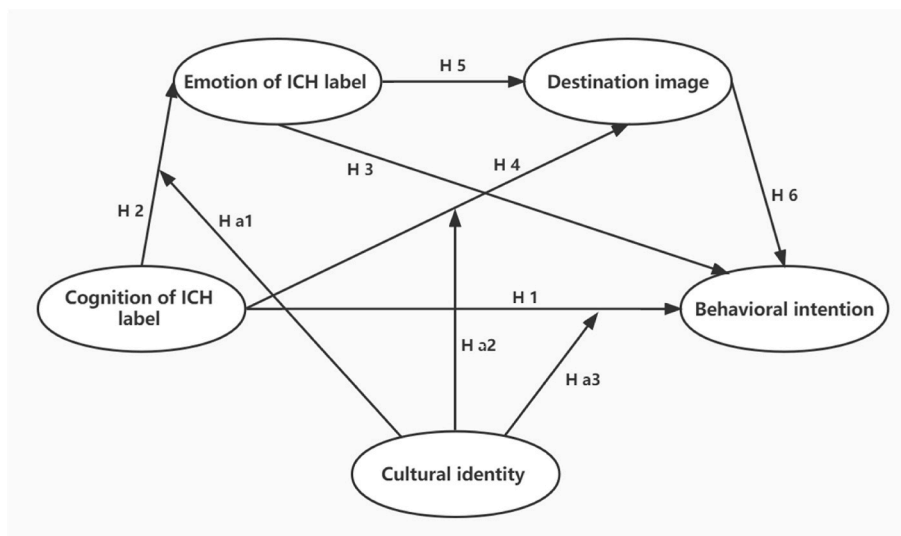


Fig. 2. Proposed research model.



Fig. 3. (a) Props craftsmanship of lion dance and (b) Wing Chun (a kind of martial art) Hall. Source: Author-provided photos.

Table 1
Background of participants.

Items	Frequency	Percent (%)	Items	Frequency	Percent (%)
Age			Sex		
<= 18	4	0.8	Male	216	45.9
19–24	170	36.1	Female	255	54.1
25–34	211	44.8	Long-term Residence Place		
35–44	66	14	Guangdong Province	447	94.9
45–54	11	2.3	Other Provinces in China	22	4.7
55–64	9	1.9	Abroad	2	0.4
Monthly income (CNY)			Education		
Under 1000	29	6.2	<=High School	47	10
1001–2000	48	10.2	Undergraduate	370	78.6
2001–5000	85	18	Master	46	9.8
5001–10000	209	44.4	Doctor	8	1.7
>10000	100	21.2			

the ICH label, emotions of the ICH label, destination image of the labeled place, cultural identify, and behavioral intention. These scales were translated into Chinese after collecting them from previous English literature. Two researchers in the tourism management and ICH field worked together to translate these scales, and two bilingual graduate students were invited to ensure the Chinese version follows the original meaning of measurement scales and meets the Chinese background. Moreover, a 7-point Likert scale (1 = strongly disagree, 4 = neither agree nor disagree, 7 = strongly agree) (Dawes, 2008) is employed in this research to measure participants' opinions.

The measurement scale in this study is based on mature scales developed in previous literature. Specifically, one's cognition about the ICH label was measured using the scale containing 3 dimensions: level of label awareness (4 items) (Wu & Jang, 2014), label attitude (6 items) (Shen et al., 2014), and label associated memory (4 items) (Fitzgerald & Broadbridge, 2013; Jorgenson et al., 2018; Li & Zhao, 2021). Emotions of the ICH label were measured using the scale from Brun et al. (Brun et al., 2017), which contains 4 items of negative emotion and 3 items of positive emotion. Destination image of the labeled place was assessed by a scale developed especially for heritage streets including 3 dimensions of cognitive image, affective image, and overall image (M. M. Su, Wall, & Ma, 2019). Cultural identity was measured by 6 items from the scale developed by Phinney and Ong (Phinney & Ong, 2007). 3 items were adopted from Carreira et al. (Carreira et al., 2022) to measure Behavioral intention. Additionally, some variables related to demographics were controlled, including sex, age, educational background, residence place, and monthly income.

3.4. Data analysis

3.4.1. Common method bias (CMB) and multicollinearity tests

CMB and Multicollinearity tests were conducted in SPSS 22.0. To begin with, this study adopted Harman's Single Factor test to analyze the collected data in the statistical control to avoid the problem of common approach deviations. The results illustrate that the CMB value is within an acceptable range (Var%component 1 = 34.128, Cultimative %component 1 = 34.128). Next step, this study used a Multicollinearity test to ensure that the data was appropriate for regression analysis. The results show that every Variance Inflation Factor value of all variables is less than 10, indicating that the independent variables are not multicollinear, and thus this study can conduct regression statistical analysis with collected data.

3.4.2. Reliability and validity

In this study, AMOS 26.0 software was used to assess Model Fit, and the analysis results demonstrated a good fit (CMIN = 923.578, DF = 783, CMIN/DF = 1.180 (below 3), RMR = 0.066 (below 0.08), GFI = 0.916 (above 0.9), AGFI = 0.903 (above 0.9), NFI = 0.927 (above 0.9), IFI = 0.988 (above 0.9), TLI = 0.987 (above 0.9), CFI = 0.988 (above 0.9), RMSEA = 0.0200 (below 0.08)).

The Standard Factor Loading, Composite Reliability (CR), Average Variance Extracted (AVE) and Cronbach's Alpha value of measurement variables are shown in Table 2. All of the Cronbach's Alpha values were above 0.8, indicating the high reliability and high level of internal consistency of each construct. The Standard Factor Loading of each item was above 0.66, satisfying the threshold value of exceeding 0.6. The CR value and the AVE value of each construction were above 0.8 and 0.55, which demonstrate the reliability and convergent validity of each construct.

3.4.3. Discriminant validity

In order to establish discriminant validity, AVE analysis, which is more rigorous, was adopted to test if the square root of every AVE value belonging to each latent construct is much larger than any correlation among any pair of latent constructs (Fornell & Larcker, 1981). As Table 3 shows, the square root of each AVE value (shown in Table 2) was larger than the standardized correlation coefficient off the diagonal, and thus proved the discriminant validity of this construct.

4. Results

4.1. Structural model

To test the research hypothesis in this study, SEM was applied in AMOS 26.0 to test the overall model structure, and maximum likelihood estimation was used to calculate the standardized path coefficients (shown in Fig. 4). Further, the overall model fits the data well (CMIN = 600.587, DF = 582, CMIN/DF = 1.032 (below 3), RMR = 0.071 (below

Table 2
Measurement variables and confirmation factor analysis.

Constructs	Factors	Standard Factor Loading	CR	AVE	Cronbach's Alpha
Level of Label Awareness	I have already known this site is labeled as ICH before today	0.76	0.853	0.592	0.851
	The message about the ICH labeling of this site is conspicuous	0.761			
	The information about the ICH labeling of this site is widely available to the public	0.785			
Label Attitude	It is necessary for this place to be labeled as ICH site	0.772	0.89	0.576	0.888
	A site with ICH label is more attractive than the one without the label	0.716			
	A site with ICH label can improve the destination's image	0.831			
	ICH designation means the chance for local tourism development	0.727			
	ICH designation means that it is worth visiting	0.816			
	A site with ICH label increases my desire to visit it	0.725			
Label Associated Memory Impact	If time and money are limited, I would choose a designated ICH site to visit	0.731	0.877	0.642	0.877
	As I remember ICH label, it comes to me in words or in pictures as a coherent story or episode and not as an isolated fact, observation, or scene	0.812			
	This memory of ICH label is significant in my life because it imparts an important message for me or represents an anchor, critical juncture, or turning point	0.77			
	This memory associated to ICH label has consequences for my life because it influenced my behavior, thoughts, or feelings in noticeable ways	0.847			
Emotion of ICH Label	While remembering ICH label, the emotions are extremely positive	0.773	0.896	0.551	0.895
	When mention the label of ICH, I feel disappointed	0.72			
	When mention the label of ICH, I feel angry	0.737			
	When mention the label of ICH, I get bored	0.774			
	When mention the label of ICH, I get impatient	0.735			
	When mention the label of ICH, I am surprised	0.773			
	When mention the label of ICH, I feel entertained	0.687			
	When mention the label of ICH, I feel enchanted	0.768			
Cultural Identity	I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs	0.791	0.929	0.686	0.928
	I have a strong sense of belonging to my own ethnic group	0.811			
	I understand pretty well what my ethnic group membership means to me	0.835			
	I have often done things that will help me understand my ethnic background better	0.85			
	I have often talked to other people in order to learn more about my ethnic group	0.868			
	I feel a strong attachment towards my own ethnic group	0.811			
Cognitive Image	It is a traditional historical street of Guangzhou	0.734	0.902	0.57	0.902
	It is an authentic Guangzhou Street residence	0.777			
	It is a business street with special character	0.785			
	It is a tourist site with Guangzhou character	0.766			
	It is a street demonstrating creative culture	0.781			
	It represents the traditional culture of Guangzhou	0.664			
	It represents the history of Guangzhou	0.769			
	It is a place to experience history and tradition	0.814			
Affective Image	It is a place to get relaxed	0.824	0.838	0.634	0.837
	Visiting these two ICH streets enhances tourist's understanding of the traditional life of Guangzhou residents	0.748			
	Overall Image	0.876			
Overall Image	It is a must-see tourism spot in Guangzhou	0.876	0.817	0.692	0.81
	It is worthy visiting for tourists from different backgrounds	0.785			
Behavioral Intention	Likelihood to visit the ICH street in the next 12 months	0.849	0.873	0.695	0.872
	Intend to visit the ICH street in the next 12 month	0.845			
	Want to visit the ICH street	0.807			

Table 3
Mean, Standard Deviation (SD), AVE, Correlation and Discriminant validity.

	1	2	3	4	5	6	7	8	9
1. Cultural Identity	0.828								
2. Behavioral Intention	0.352	0.834							
3. Overall Image	0.389	0.588	0.832						
4. Affective Image	0.34	0.592	0.706	0.796					
5. Cognitive Image	0.36	0.585	0.618	0.669	0.755				
6. Emotion of ICH Label	0.326	0.665	0.575	0.579	0.581	0.742			
7. Label Associated Memory Impact	0.078	0.485	0.39	0.464	0.399	0.458	0.801		
8. Label Attitude	0.137	0.557	0.408	0.407	0.398	0.533	0.577	0.759	
9. Level of Label Awareness	0.14	0.51	0.389	0.396	0.399	0.535	0.632	0.684	0.769
Mean	4.977	5.382	4.894	5.285	4.892	4.998	4.682	4.745	4.948
SD	1.228	1.267	1.408	1.058	1.140	1.091	1.512	1.422	1.421

Note: The lower diagonal triangle is the correlation coefficient; Square root of AVE are shown on the diagonal in bold.

0.08), GFI = 0.935 (above 0.9), AGFI = 0.926 (above 0.9), NFI = 0.941 (above 0.9), IFI = 0.988 (above 0.9), TLI = 0.998 (above 0.9), CFI = 0.998 (above 0.9), RMSEA = 0.008 (below 0.08)).

4.2. Path coefficient

As Table 4 shows, cognition of ICH label has a significant positive impact on behavioral intention ($\beta = 0.265, p < 0.05$), and thus the hypothesis is supported; Cognition of ICH label has a significant positive

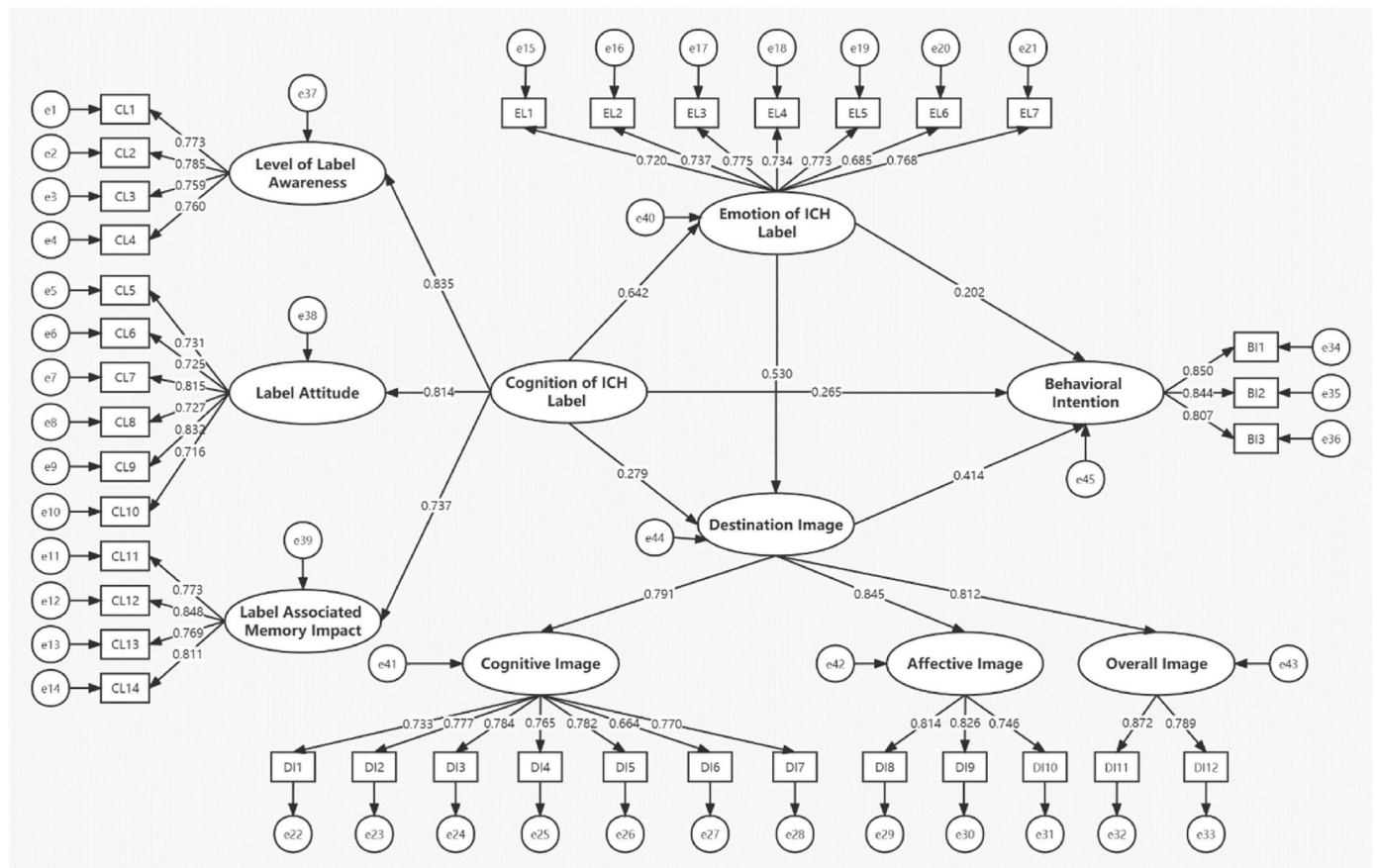


Fig. 4. Research framework results.

Table 4

Path, Standardized Coefficient (Standardized Coef.), Unstandardized Coefficient (Unstandardized Coef.), Standard Error (SE), CR, P and research result.

Hypothesis Path	Standardized Coef.	Unstandardized Coef.	SE	CR	P	Results
H1: Cognition of ICH Label → Behavioral Intention	0.265	0.271	0.065	4.143	***	Support
H2: Cognition of ICH Label → Emotion of ICH Label	0.642	0.529	0.054	9.803	***	Support
H3: Emotion of ICH Label → Behavioral Intention	0.202	0.25	0.084	2.976	0.003	Support
H4: Cognition of ICH Label → Destination Image	0.279	0.186	0.046	4.074	***	Support
H5: Emotion of ICH Label → Destination Image	0.53	0.428	0.059	7.308	***	Support
H6: Destination Image → Behavioral Intention	0.414	0.635	0.115	5.542	***	Support

Note: ***, $p < 0.001$.

impact on emotion of ICH label ($\beta = 0.642, p < 0.05$), and thus the hypothesis is supported; Emotion of ICH label has a significant positive impact on behavioral intention ($\beta = 0.202, p < 0.05$), and thus the hypothesis is supported; Cognition of ICH label has a significant positive impact on destination image ($\beta = 0.279, p < 0.05$), and thus the hypothesis is supported; Emotion of ICH label has a significant positive impact on destination image ($\beta = 0.53, p < 0.05$), the thus the hypothesis is supported; Destination image has a significant positive impact on behavioral intention ($\beta = 0.414, p < 0.05$), and thus the hypothesis is supported.

4.3. Mediating effects test

This study used the bootstrap method with 5000 resamples, and 95% bias-corrected Confidence Intervals (CI) and Percentile to examine the mediating effects. When the confidence interval obtained from the bootstrapped distribution does not contain 0, the corresponding total, indirect, or direct effect exists. As Table 5 shows, no confidence intervals of the two-tailed tests contained 0, confirming the total effect, indirect

effect, and direct effect from cognition of ICH label to behavioral intention. Specifically, the total effect value and direct effect value of the cognition of ICH label on behavioral intention are 0.65 and 0.265. Indirectly, cognition of ICH label has a positive and significant effect on behavioral intention through emotion of ICH label (0.129), destination image (0.115), and emotion of ICH label and destination image (0.141).

4.4. Moderating effects test

The relationships between cognition of ICH label and emotion of ICH label were moderated by cultural identity. While cognition of ICH label was the independent variable, emotion of ICH label was the dependent variable, and the variables of sex, age, education background, residence place, and monthly income were controlled. As shown in Table 6 (Models 1,2, and 3), the results indicated that the coefficient for the interaction term cognition of ICH label x cultural identity was positive and significant for emotion of ICH label ($\beta = 0.205, p < 0.05$). Fig. 5 demonstrates that when tourists have a higher cultural identity, the effects of cognition of ICH label on emotion of ICH label were enhanced.

Table 5
Total Effect, Indirect Effect and Direct Effect of cognition of ICH label on behavioral intention.

	Estimates	SE	Bias-Corrected		Percentile	
			95%CI		95%CI	
			Lower	Upper	Lower	Upper
Total Effect						
Cognition of ICH Label → Behavioral Intention	0.65	0.057	0.541	0.762	0.537	0.759
Indirect Effect						
Cognition of ICH Label → Emotion of ICH Label → Behavioral Intention	0.129	0.052	0.027	0.231	0.024	0.23
Cognition of ICH Label → Destination Image → Behavioral Intention	0.115	0.04	0.049	0.207	0.044	0.198
Cognition of ICH Label → Emotion of ICH Label → Destination Image → Behavioral Intention	0.141	0.037	0.078	0.232	0.074	0.221
Direct Effect						
Cognition of ICH Label → Behavioral Intention	0.265	0.068	0.137	0.399	0.138	0.4

Second, adopting the same control variables, the moderator of cultural identity associated with cognition of ICH label and destination image was positively significant. As shown in Table 6 (Models 4, 5, and 6), the results indicated that the coefficient for the interaction term cognition of ICH label x cultural identity was positive and significant for destination image ($\beta = 0.221$, $p < 0.05$). Fig. 6 demonstrates that when tourists have a higher cultural identity, the effects of cognition of ICH label on destination image were enhanced.

Third, adopting the same control variables, the moderator of cultural identity associated with cognition of ICH label and behavioral intention was also positive and significant. As shown in Table 6 (Models 7, 8, and 9), the results indicated that the coefficient for the interaction term cognition of ICH label x cultural identity was positive and significant for behavioral intention ($\beta = 0.203$, $p < 0.05$). Fig. 7 demonstrates that when tourists has a higher cultural identity, the effects of cognition of ICH label on behavioral intention were enhanced.

Therefore, Hypotheses a1, a2, and a3 were supported.

Table 6
Results of the moderator test with Ha1, Ha2, Ha3.

	Emotion of ICH Label			Destination Image			Behavioral Intention		
	Model 1	Model 2	Model 3	Model 4	Model 5	Model 6	Model 7	Model 8	Model 9
Gender	-0.043	-0.043	-0.017	0.031	0.027	0.054	0.01	0.01	0.036
Age	0.064	0.056	0.053	0.064	0.054	0.051	0.045	0.037	0.034
Education	0.013	0.063	0.041	0.027	0.07	0.047	-0.007	0.041	0.02
Residence Place	-0.001	-0.052	-0.04	0.074	0.026	0.039	0.105*	0.055	0.067
Monthly Income	0.177***	0.027	0.017	0.245***	0.092*	0.082*	0.192***	0.043	0.034
Cognition of ICH Label		0.515***	0.53***		0.441***	0.457***		0.501***	0.515***
Cultural Identity		0.231***	0.199***		0.297***	0.264***		0.238***	0.207***
Cognition of ICH Label x Cultural Identity			0.205***			0.221***			0.203***
R2	0.047	0.365	0.404	0.085	0.37	0.416	0.059	0.367	0.406
R2 adj	0.036	0.355	0.394	0.085	0.286	0.046	0.059	0.308	0.039
F	4.551***	37.961***	39.167***	8.607***	38.921***	41.195***	5.838***	38.32***	39.411***

Note: *, $p < 0.05$; **, $p < 0.01$; ***, $p < 0.001$.

5. Conclusion

Given that attitudes regarding the ICH label are different in various regions, this study selects an ICH-labeled tourist destination in China as the study case, and explores whether the cognition of the ICH label affects tourists' visiting intention and how it works. Based on SOR theory and previous literature, a theoretical model is proposed and tested by SEM, enabling this study to successfully identify the ICH label as a useful marketing tool and disclose the mechanism behind it.

First, the results support the main assumption in this paper: cognition of ICH label positively influences behavioral intention. In this study, the cognition of ICH label is constructed by the level of label awareness, label attitude, and label-associated memory impact. These three dimensions are comprehensively concluding the cognition of the label, while label awareness represents the accessibility of information, the label attitude illustrates tourists' belief in label functions, and the memory impact connects previous experience with ICH. Although many previous studies verified the significant influence of cognition on behavioral intention (Lee, 2016; Qiu et al., 2020), this research offers preliminary evidence of attracting tourists to the destination by the ICH label.

Second, tourists' emotions regarding the ICH label and their perceived destination image are the important mediating factors for their behavioral intention. Consolidated by SOR theory, the cognition of ICH label as the stimulus, can successfully arouse emotion and tourists' imagination of destination, leading intentions to visit ICH places. This result highlights the positive effects of emotion regarding the ICH label and destination image on behavioral intention in the context of ICH tourism. Moreover, the finding presents a model with serial multiple mediators where the emotion of ICH label positively affects the destination image.

Third, tourists with low and high cultural identities differ in their label emotion, perceived destination image, and intentions to visit ICH-labeled tourist destinations. China is in the middle of a cultural heritage preservation fever, and cultural heritage preservation in China reflects motivations of pride and profit (Harrell, 2013). Therefore, cultural identity is a big promoter of heritage tourism. When the cultural identity is higher, the influence of label cognition is stronger on creating positive emotions and destination image. Meanwhile, when the cultural identity is higher, the influence of label cognition is stronger in increasing visiting intention. Therefore, increasing native tourists' cultural identity will prompt them to visit ICH places.

5.1. Theoretical implications

The results provide several theoretical implications in terms of broadening knowledge and deepening the theory. First, this study contributes to the ICH label literature by exploring this concept of purposefully ICH tourism. While the number of papers and projects relating

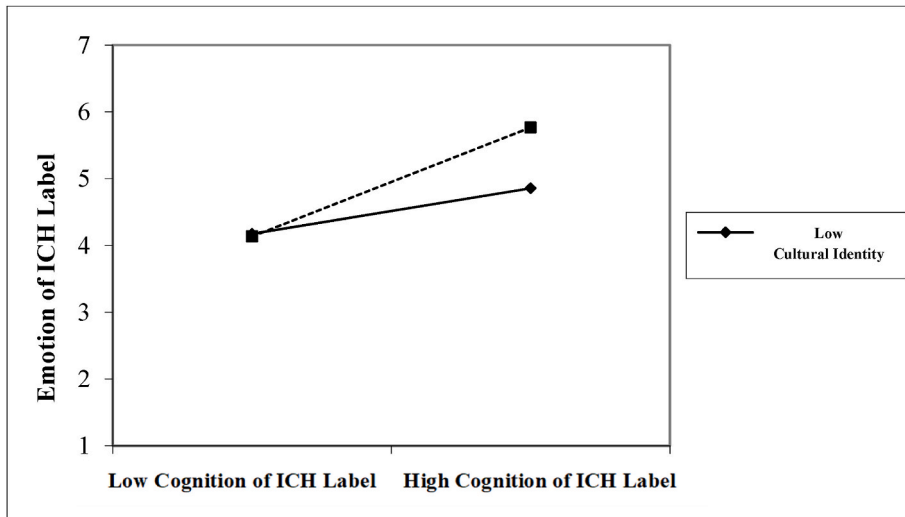


Fig. 5. Interaction of cognition of ICH label and cultural identity on emotion of ICH label.

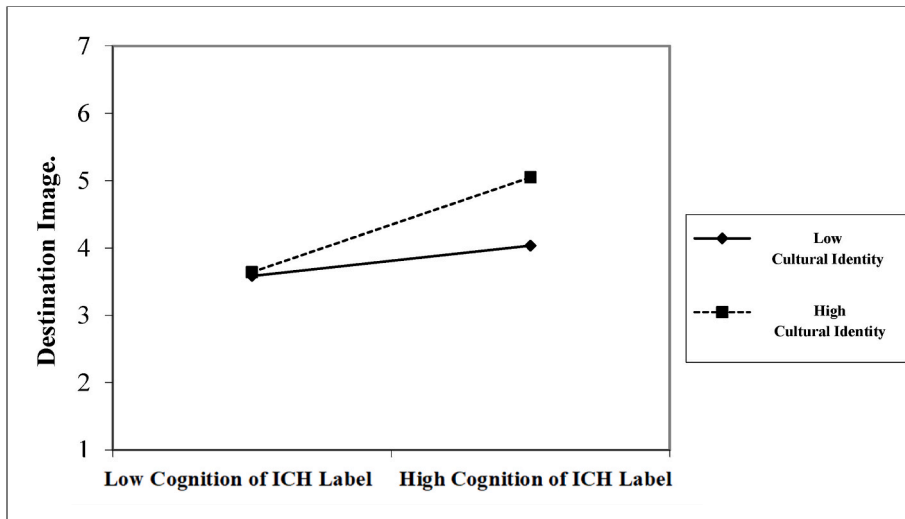


Fig. 6. Interaction of cognition of ICH label and cultural identity on destination image.

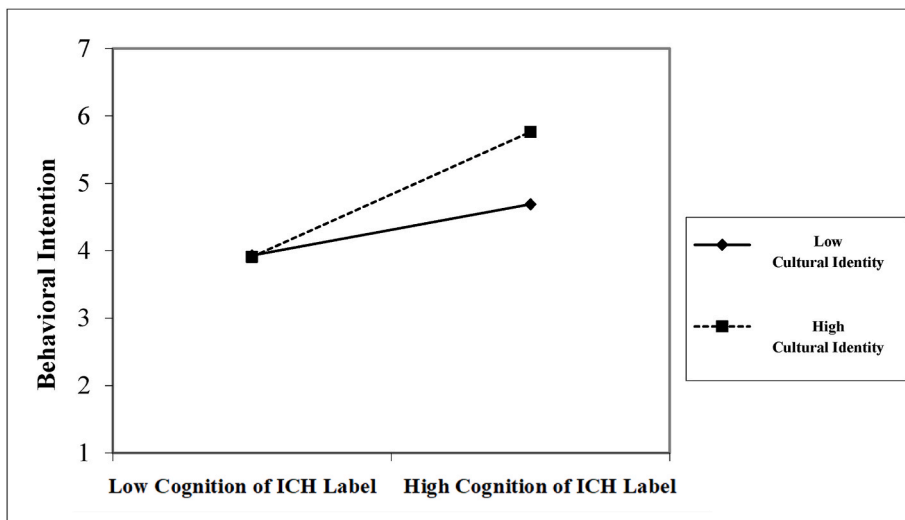


Fig. 7. Interaction of cognition of ICH label and cultural identity on behavioral intention.

to ICH tourism is increasing year by year in China (Qiu et al., 2022; X. Su, Wall, & Ma, 2019), this study provides preliminary evidence for proving the roles of ICH label, which has the potential to become the third influential label after “World Heritage” designated by UNESCO and “European Heritage” designated by European Union.

Second, this research systematically explains how the ICH label influences behavioral intention, and reveals the mechanism between them, verifying the former is the trigger of the latter. Although previous studies have illustrated the effect of labels and brands in predicting intention such as buying a car (Hutter et al., 2013), purchasing clothes (Rahman et al., 2021), or attending a festival (Kim et al., 2018), research on the ICH label is conducive to enriching theoretical research in the field of marketing. In the theoretical framework, the emotion of the label and destination image are identified as serial intermediating variables, and they are playing organism roles in SOR model. This model shows details of the formation of tourist behavior in ICH tourism, that is “label stimulation - label cognition - label emotional investment - destination image perception - individual response”, which opens the “black box” between ICH and visiting intention.

Finally, this study supports cultural identity as a significant moderator in the paths of cognition of ICH label - emotion of label, cognition of ICH label - destination image, and cognition of ICH label - behavioral image. It thereby expands the theoretical knowledge of cultural identity as a moderator besides an explanatory variable (Lee et al., 2020, 2022). In previous studies, identity is regarded as a factor in cultural worldview, playing an important role in formatting behavioral intention in cultural tourism (Kang et al., 2016; Lee et al., 2020, 2022). Moreover, cultural identity is also used to explain immigrants’ behavior in a multicultural environment (Kim et al., 2001; Laroche et al., 2007). However, this study argues that tourists that have a higher cultural identity are easier to get influenced by the ICH label, and thus illustrates that cultural identity serves as a moderator function rather than an explanatory function.

5.2. Managerial implications

Although the research results are based on a singular Chinese case study, this method of ICH labeling can still enlighten other countries all around the world on promoting, marketing, and managing ICH-related tourist attractions, festivals, events, and products via the same approach. Undoubtedly, the ICH label has the potential to create tourism economic growth as the World Heritage label and the European Heritage label.

Generally, the findings provide several managerial implications for safeguarding and commercializing ICH. At first glance, the functions of the ICH label have been confirmed in this study, and thus the design of this label deserves to be seriously considered. While the cognition of the ICH label directly affects emotion, designers must ensure that the color, size, logo, and shape of the label are attractive and interesting, as well as creates a sense of entertainment and happiness. Meanwhile, when the ICH label also influences destination image, designers can attach more information on the label by painting the shape of the architecture, activity, food, or performance in the ICH-related place. This may enable tourists to imagine what they can do and see in the destination.

For both the heritage management department and the market supervision department, it is essential to impose the official standard and process of label designation. Tourists’ consideration of choosing an ICH destination is strictly related to their previous experience and memory, so ensuring the place is qualified to attach an ICH label can protect the reputation of this type of destination. When one ICH-labeled place is not authentic or over-commercialized, tourists may encode a negative stimulus into their memory and not trust the subsequent destination that is also labeled with “ICH”. Therefore, it is imperative that government officials install policies to regulate the authenticity of ICH-label destinations and protect the reputation of the ICH label.

In long-term planning, both destination managers and policymakers

can market ICH places by popularizing ICH knowledge and increasing tourists’ ICH awareness in the destination. Particularly, among those with higher cultural identity, the ICH definition can be easily understood and remembered, which may encourage more tourists to explore.

5.3. Limitations and future research

Although this study proves the marketing function of ICH label and that it creates a new path model for improving visiting intention through label cognition, label emotion, destination image, and cultural identity, there are some limitations that can provide insights for future studies. First of all, this study selected a Chinese destination as the study case and collected data from Chinese respondents who scored 5.34 (1 = strongly disagree, 4 = neither agree nor disagree, 7 = strongly agree) in the knowledge level of ICH with the Standard Deviation of 1.114. This means that Chinese participants are quite familiar with the definitions of ICH. However, residents from other countries especially from regions outside Asia may be less aware of the definitions and domains of ICH. Meanwhile, the ICH fever may not exist in European and American countries. Therefore, future research can examine tourists from different cultural backgrounds to ensure the universality of label functions and the proposed theoretical framework. Second, this study only considers a few mediating variables of emotion and destination image, and the moderator of cultural identity, while other variables may exist in the “ICH label - behavioral intention” mechanism. Future research could adopt a more integrative perspective of tourists’ psychology and environmental influence in the context of ICH label. Third, this study is pilot research on the ICH label, which only surveyed anti-participants’ behavioral intention starting with the cognition of ICH label. Further, an examination of current or multiple-time visitors can enrich and contribute to the exploration of ICH label.

Declaration of competing interest

None.

Acknowledgements

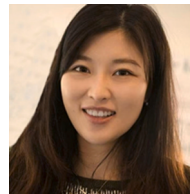
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Qihang Qiu is a Ph.D. student in the Faculty of Human Geography and Planning at Adam Mickiewicz University, Poland. She is also a principal investigator of a project from the Polish National Science Center. Her main research interests lie in the areas of intangible cultural heritage, heritage tourism, destination marketing, and tourist behaviour.



Yifan Zuo is an assistant professor in the School of Physical Education at Shenzhen University, China. His research areas include sports tourism, intangible cultural heritage, heritage tourism, and tourism marketing.

Dr Mu Zhang
Jinan University

Shenzhen, 05 December 2023

AUTHORSHIP STATEMENT

Hereby I confirm that my contribution to the paper:

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was to review this paper and secure funding for the open access fee.

Dr. Mu Zhang

A handwritten signature in black ink, appearing to be the initials 'MZ' with a stylized flourish.

Dr Yifan Zuo
Shenzhen University

Shenzhen, 05 December 2023

AUTHORSHIP STATEMENT

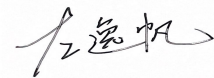
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was to edit figures in the publication.

Dr Yifan Zuo

Yifan Zuo



AUTHORSHIP STATEMENT

Hereby I confirm that my contribution to the paper:

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was to determine research methods and review the manuscript.

Xiaomei Liang

Xiaomei Liang
05/12/2023

Dr Yifan Zuo
Shenzhen University

Shenzhen, 05 December 2023

AUTHORSHIP STATEMENT

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was to edit figures in the publication.

Dr Yifan Zuo

Yifan Zuo



Dr Yifan Zuo
Shenzhen University

Shenzhen, 05 December 2023

AUTHORSHIP STATEMENT

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was to analyse and interpret of data.

Dr Yifan Zuo

Yifan Zuo 左逸帆