THE SHOTON FESTIVAL IN TIBET:

LOCAL PERCEPTIONS OF IMPACTS

Laji Sangmu

A dissertation submitted to

Auckland University of Technology

in partial fulfillment of the requirements for the degree

of

Master of International Tourism Management (MITM)

2016

School of Hospitality and Tourism

TABLE OF CONTENTS

LIST OF FIGURES

LIST OF TABLES

ATTESTATION OF AUTHORSHIP

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgments), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Signed _____

Laji Sangmu

Date_____

ACKNOWLEDGEMENTS

ABSTRACT

This study examines residents' perceptions of the economic, socio-cultural and environmental impacts of the annual Shoton Festival held in Lhasa city, Tibet. It reviews international literature on festival tourism and draws on Social Exchange Theory to undertake the research and analyse results.

An on-line questionnaire was constructed and distributed through two mainstream social media networks. It was completed by 150 residents in Lhasa city. In the questionnaire, 28 statements were used to measure residents' perceptions of the economic, socio-cultural and environmental impacts of the festival. Participants were also asked questions about age, ethnicity, occupation, educational levels, gender, income and length of residency, A Statistical Package for the Social Sciences (SPSS) was used to examine the relationship between demographic variables and Lhasa residents' perception.

The findings of this study show that, despite concerns about social-cultural and environmental impacts, residents agreed that positive impacts of the festival largely outweighed their negative impacts and they would welcome tourists to future festivals. Nonetheless, there are issues that need to be addressed such as educating tourists about local customs and reducing environmental pollution and waste.

These are useful findings for local decision-makers which they can use in developing strategies to improve the experience of the Shoton Festival for tourists and residents, including involving local people more closely in planning and managing the Festival and its related activities.

The findings in this study will also help contribute to an enhanced understanding of the impacts of festival tourism in Tibet and may also yield useful insights for other Chinese festivals, providing a useful tool for decision makers and event organisers looking to improve the quality of festival tourism.

CHAPTER 1. INTRODUCTION

Globally, the tourism industry has brought great economic benefits to local communities. Many countries rely heavily on tourism, as these countries benefit through increased employment in order to directly service the tourists, generates income for the local communities, which can also lead to the alleviation of poverty within countries. (Briedenhann & Wickens, 2004; Sharpley, 2002). However, rapid development of tourism and the resulting increase in tourist numbers inevitably causes negative impacts for local communities.

Numerous scholars (Ap, 1992; Greenwood,1989; McKean, 1989; Milman & Pizam, 1988) tend to not only concentrate on the economic impact of tourism, but also on the social, cultural and environment impacts as well. They highlight that negative social-cultural/environment impacts to the local community are experienced in various ways, namely, increased prostitution, alcoholism, weakened traditional values, increased pollution, traffic congestion and disrupted local residential life, etc. (Ap,1992; McKean, 1989; Milman & Pizam, 1988). They also point out that local residents, as hosts of the cities and communities, are both beneficiaries and victims of tourism development. Whilst they benefit from the tourism industry, they endure the negative impacts of tourism development (Chen, 2011).

Many researchers emphasis that local decision makers should not only consider the demands of tourists, but also value the support of local residents, because local residents' attitude and behaviour can directly influence satisfaction levels of visitors. Residents are therefore key to the success and sustainability of tourism development together with society stability. Local residents' perceptions and attitudes should be heard and considered during the process of tourism development (Ap, 1992; Chen, 2011; Lepp, 2007).

The Shoton Festival in Tibet[1] is an example of a religious festival that draws millions of visitors to the country each year. This seven-day event held in Lhasa city, the capital of Tibet, comprises of a different activity each day held in different parts of the city. While the Festival events are very significant in terms of generating income, they also bring many negative impacts for local residents. This dissertation explores local perceptions of the Festival and its impacts on the lives of residents, including their very limited role in organising and managing the multiple events that comprise the Festival.

As a resident of Lhasa city, I have personally observed the growing popularity of this Festival and its impacts on the city and its residents. This personal experience and interest in how these impacts might be overcome led me to undertake this research.

1.1 Background

Since the 1990's, festival tourism and event tourism has rapidly developed globally, both in numbers and quality. Many places and communities are increasingly sharing their unique cultures, customs and environments with tourists by developing their indigenous festival tourism (Van Winkle & Woosnam, 2014). Festival tourism provides good opportunities for tourists to experience authentic local culture and to meet local people in a short finite time (Quinn, 2010). Festival tourism is described as 'an emerging giant' because it can generate tremendous benefit to local communities, increasing revenue, extending the tourist season, supporting local businesses and attracting local investment (Mitchell &Wall, 1986: 140).

Beside economic benefits, tourism impacts positively on the social, cultural and environmental aspects of local community, a point which gains much agreement from many researchers (Chen, 2011; Fredline & Faulkner, 2000; Yu, 2007). They are convinced that festival tourism improves residents' spiritual life, enhances understanding, deepens friendships between the tourist and host community, increases the residents' sense of honour, etc. Tourism in general, has aided development of the

---

[1] Tibet is also known as the Tibet Autonomous Region (TAR), one of five minority regions in China.

festival tourism, but it has also impacted negatively on host communities, increasing the price of goods, crowding, disruption of the local traditional lifestyle, distorting moral standards and an escalation of friction between tourists and residents (Gursoy, Kim & Uysal, 2004; Ross, 1992; Van Winkle & Woosnam, 2014).

China's economy is benefiting from fast growth in festival tourism (Mason, 2012). It is estimated that there are more than 10,000 festivals in China annually (Xiao, 2011). China is a large multi-ethnic country with 56 ethnic groups. Each ethnic group has their own and traditional festivals. Every year, increasing numbers of tourists are attracted to participate and experience these unique and authentic festivals. The essence of these festivals has been absorbed from the cultures of different places and various ethnic groups.

However, with the fast development of festival tourism in China, numerous problems have been identified by some scholars (Cheng, 2013; Ma & Lew, 2012; Xiao, 2011). They point out that festival tourism can significantly contribute to the local economy, but the local government and event organisers are more likely to pursue the economic benefits than value the heritage and protection of the local festival culture. Some festival organisers tend to give priority to enhancing the publicity of the festivals' sponsors. This turns the festival into a trade exhibition with a strong commercial atmosphere (Xiao, 2011). Festival organisers in China give higher consideration to the demands of tourists, overlooking the opinions of the local people (Cheng, 2013; Xiao, 2011) and relying heavily on local government support. Some events are totally operated by the local government. Festivals have increasingly become platforms to show the political and economic power of the local authority, led by the Chinese Central Government (Ma & Lew, 2012; Xiao, 2011).

Interestingly, it might be considered that a festival or event would be more powerful, with local government support because it has authority to mobilise resources, thus ensuring the event is more successful (Xiao, 2011; Zhang & Huang, 2006). Nonetheless, the option is open for festival organisers to follow a market model whereby the private sector could operate the festival with oversight by local government (Xiao, 2011).

Xiao (2011) points out that the festival tourism in minority ethnic areas have more challenges than other places in China because of different cultural backgrounds. Cheng (2013) also highlights that some regions in China have transformed their original and traditional festivals into modern festivals, with commercial and recreational activities catering for the demands of tourists. It is difficult for those traditional festivals to maintain their authentic culture.

Tibet has been a hot destination for tourists for decades, due to its unique culture and natural scenery. Tibet has an abundance of festivals each with distinctive ethnical regional features and festival events occurring almost every month. Festivals offer a good opportunity for local people to celebrate their time-honoured traditions and customs, interact with other people, and introduce and educate the younger generation to their own culture (Zhang & Huang, 2006). For the tourists, participating in these various and colourful festivals allows them to experience local authentic culture and interact with local Tibetans. With the rapid tourism and festival tourism development, millions of tourists visit Tibet every year.

During the "Shoton" Festivals, 1.4 million and 1.7 million of tourists gathered in Lhasa city in 2014 and 2015 respectively. The tourist numbers were double that of the local population. Thus, millions of visitors gathered in a small city, putting a heavy burden on local community and presenting many challenges. Some of the well-known tourist areas (spots), became "over-crowded" during the Festival and the capacity of tourist reception areas presented severe challenges: traffic congestion, housing tension, commodity prices soared, lack of accommodation, decline in the quality of service, increase of personal safety issues and tourism environment deterioration (Qiang, 2015).

Besides the above problems, other new challenges also exist in Tibet. Niu (2002) indicates tourism development has a correlation with its political stability. In 1989 and again in 2008, two severe violent incidents took place in Lhasa city that had a severe impact on local tourism. Niu (2002) argues that Tibet was isolated from the wider outside world community for a long time before it started promoting its tourism in 1980s. Since then it gradually opened the door to the outside world and started receiving tourists. However, due to different cultural backgrounds and religious beliefs, initially it was hard for Tibetans to accept new cultures, values and customs from an external world. In addition, there were many cases in which tourists failed to study the local customs before they went to Tibet, thus causing offence to its local people, resulting in cultural conflict (Nui, 2002).

Most Tibetan festivals are religious based, such as the Shoton Festival. This is a Buddhist festival with hundreds of years of history. During the Shoton Festival, the local people of Lhasa city are also involved in the Festival as Buddhist believers. It is a special occasion attracting both local and international tourists attending festival-related activities (Chiley, 2007). The interaction between locals and tourists has steadily been occurring more frequently over the period of time. Because of this, the local or regional people's attitude and behaviour would directly influence the satisfaction level of the tourists' experiences. Improper behaviour by tourists during the religious Festivals easily cause local people's antipathy and in extreme cases, confrontation or violence can be the outcome.

Existing research shows that local residents are often put in a low, unutilised and undervalued position in China's festival tourism development. Local residents are unable to participate in the design and planning of festival tourism. They are not able to voice their own thoughts and opinions, and are just passively involved (Mason, 2012). With the rise and escalation of serious negative impacts on festival tourism in China, an increasingly number of educated people have recognised that local residents are key stakeholders in tourism development, with their perceptions and attitudes directly

affecting the development of the local tourism industry. In order to address the ongoing problems and challenges of festival tourism, it is necessary to explore and study local residents' perceptions of the impacts of tourism in their communities. The dissertation investigates these issues drawing on a questionnaire answered by 150 residents in Lhasa city.

1.2 Theoretical Framework

Social Exchange Theory has been well utilised by researchers to discuss the perceptions and attitudes of residents in relation to the impacts of tourism and event tourism (Ap, 1992; Chen, 2011; Kim & Petrick, 2005; Prayag, Hosany, Nunkoo, & Alders, 2013). Ap (1992) believes that this theory is a suitable theoretical framework to explain the residents' perceptions of tourism.

Jurowski and Gursoy (2004) indicate that people will participate in and assist with activities if their expected benefits are higher than the potential costs. In such situations they will support the development of tourism and will endure any negative impacts, such as pollution and traffic jams (Prayag et al., 2013). Social Exchange Theory explains the relationship between the residents' perception and tourism impacts (Prayag et al., 2013). According to this theory, residents' perception of tourism is influenced by economic benefit. Many studies have demonstrated that local residents who receive benefit economically from tourism, normally harbour positive and favourable attitudes and generally support tourism development (Ap, 1992; Gursoy & Kendall, 2006; Prayag et al., 2013). If local residents recognise positive impacts (benefit) of tourism, which outweigh negative impacts (cost), it will mean locals tend to support tourism (Ap, 1992; Gursoy & Kendall, 2006).

Researchers have identified approaches to measure and classify the residents' perceptions of tourism impact using Social Exchange Theory. Three approaches are categorised as follows (Stylidis, Biran, Sit & Szivas, 2014):

1. Cost-benefit approach which separates all impacts of tourism into two parts; positive impacts (cost) and negative impacts (benefit). However, this approach is regarded as incomplete. It overlooks varied impacts of tourism to the local community, such as socio-cultural and environmental impacts (Stylidis, Biran, Sit, & Szivas, 2014).

2. The domain related cost-benefit approach focuses on six areas of tourism impacts, including economic, socio-cultural, environmental, positive and negative impacts. This approach provides a better understanding of the diversity of impacts.

3. Non-forced approach which considers local residents' opinions and views of tourism impacts. This approach enables local residents to express their perceptions freely (Stylidis, Biran, Sit, & Szivas, 2014).

This study adopts Social Exchange Theory based on the domain related cost-benefit approach, specifically, the impacts of the Shoton Festival into six categories, namely; economic benefit (positive impacts); economic cost (negative impacts); socio-cultural benefit (positive impacts); socio-cultural cost (negative impacts); environmental benefit (positive impacts); environmental cost (negative impacts). This research aims to compare the local residents' perception of positive impacts（benefit）of the Shoton Festival with negative impacts (cost), investigating whether local residents in Lhasa city perceive the positive impacts of the Festival higher than its negative impacts. Specifically, the perceptions of local people are investigated through application of the following steps:

1. Using the domain related cost-benefit approach, categorising the Shoton Festival impacts into two main parts: costs and benefits.
   Costs include: economic, socio-cultural and environmental negative impacts.
   Benefits include: economic, socio-cultural and environmental positive impacts.

2. Using Social Exchange Theory to investigate whether local residents recognise benefits are higher than the costs. If they perceive the benefits are higher than the costs, then they will support the tourism development and will endure any negative impacts (Gursoy et al., 2010; Jurowski et al 1997; Ko & Stewart, 2002).

3. Using Social Exchange Theory to survey whether local residents perceive the economic benefits as the greatest benefit received.

1.3 Aim and Objectives

The Shoton Festival is one of the most important festivals in Tibet. During the Festival, more than a million tourists are attracted to this religious festival with its distinctive ethnic features. Tourist numbers greatly exceed that of the local population, creating many challenges for the community, such as: traffic congestion, housing tension, high commodity prices, lack of accommodation, increase in personal safety issues and environmental deterioration. Aside from these problems, new challenges have also appeared. For example, some tourists failing to learn the local customs thus causing offence to its local people, results in cultural conflicts. Over time more commercial events have been included in the Shoton Festival that detract from traditional features.

Residents of Lhasa city have been affected by these negative impacts. With the rise and escalation of negative impacts of the Festival, it is necessary to explore and study local residents' perception of these impacts. Similarly, there are opportunities to draw on local support for the Festival. Residents are key stakeholders with their perceptions and attitudes directly affecting the development and growth of the local tourism industry. It is crucial to understand their attitudes and perceptions towards tourism.

In order to address the ongoing problems and challenges of the Festival, this research investigates the residents' perceptions of the economic, socio-cultural and environmental impacts of the Shoton Festival. The aim of the research is to have an in-depth understanding of residents' perceptions of the impacts of the Festival and to

provide useful suggestions for local decision makers and event organisers wanting to improve the overall quality of the Festival.

The objectives of the study are as follows:

1. To review the international literature on event tourism, particularly residents' perceptions of festival impacts and identify key findings in respect of resident's perceptions of these impacts.

2. To undertake a survey to determine residents' perceptions of the economic, socio-cultural and environmental impacts of the Shoton Festival.

3. To understand what influences residents' perceptions of these impacts and the reasons why residents hold positive or negative perceptions of these impacts.

4. To suggest how decision-makers could use these findings to improve future Shoton Festivals.

1.4 Methodology

The methodology used in this study draws on Social Exchange Theory as discussed in section 1.2. The study used a quantitative research method to explore residents' perceptions. Specifically, an on-line questionnaire was completed by 150 residents in Lhasa city. The questionnaire consisted of 28 statements measuring residents' perception toward the economic, socio-cultural and environmental impacts of the Festival and 8 demographic questions.

A Statistical Package for the Social Sciences (SPSS) was used to examine the relationship between demographic variables and Lhasa city residents' perception. The descriptive statistic shows socio-demographic variables, mean score and support percentage of each statement and one-way ANOVA is used to investigate residents' perception on each statement by seven different demographic groups, exploring the significant difference between each group.

The methodology is discussed more fully in Chapter 4. The chapter addresses the choice of method adopted, describes the research method in more detail, including data collection and construction of the questionnaire.

1.5 Research Significance

This study will offer new insights to local residents' perceptions of the Shoton Festival. The impacts of the Festival in Lhasa city have not been previously documented in independent research. The findings will help contribute to an enhanced understanding of the impacts of festival tourism in Tibet and may also yield useful insights for other parts of China. The findings of this study can be a useful tool for decision makers and event organisations wanting to improve the quality of festival tourism.

The study uses Social Exchange Theory to perform an in-depth analysis on how local residents perceive the impacts of festival tourism. This research will potentially enrich understanding of the application of Social Exchange Theory for literature on festival tourism.

1.6 Structure

The dissertation is presented in seven chapters. Following this introduction and outline of the research topic, Chapter 2 gives background on Tibetan tourism and the Shoton Festival. Chapter 3 provides a review of relevant theory and literature on festival tourism from both a western and Chinese perspective. Research methodology, which outlines the development and delivery of the survey instrument, is included in Chapter 4. Findings are presented in Chapter 5. Chapter 6 discusses the findings and draws out implications for improving the quality of life for residents during the Festival. The conclusion is presented in Chapter 7.

CHAPTER 2. FESTIVAL TOURISM IN TIBET

This chapter provides a brief introduction to Tibet's demographic, social, political, religious and economic contexts with particular reference to tourism development. It gives an overview of the history and development of tourism within Tibet and discusses how the economy has been affected by the tourism industry. The last section introduces the Shoton Festival, the topic of this dissertation and outlines a range of challenges and issues for the local community presented by this annual Festival such as cultural conflict, environmental pollution and high commodity prices.

2.1 Introduction

This section briefly introduces Tibetan environment, culture, society and economy to provide a context for understanding the development of festival tourism.

2.1.1 Environment and Population

The Tibet Autonomous Region (TAR) is one of five minority autonomous regions in China. It is located in the southwest of China. North is the Xinjiang Uygur Autonomous Region, East is the Sichuan Province, close to the northeast of Qinghai Province, connecting Southeast Yunnan Province. It has borders with Myanmar, India, Bhutan and Nepal with a boundary of 4000 kilometers. It is an important gateway towards South Asia (Van Schaik, 2011).

Figure 1: Map of Tibet.

Retrieved January 30, 2016, from http://www.tour-tibet.com/tibetan-maps/ location-map.html

The TAR covers 120,223 square kilometers, accounting for one eighth of the whole national territory of China. It is the second largest province in China (Wang, 2008). Tibet's average elevation is over 4000 meters above sea level and is well known as the "roof of the world" (Yeh & Ma, 2012).

Tibet plateau is the highest in the world, with the highest mountains, Mt Qomolangma (Mt Everest), the largest canyon, Yarlung Zangbo Great Canyon and numerous glaciers. Because of the harsh winters and high altitude, oxygen levels are around 60% of that in coastal areas, creating an environment that is difficult to sustain life.

At the end of 2011, the total population of the region was 3.08 million. Tibetan and other minority ethnic groups accounted for more than 95 percent of the whole regional population (Yeh & Ma, 2012). Lhasa city is the capital of TAR which is the center of Tibet's politics, economy and culture (Ma, 2011).
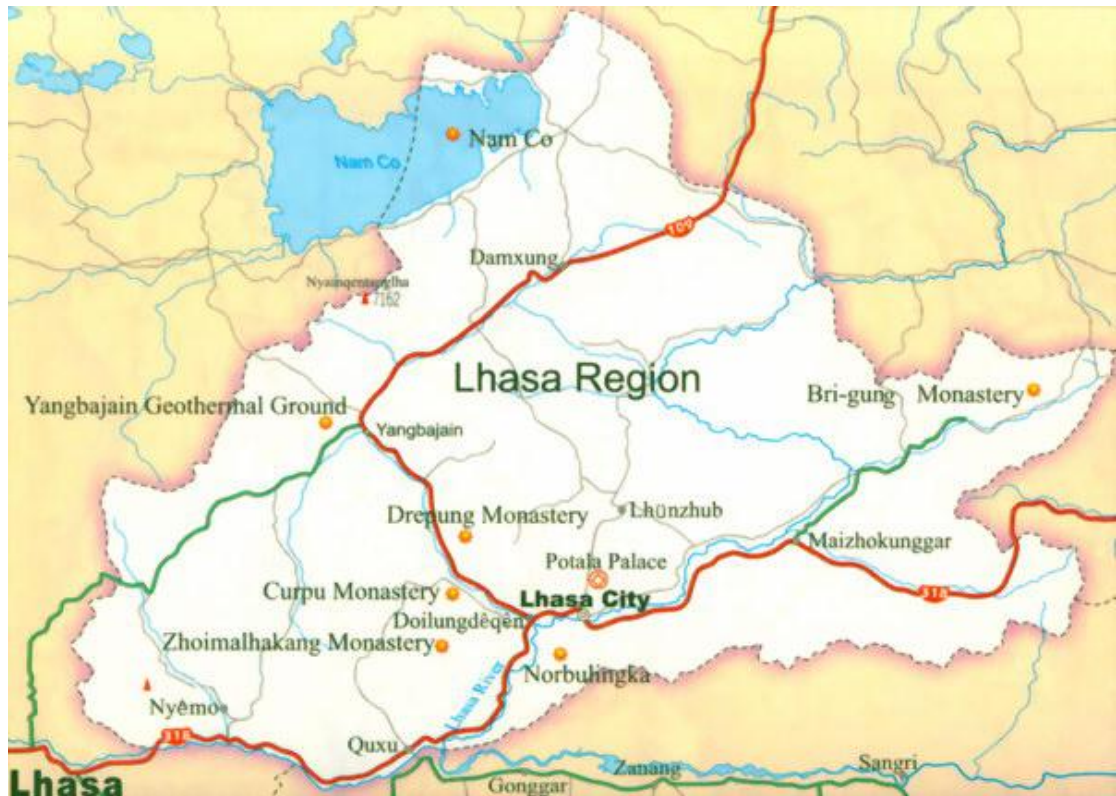
Figure 2: Map of Lhasa City.

Retrieved February 1, 2016, from http://www.china-mike.com/china-travel-tips/

tourist-maps/lhasa-tibet/

2.1.2 Culture and Religion

Since ancient times, the indigenous people have created and developed their unique
culture. This culture has maintained a spiritual pillar for the Tibetan ethnic groups (Li &
Jiang, 2003). Throughout their long history, Tibetans have demonstrated determination
and resilience in pursuing their livelihoods, despite a harsh natural environment. They
have created a distinctive culture through the exploring and understanding of nature,
society and themselves (Li & Jiang, 2003).

Tibetan culture is typically presented through various channels, such as medicine,
architecture, religion, astronomy, drama, dance, music, crafts, architecture and festivals.
Since 1951, the government has allocated millions of dollars towards developing
Tibetan cultural features. Over 1,400 monasteries were renovated and most of the
cultural relics are well preserved in Tibet (Information Office of the State Council of the
People's Republic of China (IOSCPRC), 2012).

Buddhism is the main religion practiced today in Tibet. For the local people, religious practices and Buddhist doctrine have become part of their life (Li & Jiang, 2003). Buddhism was first introduced to Tibet in the 7th century and was influenced by Indian Buddhism, but later, as Tibetan Buddhism evolved, it developed its own distinctive principles. Today, almost all Tibetans believe in and practice Buddhism (Li & Jiang, 2003).

2.1.3 Society

Up until the 1950s, Tibet was controlled by theocratic feudal serfdom. The economy had stagnated and living standards were generally very poor with little investment in social development (IOSCPRC, 2012). In the 1950's the Chinese government took over responsibility for the region. In 1959 government reforms abolished the old social system and commenced a process of political change. The establishment of the TAR in 1965 symbolised the new system of ethnic regional autonomy in Tibet. The 1951, 1959 and 1965 social reforms transformed Tibet from a feudal serf society to a modern society. Significant achievements were made in advancing Tibet's social development, with respect to education, employment, health and social security, radically improving social indicators. For example, the illiteracy rate was decreased from 95 percent to 0.8 percent; the urban unemployment rate is now below 2.6 percent; and the average life expectancy has increased from 35.5 years in 1951 to 73 years currently (IOSCPRC, 2012).

2.1.4 Economy

The Chinese government has invested significantly in the economic development of Tibet. It issued a series of preferential policies to promote economic development. The Gross Domestic Product (GDP) of Tibet rocketed from 129 million yuan in 1951 to 70 billion yuan in 2012. In 2012 per capita GDP reached 22,000 yuan, a giant leap from the 142 yuan recorded in 1959 when the Chinese central government began its reforms. Living standards have also dramatically improved. The per capita net income of farmers

and herdsmen reached 5719 yuan in 2012. As incomes increase rapidly, people in both urban and rural areas enjoy a greatly improved standard of living (IOSCPRC, 2012).

The Chinese government has also initiated many key construction projects in Tibet, massively improving transportation infrastructure. In 2012, the total length of roads opened to traffic reached 65,000km. Both rural and urban areas have access to road transportation. The Qinghai-Tibet Highway was opened to the public in 2006, bringing railway into Tibet for the first time. By the end of 2012, Tibet had 5 airports with 34 airline routes linking Tibet with China. The comprehensive improvement of transportation systems has linked Tibet more closely to the outside world and greatly promoted foreign trade, commerce and tourism.

2.2 Overview of Tourism in Tibet

This section outlines key features of tourism in Tibet and identifies and discusses several stages in the development of the tourist industry.

2.2.1 Key Features of Tourism

Tibet has been steadily developing its distinctive and unique features, both natural and cultural, since the mid 1980s for the tourist market. Natural scenery such as 'primeval forests, snow-capped mountains, surging rivers' give tourists a wilderness outdoor experience (Zhang, Ji & Zhang, 2015). In order to meet the multi-faceted demands of the tourists, resources in Tibet have been well designed and developed into many tourism projects by the local Tourism Bureau. Mountain climbing, hiking, adventure experiences, along with other special and professional tourism projects, have been developed (Zhang et al., 2015). Other special events include the Shoton Festival in Lhasa, the Qangtam Horseracing Festival in the North Tibet Plateau and the Yarlung

Culture and Arts Festival in Shannan. All these were created as tourism brands to attract both domestic and international tourists (Shi et al., 2015; Zhang et al., 2015).

Tourism has become the fastest income growth industry, especially for Tibetan farmers and herdsmen. There are approximately 53,000 farmers and herdsmen in Tibet involved in the tourism-related industry. Much of the country's population have been able to eradicate poverty and benefit financially from tourism ("Fifty three thousand farmers and herdsmen benefit from tourism," 2014). For example, people living in Baga, Burang County used to rely on animal husbandry and had subsisted, are now able to sell dairy products to tourists and run their own family inns. The standard of living in Tibet is now greatly improved (Juean Lamu & Liu, 2011).

As the capital city, Lhasa is the dominant tourist center in Tibet. Lhasa city is one of twenty-four historical cities in China with a history of more than 1300 years. It is not only a cultural, political and economic tourism centre, but also the centre for Buddhism. In Lhasa city there are many monasteries such as the Jokhang Temple, Drepung and Sera Monastery and the Summer Palace. These cultural heritage sites have become 'hot' tourist destinations, attracting millions of tourists and pilgrims every year. Tourist numbers in Lhasa city reached 11 million last year, accounting for 55% of all tourist numbers in Tibet and tourism revenue reached 15.4 billion yuan in 2015 ("More than eleven million tourist visited Lhasa city in 2015," 2016). Tourism has become the main industry of the city. Preferences of tourists are also undergoing change. No longer satisfied with sightseeing, an increasing number of tourists wish to experience local culture. Local government in Lhasa city is now promoting more cultural activities in the tourist off season. For example, tourists can stay with local families to experience Tibetan hospitality and visit some famous monasteries to see monks debating scripture and making butter flowers.

The rapid development of tourism has further enhanced the understanding of the international community for Tibetans strengthening relationships between Tibet and the rest of the world (Juean Lamu & Liu, 2011).

2.2.2 Tourism Redevelopment

The history of Tibetan tourism development can be divided into five stages: 1965-1980 preparation; 1981-1985 early development; 1986-1990 intensive stage; 1991-2000 redevelopment; 2000-contemporary rapid expansion stage (Juean Lamu & Liu, 2011).

1965-1980 preparation stage: In past centuries, most travelers to Tibet were pilgrims and traders. Due to the remote and tough natural conditions, it was difficult for people to access Tibet. With the establishment of TAR in 1965, provision of tourism-related infrastructure of highways, aviation, hotels and restaurants was gradually implemented. At that time, most domestic and international visitors were officials, with visits organised for the purpose of official visits and business negotiations (Juean Lamu & Liu, 2011; Meng & Qin, 2010).

1981-1985 early development stage: Tibet's tourism industry was in its infancy at the beginning of the 1980s, with tourist numbers reaching only 1000 to 2000 annually. Tibet's rough terrain and natural landscape, along with inadequate infrastructure and lack of tourist professionals, resulted in the constraint of tourism development (Juean Lamu & Liu, 2011; Meng & Qin 2010).

1986-1990 intensive stage: Tourism prospered during this period which played a crucial role in the economic development of Tibet (Wang, 2013). The government's aim was to make tourism development the prime and pillar industry of the region, using 50.96 million yuan upgrading tourist infrastructure, together with the Central Government allocating 7 million yuan to build 5 new hotels with 233 rooms. Tibet opened up more tourist spots and natural scenery areas for the benefit of tourists. By the end of 1990, there were 19 hotels with 3634 rooms and 10 travel agencies in Tibet and received more than 10,000 international tourists annually (Juean Lamu & Liu, 2011; Meng & Qin 2010).

1990-2000 regeneration stage: From 1990, Tibet decided to regenerate its tourism. Tourism Bureau of TAR implemented a ten-year strategy for local tourism development. By 1995, the tourism industry has become one of the five pillar industries in Tibet (Wang 2005). During this ten-year period, tourism revenue played an increasingly significant role in the local GDP, accounting for 5.6 % of the whole regional GDP (Juean Lamu & Liu, 2011).

2000-contemporary rapid expansion stage: In recent years, Tibet's tourism industry has rapidly expanded in terms of tourism revenue and benefited from investment in resource development, transportation facilities, industrial expansion, etc. The tourism industry has become an increasingly mature and dominant industry in the development of the national economy (Wang, 2013). With an explosion of international interest in Tibet there was a dramatic increase in tourist numbers creating major logistical challenges.

Currently, one in fifteen people work within the tourism industry (Zhang, 2013) with tourist numbers increasing rapidly each year. Especially, during the period 2008 to 2013, the number of tourists in Tibet grew on average 30% annually (Wang, 2013). Figure 3, shows the tourist numbers and tourism revenue for Tibet from 2006 to 2014. The numbers in 2008 of both tourists and tourism income declined due to political unrest, but in the following years, both tourist numbers and tourism income increased notably (Wang, 2013). The Tibetan government set a goal of receiving 15 million tourists for 2015 and is committed to increase tourism fourfold between 2010 and 2020, to 20 million visitors a year.
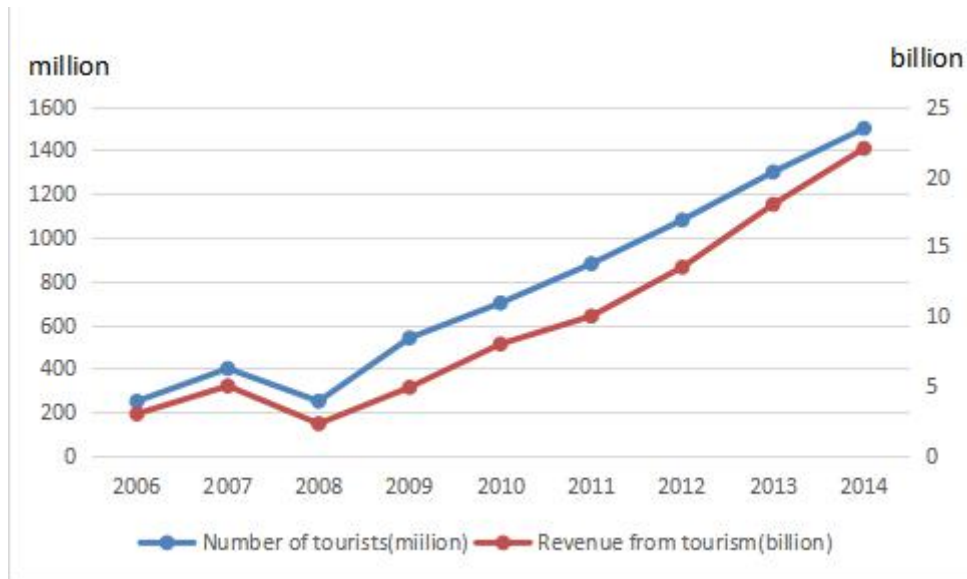
Figure 3: Number of Tourists and Tourism Revenue in Tibet shown in Yuan
 (2006 to 2014)

Source: Wang (2013); Wang (2008)

Retrieved January 30, 2016 from http://www.tibetcn.com/news/xzly/2015/0126

2840.html

Tibetan tourism not only attracts domestic tourists, but also international tourists. International tourists from Europe and Asian comprised the two largest groups. European tourists, were mainly from Britain, Germany and France (Su & Wall, 2009). In 2011, the average annual growth of domestic tourists and overseas visitors increased by 31.7% and 29.7% respectively (Wang, 2013). The average annual growth rate of tourism revenue was 38.9% (Wang, 2013). Tibet received 80 million tourists which generated 7.5 billion yuan as tourism revenue in 2011 (Wang, 2013).

2.3 Festival Tourism in Tibet

This section presents an overview of Tibetan festivals and specifically focuses on the Shoton Festival. It describes the overall economic, socio-cultural and environmental impacts on the local community.

2.3.1 Overview of Tibetan Festival

There are one or two festivals held nearly every month in Tibet. Tibetan festivals have a strong religious aspect and these festivals are accompanied with many recreational activities. Li & Jiang (2003) explain that numerous festivals have evolved in Tibet in response to its natural conditions. Tibet's geographical position is at the highest altitude in the world, with the tough natural terrain threatening the local people's life and subsistence. People in this area prayed to nature for existence and this primitive worship gradually evolved into festivals. Chiley Quzha (2007) believes the origins of festivals related to primitive worship and religion and that in ancient time, Tibetans could not explain natural disasters and phenomenon, worshiping to a natural power, holding sacrificial ceremonies to express their respect of nature. After the introduction of Buddhism into Tibet in 7th century, whenever a master of Buddhism died, a ceremony was performed in memory of them. This worship then gradually evolved into an annual festival event (Chiley Quzha, 2007).

Most Tibetan festivals are associated with Buddhism, allowing the local Tibetan people to express their sentiments towards Buddhism through these events (Li & Jiang, 2003). Festivals showcase authentic examples of the country and its inhabitants and demonstrate their economic and social progress. Today, in order to attract more tourists, some of the local traditional festivals are developed by local authorities. Traditional Tibetan festivals, such as the Horse-racing Festival, the Shoton Festival and the Bathing Festival, have proved to be major attractions (Li & Jiang, 2003). The various festivals in Tibet offer opportunities for the local people to celebrate their time-honoured traditions and customs, interact with the wider community and also introduce the young

generation to their own culture. Tourists are also able to experience local authentic culture and interact with local Tibetan through these festivals.

The benefits of festival tourism in Tibet are similar to other places in China. The economic benefits are recognised as stimulating the local economy and attracting tourists in the community (Wu, 2013). However, there are still some challenges facing current festival tourism in Tibet. Most festivals in Tibet do not operate on the basis of a market-oriented operation format. Specifically, most festivals in Tibet are operated by local authority and government departments taking a leading role in event management. Thus, most managers and staff of festivals are officials and are not tourism professionals (Wu, 2013). These managers lack an understanding of the importance of protocols involved in festivals. As a result, new and contemporary festivals do not always attract the same numbers of locals and tourists. On the contrary, traditional festivals such as the Shoton Festival and Butter Lamp Festival, which have long histories, still attract millions of locals and tourists (Li & Jiang, 2003). It is recognised that some of these festivals may be experiencing a gradual loss of traditional customs and activities due to the blending of newer activities and commercial events into the festivals.

Figure 4: Butter Lamp Festival Celebration
Retrieved January 1, 2016 from http://www.mafengwo.cn/group/info.php?iid=3347337 &feedid= 134228040&start=0

2.3.2 The Shoton Festival

Evolution of the Shoton Festival

The Shoton Festival is the most important and popular festival in Tibet. "Shoton" means 'yoghurt and banquet' (feast for the yoghurt) in the Tibetan language. Since ancient times, the Shoton Festival is hosted by the famous Tibetan monastery- Drepung Monastery. The origins of the Shoton Festival have a direct correlation with Buddhism (Chiley Quzha, 2006; Li & Jiang, 2003).

Before the 17th century, the Shoton Festival was purely a religious activity. At that time, Je Tsongkhapa, the founder of the Gelug Sect of Tibetan Buddhism, made strict regulation precepts; in summer, a variety of small creatures such as swarms of bees and insects were more active in the outdoor environment, so the monks practiced Buddhism solely in the monasteries to avoid stepping on tiny creatures. When the ban ended, the monks would venture out and the local people would provide yoghurt for them. This custom was later formally identified as the Shoton Festival (Ciren Zhuoga, 2003).

By the middle of the 18th century, the Dalai Lama VII (Tibet's most revered religious leader) built a new summer palace. He invited some Tibetan art troupes to perform traditional local opera in the palace during the Shoton Festival, also allowing the ordinary people to attend and enjoy the performances. Since then, the Festival has gradually evolved from pure religious activities to a Tibetan folk festival (Ciren Zhuoga, 2003).

The Shoton Festival was banned for several decades during the political and social reforms in Tibet. It resumed in 1986 and the Festival has been operated by the Lhasa Municipal Government since 1994 (Yang & Zhang, 2013). From then on, the Festival has a different theme every year, with various activities held during the Festival. Beside the traditional festival activities of the exhibition of a Buddhism portrait and Tibetan Opera, various other activities namely; arts, horse racing, football matches, economic and trade conference, star singing competition, Namcuo international walking competition, Thangka art exhibition, Mount Qomolangma photography exhibition and

Tibetan delicacy exhibition, were also included during the Festival. Holding festivals with a variety of activities, aids the spread of the cultural aspects of Shoton internally across the country and globally to the world, promoting and publicising Lhasa (Yang & Zhang, 2013).

Traditional Tibetan Opera   **Buddha-painting unveiling**

Figure 5: Shoton Festival

Retrieved January 30, 2016 from http://gbtimes.com/china/tibet-kicks-shoton-festival-great-buddha-display

Every year, during the seven-day event, millions of tourists and local residents participate in the Festival. On the first day of the Festival, a large Buddha painting is revealed at the mountain Drepung Monastery. As the Buddha painting slowly unfolds, local people pray in front of the painting and offer white Hada (a strip of raw white silk) to Buddha, which represents respect and hospitality in Tibet. After this event local residents and tourists gather in the summer palace or parks to celebrate the Festival by eating yoghurt and watching the traditional Tibetan operas (Baima Yuzhen, 1995). In the following days, both locals and tourists can participate in various new activities (Table 1).

Table 1: Some Activities of the Shoton Festival

Traditional customs and activities during the Shoton Festival	New activities since 1990's
Yoghurt Eating Buddha-painting unfolding ceremony Tibetan opera performance	"Shoton Star" Singing Contest Products' Exposition: Indigenous Products / Autos / Gastronomy Business and Trade Fair Beer Festival Tangka Art Expo Photograph Exhibition Cycling Competition Shoton Trade Fair Shoton Real Estate Fairs

Source: Yang & Zhang (2013)

During the Shoton Festival, millions of tourists visit Tibet (Table 2). In 2014, 1.4 million tourists gathered in Lhasa city. There are approximately 250,000 people living in the urban area (2010 Census) while around 550,000 live in Lhasa city prefecture, an area of 30,000 square kilometers. Thus the tourist numbers are close on five times greater than the local population (www.topchinatravel.com accessed 30.1.16). Although the Festival generates about an average of 300 million yuan for the local community every year (Table 2), the visitors put a heavy burden on the local community, presenting many challenges (Qiang, 2015).

Table 2: Tourists Numbers and Tourism Revenue

Year	Tourists numbers	Tourism revenue (yuan)
2010	788,100	246,450,000
2011	906,400	266.000,000
2012	1,000,000	306,000,000
2013	1,380,400	280,000,000
2014	1,400,000	378,000,000

Source: Yang & Zhang (2013); Lhasa Municipal Government Website.

Economic Benefits of the Shoton Festival

The resumption of the Shoton Festival in 1986 has brought significant economic benefit to the local community, especially since 2000 when the Festival was dramatically developed and promoted. In 2004, the total income from commercial activities, such as trade promotions and auto shows, exceeded 6 million yuan. In 2007, real estate sales reached 26 million yuan during the Festival and more than 3000 boxes of beer were sold earning an income of 150,000 yuan. Through the Indigenous Products Exhibition, many local products are traded such as yak meat, Tibetan medicine, silk and highland barley beer, achieving good economic benefit. In 2008, the Products Exposition generated 300,000 yuan. In 2009, estate enterprises sold 117 houses during the Festival and more than 4300 boxes of flowers were sold through the flower shows. In 2010, more than 260 enterprises with 100,000 staff were involved in the Festival, producing 21.88 million yuan (Yang & Zhang, 2013).

From 2005 to 2015, there were 519 investment projects allocated with 11.307 billion yuan investment funding. (According to statistics from the Tibetan Government website http://www.xizang.gov.cn/xzshfz/94164.jhtml [accessed 30.1.16]). Table 3 shows in 2014, there were 292 Festival cooperation projects sighted as receiving 59 billion yuan investment funding. Commercial exhibitions attracted 158 domestic and international enterprises to showcase their products. Many products with local characteristics were well received by the local residents and tourists (Yang & Zhang, 2013).

Table 3: Cooperation Projects and Investment Funding

Year	Cooperation Projects	Investment Funding (Yuan)
2004	25	920 million
2007	41	7.51billion
2009	42	14.5billion
2011	57	11.184billion
2014	292	59.604billion

Source: Yang & Zhang (2013); Lhasa Municipal Government Website

To summarise, the economic benefits of the Shoton Festival are evident, with the Festival attracting over a million tourists. On-site revenue includes ticket fees, food, drink, souvenir, etc and off-site spending includes accommodation, restaurant and entertainment. In addition, the Festival provides a good stage for local enterprises to advertise and promote their products and services.

Socio-cultural Impacts of the Shoton Festival

Currently, one of the biggest changes to the Shoton Festival is the combination of traditional and modern culture. Some traditional customs and activities of the Festival have remained, such as the yoghurt consumption, Buddha painting unfolding, Tibetan opera and traditional sports competition, at same time, new activities including art shows, beer festival, singing competition and products' exposition have been added (Table 1).

The Shoton Festivals provide a good opportunity to capitalise and enhance its image, improving the international reputation of Lhasa city. Each year, many foreign business delegations visit from Malaysia, Thailand, Singapore and so on, to participate in the Shoton Festival. The Festival was awarded "China's Top 10 Charming Festival", attracting an increasing number of the domestic and international tourists (Yang & Zhang, 2013). Local government has worked hard on improving the infrastructure of Lhasa city, investing in manpower and material resources to improve the Festival. In 2012, the summer palace was renovated together with the surroundings of the palace, enhancing the beauty and cleanliness of the environment. In the same year, many pedestrian bridges were constructed, reducing the congestion from the ever increasing number of tourists (Yang & Zhang, 2013).

For the local residents, the Festival enriches their cultural life. Many of the local residents and students are involved in the running of the Festival as volunteers. The local government holds large-scale cultural events, seminars, trade exchanges during the Shoton Festival intending to make the overall atmosphere more lively and extraordinary

(Yang & Zhang, 2013). The Festival also aims to maintain the traditional culture of Tibet, whilst enhancing and protecting the development of the Tibetan culture. It also effectively promotes business exchange between Tibet and other countries (Yang & Zhang, 2013).

However, during the Festival, severe challenges and problems such as traffic congestion, housing tension, soaring commodity prices, lack of accommodation and decline in the quality of service and an increase in safety issues negatively impact on the residents. Tourists' uncivilised behaviour also causes offence to the locals, which often reported through the social media. These tourists are mainly domestic tourists, coming from other parts of China.

Figure 6: Examples of Inappropriate Behaviour Reported on Social Media
(**Top Left**: Chinese tourist climbing on Buddha, a holy shrine; **Top Left**: Chinese tourists stepping on holy Buddhist flags; **Bottom**: An old Tibetan woman praying in front of a temple, and people disturbing her by taking pictures without her permission.) Retrieved January 30, 2016 from: http://mt.sohu.com/20160112/n434311031.shtml

During the Festival millions of people gather in Lhasa city, but the infrastructure catering for tourists is limited. In 2013 there were 336 hotels, 281 motels and family inns in Lhasa city with 30558 beds (Wang, 2013). Tourists attending the Festival challenge the capacity of the local community, creating a heavy burden for the city, especially, on the first day of the event, when thousands of locals and tourists gather at the Drepung monastery to see the Buddha painting unveiling ceremony. Even though many roads and streets are closed in an effort to control traffic and alleviate traffic jams the traffic still is a problem, especially around the centre city and event venues. With the sheer volume of tourists throughout the city, the daily life of local residents is disrupted, causing them to complain and criticise about tourists' poor behaviour. Articles are frequently posted in the media, such as one with the title "Photo Hooliganism in Tibet" which was posted in some of Chinese mainstream websites e.g.

http://mt.sohu.com/20160112/n434311031.shtml;

http://travel.163com/16/0112/14/ BD4SS33J00063KE8.html

(data accessed 30.1.16).

In these articles, local residents complained about domestic tourists hindering their daily activities, from interrupting their praying in the monasteries, drinking tea with family, walking in the street or disrespecting their holy religious ceremonies, such as at sky burials with tourists taking photos without permission.

Environmental Impacts of the Shoton Festival

During the Shoton Festival, the streets of Lhasa city are decorated with various flowers and lanterns. Local government also spends considerable money improving the city's environment and employs staff to ensure a clean environment for the festival. While waste generated at festivals is one of the most pressing environmental effects, the local Tibetan government try to reduce this negative impact as much as possible. The two main arenas for the Shoton Festival, the summer palace and the Drepung monastery, have increased numbers of cleaning staff and extended working hours to help manage

the waste infrastructure, with some of the workers volunteering their services for the post-festival clean up (Yang & Zhang, 2013).

This chapter has introduced some key features of Tibet's history, environment, society and economy. It discussed the development of Tibet's tourism industry with particular reference to festival tourism.   The chapter concluded with discussion of the evolution of the Shoton Festival and current benefits and impacts of this Festival. Attention now turns to an examination of the relevant western and Chinese literature in Chapter 3 to establish a theoretical framework for the study.

CHAPTER 3. A REVIEW OF LITERATURE AND THEORY

This chapter presents a review of relevant literature which examines the impacts of festival tourism and residents' perceptions of festival tourism. It then proceeds to explore the use of Social Exchange Theory as a theoretical framework to examine the impacts of the Shoton Festival. Social Exchange Theory is commonly used in the academic literature to examine residents' perceptions of tourism projects and events. It is particularly relevant for this topic because it explores people's perceptions in terms of how they perceive both costs and benefits of the Shoton Festival. It is based on the notion that individuals seek to maximise benefits and minimise costs and determine their perceptions on this basis.

The chapter begins with a review of the literature on the impacts of festival tourism drawing on Western and Chinese perspectives. It then presents literature which focuses on residents' perceptions of festival impacts. The final section comprises a discussion of Social Exchange Theory. It outlines the Jurowski et al., (1997) framework which explores residents' attitudes towards economic, social and environmental impacts. It concludes with a discussion of three approaches used to measure and classify residents' perceptions. A post hoc test was not included as part of the methodology for the data analysis and was not included.

3.1 Impacts of Festival Tourism

O'Sullivan and Jackson (2002) define festival tourism as 'a phenomenon in which people from outside a festival locale visit during the festival period'. Festival tourism plays a major role in event tourism and is increasingly important for regional economic development. The effect and influence of festival tourism on the development of tourist destinations has been consistently proven (Getz, 2007). Boorstin (1961) published the first research paper on festival tourism and contributed greatly to festival tourism studies. Since then, festival tourism has developed immensely and it has been a topic of

interest for many international researchers (Anwar & Sohail, 2004; Donovan & Debres, 2006; Formica & Uysal, 1998; Jackson, 2008).

Many researchers discuss the impact of festival tourism on communities. It is necessary to understand these various perceptions in order to obtain an in depth understanding of the impacts of festival tourism. The following sections discuss the key literature in relation to Western and Chinese contexts.

3.1.1 Western Perspectives

Most Western research published in relation to the impact of event tourism address economic, social-cultural and environmental impacts of festival tourism (Delamere, Wankel & Hinch, 2001; Gratton et al., 1995; Gursoy, Kim & Uysal, 2004). The following sections discuss the above impacts.

Economic Impacts

In relation to economic impacts, many researchers (Formica & Murrmann, 1998; Getz 1993; Kim et al., 1997; Thrane, 2002) state that festival tourism can provide a host of economic benefits. For example, Getz (1993) demonstrated that festival tourism can have a significant impact on the local economy. In support of this view, Kim, Scott, Thigpen & Kim (1998) supports the above idea by discussing how festival tourism creates increased job opportunities, increases income of local residents, increases foreign exchange earnings and attracts investment. Thomas (2004) argues that festival tourism has the capacity to attract tourists, even during the off season, through promotional features, such as local culture and customs. This in turn increases revenue for local government or local tourism industries. Carlsen (2004) further elaborates the economic advantages of event tourism by stating that it can have a major economic impact on trade, transport and tourism fields. He notes that event and festival tourism contribute to total Gross Domestic Product (GDP). Kim & Petrick (2005) discusses the residents' perceptions on the impact of the Federation Internationale de Football Association (FIFA) 2002 World Cup, in the context of Seoul as a host city. He argued

that "sports mega-event authorities tend to use the economic impacts politically to promote a substantial outcome from the event to citizens of the host city" (p. 25).

However, several publications point out that event and festival tourism may also provide some negative economic impacts to the host community or tourist destination. For example, the study of Snowball & Antrobus (2001) highlights that only a small part of festival tourism can generate significant economic benefits and most of the festival tourism events fail to provide economic benefits to the host community. A reason for this issue is, that when a large number of tourists visit a tourist destination within a short period, the demand on local facilities increases greatly, resulting in some of the businesses and tourism providers enlisting the services required from outside of the host community. Overflow of economic benefits from the host community ends up shifting to non-local companies and communities. This perspective of Snowball and Antrobus (2001) appears to be significant and implies that it is necessary to consider such negative impacts of festival tourism in order to assist and benefit the host community.

Social-cultural Impacts

Several researchers have focused on the social and cultural impacts of event and festivals tourism on the host society. Atkinson and Laurier (1996) considered the views of local residents on the International Sea Festival held in Bristol, England. They have highlighted how festival tourism can have a negative social impact on the community. They showed how travelers, who were residents of Bristol, were forced to leave their camp sites in order to provide a better tourist environment for festival participants. However, most people still believe that the positive social and cultural impact of festival tourism outweighs its negative effects (Atkinson & Laurier, 1996).

Janiskee & Drews (1998) argue that the main aim for organising a festival event is not only to promote local economic development but also to improve the cultural exchange and the city's image. Lewis (1997) points out that the development of festival tourism can effectively enhance social cohesion. According to O'Sullivan & Jackson (2002), the

activities of festival tourism can also increase diversity of local life while also promoting a cooperative relationship between the government and residents. This leads to enhanced social development of communities as a whole. Prentice & Andersen (2003) suggest that, through the development of festival tourism, it is possible to re-integrate the city's tourism resources to promote the status of the city. McKercher (2006) points out that festival tourism allows a community to present their local unique culture, ethnic characteristics and local customs while also sustaining the development of tourism. It presents a good opportunity to protect traditional culture and heritage for local society.

Similarly, Rollins and Delamere (2007), while acknowledging that festival tourism may create some social issues, put forward the view that the social benefits of festival tourism can outweigh any potential problems. The studies of Besculides, Lee & McCormic (2002); Delamere & Hinch (1994); Esman (1984) investigated residents' perceptions of the impact of event tourism, found out that event tourism can increase social cohesion, pride levels and the promotion of cultural exchange and cultural identity. Event tourism may also improve the understanding around local culture, the quality of life and the social image of the hosting community (Besculides, Lee & McCormic, 2002).

Environmental Impacts

It is necessary to discuss the environmental impact of event tourism in order to provide a clearer picture of the impacts of event and festival tourism on the local host community. Allen et al., (2010) identify some of the positive environmental impacts of event tourism as "increased environmental awareness" (p.61) and "showcasing the environment" (p.61). They also point out several negative impacts such as noise pollution and vehicle emission. In addition to these environmental impacts, Jackson (2008) highlights how people who attend these events may pollute the environment by littering. Some experts (Janiskee, 1996; O'Sullivan & Jackson, 2002) believe that it is possible to improve the local environment through festival tourism. The symbolic relationship between tourism development and environmental protection has also been

recognised by many scholars. For instance, Janiskee (1996) also points out during a festival, residents participate in the beautifying of parks, planting trees and flowers, generally decorating the area, creating a clean, green city. This participation increases residents' awareness of the protecting the environment.

3.1.2 Chinese Perspectives

The research on the impacts of Chinese domestic festival tourism mainly focus on the economic and social-cultural impact of festival tourism (Lan, 2003; Li, 2003).

In relation to economic impacts, many experts agree that the development of festival tourism generally brings good economic benefits to the tourist destinations and promotes local economic development. Wang & Fan (2003) believe that festival tourism draws together a large number of tourists in a short period of time and can increase growth in tourism related industries and the local economy. Li (2003) classified economic impact of festival tourism into three parts, namely, the economic impact on the individuals and businesses involved; the direct economic impact on the community; and the total economic impact on the whole region. Li concluded, that with proper development of festivals, it could enhance the wellbeing of the whole society. Lu and Wang (2007) proposed that the development of regional festival tourism works as a catalyst for local development. Yu (2007) and Zhang (2008) believe that festival tourism has become an important means to attract tourists and generate revenue.

Scholars also acknowledge the social and cultural effects through the development of tourism via festivals. Lan (2003) points out that festival tourism improves the residents' spiritual life. In the above context, Yao (2005) conveys that festival tourism may provide the individuals with material as well as spiritual satisfaction and can enhance the understanding and deepen friendship between the tourism guest and the host community. Jiang (2009) conducted a study on the Qingdao International Beer Festival. He revealed that the festival provides a good opportunity to showcase many cultural characteristics of Qingdao and to further enhance both tourists and local people's

cultural life. Huang &Tang (2007) believe that festival tourism is a good vehicle to promote its destination image and thereby create a regional tourism brand. They also note that it is an effective method to inform tourists of the diversity of local cultures.

Yu (2007) analysed the cultural impact of tourism festivals on communities in depth and elaborated on the view of Huang &Tang (2007). One of the positive impacts Yu identified is the capability of festival tourism to enhance the residents' sense of honour. Yu also highlighted several negative impacts that could affect the local community. These include impacts on traditional lifestyle and challenges to established moral standards. In general, however, many Chinese researchers argue that positive impacts of the festivals outweigh negative impacts.

Overview of the Impact of Festival Tourism

In summary, the review of Western and Chinese perspectives on the impact of event and festival tourism reveals some insights. There are many researchers who focus solely on the economic impact of event and festival tourism, with Chinese researchers mainly addressing economic impacts. Research on the impact of festival tourism tends to highlight the positive impacts on the economy and social-cultural dimensions of communities. However, there are some scholars who have begun to explore the negative impact of festival tourism. It is important to investigate the negative impact of festival tourism. With the continuing development of festival tourism, more challenging issues are emerging such as traffic congestion, pollution, disruption of locals' lives and friction between the locals and tourists.

3.2 Residents' Perceptions of Festival Tourism Impacts

Residents are key stakeholders in tourism development with their perceptions and attitudes directly affecting the development and growth of the local tourism industry. Visitors want to experience local culture which requires residents to interact with visitors. However, there is very limited research on residents' perceptions of festival

tourism impacts (Liu, 2008; Slabbert & Viviers, 2012). Many studies focus on the residents' perceptions in relation to tourism or event tourism as a whole not specifically in relation to festival tourism. Reviewing the literature on residents' perception of tourism or event tourism impacts could provide some useful insights to assist in constructing an investigation of the impacts of the Shoton Festival.

In the early 1980s, some experts started to investigate residents' perceptions. Mathieson & Wall (1982) pointed out that residents perceived the economic impact of tourism development positively and they supported the development of local tourism. Liu & Var (1986) also supported the above view through the findings of a study conducted in relation to Hawaiian residents. The findings of their study suggested the local residents believed tourism development may result in many economic benefits and they tended to support tourism development. According to Milman and Pizam's (1988) study, residents held a positive attitude towards local tourism impacts which they saw as including employment opportunities, improved living standards and improved quality of life. The study also revealed they had a negative perception of traffic congestion, personal and organised crime, and drug and alcohol abuse. Generally, local residents had a greater positive perception towards tourism than its negative impacts. Yang (2008) examined residents' perceptions of tourism impacts of Labuleng town in Gansu Province, China. Residents of this town are mainly Tibetan. He found that the residents generally had a positive attitude towards tourism impacts and retained a neutral perception to all negative impacts.

Madrigal (1993) conducted surveys in two different areas in Arizona and he found that people who are involved in the tourism industry had positive perceptions of the economic impact of tourism. McCool & Martin's study (1994) also indicated that the residents believed that the more closely they were involved in the local tourism economy meant a greater willingness to adopt a positive attitude towards the development of tourism. Gursoy & Rutherford (2004) found that residents consider the economic benefit of tourism as more important than the social and cultural impacts. The study of Upchurch & Teivane (2000) focused on the perceptions of residents on tourism

development in Latvia. It revealed that the community considered tourism as a pathway for reducing the social vices of a community directly or indirectly. The residents believed that social ills such as robbery, prostitution and alcohol and drug consumption declined and social interaction between the locals and non-locals improved.

AP & Crompton (1998) provide a theoretical foundation for understanding the residents' perceptions of tourism impact. They separated the economic, socio-cultural and environmental impacts into positive and negative impacts. The results of their study showed that most people have a similar attitude towards economic and environmental impact, but different viewpoints in relation to socio-cultural impacts. Ross (1992) found that the development of tourism in Cairns, Australia, adversely affected the relationships between the local people and the residents were not in support of tourism development. Gursoy, Jurowski & Uysal (2002) argues that it is necessary to investigate the cost and benefit of tourism impacts in order to understand the residents' perceptions.

Some scholars surveyed residents' perceptions through a socio-demographic perspective. For instance, Allen, Long, Perdue & Kieselbach (1988) undertook research in 20 rural Colorado (United States) communities suggesting that age and education levels could be two important variables that influence residents' perceptions and attitudes to tourism development. In contrast, other variables, such as gender or occupation had no significant impact on the residents' perceptions and attitudes. In contrast, Pizam (1985), Ritchie (1988) and Chen (2000) found that the gender of residents had a significant impact on their attitudes toward tourism development. Mason & Cheyne (2000) in a New Zealand study found although females in general had a positive attitude towards tourism impacts, they had more negative perceptions on soci-cultural and environmental impacts than males. Harrill & Potts (2003) also found that significant differences existed between men and women, finding that women were more likely to harbour negative feelings against tourism development.

Brougham and Butler (1981) found that in New Braunfels, Texas (United States), residents' perceptions and attitudes to tourism development were influenced by

demographic factors, such as age and length of residency. This is supported by other researchers (Girard & Gartner, 1993; McCool & Martin, 1994). Snaith & Haleys (1999) found that the length of residency resulted in significant differences in residents' perception, where long-term residents had more negative perceptions of tourism development than those held by short-term residents. On the other hand, Allen, Hafer, Long & Perdue (1993) shows there are no significant differences in perception between long-term and short-term residents of Colorado (United States). Seid (1994) and Haralambopoulos & Pizam (1996) found educational levels of the residents influenced their perception of tourism development where residents with higher education were more willing to support tourism.

Moreover, residents' occupations also influenced their perception. Residents who engaged in tourism and tourism-related jobs recognised the positive impacts of tourism and gave less importance to negative impacts (Allen et al., 1993; Caneday & Zeiger, 1991). However, Teye, Sonmez & Sirakaya's (2002) research in Ghana shows a contrary result, with residents who were involved in tourism related employment expressing negative perceptions.

Having traversed the literature on the impacts of festival tourism and residents' perceptions, attention now turns to the selection of the theoretical framework for this research. This is discussed in the next section.

3.3 Theoretical Framework for this Study

Researchers conduct their studies within broad paradigms. These paradigms point out the diverse assumptions towards the way we see reality and the way people process and understand reality (Smith, 2010, p18). Four key research paradigms namely, positivism, constructivist, critical (postmodern) and pragmatic are found in the research arena (Anderson, 2013). This study works within a positivist paradigm. Positivists employ scientific methodology to understand and investigate social and psychological events (The Open University, 2016). Richards and Munsters (2010) describe positivism -

"within the positivist research paradigm, the study of reality is based on the measurement and causal explanation of objective 'facts' by means of quantitative methodology" (p. 209).

Many theories are drawn on for analysing residents' perceptions of tourism and event tourism. However, Social Exchange Theory is the most widely used theory in this field (Chen, 2011). Social Exchange Theory is a social psychological theory. "According to this theory, people weigh the potential benefits and risks of social relationships. When the risks outweigh the rewards, people will terminate or abandon that relationship" (Cook & Rice, 2006).

3.3.1 Social Exchange Theory

Social Exchange Theory has been used by scholars within the field of tourism to discuss the perceptions and attitudes of residents in relation to the impact of tourism and event tourism. These scholars include Andereck & Vogt, 2000; Andriotis & Vaughan, 2003; Gursoy & Kendall, 2006; Latkova & Vogt, 2012; Nunkoo & Gursoy, 2012; Perdue, Long & Allen, 1990; Waitt, 2003; Zhou & Ap, 2009.

Chen (2011) explains that Social Exchange Theory is centred on maximising rewards and minimising costs. Jurowski and Gursoy (2004) elaborate on this notion by stating that people will participate and assist in activities if their expected benefits are higher than the potential costs. In such situations they will support tourism development and will endure negative impacts such as pollution and traffic congestion. Lee (2013), while also agreeing with the above notion, adds that residents actively participate in tourism development when they know they will receive the expected benefits. Ap (1992) believes that Social Exchange Theory is a suitable theoretical framework to explain the residents' perceptions of tourism. Perdue et al. (1990) pointed out that local residents gain benefit through provided resources or services to tourism agents and tourists. It is further argued that Social Exchange Theory has the ability to explain local residents' perception on tourism (Gursoy & Kendall, 2006: Zhou & Ap, 2009). For example,

people will develop relationships when they believe they obtain benefits when these outweigh costs in the exchange process. Applying this theory to tourism, local residents would have a positive attitude and perception when they receive a benefit from tourism (Chen, 2011). Jurowski et al. (1997) used Social Exchange Theory to examine residents' attitudes in five counties in Mt Rogers National Recreation Area (NRA) located in southwest Virginia, (United States).

3.3.2 The Jurowski et al. (1997) Framework

According to the model shown in Table 4, residents' attitudes are determined by their evaluation of tourism impacts (economic, social and environmental impacts). These impacts are grouped into cost and benefit categories. According to the Jurowski et al. (1997) study, resident attitudes toward these three impacts determine their attitude to tourism development in general. These three impacts (economic, social and environmental) depend on four variables:

1. Economic gain. Residents' attitudes towards tourism is directly influenced by economic gain. This is supported by other scholars (Liu & Var, 1986; Mathieson & Wall, 1982). Economic gain results in a positive attitude and support by residents.

2. Resource-use. Jurowski et al. (1997) found residents had a neutral attitude towards tourism development when they believe that the tourist consumption of resources, such as food, water, does not adversely affect local infrastructure compared with their own usage. They still believe tourism can bring economic, social and environmental benefits to the community.

3. Community attachment. Jurowski et al. (1997) found residents with a high community attachment would have a positive attitude towards tourism development where they recognised social and economic impacts positively, but they also held negative perceptions of environmental impacts.

4. Natural environment. Residents who were environmentalists had negative attitudes to tourism development (Jurowski et al. 1997).

Table 4: The Framework of Jurowski et al. (1997)

Resident's values concerning economic gain, community resource use, community attachment and	$\rightarrow$	Evaluation of tourism impacts i.e. impacts as benefit or cost	$\rightarrow$	Resident attitude
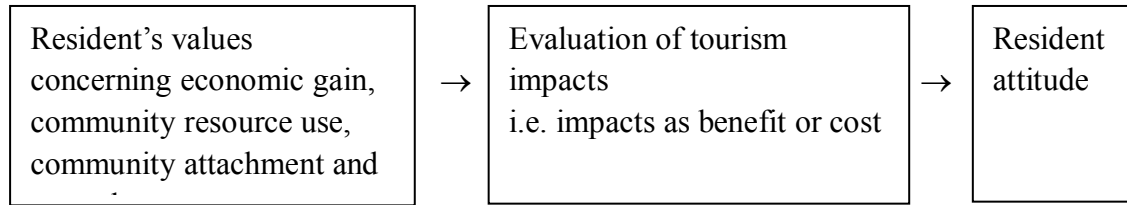
As well as the above variables, some scholars have also identified many other variables that influence tourism perception on tourism development, as summarised by Andriotis & Vaughan (2003). External variables include the development level of tourism within a community, the different motivations of tourists and seasonality. Internal variables include the level of community attachment, and whether residents are working in the tourism industry; socio-demographic variables of gender, age, education levels, occupation and income of residents.

3.3.3 Measurement and Classification of Perceptions

Researchers have identified three approaches to measure and classify the residents' perception of tourism impacts using Social Exchange Theory. These approaches are categorised as follows **(**Stylidis, Biran, Sit & Szivas, 2014):

1. Cost-benefit approach which separates all impacts of tourism into positive impacts (cost) and negative impacts (benefit), but this approach is regarded as incomplete. This approach overlooks the range of impacts of tourism to the local community, such as socio-cultural and environmental impacts (Stylidis et al., 2014).

2. Domain related costs-benefits approach which is based on the traditional cost-benefit approach and focuses on six areas of impacts, including economic, socio-cultural, environmental, positive and negative impacts (Stylidis et al., 2014).

3. Non-forced approach which considers local residents' opinions and viewpoints of tourism impacts. This approach enables local residents to express their perceptions freely (Stylidis et al., 2014).

The first approach is based on the idea of "tourism create the economic benefits, which includes job opportunities, income and taxes etc, while these benefits are accompanied by social and environment cost" (Lankford et al., 2003). This approach is used by many researchers (Lee, 2013; Nunkoo & Gursoy, 2012; Nunkoo & Ramkissoon, 2011). From their point of view, all the impacts of tourism can be grouped into two categories: cost and benefits. If residents perceive the benefit higher than the cost, they would support tourism development. If not, they would oppose the tourism development (Ap, 1992; Gursoy et al., 2002; Jurowski, Uysal, & Williams, 1997). While this approach has been recognised as straightforward, it overlooks the diverse impacts of tourism and can only partly assess residents' perception.

The second approach, domain related cost-benefits approach, is more comprehensive than the previous one. This approach is based on the cost and benefit approach and groups the impacts of tourism into six parts: positive and negative economic impacts; positive and negative socio-cultural; positive and negative environmental impacts. Most recent studies use this approach to analyse group tourism and event impacts (Dyer et al., 2007; Gursoy & Rutherford, 2004; Prayag et al., 2013). This approach obtains a more sophisticated understanding of the diverse impacts of tourism and of variances of resident perceptions than the first approach.

The third approach is a non-forced approach. Some researchers adopt this approach (Andereck et al., 2005; Stylidis et al., 2014). Residents are given some neutrally worded statements, in order to gage their own perceptions on tourism or event impacts. This approach is regarded as a good way for residents to voice their perceptions more freely (Stylidis et al., 2014).

In this research, the domain related costs-benefits approach is used to categorise the impacts of the Shoton Festival in two parts, that is costs and benefits. It was the most appropriate categorisation to use for this research, given that it was not possible to carry out in-depth fieldwork. Importantly, however, it does capture the diversity of participants more effectively than the non-forced approach.

Although Social Exchange Theory has been used in tourism studies extensively, there still are some limitations of the theory. This theory does not propose specific concepts or models that can test residents' attitudes and perceptions and it may only partly explain the attitudes of the community residents. It is recognised that it over emphasises economic benefit (Lu & Shi, 2012).

3.3.4 Summary

The chapter has reviewed relevant Western and Chinese literature. While the western literature is more far reaching and diverse, the Chinese literature focused mostly on economic impacts. That aside, there were similar findings in both sets of literature, setting a platform on which the theoretical and methodological framework for this research was selected. The chapter discussed the use of Social Exchange Theory as an appropriate framework for analysing residents' perceptions of festival tourism. It outlined the Jurowski et al., framework (1997) which explores residents' attitudes towards economic, social and environmental impacts. It concluded with a discussion on the measurement and classification of residents' perceptions.

The methodological approach, including the development and use of a questionnaire to test residents' perceptions of the impacts of the Shoton Festival, is taken up in the next chapter.

CHAPTER 4. RESEARCH METHODOLOGY

The purpose of this study is to examine residents' perceptions of the Shoton Festivals. Specifically, it sets out to explore how local residents in Lhasa city perceive economic, socio-cultural and environmental impacts. This chapter discusses the research methodology adopted in this study while also providing a rationale for the chosen methods. The first section focuses on the methodological approach as signaled in the previous chapter. The next section presents and discusses the data collection methods, the selection of the sample and the development of the questionnaire. The chapter concludes with an explanation of the data analysis methods adopted in the study.

4.1 Research Method

The study uses a quantitative research method to examine the Lhasa city residents' perceptions of the impacts of the Shoton Festival. Veal (2006) stated that quantitative research methods, properly executed, provide accurate and efficient evidence to explain phenomenon being investigated. Lu & Shi (2012) found that the quantitative research method was the most dominant method adopted by both Western and Chinese researchers to examine residents' perceptions of tourism impacts, quoting researchers such as Ap (1992); Chen (2011); Davies et al., (1988); Gursoy & Rutherford (2004); Jurowski et al., (1997); Lee (2013); Wang & Zhang (2011).

The following three reasons explain why a quantitative method was used for this study. First, quantitative research is the best way to get real data (Veal, 2006). This study required a large amount of data in the sample in order to understand the perceptions of the participants. Secondly, the use of quantitative methods is the dominant and most widely used research instrument in the research of residents' perceptions of tourism. Thirdly, Richards & Munsters (2010) stated "within the positive research paradigm, the study of reality is based on measurement by means of quantitative methodology".

As mentioned in Chapter 3, this study adopts the positivist research paradigm, which underpinned the methodology adopted in this study.

Specifically, this study uses a survey research method to explore the local residents' perception. Kraemer (1991) pointed out three key features of survey research. The first feature is that the survey collects data about a given population quantitatively and provides the capacity to investigate connections among variables. The second feature is that the data is collated from people and hence it is subjective. The third feature is that the survey research focuses on a sample of a population and findings can be generalised to the population, depending of the nature of the survey. Given limitations of time and the challenges of conducting field research, it was considered that the use of an online questionnaire was the most efficient and effective way of obtaining data.

This methodological approach also entails limitations. Since this study was limited only to a questionnaire as its main data source, it was not possible to conduct a methodological triangulation or a data triangulation by using multiple methods. However, the reliability and validity of the data were maintained by preserving the identity of the participants and treating their data in strictest confidence.

4.2 Data Collection Method

A questionnaire was constructed as the primary means of collecting data for distribution online. An online questionnaire is an appropriate method for examining individual attitudes and perceptions (Bryman & Bell, 2007). With the development of the internet, numerous groups, organisations and individuals are using the internet for communication (Nie, Hillygus, & Erbring, 2002). Bryman & Bell (2007) argue that online questionnaires are an acceptable method to collect data. Horrigan (2001) also showed that the internet is a convenient platform to launch a survey because large numbers of people regularly visit and post their comments in virtual communities such as social networks. It is easier to access the unique population, and it may save time for researchers (Yun & Trumbo, 2000). Wright (2005) summarised the main advantages of

using an internet-based survey to access unique populations, saving time for researchers and being relatively cheaper than traditional paper-and-pencil surveys and mailing them to households, with follow-up required.

However, online surveys still have some limitations, when compared with traditional research methods. It may be more difficult to reach people who are unable to use a computer and do not have access to the internet. It may also preclude people who live in remote areas (Wright, 2005).

The questionnaire in this study was created using Qualtric. A link and information sheet were available online. The questionnaire link in Qualtric was posted on Chinese main social networks Weixin (Wechat) and QQ for about six weeks. The information sheet contained an introduction of this survey, ethical principles and contact details of the author and her supervisor. Data was collected between mid-November to end of December 2015.

Selection of the Sample

The study employed convenience sampling to obtain data from Lhasa city residents. Convenience sampling is a sampling method that depends on data collection from a large number of participants who are conveniently involved in a study (Marshall, 1996). This sampling is regarded as an economical, efficient and effective way to collect data. It can help a researcher to easily reach participants (Marshall, 1996). Advantages for this study of the sampling method are that it is easier to recruit a population in a cost-effective manner and can be completed in a short duration of time. This research adopted convenience sampling, mainly in consideration of the costs and time constraints as the researcher was based in New Zealand. It was not possible to be present in Lhasa city while the survey was being distributed for completion by participants.

Wechat and QQ are two of the most popular social networks in China. According to the report from two companies, most users were aged from 18-35, with the majority users

being college students, private enterprise workers and self-employed. More than one million Tibetans use these social networks. (http://www.jieju.cn/News/20150701/Detail777723.shtml).

Posting the questionnaire on these networks is an easy and convenient tool to recruit participants. As it was decided that the questionnaire was to be posted on these two mainstream social networks, Wechat and QQ, an invitation email was sent to the managers of these social network groups requesting approval to post the survey. Simultaneously with the posting of the questionnaire on line, the researcher forwarded the questionnaire link of the survey website to colleagues to assist in its promotion.

At beginning of the study, a questionnaire was compiled, initially as a draft. The researcher then asked 20 personal friends from Lhasa city, asking them to complete and provide feedback on the questionnaire. The researcher then implemented changes to the questionnaire from the feedback. The newly formatted questionnaire was presented to the Auckland University of Technology's Ethics Committee for approval and signoff.

The questionnaire was posted in the Tibetan chat platform of Wechat and QQ. The participants were requested to answer the questionnaire online, with the results being automatically saved by the website. They were informed that their identity would be protected and that all data would remain strictly confidential. This increased the validity and reliability of the data. They were also informed that they had a one-month grace period to withdraw their data. A total number of 203 participants completed the questionnaire and the number of valid questionnaires completed was 150. The reduction in the final count was due to a combination of incomplete questionnaires and a number of respondents living outside of Lhasa city who were excluded from survey.

Local residents participated in this study voluntarily. The sample number was limited to the above number, considering the scope of this study and also the limited time frame available to conduct the study. The target population of the study was local residents over 18 years old in Lhasa city.

4.3 Development and Structure of the Questionnaire

The questionnaire in this study consisted of three sections. The first part aimed to measure resident's perception on the impacts of the Shoton Festival. Participants were asked to rate their perception toward the impacts of the Shoton Festival. There are 28 statements measuring residents' perceptions toward economic, socio-cultural and environmental impacts. All answers were measured on a 5-point Likert Scale ranging from 5 (strongly agree), 4 (agree), 3 (neither agree nor disagree), 2 (disagree), to 1 (strongly disagree).

The second part captures residents' general perception to the Festival with two questions. Local residents are asked - "I would like more tourists to visit the city during the Festival next year" and "the positive impacts of the Festival outweigh the negative ones".

The last part is designed to collect participants' basic demographic information in terms of age, gender, length of residency, education level, income level and occupation etc.

Questionnaire Resources

Most of the questions in this survey were drawn mainly from tourism and event impact studies of Ap & Crompton, (1998) and Fredline & Faulkner, (2000). A few statements were created by considering issues relevant for the Shoton Festival. Table 5 shows the source of the questions in the survey.

Table 5: Impacts of Festival Tourism

Economic impacts

Q1. Improves local economy

Q2. Attracts investments

Q3. Increases job opportunities

Q4. Increases local residents' income

Q5. High cost for local government

Q6. Increases economic disputes

Q7. Increases the price of land and housing

Q8. Increases the price of goods

Reference: Ap & Crompton (1998); Chen (2011); Fredline & Faulkner (2000); Kim & Petrick (2005)

Social-cultural impacts

Q10. Public security is improved

Q11. Residents are more welcoming towards tourists

Q12. Promotes cultural exchanges

Q13. Enriches local residents' cultural life

Q14. Promotes the protection of local culture

Q15. Develops local culture

Q16. Increase in crime rate

Q17. Negative crowding effect on the lives of residents

Q18. Tourist numbers impact on residents' enjoyment of the Festival

Q19. Increases cultural conflicts

Q20. More commercialised

Reference: Ap & Crompton (1998); Kim & Petrick, (2005); Prayag, Hosany, Nunkoo, & Alders, (2013); Van Winkle & Woosnam (2014)

Environmental impacts

Q22. Enhances people's awareness of protecting the environment

Q23. Noise pollution

Q24. Transport emission

Q25. Waste

Reference: Ap & Crompton (1998); Prayag et al., (2013)

Moreover, some supplementary statements were included in this survey. Table 6 shows all of the supplementary statements were designed in the socio-cultural impacts category in order to better investigate and understand the controversial socio-cultural impacts of the Shoton Festival, for example:

1. With respect to Q12 "the Festival promotes cultural exchanges", feedback from the pilot test of 20 friends suggested that some of respondents were confused as to how to answer the question. Some of the answers suggested that they recognised tourists had an understanding of Tibetan culture, but other answers suggested locals could meet people from other cultures through the Festival. In order to compare the resident's perception of these two views, the original question "the Shoton Festival promotes cultural exchanges" is designed with two supplementary statements.

2. Q13 is designed for comparing the resident's perception on traditional and new activities of the Shoton Festival. According to Cheng (2013), some regions in China have shifted their original and traditional festivals into modern festivals with commercial and recreational features. Considering the Shoton Festival combines the traditional, commercial and recreational events together, it is necessary to survey whether the residents have the same attitude to the traditional and newly-added activities.

3. As cultural conflicts have increased in Tibet (Zhang, 2013), it is appropriate to examine what residents think underlie the conflicts. Xiao (2011) highlights that festival tourism in minority ethnic areas have more challenges in China due to different culture backgrounds and uncivilised behaviours of tourists resulting in many social conflicts. In this survey, some examples of typical uncivilised behaviours were included in the Q19a, b, c, d. The results may be of assistance to the decision-makers and stakeholders in order to reduce and avoid the conflicts.

Table 6: Supplementary Statements

Q12. Promotes cultural exchanges
    a. Helps tourists to understand Tibetan culture
    b. Enables residents to meet people from other cultures

Q13. The activities of the Shoton Festival enrich your cultural life
    a. Through traditional activities in the Festival
    b. Through new activities in the Festival

Q19. Cultural conflicts increased during the Festival due to:
    a. Tourists taking pictures of local people without asking
    b. Tourists attending religious activities wearing inappropriate clothes
    c. Tourists stepping on the Tibetan Buddhist prayer flags
    a. d. Tourists talking too loudly in sacred areas

The questionnaire was written in English and translated into Chinese. To ensure the quality and reliability of the translation, the questionnaire was translated and edited by professionals. The pilot test consisted of 20 local Tibetans. The pilot study was conducted in order to test the validity of the questionnaire and obtain an understanding of the feasibility of this study. In view of the comments and suggestions of these participants, the questionnaire was improved.

4.4. Data Analysis

The use of a quantitative method requires appropriate statistical techniques to assist with analysis of data. SPSS is one of the common techniques used for analysis. (Bryman & Cramer, 2001). Data analysis in this study was conducted using the SPSS computer software package. Descriptive analyses were used to examine participants' characters, mean score and percentage of questionnaire items. One-way ANOVA was employed to investigate the residents' perception of economic, socio-cultural, environmental impacts of the Shoton Festival using seven different demographic factors, (gender, ethnicity, age, length of residency, education level, income and occupation).

Specifically, the first step for data analysis in this research was to transform the data from Qualtric to SPSS and categorise the data. It was then necessary to deal with the questionnaires that had missing and/or unqualified data. There were 26 questionnaires

with missing data while 27 were completed by non-local residents, leaving a total number of 150 valid questionnaires. It was then necessary to utilise descriptive analysis in order to analyse the questionnaire items. Descriptive analysis "can summarise data including the mean, median, mode, variation, percentage and correlation between variables". This statistical technique is helpful in presenting the data in a manageable form (Stone & Sidel, 1998). Many scholars make use of descriptive statistics to examine resident attitudes of tourism (Eraqi, 2007; Gu & Ryan, 2008, Pappas, 2008). In this study, demographic information about the participants was analysed in terms of frequency and percentage. This statistical technique was also used to analyse the mean score and 'agree', 'neutral' and 'disagree' percentage of each questionnaire item.

One-way ANOVA explores the relationship between questionnaire items and different demographic groups. One-way ANOVA can "test if a single independent variable differs significantly among three or more groups and it will tell you whether there are significant differences in the mean score on the dependent variable across the groups" (Gaur & Gaur, 2009). In this study, one-way ANOVA tested the difference in each questionnaire item among demographic groups (such as different levels of age, occupation and gender group) and examined whether significant differences existed. The significant level of 0.05 was used in the study for identifying significant differences. If significant value was less than 0.05, there is a significant difference among the mean score on the dependent variable for the group.

4.5 Summary

This chapter explains the research methodology and its suitability for this study. It then outlined the data collection process and sampling method. Development and structure of the questionnaire was also presented in this chapter. Finally, SPSS data analysis as undertaken in the study was outlined. Chapter 5 presents the results of the questionnaire.

CHAPTER 5. DATA RESULTS

The aim of this study is to investigate local residents' perceptions of the Shoton Festival. This chapter presents the results of a questionnaire completed by 150 respondents from Lhasa city. The chapter begins by presenting the respondents' socio-demographic profiles. Secondly, general results of local participants' perceptions of economic, socio-cultural and environmental are provided. The third section examines respondents' perceptions using seven demographic characteristics to explore whether there are significant differences among demographic groups. The final section presents respondents' general attitudes towards the Festival and the tourists.

5.1 Respondent Profiles

Table 7 summarises the respondents' profiles who participated in the study. The results show there were a greater number of female participants than male: 42% were male and 58% were female. This research targeted local residents in Lhasa city with an age range of 18-55. More than 30% of respondents were 18-25. Typically, this age group in Tibet is normally either students or new employees. Participants aged 26-39 accounted for 50% of the participant count, representing mostly young people with stable jobs. The middle age group (40-54 years) represented slightly over 17%, and older participants (over 55 years) accounted for 2% of the study respondents. In Tibet, retirement age for females is 55 and 60 for males. The above statistics show that the younger demographic group represented the majority of the participants.

Most of the respondents (81.3%) were local Tibetans while Han Chinese were 16% and other ethnic groups accounted for 2.7%. In this study, the length of residency was divided into five groups. The Shoton Festival was first operated by the Lhasa Municipal Government in 1994, so residents who lived in the city after 1994 may never previously participated in Festivals organised by the local people. In other words, participants who had lived in Lhasa city less than 21 years might have only experienced local government organisation of Shoton Festivals. More than 64% of respondents fell into

these criteria. Interestingly, many of the participants were not long-term residents; 34% had only lived in the city 6-10 years, with long-term respondents (lived in the city over 30 years) accounting for 14%. Participants who had lived in the city over 30 years may have witnessed considerable changes to the Festival.

Over 78% of participants had acquired a tertiary undergraduate education, with 14% of respondents having a postgraduate education. Participants who had an education level of below middle school, middle school, and high school were 2%, 2% and 5% respectively. Thus, the majority of participants in this study were tertiary educated.

Nearly 41% of participants earned approximately 3501-6000 yuan per month, which is considered an average income in Tibet. Twenty-seven percent of respondents earned 6001-9999 yuan which is regarded as a good income. Over 18% of participants had incomes of 1401-3500 yuan which is relatively low, with 4% of the participants earning less than the minimum income.

Just over 51% of the participants' occupations were related to tourism while over 48% of the participants had occupations not related to tourism. The number of participants engaged in tourism related work was slightly higher than those not involved in tourism. The close percentage between the two groups will help to present accurate comparable data.

The above information can be summarised as follows:
1. More than half of participants were female.
2. Most of the participants were younger.
3. The majority of the respondents were Tibetan.
4. The majority of respondents were short-term residents of Lhasa city.
5. The majority of the respondents were higher educated people.
6. The majority of respondents earned an average income.
7. Similar percentages between respondents in tourism related work and non-tourism work.

Table 7: Respondent Profile

	Frequency (N)	Percentage (%)
Gender (N=150)		
Males	63	42.00
Females	87	58.00
Age (N=150)		
18-25	46	30.70
26-39	75	50.00
40-54	26	17.30
>55	3	2.00
Ethnicity (N=150)		
Tibetan	122	81.30
Han Chinese	24	16.00
Other	4	2.70
Length of time living in Lhasa (N=150)		
<5 years	12	8.00
6-10	51	34.00
11-20	33	22.00
21-30	33	22.00
>31	21	14.00
Education (N=150)		
Below middle school	3	2.00
Middle school	3	2.00
High school	5	3.30
Undergraduate	118	78.70
Postgraduate or above	21	14.00
Income (N=150)		
<1400	6	4.00
1401-3500	28	18.70
3501-6000	61	40.70
6001-9999	41	27.30
>10000	14	9.30
Occupation (N=150)		
Tourism related	77	51.30
Non tourism related	73	48.70

5.2 Local Residents' Perceptions of Economic, Socio-Cultural and Environmental Impacts

This section outlines the economic, social-cultural and environmental impacts as perceived by the survey participants. It examines the mean score: (1)-strongly disagree,

(2)-disagree, (3)-neither agree nor disagree, (4)-agree, (5)-strongly agree and percentage (agree, neutral, disagree) of each questionnaire item and compares the mean score and percentage between negative and positive impacts. Respondents' general attitudes towards the Festival and tourists are also presented in this section (All results see Appendix E).

5.2.1 Economic Impacts

The economic impacts of the Shoton Festival were divided into positive and negative parts. Table 8 denotes all of the economic impacts of the Festival. Questions 1,2,3,4 represent positive impacts and Questions 5,6,7,8 represent negative impacts. Question 9 represents the general attitude towards the economic impacts.

Results indicated respondents had a positive attitude towards the economic impacts of the Shoton Festival. More than 85% of respondents recognised that the benefits from the Festival outweigh its costs (Q9, M=4.09). Specifically, 88% of respondents indicated that the Shoton Festival improves the local economy (Q1, M=4.29); more than 82% agree the Festival attracts investment (Q2, M=4.05); 64% recognise the Festival increases job opportunities (Q3, M=3.7) and more than 75% of participants thought the Festival increases local residents' incomes (Q4, M=3.8). The mean score of these three positive impacts are all above 3.7 with more than 60% of residents agreeing with these impacts. These results reflected the positive perceptions of respondents towards economic impacts.

Most importantly, 85% of the respondents agreed Q9 (positive economic impacts of the Festival outweigh negative), indicating local respondents had positive attitudes to the economic impacts. Interestingly, local respondents gave the lowest score on the "the Festival increases job opportunities" and they rated highest score to "the Festival increases local economy".

Slightly more than 52% of residents in this study had a neutral attitude toward Q5 (high cost for government - M=3.2) and 52% of residents adopted a neutral perception on Q6 (increase economic disputes - M=3.02). More than 45% of respondents disagreed Q7 (increases land and housing prices). It is worth noting that more than half of local respondents agreed that Festivals "increases the price of goods".

The findings highlight some interesting data which will be analysed and discussed in Chapter 6. Mainly, the Shoton Festivals offer many work opportunities for the local people, so why did respondents in this study give relatively low scores to (Q3) "increases job opportunities"; what was the reason that more people did not respond favourably to this positive impact? Secondly, more than half of the respondents agreed the Festival increased the price of goods (Q8), but over 44% disagreed that the price of goods increased, so what was the reason for a reasonably even spread of opinion of perception on this item?

Table 8: Economic Impact Items

Economic Impact Items	Mean	Agree%	Neutral%	Disagree%
Economic positive impacts				
Q1. Improves local economy	4.29	88.00	9.70	2.30
Q2. Attracts investments	4.05	82.70	13.30	4.00
Q3. Increases job opportunities	3.70	64.00	22.00	14.00
Q4. Increases local residents' income	3.80	75.40	5.60	19.00
Economic negative impacts				
Q5. High cost for local government	3.20	15.30	51.40	33.30
Q6. Increases economic disputes	3.02	23.30	52.00	24.70
Q7. Increases land & housing prices	2.81	22.70	31.90	45.40
Q8. Increases prices of goods	3.33	52.00	3.30	44.70
General attitude to economic impacts				
Q9. Positive economic impacts outweigh negative	4.09	85.30	8.70	6.00

5.2.2 Socio-Cultural Impacts

The social impacts of the Shoton Festival explored participant's views of positive and negative impacts. In Table 9, Questions 10-15 cover positive socio-cultural impacts

while Questions 16-20 cover negative impacts. Question 21 explores the general attitude towards socio-cultural impacts.

Overall, most of the respondents (78%) agreed that the Shoton Festival brings greater positive socio-cultural impacts than negative impacts (Q21), indicating positive perceptions on socio-cultural impacts. Specifically, positive statements such as, "the Festival promotes cultural exchanges - (80%)"; "enriches local residents' cultural life - (85.3%)"; "promotes the protection of local culture - (90.7%)"; "the newer, nontraditional activities of the Festival enhance Tibetan culture - (80%)" obtained high support from respondents. Interestingly, more than 90% of respondents believe the Festival promotes protection of local culture, indicating they had strong confidence in relation to this item.

Moreover, although the majority of respondents embraced a positive attitude towards the socio-cultural positive impacts, more than half of the respondents agreed on most of the negative impacts. This result differs from economic impacts which showed respondents either disagreed or had neutral perception on negative impacts.

In term of socio-cultural negative impacts, more than half of the respondents agreed on the following negative impacts: Q18 "greater numbers of tourists' decrease the enjoyment for residents when they attend the Festival - (50.6%)"; Q19 "cultural conflicts increase during the Festival - (50.6%)"; Q20 "the Festival becomes more commercial - (50%)". The respondents' perceptions of socio-cultural negative impacts were slightly negative. This might suggest that, although the respondents in Lhasa city recognise that the Festival brings socio-cultural benefits, they also recognise they have to endure negative impacts at the same time. Interestingly, although crowding has become a major problem, more than 43% of respondents maintained a neutral attitude towards the issue.

Table 9: Socio-cultural Impact Items

Socio-cultural Impact Items	Mean	Agree %	Neutral %	Disagree %
Socio-cultural positive impacts				
Q10.Improvement in public security	3.71	68.00	19.30	12.70
Q11. Residents are more welcoming towards tourists	3.81	64.00	30.00	6.00
Q12. Promotes cultural exchanges	4.15	80.00	13.40	6.60
Q13. Enriches local residents' cultural life	4.17	85.30	8.00	6.70
Q14. Promotes protection of local culture	4.23	90.70	5.30	4.00
Q15. Newer, non-traditional activities develop Tibetan culture	3.97	80.00	11.70	8.30
Socio-cultural negative impacts				
Q16.Increase in crime rates	2.84	22.00	40.00	38.00
Q17. Crowding effect on the lives of residents	3.44	39.40	43.30	17.30
Q18.Tourist numbers impact on residents' enjoyment of the Festival	3.47	50.60	36.70	12.70
Q19.Increased cultural conflicts	3.55	50.60	36.70	12.70
Q20. More commercialised	3.32	50.00	24.00	26.00
General attitude to socio-cultural impacts				
Q21.Positive socio-cultural impacts outweigh the negative impacts	4.02	78.00	14.70	7.30

Some of the subsidiary statements regarding socio-cultural impacts were designed for further exploring and understanding the residents' perceptions, such as Q12 "promotes cultural exchange" which has two supplement statements. Table 10, shows that the overwhelming majority of the respondents (94.5%) agreed Q12a "Festivals helped tourists to understand Tibetan culture" and 79.3% of the respondents agreed that, Q12b "the Shoton Festival enables residents to meet people from other cultures". This result showed most participants agreed the Shoton Festival not only showcased its culture to the outside world but it also brought knowledge of other cultures to the host community, with most respondents convinced the Festival can promote local culture. The supplementary questions of Q13 (Table 10) show that the participants agree both traditional and newer activities of the Shoton Festival enrich their cultural life with traditional activities gaining slightly higher support.

Question 19 (Table 10), "increases cultural conflicts during the Festival" has four supplementary statements. It is quite interesting to note that more than half of the respondents agreed that tourists behaviour was unacceptable resulting in escalated cultural conflicts; specifically, 66% of the residents agreed Q19a "tourists taking pictures of local people without permission"; more than 63% acknowledged Q19b "inappropriate clothing worn by tourists at religious activities"; nearly 60% agreed Q19c "tourists stepping on the Tibetan Buddhist prayer flags"; nearly 61% thought Q19d "tourists talking loudly in sacred areas, such as monasteries"; and that Q19a "tourists taking pictures of local people without permission", gained the highest means score (M=3.67) and the highest percentage of agreement (66%). These results proved that local respondents had negative perception of tourists inappropriate behaviours.

Table 10: Socio-cultural Supplementary Impact Statements

Socio-cultural Supplementary Impact Statements	Mean	Agree %	Neutral %	Disagree %
Q12. Promotes cultural exchanges	4.15	80.00	13.40	6.60
a. The Festival helps tourists to understand Tibetan culture	4.32	94.60	4.10	1.30
b. The Festival enables residents to meet people from other cultures	3.98	79.30	15.40	5.30
Q13. Enrichment of local residents' cultural life	4.17	85.30	8.00	6.70
a. Traditional activities	4.24	91.40	5.30	3.30
b. New activities	4.11	88.70	8.00	3.30
Q19. Increase of conflict during the Festival	3.55	50.60	36.70	12.70
a. Cultural conflicts occur due to tourists taking pictures without asking permission	3.67	66.00	26.00	8.00
b. Inappropriate clothing worn by tourists at religious activities	3.62	63.30	25.00	11.70
c. Tourists stepping on Tibetan Buddhist prayer flags	3.44	59.30	15.30	25.40
d. Tourists talking loudly in sacred areas, such as monasteries	3.47	60.70	16.00	23.30

Some data in this section is worth noting including the following. First, Q14 showed more than 90% respondents think the Festival promotes protection of local culture. Secondly, half of the respondents had negative perceptions towards Q18, 19, 20, which raises questions around why crowding was not considered a big issue of the Festival. Thirdly, the level of goodwill towards the new activities of the Festival and agreement about cultural conflicts requires discussion. These issues will be taken up in the next chapter.

5.2.3 Environmental Impacts

The environmental impacts of the Shoton Festival sought participants' responses to positive and negative impacts. Q22 (Table 11) presents positive impacts while Q23, 24, 25 (Table 11) presents the negative impacts. Q26 (Table 11) covers general attitudes towards environmental impacts.

Table 11 shows 62% of the respondents were in agreement about the positive environmental impacts of the Festival outweighing the negative impacts. Seventy per cent of residents believe the Festival, Q22 "enhances people's awareness towards protecting the environment" (M=3.7). More than 71% of residents believe that transport emissions during the Festival accelerate environmental pollution (Q24, M=3.72) and more than 67% of the people agree the waste produced during the Festival has a negative influence on the overall appearance of the city (Q25, M=3.72). It is noteworthy that, although local government has implemented many new strategies for the improvement of waste collection, most respondents still have concerns regarding this problem.

Table 11: Environmental Impact Items

Environmental Impact Items	Mean	Agree %	Neutral %	Disagree %
Positive environmental impacts				
Q22. Enhances people's awareness towards protecting the environment	3.70	70.00	20.70	9.30
Negative environmental impacts				
Q23.Noise pollution	3.31	41.30	43.40	15.30
Q24.Transport emissions	3.72	71.30	22.10	6.60
Q25.Waste	3.72	67.30	24.00	8.70
General attitude to environmental impacts				
Q26.Positive environmental impacts outweigh negative impacts	3.72	62.00	20.00	18.00

In this section, it should be noted most respondents agreed the Festival enhances people's awareness, with transport emissions and waste issues becoming the greatest issue of concern to respondents.

5.2.4 Comparison of Attitudes to Economic, Socio-cultural, and Environmental Impacts

Overall, the respondents had positive perceptions on economic, socio-cultural and environmental impacts. The highest ranking perception by respondents was on economic impacts, followed by socio-cultural and environmental impacts. Table 12 and 13 shows the Q 9 "positive economic impacts outweigh negative impacts", obtained the highest mean score (M=4.09) and percentage of agreement (85.3%), followed by "positive socio-culture impacts outweigh negative impacts" (78%, M=4.02) and "positive environmental impacts outweigh negative impacts" the lowest mean score (60.7%, M=3.43). What is a little surprising being that 78% of respondents recognised the positive socio-cultural impacts outweighed negative impacts. Again, this issue will be taken up in the next chapter.

Table 12: Mean Scores of Attitudes to Economic, Socio-cultural and Environmental Impacts
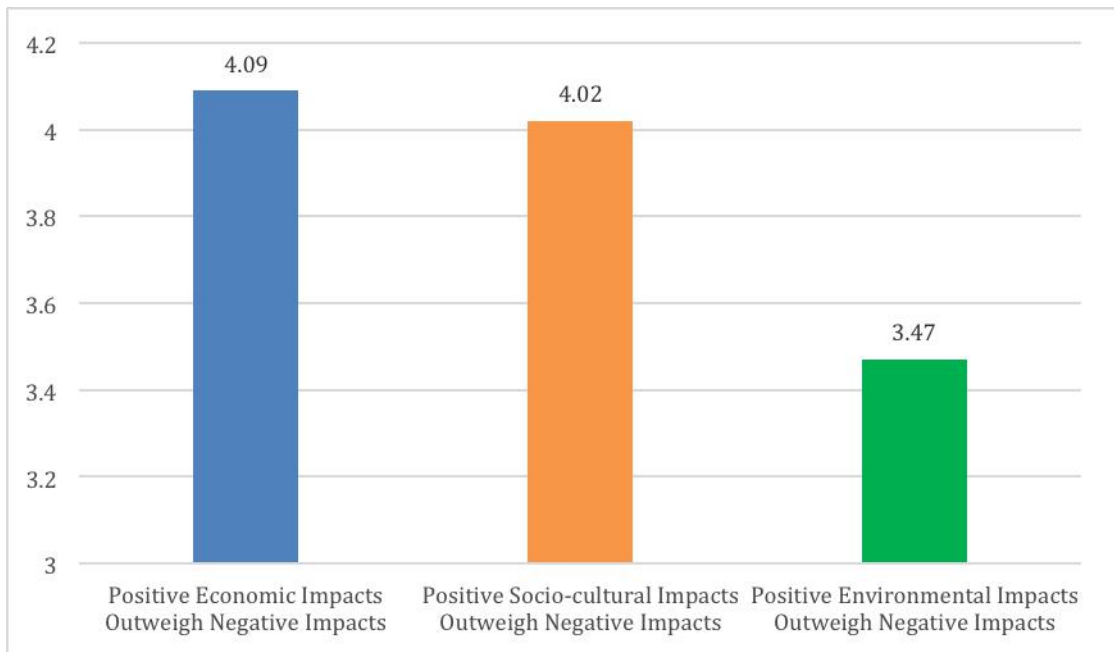
Table 13: Percentage Scores of Attitudes to Economic, Socio-cultural and Environmental Impacts
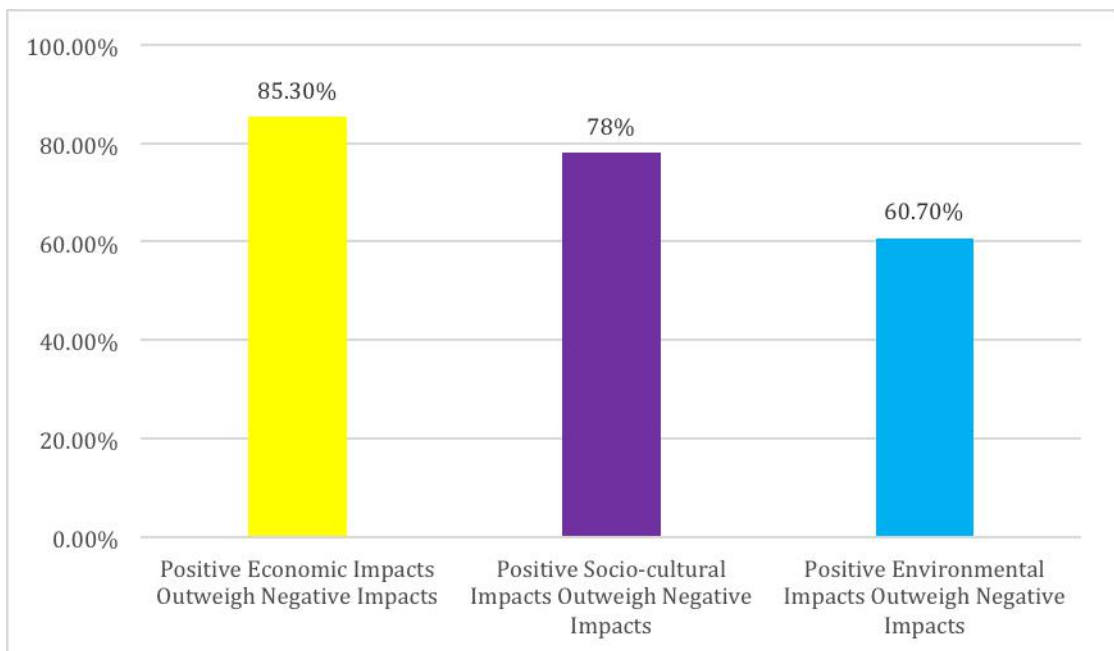
5.3 Local Residents' Perceptions Based on Demographic Characteristics

This section details the significant comparisons of the residents' perceptions on the impacts of the Shoton Festival by different ethnic groups, length of residency, age groups, level of education, income groups and occupational groups. The data indicated

there was no significant difference of perceptions between genders. Appendix F is a full summary of all the findings for the demographic characteristics.

5.3.1 Comparison of Residents' Perceptions of Impacts by Different Ethnic Groups

In this study, the ethnic groups were divided into three groups: Tibetan, Han Chinese, and other ethnic groups. Most of respondents were local Tibetan with some Han Chinese and the remaining few from other ethnic groups. According to the mean score results (Appendix F), there were significant differences in relation to some economic impacts and one socio-cultural impact of the Shoton Festival across the ethnic groups.

Overall, these three groups had favourable perceptions towards the economic positive impacts; they all recognised the Festival brought benefits. The significant differences centred on negative economic impacts. Table 14, item Q5 "high cost for local government", shows significant differences between ethnic groups ($P<0.05$). Tibetans rated a higher mean score than other ethnic groups. In addition, a significant difference was also found in Q6 (Table 14) "increases economic disputes". Tibetans rated this item higher than other ethnic groups ($P<0.05$). These two significant differences indicated that local Tibetans had a stronger perception regarding these two items. With Q10 "improvement in public security", Tibetans had a more positive perception than other ethnic groups.

Table 14: Demographic Economic Impact Items

Demographic Economic Impact Items	Tibetan	Han Chinese	Other	F-value	P-value
Economic Impact Items					
Q5. High cost for local government	3.32	2.75	2.25	5.699	0.004
Q6. Increases economic disputes	3.11	2.71	2.25	4.157	0.018
Socio-cultural Impact Items					
Q10. Improvement in public security	3.83	3.25	2.75	4.742	0.010

5.3.2 Comparison of Residents' Perceptions of Impacts Depending on Residency Length

Significant differences between the lengths of residency were found in respect of some items of economic and socio-cultural impacts of the Festival, with no significant differences in environmental impacts (Appendix F).

Table 15 shows Q5, of the economic negative items, has significant differences across all of the resident groups. Residents living in Lhasa city for a longer length of time (21-30 years and over 30 years), were more in agreement that the Festival had a high cost for local government for staging the Festival. A possible explanation for this more negative perception is that respondents of the two groups may have lived in the city earlier than 1994 when the local government started to organise the Festival.

Table 15: Length of Residency Economic Impact Items

Economic Impact Items	<5 years	6-10 years	11-20 years	21-30 years	>31 years	F-value	P-value
Q5. High cost for local Government	2.58	3.12	2.88	3.67	3.52	5.163	0.001

Table 16 shows some interesting socio-cultural results. Residents who lived in Lhasa city less than 5 years had the lowest mean scores on Q11 "residents are more welcoming towards tourists" (p<0.05). On the contrary, respondents who lived in the city 6-10 years gave the highest score on this item. These results showed the newest (<5 years) residents among the respondents did not have positive attitudes towards tourists, while respondents who moved to the city within the 6-10 year category had very positive attitudes towards the tourists. Interestingly, respondents with the longest residency (>30 years) did not show a greater negative perception on this item than short term residents, slightly agreeing with this statement.

In response to Q19 "the Festival increases cultural conflicts", participants with less than 5 years of living in Lhasa city gave the highest mean score, agreeing with this viewpoint.

Respondents who lived in the city in the 6-10year bracket had a more negative perception on this item than the others.

In this section, short term residents (<5 years) showed they had more negative perceptions on tourists than others and they had a stronger consensus in "tourists stepping on the Tibetan Buddhist prayer flags, causing cultural conflicts during the Festival", "tourists talking loudly in sacred areas" and "the Festival had become more commercialised". Interestingly, the respondents who had lived in Lhasa city a short time and therefore might participate less in the Festival and have less experience of it, had more negative attitudes towards the social-cultural impacts.

Table 16: Length of Residency Socio-cultural Impact Items

Socio-cultural Impact Items	<5 years	6-10 years	11-20 years	21-30 years	>31 years	F-value	P-value
Q11. Residents are more welcoming towards tourists	3.18	4.22	3.50	3.88	3.48	5.856	.000
Q19. Increased cultural conflicts	4.11	3.09	3.75	3.72	3.76	5.610	.000
c. Tourists stepping on Tibetan Buddhist prayer flags	4.27	2.80	3.73	3.64	3.76	6.062	.000
d. Tourists talking loudly in sacred areas, such as monasteries	4.18	2.86	3.73	3.73	3.71	6.300	.000
Q20. Becoming more commercialised	4.00	2.76	3.55	3.52	3.67	7.863	.000

5.3.3 Comparison of Residents' Perceptions of Impacts by Different Age Groups

Significant differences were found between the age groups in term of the socio-cultural and environmental impacts. In Table 17, significant differences were found in 15 items of socio-cultural impacts and supplementary statements.

Table 17 shows the youngest age group (18-25 years), scored the highest on Q10, 11, 12, 12a, 12b, 13, 13a, 13b, 14, 15, indicating that this age group of 18-25 year olds highly agreed the Festival's "improvement in public security" (M=4.25), "residents are more welcoming towards tourists" (M=4.32), "promotes cultural exchange" (M=4.5) and "helps tourists understanding of Tibetan culture" (M=4.71), "residents meet people from other cultures" (M=4.36), "enriches their cultural life" (M=4.5). On the contrary, the middle age group (40-54 years) had the lowest mean scores on these items. The oldest age group scored the highest in Q19 "increases cultural conflicts" and Q20 "the Festival becomes more commercialised".

These results indicated that the younger age group (18-25years) had a more positive attitude to social-cultural impacts and the middle age group (40-54years) had relatively negative perceptions. Somewhat predictably, the retirement age group (>55years) had the strongest perceptions of cultural conflict (M=4.3).

Table 17: Different Age Group Socio-cultural Impact Items

Socio-cultural Impact Items	18-25	26-39	40-54	>55	F-value	P-value
Q10. Improvement in public security	4.25	3.55	3.31	3.33	6.105	.001
Q11. Residents are more welcoming towards tourists	4.32	3.60	3.58	3.67	7.138	.000
Q12. Promotes cultural exchanges	4.50	4.00	3.90	4.10	8.215	.000
a. The Festival helps tourists to understand Tibetan culture	4.71	4.19	4.04	4.33	8.830	.000
b. Residents meet people from other cultures	4.36	3.81	3.80	4.00	4.945	.003
Q13. Enriches local residents' cultural life	4.50	4.00	3.90	4.30	8.452	.000
a. Traditional activities	4.60	4.15	3.88	4.33	4.440	.000
b. New activities	4.51	3.91	3.96	4.33	7.954	.000
Q14. Promotes protection of local culture	4.58	4.08	4.08	4.00	4.134	.008
Q15. Newer, non-traditional activities develop Tibetan culture	4.29	3.87	3.81	3.00	3.460	.014
Q19. Increased cultural conflicts	3.13	3.83	3.47	4.42	5.930	.001
b. Inappropriate clothing worn by tourists at religious activities	3.42	3.86	3.31	3.33	3.320	.022
c. Tourists stepping on Tibetan	2.26	3.84	3.50	3.33	7.954	.000
d. Buddhist Prayer flags						
e. Tourists talking loudly in public areas	2.87	3.81	3.50	3.67	6.939	.000
Q20. Becomes more commercialised	2.62	3.63	3.62	3.67	13.284	.000

One of the environmental impact questions, Q25 (Table 18) showed a significant difference between the age groups (p>0.05). The oldest residents (> 55years) scored the highest on this negative perception of "the waste produced during the Festival had a negative influence on the city appearance (Q25, M=4.33)".

Table 18: Different Age Group Environmental Impact Items

Environmental Impact Items	18-25	26-39	40-54	>55	F-value	P-value
Q25. Waste has a negative influence on the city appearance	3.36	3.79	4.08	4.33	5.811	0.001

In the socio-cultural and environmental impact items in this section, it should be noted the oldest respondents (>55years) held the strongest perception score on cultural conflict and waste issues.

5.3.4 Comparison of Residents' Perceptions of Impacts by Various Education Levels

Significant differences between groups with varying educational levels were found on some items of economic and socio-cultural impacts, but there were no significant differences in environmental impacts.

In general, the results show residents who had postgraduate or higher education, gave lower mean scores to positive economic impacts and the highest or second highest mean scores on negative impacts. This indicated more highly educated people had more negative perceptions of economic impacts than other groups. In Q5 (Table 19), the respondents with the lower level of education (below middle school) disagreed that the Festival incurs high costs for local government and respondents with post-graduate or above education level slightly agreed with this item.

Table 19: Different Educational Levels Environmental Impact Items

Environmental Impact Items	< Middle school	Middle school	High school	Under-graduate	Post-graduate or above	F-value	P-value
Q5. High cost for local government	1.67	2.67	2.40	3.19	3.76	5.182	0.001

Table 20, shows residents with varying levels of education had different perceptions on Q10 "improvement in public security"; Q11 "residents are more welcoming towards tourists"; and Q12a "the Festival helps tourists' understanding of Tibetan culture". Specifically, residents whose educational level was below middle school, recognised that during the Festival, there was an improvement in public security. Other groups disagreed or adopted a neutral stance on this item.

Table 20: Different Educational Levels Socio-cultural Impact Items

Socio-cultural Impact Items	< Middle school	Middle school	High school	Under-graduate	Post-graduate or above	F-value	P-value
Q10. Improvement in public security	4.00	2.00	2.80	3.79	3.67	3.159	0.016
Q11.Residents are more welcoming towards tourists	3.33	3.00	3.40	3.93	3.43	2.531	0.043
Q12a.The Festival helps tourists' understanding of Tibetan culture	3.30	4.33	4.40	4.39	3.90	2.475	0.047

5.3.5 Comparison of Residents' Perceptions of Impacts by Various Income Groups

The income groups were divided into five. The minimum income in Tibet is 1400 yuan per month. Income of 1401-3500 yuan per month is considered a low income in Tibet, with 3501-6000 yuan regarded as an average salary and 6001-9999 yuan representing a good income, with anything higher than 10,000 yuan a high income. Significant differences were found in the responses to economic and socio-cultural impact questions.

According to the results in Table 21 significant differences (P<0.05) were found in two economic items as well as almost all items of the positive socio-cultural impacts. The respondents in the higher salary category had a lower perception for Q10 "quality of

public security is improved" and residents who earned lower than the minimum income level had the lowest mean score for Q11 "residents are more welcoming towards tourists". Contrary to this, the participants who earned a low salary (1401-3500 yuan) and (3501-6000 yuan), rated this item significantly higher. The majority of employees in Tibet working in tourism-related industries, such as hotels, restaurants and shops, earn an average of 1401-3500 yuan, whilst workers in travel agencies such as tour guides earned 3500-6000 yuan. The income group (1401-3500 yuan) have a more positive attitude towards two economic items and all social positive impacts in Q10, 11, 12, 13, 14 & 15.

In term of negative social-cultural impacts in Table 21, residents with a high income (above 10,000 yuan) scored the highest mean score on Q19 "increased cultural conflicts". This shows high income earning respondents had a more negative perception of cultural conflict. Two of the income groups (6,001-9,999 and >10,000 yuan) recognised the Festival had become commercialised.

Income groups (6001-9999 and >10000 yuan) both had the highest mean score on tourists' poor behaviour. They especially recognised, "tourists stepping on Tibetan Buddhist prayer flags" and "tourists talk loudly in sacred areas, such as monasteries" and "inappropriate clothing worn by tourists at religious activities".

Table 21: Different Income Groups Socio-cultural Impact Items

Different Income Groups Socio-cultural Impact Items	> 1400	1401-3500	3501-6000	6001-9999	> 10000	F-value	P-value
Economic Impact Items							
Q2. Attracts investment	3.05	4.21	4.23	3.82	3.86	2.705	0.033
Q4. Increases local residents' income	3.17	4.18	3.93	3.66	3.43	2.764	0.030
Socio-cultural Impact Items							
Q10. Improvement in public security	4.00	4.18	3.73	3.44	3.36	2.536	0.043
Q11.Residents are more welcoming towards tourists	3.50	4.21	3.90	3.51	3.64	2.995	0.021
Q12.Promotes cultural exchanges	4.16	4.50	4.20	3.90	3.90	4.134	0.003
a. The Festival helps tourists to understand Tibetan culture	4.50	4.61	4.43	4.02	4.07	4.726	0.001
b. The Festival enables residents to meet people from other cultures	3.83	4.39	3.98	3.78	3.79	2.76	0.030
Q13.Enriches local residents' cultural life	4.16	4.48	4.30	3.87	3.85	5.450	0.000
a. Traditional activities	4.17	4.50	4.37	3.98	4.00	3.077	0.018
b. New activities	4.17	4.46	4.25	3.78	3.71	4.106	0.000
Q14.Promotes the protection of local culture	3.83	4.46	4.40	3.98	3.93	3.182	0.015
Q19.Increased cultural conflicts	2.83	3.23	3.45	3.87	3.95	4.030	0.004
b. Inappropriate clothing worn by tourists at religious activities	3.33	3.40	3.42	3.95	3.43	2.869	0.025
c. Tourists stepping on Tibetan							
d. Buddhist prayer flags	2.50	2.96	3.42	3.80	3.79	3.085	0.018
e. Tourists talking loudly in sacred areas, such as monasteries	2.17	3.07	3.37	3.85	4.07	5.448	0.000
Q20.Become more commercialised	2.67	2.82	3.25	3.66	3.93	5.591	0.000

In this section, it is should be noted that low salary (1401-3500 yuan) and normal income groups (3501-6000 yuan) are more agreed that residents are more welcoming towards tourists. Respondents in the highest income bracket had a more negative perception of cultural conflict and the examples given and the commercialisation issue.

5.3.6 Comparison of Residents' Perceptions of Impacts by Various Occupation Groups

In this survey, occupation was divided into two groups. One group comprised of residents whose work was related to tourism and the other group's professions were not related to tourism. The results (Appendix F) indicate that respondents whose work was related to tourism rated all positive impacts of the Festival higher than the other group, adopting a neutral or denying attitude to negative impacts. Except for Q6 "increased economic disputes" and Q8 "increased prices of goods", respondents who had tourism related work rated all negative impacts lower than the other group.

Table 22 shows these two groups had a significantly different perception on Q3, economic impacts and most of socio-cultural items. There is no doubt that the first group had a more positive perception of job opportunities. Residents who worked in or had worked in tourism had a more positive attitude to social impacts; rating higher mean scores to all positive impacts. On the contrary, residents working in tourism related work rated lower scores on negative impacts. Table 22 shows, with the exception of Q16 and Q18, all the remaining items of socio-cultural impacts have significant differences across these two groups.

Table 22: Different Occupation Groups Economic Impacts

Different Occupation Groups Economic Impacts	Yes	No	F-value	P-value
Economic Impacts (Work related to tourism)				
Q3. Increased job opportunities	3.68	3.26	4.684	0.032
Socio-cultural Impacts (Work related to tourism)				
Q10. Improvement in public security	3.89	3.51	4.684	0.032
Q11.Residents are more welcoming towards tourists	4.03	3.58	9.019	0.003
Q12.Promotes cultural exchanges	4.30	3.98	8.901	0.003
a. The Festival helps tourists to understand Tibetan culture	4.43	4.21	4.098	0.045
b. The Festival enables residents to meet people from other cultures	4.18	3.76	10.320	0.020
Q13.Enriches local residents' cultural life	4.33	4.00	9.192	0.030
a. a. Traditional activities	4.30	4.10	5.311	0.023
b. b. New activities	4.29	3.92	10.175	0.002
Q14.Promotes the protection of local culture	4.36	4.00	4.416	0.037
Q15.Newer, non- traditional activities develops Tibetan culture	4.08	3.85	6.165	0.014
Q17.Crowding affects the lives of residents	3.36	3.63	5.6270	0.019
Q19.Increased cultural conflicts	3.18	3.95	31.147	0.000
a. Tourists taking photos of locals without asking	3.42	3.94	15.919	0.000
b. Inappropriate clothing worn by tourists at religious activities	3.32	3.94	16.576	0.000
c. Tourists stepping on Tibetan Buddhist prayer flags	2.95	3.97	28.587	0.000
d. Tourists talking loudly in sacred areas, such as monasteries	3.10	3.96	29.023	0.000
Q20.Become more commercialised	2.90	3.78	36.150	0.000

Table 23 shows residents with tourism related experiences had more positive attitudes to environmental impacts as well, adopting a neutral opinion to negative environmental impacts. Those whose work was not related to tourism had more negative perceptions to environmental issues.

Table 23: Different Occupation Groups Environmental Impacts

Environmental Impact Items (Work related to tourism)	Yes	No	F-value	P-value
Q22.Enhances people's awareness towards protecting the environment	3.72	3.30	8.731	0.004
Q23.Noise pollution affects local residents	2.97	3.28	4.426	0.037
Q24.Transport emissions accelerate pollution	3.35	3.78	10.530	0.001
Q25. Excessive waste has a negative influence on the overall appearance of the city	3.25	3.85	18.266	0.000

In this section, the results validate the Social Exchange Theory which was used to explain residents' perceptions toward tourism, indicating people who are involved in the tourism industry would have a positive attitude to tourism impacts. The results will be further discussed in Chapter 6.

5.4 General Attitudes Towards the Shoton Festival

Table 24 represents the respondents' general attitudes towards the Shoton Festival. It shows that 41% of the respondents strongly agreed and 38% agreed that, "I would like more tourists to visit the city during the Shoton Festival next year (Q27, M=4.12)", indicating the participants had positive attitudes towards tourists, with only 8% of residents opposed to tourists returning the next year. It is interesting to note that more than half of the respondents agreed tourist numbers impact on their enjoyment of the Festival (Q18, Table 9), and nearly 60% of respondents agreed that tourists demonstrate bad behaviours (Q19a, b, c, d, Table 10). Nonetheless, the majority of respondents (78%) embraced positive perception to tourists visiting next year. These mixed perceptions of respondents might be the result of knowing the economic benefits of receiving tourists far outweigh the negative impacts and it is worth enduring the tourists to gain these benefits.

Table 24: General Attitudes: "I would like more tourists to visit the city during the festival"

Q27 "I would like more tourists to visit the city during the Shoton Festival next year"
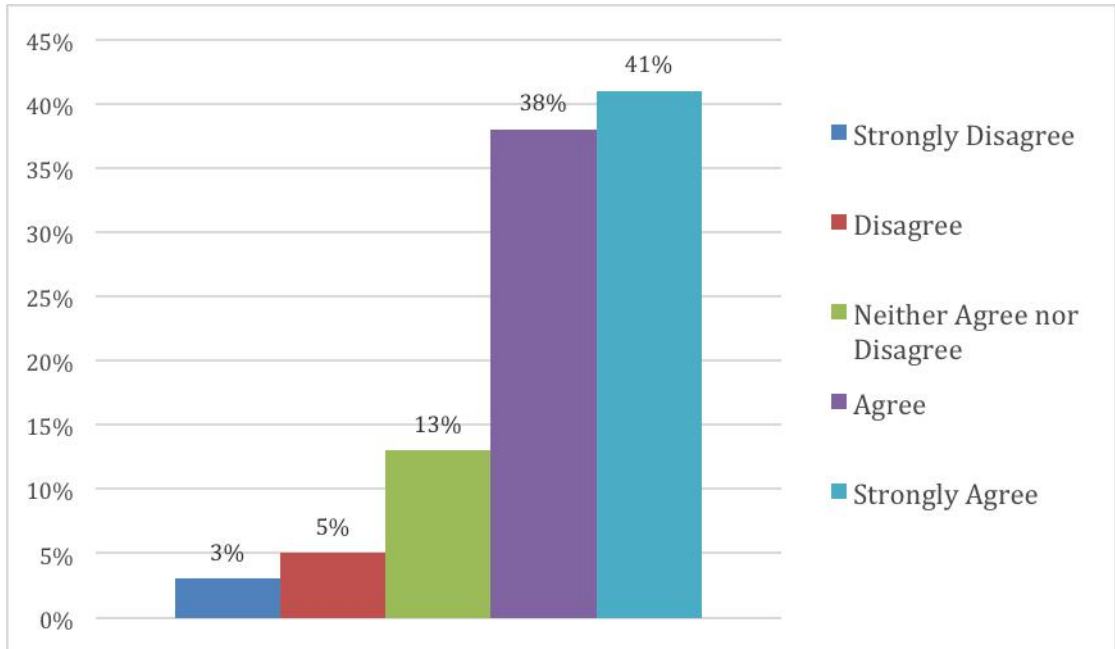
Table 25 shows the majority of the respondents (85%), recognised that, "the positive impacts of the Shoton Festival outweigh the negative impacts (Q28, M=4.22)", indicating they had a positive perception on the Festival, with 4% of the respondents having a negative perception. It is of no doubt that respondents generally had positive attitudes to impacts of the Shoton Festival.

Table 25: General Attitudes: "The positive impacts outweigh the negative impacts"

Q28 "the positive impacts of the Shoton Festival outweigh the negative impacts"
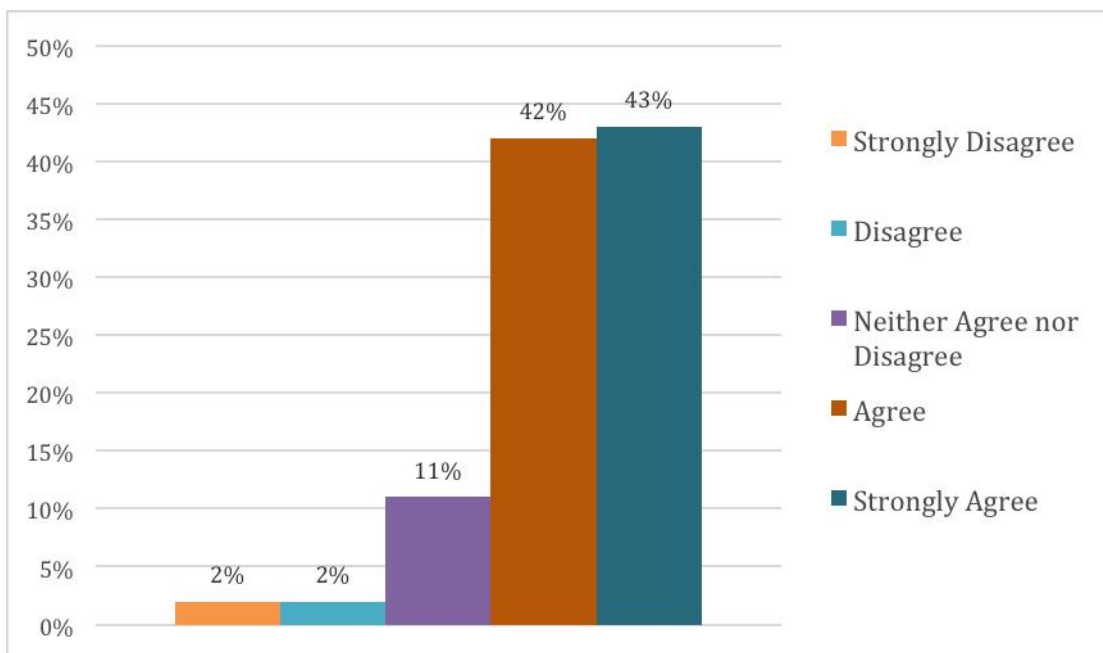
5.5 Summary of Key Findings

Main findings can be summarised from the survey as follows:

1. Majority of respondents generally had a positive perception on the impacts of the Shoton Festival and most participants believe economic, socio-cultural and economic positive impacts outweigh their negative impacts.

2. In terms of the economic impacts, 64% of respondents think the Shoton Festival "increased job opportunities". This figure is lower than what the researcher expected. Most of respondents agreed the Festival increased prices of goods.

3. In terms of the socio-cultural impacts, the vast majority (>90%) of respondents believe the Festival promotes protection of local culture and most respondents did not believe crowding was a big issue of the Festival. Respondents agreed the new activities enriched their life, with most respondents agreeing on the cultural conflict issues and examples of tourists' inappropriate behaviours.

4. In terms of the environmental impacts, most respondents agreed the Festival enhances people's awareness, with transport emissions and the waste issues high amongst the concern of respondents.

5. Amongst the different ethnic groups, local Tibetan respondents had a slightly negative perception on all of the impacts of the Festival than other ethnic groups. Especially, Tibetans' perceptions regarding "high cost for local government" and "increases economic disputes", were more significant than other groups.

6. Respondents who moved to Lhasa city after 1994 had a more negative perception of the costs for local government. The respondents who had lived less than 5 years in the city had a more positive attitude towards tourists than other groups.

7. In terms of age group, older respondents (>55years) had strong perceptions of cultural conflict and waste issues.

8. Higher educated people had a more negative perception of economic impacts than other groups. Especially, respondents with post-graduate or above education levels held stronger perceptions of the high cost to government than other groups. The respondents with the lower levels of education (below middle school) disagreed that the Festival incurs high costs for local government and respondents. Respondents with a middle school education level, denied there was an improvement in public security.

9. Low salary groups were more agreed that residents are more welcoming towards tourists. Respondents in the highest income bracket had a more negative perception on cultural conflict, tourist behaviour and the commercialisation issues.

10. Respondents who were working in or who had worked in tourism related positions, had positive attitudes towards the overall impacts of the Festival. Generally, they had a neutral attitude towards the social and environmental negative impacts and on the contrary, people whose work was not related to the tourism industry, generally agreed with the social and environmental negative impacts.

11. Although more than half of the respondents thought the presence of tourists decreased their own enjoyment and experience when they attended the Festival, they also agreed that cultural conflicts were caused by tourists' uncivilised behaviour. Nonetheless, the majority of the respondents (78%) would still welcome tourists visiting the city for future Festivals.

This Chapter presented the data results of local participants' perceptions and general attitudes of impacts of the Shoton Festival and examined significant differences among demographic groups. Chapter 6 will analyse these results further and provide some explanations with reference to the earlier material on literature and theory discussed in Chapters 2 and 3.

CHAPTER 6. DISCUSSION

This chapter analyses the main findings of the survey with regard to the residents' positive and negative perceptions of the Shoton Festival. The chapter begins with a review of the economic, socio-cultural and environment impacts and provides some context for the findings. The chapter then presents some research comparisons with the findings of the international literature outlined in Chapter 3 on event and festival tourism. It concludes by making suggestions for how some of the perceptions and concerns of the residents could be addressed in future festival events.

6.1 Analysis of Findings

In general, the majority of respondents had a positive perception of the impacts of the Shoton Festival and most participants think economic, socio-cultural and economic positive impacts outweigh their negative impacts. Consistent with findings from other studies using Social Exchange Theory, if local residents perceive the benefits are higher than the potential costs, then in such situations they will support tourism development and will endure with the negative impacts (Jurowski & Gursoy, 2004). The results of this study are aligned with this theoretical framework. It shows that local respondents perceived economic, social-cultural and environmental benefits outweighed their cost, indicating they have an overall positive perception of the Shoton Festival.

The next section analyses this finding in more detail.

Economic Impacts

The respondents of the study had a positive perception of economic impacts. Specifically, residents of Lhasa city believed the Shoton Festival improved the local economy, attracted investment, increased work opportunities and increased local residents' incomes. Most respondents agreed on all the positive economic impacts of the Shoton Festival and they adopted a neutral attitude to the negative economic impacts.

It is not surprising that local respondents of Lhasa city generally hold a positive attitude towards the economic impacts of the Shoton Festival. The overall positive perception toward economic impacts can be explained by Social Exchange Theory. In the economic tradeoff process, 85% of respondents agreed economic benefits outweighed economic costs. The Festival presents a huge potential opportunity for the local business community. Direct economic benefits from the Festival are easily found in event venues, including revenue from ticket fees, food, drinks and souvenirs. Local enterprises are able to advertise and promote their products through the Festival and it is estimated more than 100,000 work opportunities are created on the Festival sites, as noted in Chapter 2. Although the figures show numerous work opportunities are offered by the local government during the Festival, only 64% of respondents in this study agreed on this item. Interestingly, although more than half of respondents in this study were employed in tourism related work, the percentage result for this item was not as high as expected. Around half of the respondents were not employed in the tourism sector which may go some way towards explaining this result.

Another reason for the positive result of residents' perceptions to economic impacts may be explained by media publicity. Local government uses various media avenues to report positive economic impacts of the Festival, including press, radio, television and film. Every year, the mainstream national or local media, such national TV (CCTV), Xinhua Agency and Tibetan TV report widely on the Festival, highlighting the economic benefits of the Festival. The media normally use words such as, "rapid growth", "breaking old record", "boost economic development" to describe the Festival, leaving a positive impression on the local residents http://news.xinhuanet.com/politics/2015-09/01/c134575608.htm;http://www.chinatibetn ews.com/2014/0903/1356025.shtml (accessed 30.1.16)

Despite the above positive perceptions, it should be noted that respondents had neutral attitudes to all economic negative impacts. Interestingly, in response to Q8 "increases prices of goods", more than 40% of respondents disagreed that the price of goods

increased. This maybe because local government has taken some recent measures to control and stabilise prices during the Festivals.

On the other hand, nearly 52% of respondents had neutral attitudes towards the amount of funding incurred by the government in preparing and staging the Festival. Local Government rarely discloses information about how much they contribute to the costs of the Festival. As local residents have no accurate knowledge of the total costs, these respondents may have adopted a neutral attitude towards this item.

The result also shows the statement of "the cost to prepare the Shoton Festival for local government is too high" had significant differences between ethnicities, length of residency and education level of groups. Tibetans, residents with long-term residency and higher education levels had more negative views than the other groups. Results show that respondents who moved to Lhasa city before 1994 (when Lhasa Municipality Government took over responsibility to hold the Festivals), had a more negative perception of the cost to government. Since local government took over, the entire city has been decorated to create a festival atmosphere with colourful flags, special plants and flowers placed in the main streets and large-scale stages built in the city. Tibetans, and other long term residents of Lhasa city, have witnessed many changes to the Festival from a simple to a grand scale event, thus they might perceive the cost of the Festival to be higher than the other respondents.

The results show Tibetans had a slightly negative perception on "increased economic disputes" than the other ethnic groups. One plausible reason for this could be the different cultural backgrounds of respondents and limited understanding of each other's cultures and languages. Misunderstandings between Tibetan businesspeople and Chinese tourists have increased, resulting in more conflicts and economic disputes between the local shopkeepers or peddlers and tourists. This may explain why the Tibetan respondents had a higher mean score than other ethnic groups.

Socio-cultural Impacts

In term of the socio-cultural impacts, an interesting paradox has emerged. Although more than half of respondents agreed that cultural conflicts increased during the Festival and that the increasing number of tourists decreased their enjoyment of attending the Festival as it was too commercialised, respondents generally recognised the socio-cultural benefits overweighed its costs. In this socio-cultural tradeoff, local respondents in Lhasa city held a general positive perception of social impacts. This can be explained by Social Exchange Theory which assumes people will participate and assist in activities if their expected benefits are higher than the costs (Jurowski & Gusory, 2004).

Compared with a similar study of Yang (2008) who focused on local residents' perceptions toward tourism in Labuleng town, Gansu province of China, Lhasa city respondents showed slightly negative perceptions towards socio-cultural and environmental impacts. In Yang's study (2008) all respondents held neutral perceptions of negative impacts of tourism. A possible explanation for this difference is that the Yang study was investigating impacts of tourism while this study was focused on the intense and short term impacts of a large festival event in a small city.

As discussed in Chapter 2, the history of the Shoton Festival shows it has gradually shifted from a religious festival to a modern festival. The Shoton Festival now tends to be more contemporary, whilst still retaining some of its religious and ritual elements, such as Tibetan opera and Buddha painting unfolding ceremony. The majority of respondents (90%) in this study acknowledged the Festival promotes protection of local culture. This suggests that the respondents support and enjoy the essence of the old and traditional Festival.

Many scholars have discussed changes in festivals, arguing festivals were mostly created and celebrated by local residents but now festivals are increasingly oriented towards the demands of tourists than local residents (Richards, 2007). This change may have led to a loss of meaning for local residents, making festivals more commercial

(Richards, 2007). The agenda of the Shoton Festivals show many commercial events are included into the schedules, such as Products' Exposition; Indigenous Products / Autos / Gastronomy; Shoton Trade Fair; Shoton Real Estate Fair; Beer Festival etc. It is interesting that a majority of local respondents agreed that new activities are enriching their cultural life, indicating the newer activities were acceptable to them. However, half of the residents in this survey believed the Festival has become more commercialised and less traditional. This might indicate that local respondents hold mixed feelings towards new activities. That is, they enjoy the new events but also have a sense that these newer commercial activities are losing traditional features. It is noted that respondents with less than 5 years' residency, older residents (>55yrs) and higher income earners (10,000 yuan), had a greater negative perception of the Festival with reference to greater commercialisation at the expense of tradition.

Nearly 44% of respondents in this study kept a neutral attitude towards the crowding issue, which is quite surprising, as more than 1 million tourists visited Lhasa city during the Festival last year. This result suggests that respondents are aware of and prepared to endure the short term inconveniences and pressure on the city infrastructure, given their knowledge of the long term benefits to the city.

More than half of respondents agreed the Festival increased cultural conflict. Niu (2002) emphasises that cultural conflicts could become a major issue in Tibet if there is no sensitive development of tourism. In this study it should be noted which groups of respondents had negative perceptions on this item. Respondents with less than 5 years' residency, older residents (>55yrs) and high income earners (10,000 yuan) had a more negative attitude towards "cultural conflict". Furthermore, the respondents who work in professions not related to tourism had a greater negative perception of cultural conflict.

Tourist behaviour was clearly an issue for respondents and requires some attention. More than 60% of respondents thought that bad behaviour by tourists, such as "taking photos without asking" or "tourists attending religious activities wearing inappropriate clothes" could be some of the reasons underlying cultural conflicts. The increasing

numbers of domestic tourists traveling within Tibet has also come in for significant criticism. Tourists are perceived as lacking knowledge with regard to local customs as well as being loud and uncultured. There have been many cases in which tourists fail to familiarise themselves with the local customs before traveling to Tibet, thus causing offense to its local people, resulting in social conflict.

The Shoton Festival is a religious based festival and a special occasion, attracting Tibetan, Chinese and international tourists to the event. The local Tibetan people attending the Festival are generally involved as Buddhist believers in practicing and celebrating an old traditional Festival as they have in the past. In more recent times, there has been a rapid increase in tourists wanting to experience this type of traditional Festival, resulting in much greater interaction between the locals and tourists. Therefore, any improper behaviour by tourists during the Festivals could cause antipathy for the locals and in extreme cases, confrontations or violence can be the outcome. This factor needs addressing by stakeholders, as conflicts can affect the social stability of the community and potentially deter tourists from attending the Festival in the future.

Environmental Impacts

In general, respondents indicated that positive environmental impacts outweighed negative impacts. In term of environmental trade-offs, 62% of respondents agreed the environmental benefits of the Festival outweigh its costs. The general positive attitude towards the environmental impacts of the Festival may be explained in part by local government vigorously advocating an awareness of protecting the environment, aimed at local residents and implementing environmental protection elements into all Festival events, such as the Namcuo Walking Competition. The organisers of this event invite and use celebrities to advocate environmental protection, together with the organising of volunteers to collect garbage from along the road from the city of Lhasa to Namcuo Lake (a length of 250 kilometers). This type of "green" event and activity helps to increase local people's awareness of environmental impacts and protection.

However, still more than 70% of the respondents recognised the "transport emissions during the Festival accelerated environmental pollution in the area" and "the waste produced during the Shoton Festival has a negative effect on the appearance of the city", showing they were dissatisfied with these issues. The arrival of more than a million tourists greatly increases transportation usage during the Festival, producing increased transport emissions. While local government has tried to keep a clean environment and reduce city waste to a low level, respondents still had a negative perception of the transport and waste issues.

General Attitudes

More than half of respondents agreed that the increasing number of tourists impacted on residents' enjoyment of the Festival together with the tourists' offensive and uncivilised behaviours. Nonetheless, nearly 80% of respondents would like more tourists to visit Lhasa city during the Shoton Festival next year. This can also be explained by reference to Social Exchange Theory. When residents are aware that large number of tourists can bring huge economic benefits, they would rather endure the negative impacts from the tourists than deter them from visiting.

6.2 Comparisons with other Studies

The respondents of Lhasa city generally had positive perceptions of the impacts of the Shoton Festival. These results resonated with many studies that indicated residents generally had positive perceptions of tourism and event tourism (Chen, 2011; Liu &Var, 1986; Matheson & Wall, 1982; Milman & Pizam, 1988; Yang, 2008).

Milman & Pizam's (1988) study in central Florida (United States) showed that residents had a positive perception of the socio-cultural and environmental impacts of tourism. In this study, the results showed similarly that residents had generally positive perceptions of socio-cultural and environmental impacts. Residents did, however, acknowledge some negative issues such as "cultural conflict", "transport emission" and "waste".

These results are slightly different from Yang's (2008) study in Labuleng (China) which shows local respondents were neutral on all items of socio-cultural and environmental negative impacts.

This study shows respondents who worked in the tourism industry had a more positive perception towards the Shoton Festival. This result validated the use of Social Exchange Theory, which was drawn on to explain that people who were involved in the tourism industry adopted a positive attitude to the Festival (McCool & Martin 1994). Jurowski et al. (1997) framework also showed residents' attitudes towards tourism are directly influenced by economic gain. Lhasa city respondents who worked within the tourism industry and could directly receive economic benefit from the Shoton Festivals, were positive toward the Festival.

Residents' perceptions towards tourism development are influenced by demographic factors (Brougham & Butler, 1981; Girard & Gartner, 1993; McCool & Martin, 1994). This study also found that, demographic factors, except for gender, influenced the residents' perceptions.

Allen, Hafer, Long & Perdue's (1993) study in Colorado (United States) showed there is no significant difference in length of residency on their perceptions of tourism impacts. The findings in this research found residents with a shorter length of residency in Lhasa city had more negative perceptions of socio-cultural negative impacts. On the other hand, Yang (2008) found residents who had lived in the Labuleng (China) town for more than 30 years had more negative perception of socio-cultural negative impacts.

Another contrasting finding is that both Seid (1994) and Haralambopoulos & Pizam (1996) found residents with higher education had a more positive perception and were willing to support tourism. However, this study shows respondents with higher education had more negative perceptions of economic impacts. These two studies were more focused on tourism generally than specific events as explored in this study which may help explain these differences.

In Yang's (2008) study, Tibetan respondents were more strongly negative about the negative socio-cultural impacts than other ethnic groups. Tibetans in this study had only slightly negative perceptions of all impacts than other ethnic groups, especially on "high cost for local government" and "increases economic disputes". The willingness of Lhasa city residents to accommodate short term disruption may go some way to explaining this difference.

6.3 Broader Insights

This section takes the key findings from the survey and proposes some possibilities for future engagement by local government to improve outcomes of the Festival for stakeholders.

Increasing the Involvement of Residents

The main findings have indicated that people who are more involved in the tourism industry have a more positive perception towards the Festival. This suggests that local decision-makers should develop a mechanism to expand the involvement of residents in the Festival. This involvement can be implemented through two avenues. Firstly, decision makers and organisers could encourage residents' participation in the planning, designing, developing and decision-making processes of the Festival. Research shows local residents are often working in low, underutilised and undervalued roles in festival tourism in China and they are unable to participate in the design and planning of festivals (Mason, 2012). Many academics argue that the local population should be involved in tourism events as planners and managers, making it possible for decision-makers and organisers to assess residents' sentiments and opinions. This would increase the mutual understanding between locals and organisers (Hinch, Delamere, & Reid, 1993). On this basis, the local Tibetan government could solicit the opinions of the residents in the community and mobilise their initiatives, create more communication channels with local residents include them as stakeholders in the Festival.

Secondly, local policy makers could set up a mechanism to ensure that the stakeholders (residents, enterprises, local government and local community) can maximise benefit from the Festival. Residents' attitudes towards tourism are directly influenced by economic gain (Liu & Var, 1986; Mathieson & Wall, 1982). Although local Tibetans have been involved in tourism, most of the residents can only work in limited fields of the tourism industry which require relatively low skills, such as serving in restaurants and hotels, working in performing troupes and souvenir shops. This is mainly because of language barriers and local government not having enough confidence to allow the locals more involvement in positions requiring higher skills (Zhang, 2013).

The results in this study also showed that Tibetans had a more negative perception to the economic impacts than other ethnic groups. If the local government wants to gain more support from Tibetans, it could increase job opportunities to allow them involvement in the Festival. Providing them with more professional training would help them become more confident and competitive in the workplace. As the Festival organiser, the local government has operated the Shoton Festival for many years. They are a position where they could encourage enterprises and event organisers to create more job opportunities, which could be matched with the locals' needs and local skills, generating work.

Improving Tourist Behaviour

Most residents of Lhasa city have negative attitudes towards the tourists' uncivilised behaviour during the Festival. This behaviour not only appears at the Shoton Festival. Over time, it has become a thorny issue for local society as a whole, causing offense to residents.

One strategy to address this issue is that travel agencies, local media and websites could provide more information about the local culture, customs and taboos for tourists. This would assist tourists to be proactive and initiate learning with regard to local customs

before travelling. It is imperative when tourists participate in religious events or visit monasteries, they are aware of the effect of any disrespectful language and behaviour.

Tourism Management Departments at state and regional level have always worked strongly to advocate civilised behaviour by tourists. For example, the Tourism Administration of China has implemented the "Tourists Uncivilised Record Management Methods" in May 2015. This is a nationwide initiative for the supervising of tourists' behaviour. It is a non-mandatory record management system used to document examples of offensive behaviour as a means of deterring poor bebaviour by other tourists. This reporting mechanism has disclosed uncivilised behaviours of tourists and records shared with relevant service industries. However, unacceptable behaviour by tourists continues to be a problem. The Tibetan local authority could increase media coverage of uncivilised behaviour records and organise educational promotional material for a civilised tourism experience.

Developing a Sustainable Festival

Many scholars have indicated festival tourism can significantly contribute to the local economy, but the local government and event organisers are more likely to pursue economic benefits than value the heritage and protection of the local festival culture. Some festival organisers tend to give priority to enhancing the publicity of the festivals' sponsors. This turns the festival into a trade exhibition with a strong commercial atmosphere (Xiao, 2011; Ma & Lew, 2012; Cheng, 2013).

Although the local Tibetan government has made an effort to maintain the traditional elements of the Festival and tried to balance both traditional and commercial elements in the Festival, half of the respondents still think the Festival has become more commercialised and less traditional. Local government could consider developing events and activities with a greater reference to traditional and local features.

This study has also shown that more than half of the respondents agreed transport emissions and waste increased during the Festival. These issues affect not only local

residents' life but also affects tourists' impression of the destination. Local government and relevant departments should work closely to reduce the negative impacts to the environment and set up an environmental protection planning strategy to create and ensure a green environment for the Festival. For example, consideration could be given for public transportation to be powered by green energy, reducing emissions. Traffic congestion could be reduced by implementation of subsidies being granted by local government, encouraging more people to use the transportation system, thus reducing traffic congestion. Provision of maps and transportation timetables would be beneficial in encouraging people to use the public transportation facilities. There are many cycle renting stations around Lhasa city, so the utilisation of existing cycle ways and the promotion of them could be encouraged. In addition, increasing the numbers of recycling bins throughout the city would ensure that waste is separated at the source for future recycling.

While residents were neutral on the issue of overcrowding, as numbers of tourists grow, the need for crowd control will also increase. There have been examples of events in other cities, where incidents occur. For example, in 2014, thousands of tourists and local people gathered to greet the New Year in Shanghai, Chen Yi Square. A serious stampede caused multiple deaths and injuries. Having a strategy for management of large groups of people is essential to prevent similar incidents from occurring.

6.4 Summary

This chapter set out to present the findings of the survey undertaken of residents' perceptions of the Shoton Festival. A key finding was that the majority of respondents were positive about the Festival although a number of issues were identified in further analysis. These included; the number of tourists visiting the city, increased commercialisation, growing cultural conflict, environmental pollution and waste. Factors of ethnicity, age, length of residency, education, income and occupation revealed differences amongst respondents. Findings were compared with those of other studies cited in Chapter 3. The chapter concluded with suggestions of how future

Festivals could be improved to address the issues raised by respondents. The next chapter presents the conclusion to this investigation.

CHAPTER 7. CONCLUSION

The research set out to examine local residents' perceptions of the impacts of the Shoton Festival in Lhasa city. Four objectives underpinned the research, namely a literature review of tourism and event tourism impacts, particularly in respect of residents' perceptions; to undertake a survey of local residents' perceptions of the Festival's impacts; to understand what factors influence these perceptions; and, drawing on the survey findings, suggest some improvements that could be undertaken by Festival organisers in the future.

To address the above research objectives, Social Exchange Theory was selected as a suitable theoretical framework within which to conduct the research and analyse results. The study used a quantitative research method to explore residents' perceptions. An online questionnaire was completed by 150 residents in Lhasa city.

The findings showed residents who were involved in the tourism industry had positive perceptions, confirming that these perceptions are influenced greatly by economic gain as noted elsewhere in the literature, for example Ap, 1992; Gursoy & Kendall, 2006; Jurowski et al., 1997; Prayag et al., 2013.

More than half of the Lhasa residents who completed the survey have significant concerns about environmental and socio-cultural negative impacts of the Festival. This is not surprising as more than a million of tourists far exceed the local population in the urban area, putting heavy pressure on both the local community and infrastructure during the week-long Festival. Given these concerns, it is somewhat surprising that most are still prepared to welcome tourists to future Festivals. This result also supports the theoretical concept that people will develop their relationship with others when the rewards outweigh costs (Cook & Rice, 2006).

A Statistical Package for the Social Sciences (SPSS) was used to examine the relationship between demographic variables and Lhasa residents' perceptions. The results showed that residents' perceptions of impacts of the Shoton Festival were not significantly influenced by their gender. However, they were significantly affected by age, length of residency, educational level, ethnicity, income and occupation.

The findings of the research confirmed that Social Exchange Theory was an appropriate framework to guide the research and analysis. The theory is based on the notion that individuals seek to maximise benefits and minimise costs. It was particularly relevant and useful, given that city residents are well aware that the influx of a large group of visitors in their city is short term and generates significant direct and indirect economic benefits. While tourism is growing in Tibet, the Festival is an increasingly strong national and international attraction. The theory explains, despite some adverse impacts, why respondents were still prepared to welcome visitors in the future. It would simply not be in their economic interests to be unsupportive towards the future development of the Festival and related activities.

The findings of this research are consistent with those of other studies identified in the international literature review. This study is the first independent investigation undertaken of the impacts of the Shoton Festival and, in this respect, has contributed to knowledge of perceptions and impacts of a Festival event of increasing international significance.

Nonetheless, there were constraints of time and budget that inevitably limited the scale of the research. For example, the questionnaires were posted online in December, three months after the Festival. Future studies could undertake a survey during or immediately after the Festival and a series of interviews of local residents and key stakeholders would strengthen the findings. This research only focused on one festival, further studies could explore the impacts of other major festivals in Tibet, giving a more comprehensive overview of the development of Tibetan festival tourism.

It is clear the Shoton Festival and residents of Lhasa city will continue to meet challenges in the future. The most obvious one is the management of the intense impact of a huge number of tourists in a small urban area over a period of a week. The Tibetan government has set a goal for attracting more tourists to Tibet. As the number of tourists will keep increasing in the future, the need for appropriate management is critical for addressing the environmental and social-cultural impacts identified in this research.

On the other hand, the large number of tourists visiting Lhasa city to experience the Festival provides the locals with a large potential market. With appropriate planning and management, more economic benefits could be leveraged for the local community. Tourism in Tibet is focused mostly in the city centre of Lhasa and surrounding areas while other prefectures in Tibet have relatively fewer tourists. It is suggested that the other activities could be developed in association with the Shoton Festival and held in surrounding areas of Lhasa. This would open up some special tourist activities that might encourage tourists to extend their stay longer in Tibet.

The findings of the study showed that, despite concerns of social-cultural and environmental impacts, residents agreed that positive impacts of the Festival outweighed their negative impacts. This is an important finding for local decision-makers and should give them confidence in including local people in planning and managing events that comprise the Festival and all the associated activities that support it. Addressing environmental impacts and social-cultural sensitivities in relation to maintaining traditional values and respect for local culture and customs is also critical for future sustainability. Festival tourism will undoubtedly continue to increase in Lhasa city and Tibet and this research has signaled some constructive options for future Festivals.

REFERENCES

Allen, J., O'Toole, W., Harris, R., & McDonnell, I. (2010). *Events Management*. New York, USA: Elsevier Science.

Allen, L. R., Hafer, H. R., Long, P. T., & Perdue, R. R. (1993). Rural residents' attitudes toward recreation and tourism development. *Journal of Travel Research, 31*(4), 27-33.

Allen, L. R., Long, P. T., Perdue, R. R., & Kieselbach, S. (1988). The impact of tourism development on residents' perceptions of community life. *Journal of Travel Research, 27*(1), 16-21.

Almeida-Santos, C., & Buzinde, C. (2007). Politics of identity and space: Representational dynamics. *Journal of Travel Research, 45*(3), 322–332.

Andereck, K. L., Valentine, K. M., Knopf, R. C., & Vogt, C. A. (2005). Residents' perceptions of community tourism impacts. *Annals of Tourism Research, 32*(4), 1056-1076.

Andereck, K., & Vogt, C. A. (2000). The relationship between residents' attitudes toward tourism and tourism development options. *Journal of Travel Research, 39 (1)*, 27–36. Doi:10.1177/004728750003900104.

Anderson, T. (2013). *Research Paradigms: Ontologies, Epistemologies & Methods*. Retrieved from http://www.slideshare.net/eLearnCenter/research-methods-uoc-2013.

Andriotis, K. (2005). Community groups' perceptions of and preferences for tourism development: Evidence from Crete. *Journal of Hospitality & Tourism Research, 29*(1), 67-90.

Andriotis, K., & Vaughan, R. (2003). Urban residents' attitudes toward tourism development: The case of Crete. *Journal of Travel Research,* 42(12), 172–185.

Anwar, S., & Sohail, M. (2004). Festival tourism in the United Arab Emirates: first time versus repeat visitor perceptions*. Journal of Vacation Marketing, 10* (2),161-170.

Ap, J. (1992). Residents' perceptions on tourism impacts. *Annals of Tourism Research, 19*(4), 665-690.

Ap, J., & Crompton, J. L. (1998). Developing and testing a tourism impact scale. *Journal of Travel Research, 37*(2), 120-130.

Atkinson, D., & Laurier, E. (1998). A sanitised city? Social exclusion at Bristol's 1996 International Festival of the Sea. *Geoforum, 29*(2), 199-206.

Atkinson, R., & Flint, J. (2001). Accessing hidden and hard-to-reach populations: Snowball research strategies. *Social Research Update, 33*(1), 1-4.

Baima Y. (1995).The Shoton festival and its history. *Tibetan Folk 2,*33.

Besculides, A., Lee, M., & McCormick, P. (2002).   Residents' perceptions of the cultural benefits of tourism. *Annals of Tourism Research, 29* (2): 303-319.

Briedenhann, J., & Wickens, E. (2004). Tourism routes as a tool for the economic development of rural areas—vibrant hope or impossible dream? *Tourism Management, 25*(1), 71-79.

Brougham, J., & Butler, R. (1981). A segmentation analysis of resident attitudes to the social impact of tourism. *Annals of Tourism Research, 8*, 569-590.

Bryman, A., & Bell, E. (2007). *Business Research Methods*. New York: Oxford University Press.

Bryman, A., & Cramer, D. (2001). *Quantitative Data Analysis with SPSS Release 10 for Windows*. Retrieved from
http://samples.sainsburysebooks.co.uk/9781134543380_sample_519769.pdf.

Caneday, L., & Zeiger, J. (1991). The social, economic, and environmental costs of tourism to a gaming community as perceived by its residents. *Journal of Travel Research*, *30* (2), 45-49.

Cao, Q. L., Jin, F & Zhang, J. (2015). Airlines Industry Profile: China. *Journal of Air Transport Management, 42*, 5.

Carlsen, J. (2004). The economics and evaluation of festivals and events. *Festivals and Events Management*, 246-259.

Chen, J. S. (2000). An investigation of urban residents' loyalty to tourism. *Journal of Hospitality & Tourism Research, 24*(1), 5-19.

Chen, S. C. (2011). Residents' perceptions of the impact of major annual tourism events in Macao: Cluster analysis. *Journal of Convention & Event Tourism. 12*(2),106-128.

Cheng, G.W. (2013). Challenge and solution: festival tourism in minority ethnic groups in China. *Guizhou Ethnic Research* (4),121-123.

Chiley, C. (2007). A brief introduction of Tibet Festival. *Journal of Tibet University 22(2),26-32.*

China Xinhua News Agency. (2015). 'More than eleven million tourists visited Lhasa city in 2015'.

Retrieved from http://news.xinhuanet.com/ttgg/2016-01/13/c_1117763885. htm

Cook, K. S., & Rice, E. (2006). Social exchange theory. *Handbook of Social Psychology*, *1*, 53-76.

Davis, D., Allen, J., & Cosenza, R. M. (1988). Segmenting local residents by their attitudes, interests, and opinions toward tourism. *Journal of Travel Research, 27*(2), 2-8.

Deccio, C., & Baloglu, S. (2002). Non-host community resident reactions to the 2001 Winter Olympics: The spillover impacts. *Journal of Travel Research*, *41*(1), 46-56.

Delamere T., & Hinch T. (1994). Community festivals: Celebration or sellout. *Recreation Canada, 52*(1), 26-9.

Delamere, T. A., Wankel, L. M., & Hinch, T. D. (2001). Development of a scale to measure resident attitudes toward the social impacts of community festivals, Part I: Item generation and purification of the measure. *Event Management*, *7*(1), 11-24.

Donovan, A., & Debres, K. (2006). Foods of freedom: Juneteenth as a culinary tourist attraction. *Tourism Review International, 9*(4),379-389.

Dyer, P., Gursoy, D., Sharma, B., & Carter, J. (2007). Structural modelling of resident perceptions of tourism and associated development on the Sunshine Coast, Australia. *Tourism Management, 28* (2), 409-422.

Eraqi, M.I. (2007). Local communities' attitudes towards impacts of tourism development in Egypt. *Tourism Analysis, 12* (3),191-200.

Esman, M. R. (1984). Tourism as ethnic preservation: The Cajuns of Louisiana. *Annals of Tourism Research*, *11* (3), 451-467.

Formica, S., & Uysal, M. (1998). Market Segmentation of an international cultural-historical event in Italy. *Journal of Travel Research, 36* (4),16-24.

Fredline, E., & Faulkner, B. (2000). Community perceptions of the impacts of events. *Events Beyond 2000. Setting the Agenda*: Proceedings of Conference on Event Evaluation, Research and Education, Sydney, 60.

Gaur, A. S., & Gaur, S. S. (2009). *Statistical methods for practice and research: A guide to data analysis using SPSS*. Sage.

Getz, D. (1993). Corporate culture in not-for-profit festival organizations: concepts and potential applications. *Festival Management & Event Tourism*, 1 (1), 11-17.

Getz, D. (2007). Event tourism: Definition, evolution, and research. *Tourism Management, 56* (2), 1-26

Girard, T., & Gartner, W. (1993). Second home second view: Host community perceptions. *Annals of Tourism Research*, *20*, 685-700.

Gratton, C., Taylor, P. D., Ashworth, G. J., & Dietvorst, A. G. J. (1995). Impacts of festival events: a case study of Edinburgh. *Tourism and Spatial Transformations*, 225-238.

Greenwood, D. J. (1989). Culture by the pound: an anthropological perspective on tourism as cultural commoditization. In V. L. Smith (ed.), *Hosts and Guests. The Anthropology of Tourism,* 171-185.

Gu, H., & Ryan, C. (2008). Place attachment, identity and community impacts of tourism – the case of a Beijing hutong. *Tourism Management, 28* (4). 637-47.

Gursoy, D., Jurowski, C., & Uysal, M. (2002). Resident attitudes: A structural modeling approach. *Annals of Tourism Research*, 29 (1), 79-105.

Gursoy, D., & Kendall, K. W. (2006). Hosting mega events: Modeling locals' support. *Annals of Tourism Research, 33* (3), 603-623.

Gursoy, D., Kim, K., & Uysal, M. (2004). Perceived impacts of festivals and special events by organizers: an extension and validation. *Tourism Management, 25* (2), 171-181.

Gursoy, D., & Rutherford, D. G. (2004). Host attitudes toward tourism: An improved structural model. *Annals of Tourism Research, 31* (3), 495-516.

Haralambopoulos, N., & Pizam, A. (1996). Perceived impacts of tourism: The case of Samos. *Annals of Tourism Research*, *23*, 503-526.

Harrill, R., & Potts, T. (2003). Tourism planning in historic districts: Attitudes toward tourism development in Charleston. *Journal of the American Planning Association*, *69*, 233-244.

Hinch, T. D., Delamere, T. A., & Reid, D. (1993). Native festivals as tourism attractions: a community challenge. *Journal of Applied Recreation Research, 18*(2), 131-142.

Horrigan, J. (2001). *Online communities: Networks That Nurture Long-distance Relationships and Local Ties.* Retrieved from http://www.pewinternet.org/files/old-media/Files/Reports/2001/PIP_Communities_Report.pdf.pdf

Huang, X., & Tang, N. (2007). Construction of Hubei Provincial Tourism Festival systems. *Economic Geography, 3,* 513-520.

Information Office of the State Council of the People's Republic of China.(2012) *Development and Progress of Tibet*. Retrieved from http://news.xinhuanet.com/local/2013-10/22/c_117816215.htm

Jackson, L. A. (2008). Residents' perceptions of the impacts of special event tourism. *Journal of Place Management and Development, 1*(3), 240-255.

Janiskee, R. (1996). The temporal distribution of American's community festivals. *Festival Management and Event Tourism, 3* (3),129-137.

Janniskee, R., & Drews, P. (1998). Rural festivals and community re-imaging. In R. Butler, C.M. Hall and J.Jenkins (eds.), *Tourism and Recreation in Rural Areas. Chichester, Wiley*, 135-153.

Jang,Y.Y. (2009). *The Impacts of Qingdao International Beer Festival in Qingdao City. (Master Dissertation, Guangxi University)*. Retrieved from: http://www.doc88.com/p9713611382092.html.

Juean Lamu., & Liu, S.Q. (2011). The history and development of Tibetan tourism. *Journal of Tibet University*, 4, 38-43.

Jurowski, C., & Gursoy, D. (2004). Distance effects on residents' attitudes towards tourism. *Annals of Tourism Research, 31*(2), 296-312.

Jurowski, C., Uysal, M., & Williams, D.R. (1997). A theoretical analysis of host community resident reactions to tourism. *Journal of Travel Research*, 36(2), 3-11.

Kim, C., Scott, D., Thigpen, J. F., & Kim, S. S. (1998). Economic impact of a birding festival. *Festival Management and Event Tourism*, *5*(1-2), 51-58.

Kim, S. S., & Petrick, J. F. (2005). Residents' perceptions on impacts of the FIFA 2002 World Cup: the case of Seoul as a host city. *Tourism Management, 26*(1), 25-38.

Kim, S., Scott, D., & Crompton, J. (1997). An exploration of the relationships among social psychological involvement, behavioral involvement, commitment, and future intentions in the context of birdwatching. *Journal of Leisure Research, 29*(3), 320-341.

Ko, D. W., & Stewart, W. (2002). A structural equation model of residents' attitudes for tourism development. *Tourism Management*, *23*, 521-530.

Kraemer, K. L. (1991). *The Information Systems Research Challenge (vol. III): Survey Research Methods*: Harvard University Graduate School of Business Administration.

Lan, T. (2003). The impact of festivals and cultural activities on local economic and social development: A case study of Nanning International Folk Song Art Festival. *Tourism Tribune,* 6 (2), 90-102.

Lankford, S.V., Pfister, R.E., Knowles.J., & Williams, A. (2003). An exploratory study of the impacts of tourism on resident outdoor recreation experiences. *Journal of Park and Recreation Adiministration, 21* (4), 30-39.

Látková, P., & Vogt, C. A. (2012). Residents' attitudes toward existing and future tourism development in rural communities. *Journal of Travel Research, 51*(1), 50-67.

Lee, T.H. (2013). Influence analysis of community resident support for sustainable tourism development. *Tourism Management, 34*, 37-46.

Lepp, A. (2007). Residents´ attitudes towards tourism in Bigodi village.*UgandaTourism Management, 28*, 876–885.

Lewis, G. H. (1997). Celebrating asparagus: Community and the rationally constructed food festival. *The Journal of American Culture, 20*(4), 73.

Li, T., & Jiang, H.Y. (2003). *Tibetan Customs*. Beijing,China: China International Press.

Li, Y. (2003). Measurement and management to the economic impact of tourism festival. *Journal of Guangxi University, 1*, 53-72.

Liu, J. C., & Var, T. (1986). Resident attitudes toward tourism impacts in Hawaii. *Annals of Tourism Research*, *13*(2), 193-214.

Liu Q. (2008). *Residents' Perceptions of the Impacts of Festival Tourism in Shenzhen. (Master Dissertation, Xiangtan Univesity)*. Retrieved from http://www.doc88.com/p-3975919965950.html

Lu, C.T., & Shi, J.L. (2012). The study of residents' perceptions and attitudes. *Journal of Tourism.11*, 32-43.

Lu, F., & Wang, L. (2007). Literature review of tourism festival research. *Journal of Nanjing University, 1*(3), 126-140.

Ma, L., & Lew, A. A. (2012). Historical and geographical context in festival tourism development. *Journal of Heritage Tourism, 7*(1), 13-31.

Ma, R. (2011). *Population and Society in Contemporary Tibet*. Hongkong: Hongkong University Press.

Madrigal, R. (1993). A tale of tourism in two cities. *Annals of Tourism Research*, *20* (2), 336-353.

Marshall, M. N. (1996). Sampling for qualitative research. *Family Practice, 13*(6), 522-526.

Mason, C. W. (2012). Historical and geographical context in festival tourism development. *Journal of Heritage Tourism, 7*(1), 13. doi: 10.1080/1743873X.2011.611595

Mason, P. & Cheyne, J. (2000). Residents' attitudes to proposed tourism development. *Annals of Tourism research*, *27*, 391-411.

Mathieson, A., & Wall, G. (1982). *Tourism, Economic, Physical and Social Impacts.* London, UK: Longman.

McCool, S., & Martin, S. (1994). Community attachment and attitudes toward tourism development. *Journal of Travel Research*, *32*, 29-34

McKean, P. F. (1989). Towards a theoretical analysis of tourism: economic dualism and cultural involution in Bali. In V. L. Smith (ed.)*, Hosts and Guests. The Anthropology of Tourism,* 119-138.

McKercher, B. (2006). Are short duration festivals tourist attractions?. *Journal of Sustainable Tourism, 14*(1), 55-67.

Meng, L.G., & Qin, G. H. (2010). Market competitiveness research on Tibetan tourism industry, based on the six elements. *Jornal of Tibet University for Nationalities,31*(6),74-78.

Michener, A., & De Lamater, J. (1998). *Social Psychology* (4th ed.). Fort Worth: Harcourt Brace College Publishers.

Milman, A., & Pizam, A. (1988). Social impacts of tourism on central Florida. *Annals of Tourism Research, 15*(2), 191-204.

Mitchell, C., & Wall, G. (1986). Impacts of cultural festivals on Ontario communities. *Recreation Research Review, 13*(1), 28-37.

Nie, N. H., Hillygus, D. S., & Erbring, L. (2002). Internet use, interpersonal relations, and sociability. *The Internet in Everyday Life*, 215-243.

Niu Y,F. (2002). Tourism resource and development research in Tibet *Science and Resources, 24* (2), 31-36.

Nunkoo, R. (2015). Tourism development and trust in local government. *Annals of Tourism Research, 46*, 623-634.

Nunkoo, R., & Gursoy, D. (2012). Residents' support for tourism: An identity perspective. *Annals of Tourism Research, 39*(1), 243-268.

Nunkoo, R., & Ramkissoon, H. (2011). Developing a community support model for tourism. *Annals of Tourism Research*, *38*(3), 964-988.

O'Sullivan, D., & Jackson, M. J. (2002). Festival tourism: a contributor to sustainable local economic development?. *Journal of Sustainable Tourism,10*(4), 325-342.

Pappas, N.V. (2008). City of Rhodes: residents' attitudes toward tourism impacts and development. *Anatolia: An International Journal of Tourism and Hospitality Research, 19* (1), 51-70.

Perdue, R., Long, P., & Allen, L. (1990). Resident support for tourism development. *Annals of Tourism Research*, *17*, 586-599.

Pizam, A., & Pokela, D. (1985). The Perceived impacts of Casino Gambling on a Community. *Annals of Tourism Research , 123,* 147-165.

Prayag, G., Hosany, S., Nunkoo, R., & Alders, T. (2013). London residents' support for the 2012 Olympic Games: the mediating effect of overall attitude. *Tourism Management, 36*, 629-640.

Prentice, R., & Andersen, V. (2003). Festival as creative destination. *Annals of Tourism Research, 30* (1), 7-30.

Qiang, L. (2015). Tourism resources and exploitation strategy of Tibet. *Lhasa Nationality Teachers College Journal, 1*, 6.

Quinn, B. (2010). Arts festivals, urban tourism and cultural policy. *Journal of Policy Research in Tourism, Leisure & Events, 2* (3), 264-279.

Richards, G. (2007). *Cultural tourism: Global and Local Perspectives*. London, UK: Psychology Press.

Richards, G., & Munsters, W. (Eds.). (2010). *Cultural Tourism Research Methods*. London, UK: Cabi.

Ritchie, J. B. (1988). Consensus policy formulation in tourism: Measuring resident views via survey research. *Tourism Management, 9* (3), 199-212.

Rollins, R., & Delamere, T. (2007). Measuring the social impact of festivals. *Journal of Sustainable Tourism, 9* (3), 263-275.

Ross, G. F. (1992). Resident perceptions of the impact of tourism on an Australian city. *Journal of Travel Research, 30* (3), 13-17.

Seid, B. S. (1994). Resident perceptions of tourism in Monroe County, PA. *Visions in Leisure and Business*, *13*, 25-36.

Sharpley, R. (2002). Rural tourism and the challenge of tourism diversification: the case of Cyprus. *Tourism management, 23*(3), 233-244.

Shi, L. Z., Hui, B., Li, Y.L., Ma, H., Yang, S.C., & Wang, H. (2015). Evaluation of Shangri-La County's tourism resources and ecotourism carrying capacity. *International Journal of Sustainable Development and World Ecology, 22* (2), 103-109.

Slabbert, E., & Viviers, P. A. (2012). Residents' perceptions of the impacts of a major arts festival in South Africa. *Tourism & Management Studies*, 1109-1113

Smith, S. L. (2010). *Practical Tourism Research*. London, UK: Cabi.

Snaith, T., & Haley, A. (1999). Residents' opinions of tourism development in the historic city of York, England. *Tourism Management, 20*, 595-603.

Snowball, M., & Antrobus, S. (2001). Measuring the value of the arts to society: The importance of the value of externalities for lower income and education groups in South Africa. South African *Journal of Economics, 69*(4),752-766.

Stone, H., & Sidel, J. L. (1998). *Quantitative Descriptive Analysis: Developments, Applications and the Future*. USA: Food Technology.

Stylidis, D., Biran, A., Sit, J., & Szivas, E. M. (2014). Residents' support for tourism development: The role of residents' place image and perceived tourism impacts. *Tourism Management, 45*, 260-274.

Su, M. M., & Wall, G. (2009). The Qinghai-Tibet railway and Tibet tourism: travelers' perspectives. *Tourism Management*, 30 (5), 650-657.

Teye, V., Sirakaya, E., & Sönmez, S. F. (2002). Residents' attitudes toward tourism development. *Annals of Tourism Research, 29* (3), 668-688.

The Open University. (2016). *Two Competing Paradigms.* Retrieved from http://www.open.edu/openlearn/education/educational-technology-and-practice/educational-practice/engaging-educational-research/content-section-3.1

Thomas, R. (2004). Event-based tourism: A survey of local authority strategies in the UK. *Local Governance, 29* (2), 127-136.

Thrane, C. (2002). Music quality, satisfaction, and behavioural intentions within a jazz festival context, *Event Management, 7*(3), 143-150.

Upchurch, R. S., & Teivane, U. (2000). Resident perceptions of tourism development in Riga, Latvia. *Tourism Management, 21*(5), 499-507.

Van Meter, K. M. (1990). Methodological and design issues: techniques for assessing the representatives of snowball samples. *NIDA Research Monograph, 98*(51.40), 31-43.

Van Schaik, S. (2011). *Tibet: A History*: Yale University Press.

Van Winkle, C.M., & Woosnam, K.M. (2014). Sense of community and perceptions of festival social impacts. *International Journal of Event and Festival Management, 5* (1), 22-38.

Veal, A.J. (1997). *Research method for leisure and tourism*: A practical guide (2nd ed). London, UK: Pitman.

Waitt, G. (2003). Social impacts of the Sydney Olympics. *Annals of Tourism Research*, *30* (1), 194–215. doi: 10.1016/S0160-7383(02)00050-6.

Wang, L. (2005). Tourism development in Tibet and its environmental impact. *Tibet Science and Technology, 9*(1), 13.

Wang, S. (2013). Development of tourism resources and promotion of Tibetan economy. *Tibet Development Journal, 1*, 4.

Wang,Y. (2008). Tibet tourism and strategy. *Areas Study and Development*, 27(4), 81-85.

Wang, Z. F., & Zhang, L. (2011). Structural equation modeling analysis of urban residents' perceptions toward tourism economic and environmental impacts: A case study of Dalian city. *Journal of Sichuan Normal University*，*8* (1), 70-78.

Wang, Z.X., & Fan, Z.H. (2003). Festival tourism in Hebei. *Journal of Heibei University, 28*(3), 126-129.

Wright, K.B. (2005). Researching Internet‐based populations: Advantages and disadvantages of online survey research, online questionnaire authoring software packages, and web survey services. *Journal of Computer‐Mediated Communication, 10*(3), 00-00.

Wu, S.H. (2013).The problems of festival tourism in Lhasa city. *Journal of Tourism (10,* 134.

Xiao, H.Y. (2011). The development and countermeasure of festival Tourism in China, *Future and Development*, (9) 24-27.

Yang, A.W., & Zhang, J.W. (2013). The evolution of the Shoton Festival. *Journal of Tibet University, 21,* 278-279.

Yang, C. (2014). Tourists experiences in Tibet. *Tourism Tribune, 29* (2), 8.

Yang, R.J. (2008). *Residents Perceptions of Tourism Impacts in Labuleng Town of Gansu Province, China*. (Master dissertation, Xibei University).

Yao, H. (2005). Study on influencing factors of festival tourism. *Journal of Zhe Jiang Tourism Vocational College, 23* (4), 476-477.

Yeh, E. T., & Ma, R. (2012). Population and Society in Contemporary Tibet. *The China Quarterly, 209*, 247.

Yu, Y. (2007). Festival tourism management: analysis of Shanghai festival tourism. *Journal of Shanghai Normal University*, (2): 62-78.

Yun, G. W., & Trumbo, C. W. (2000). Comparative Response to a Survey Executed by Post, E‑mail, & Web Form. *Journal of Computer Mediated Communication, 6* (1), 0-0.

Zhang, J.K. (2013). Sustainable development of Tibetan tourism and the applicability of the theory in complex network research. *Science and Decision, 12,* 27-39.

Zhang, J. & Huang,Y,S. (2006). Festival tourism in China. *Journal of Pingyuan University* 23 (3), 10-13.

Zhang, J. J., Mei, & Zhang, Y. (2015). Sustainable tourism in Tibet – forward planning using a systems approach. *Ecological Indicators, 56* (1), 218-228.

Zhang, W. (2008). Influence and Strategies of Beijing Olympic Games on Tourism. *Tourism Tribune, 6* (2), 19-32.

Zhou, Y., & Ap, J. (2009). Residents' perceptions towards the impacts of the Beijing 2008 Olympic Games. *Journal of Travel Research*, *48*(1), 78–91. doi: 10.1177/0047287508328792.

APPENDIX A - INFORMATION SHEET (ENGLISH)

23 November 2015

Residents' Perceptions of the Shoton Festival

Dear Participant

My name is Lajisangmu, I'm doing a Master of International Tourism Management at Auckland University of Technology (AUT) in New Zealand. The purpose of my research is to explore residents' perceptions of the social, economic and environmental impacts of the Shoton Festival in Lhasa city, Tibet.

This research is for the purpose of gaining a better understanding of the Shoton Festival. The aim, is for the findings of the research to contribute towards future development of festival tourism in Tibet. This questionnaire is a part of my dissertation. I sincerely invite you to participate in this survey. It will take about 10 minutes. If you do not wish to answer a question, you don't have to. Thank you for your understanding and your participation in my study.

This survey is completely voluntary and anonymous; we will not know your identity. All of the information in this survey will only be used for this project. The research will be completed by next March, and it will be available on the website of AUT Scholarly Commons (https://aut.researchgateway.ac.nz/). You are welcome to visit the website and view the research findings.

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Dr. Charles Johnston, (charles.johnston@aut.ac.nz).
Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, Kate O'Connor, (ethics@aut.ac.nz). For any further information

about this project, please feel free to contact the researcher: Lajisangmu, (sammisammi352@gmail.com).

If you are willing, please complete the online questionnaire. Thank you for your support and participation.

APPENDIX B - INFORMATION SHEET (CHINESE)

2015年11月23日

拉萨居民对雪顿节的感知

亲爱的参与者

我是拉吉桑姆，我现在就读于奥克兰理工大学国际旅游管理专业。这项研究的目的是为调查拉萨居民对雪顿节在经济、社会文化、环境等影响的态度感知。这项研究有利于对西藏节庆旅游的发展。

我诚挚邀请您参加此次问卷调查。这份问卷将会花费您约10分钟时间。此次问卷调查将完全基于自愿的原则，在匿名的基础上进行。如果您不想回答任一问题，您可以跳过该问题或选择在任何环节中退出。另本次问卷所有资料只用于本次课题研究,整个问卷填写过程将严格遵循保密原则。

调查的结果将会在2015 年3 月公布于奥克兰理工大学学术共享页面。欢迎您上网浏览和查看结果。

如果您对此课题本质有任何疑问，欢迎与项目负责人/第一导师Charles Johnston教授联系，联系方式：Charles Johnston @aut.ac.nz.对于研究的开展有任何意见可以向奥克兰理工大学道德委员会报告，联系人Kate O'Connor, 联系方式ethics@aut.ac.nz

如果您想进一步了解此次课题，欢迎联系课题调研人：拉吉桑姆（ 邮箱：

sammisammi352@gmail.com）如果您愿意加入问卷调查，请完成在线问卷。再次感谢您的参与！

Approved by the Auckland University of Technology Ethics Committee on *18 November 2015*, AUTEC Reference

number *15/412*

APPENDIX C - QUESTIONNAIRE (ENGLISH)

Please state your level of agreement to the following -

1. The Shoton Festival improves the local economy

   ○Strongly disagree (1)

   ○Disagree (2)

   ○Neither agree nor disagree (3)

   ○Agree (4)

   ○Strongly agree (5)

2. The Shoton Festival attracts investments

   ○Strongly Disagree (1)

   ○Disagree (2)

   ○Neither Agree nor Disagree (3)

   ○Agree (4)

   ○Strongly Agree (5)

3. The Shoton Festival increases job opportunities

   ○Strongly Disagree (1)

   ○Disagree (2)

   ○Neither Agree nor Disagree (3)

   ○Agree (4)

   ○Strongly Agree (5)

4. The Shoton Festival increases local residents' income

   ○Strongly Disagree (1)

   ○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

5. The cost to prepare the Shoton Festival for local government is too high

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

6. The Shoton Festival increases economic disputes between tourists and local residents

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

7. The Shoton Festival increases the price of land and housing

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

8. The Shoton Festival increases the price of goods

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

9. In general, the positive economic impacts of the Shoton Festival outweigh its negative ones

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

10. During the Shoton Festival, the quality of public security is improved

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

11. During the Shoton Festival, the local residents are more welcoming towards tourists

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

12. The Shoton Festival promotes cultural exchanges

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

12a. The Shoton Festival helps tourists to understand Tibetan culture

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

12b. The Shoton Festival enables residents to meet people from other cultures

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

13. The activities of the Shoton Festival enriches your cultural life

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

13a. Traditional activities

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

13b. New activities

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

14. The Shoton Festival promotes the protection of the Tibetan culture

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

15. The newer, non-traditional activities of the Shoton Festival develops Tibetan culture

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

16. During the Shoton Festival the crime rate increases

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

17. During the Shoton Festival, crowding affects the lives of residents negatively

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

18. The greater number of tourists decreases the enjoyment of residents when they attend the activities of the Shoton Festival

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

19. Cultural conflicts increase during the Shoton Festival.

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

Cultural conflicts occur in the Shoton Festival due to the following reasons:

19a. Tourists taking pictures of local people without asking permission

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

19b. Tourists attending religious activities wear inappropriate clothes

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

19c. Tourists stepping on the Tibetan Buddhist prayer flags

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

19d. Tourists talk too loudly in public and sacred areas, such as monasteries

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

20. The Shoton Festival is becoming more commercialised and less traditional.

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

21. In general, the positive socio-cultural impacts of the Shoton Festival outweigh the negative

○Strongly Disagree (1)

○Disagree (2)

○Neither Agree nor Disagree (3)

○Agree (4)

○Strongly Agree (5)

22. Some activities in the Shoton Festival enhance people's awareness of protecting the environment

　　○Strongly Disagree (1)

　　○Disagree (2)

　　○Neither Agree nor Disagree (3)

　　○Agree (4)

　　○Strongly Agree (5)

23. Noise pollution (such as airplanes, cars, and buses, as well as recreational music) during the Shoton Festival negatively affects the everyday life of the local residents

　　○Strongly Disagree (1)

　　○Disagree (2)

　　○Neither Agree nor Disagree (3)

　　○Agree (4)

　　○Strongly Agree (5)

24. Transport emissions during the Shoton festival accelerate environmental pollution in the area

　　○Strongly Disagree (1)

　　○Disagree (2)

　　○Neither Agree nor Disagree (3)

　　○Agree (4)

　　○Strongly Agree (5)

25. The waste produced during the Shoton Festival has a negative influence on the appearance of the city

　　○Strongly Disagree (1)

　　○Disagree (2)

　　○Neither Agree nor Disagree (3)

　　○Agree (4)

○Strongly Agree (5)

26. In general, the positive environmental impacts of the Shoton Festival outweigh the negative ones
    ○Strongly Disagree (1)
    ○Disagree (2)
    ○Neither Agree nor Disagree (3)
    ○Agree (4)
    ○Strongly Agree (5)

27. I would like more tourists to visit the city during the Shoton Festival next year?
    ○Strongly Disagree (1)
    ○Disagree (2)
    ○Neither Agree nor Disagree (3)
    ○Agree (4)
    ○Strongly Agree (5)

28. Overall, the positive impacts of the Shoton Festival outweigh the negative ones?
    ○Strongly Disagree (1)
    ○Disagree (2)
    ○Neither Agree nor Disagree (3)
    ○Agree (4)
    ○Strongly Agree (5)

Please answer the following demographic questions:

29. Are you a resident of Lhasa?
    ○Yes
    ○ No

30. What nationality are you?

○Tibetan

○Han Chinese

○Others

31. How long have you lived Lhasa?

○Less than 5 year

○5-15 years

○16-30 years

○Above 31 years

32. What age bracket are you?

○Under 18

○18-25

○26-39

○40-54

○Above 55

33. What is your gender?

○Male

○Female

○Other

34. Please select your education level

○Below middle school

○Middle School

○High School

○Undergraduate

○Postgraduate or above

35. What is your monthly income?

○Under 1400RMB

○1401RMB-3500RMB

○3501-6000RMB

○6001-9999RMB

○Above10000RMB

36. Do you currently, or have you ever done work related to tourism, for example, hotel,

restaurant, or travel agency?

○Yes

○No

APPENDIX D - QUESTIONNAIRE (CHINESE)

请你对下列题目做出选择

1. 雪顿节促进了当地的经济
    ○非常不同意(1)
    ○不同意(2)
    ○即不同意也不反对(3)
    ○同意(4)
    ○非常同意 (5)

2. 雪顿节吸引了投资
    ○非常不同意(1)
    ○不同意(2)
    ○即不同意也不反对(3)
    ○同意(4)
    ○非常同意 (5)

3. 雪顿节增长了就业机会
    ○非常不同意(1)
    ○不同意(2)
    ○即不同意也不反对(3)
    ○同意(4)
    ○非常同意 (5)

4.雪顿节提高了当地居民的收入
    ○非常不同意(1)
    ○不同意(2)
    ○即不同意也不反对(3)
    ○同意(4)
    ○非常同意 (5)

5.当地政府花费了高昂的费用筹备雪顿节
    ○非常不同意(1)
    ○不同意(2)
    ○即不同意也不反对(3)
    ○同意(4)
    ○非常同意 (5)

6.雪顿节期间游客和当地居民之间的经济纷争增多

○非常不同意(1)
　　　　○不同意(2)
　　　　○即不同意也不反对(3)
　　　　○同意(4)
　　　　○非常同意 (5)

　　7.雪顿节期间房价和土地价格增长
　　　　○非常不同意(1)
　　　　○不同意(2)
　　　　○即不同意也不反对(3)
　　　　○同意(4)
　　　　○非常同意 (5)

　　8.雪顿节期间物价增长
　　　　○非常不同意(1)
　　　　○不同意(2)
　　　　○即不同意也不反对(3)
　　　　○同意(4)
　　　　○非常同意 (5)

　　9. 整体来讲，雪顿节经济正面影响大于负面
　　　　○非常不同意(1)
　　　　○不同意(2)
　　　　○即不同意也不反对(3)
　　　　○同意(4)
　　　　○非常同意 (5)

　　10.雪顿节期间社会治安水平提高
　　　　○非常不同意(1)
　　　　○不同意(2)
　　　　○即不同意也不反对(3)
　　　　○同意(4)
　　　　○非常同意 (5)

　　11.雪顿节期间，当地居民对游客变得更为友好
　　　　○非常不同意(1)
　　　　○不同意(2)
　　　　○即不同意也不反对(3)
　　　　○同意(4)
　　　　○非常同意 (5)

　　12.雪顿节有利于文化交流，
　　　　○非常不同意(1)
　　　　○不同意(2)
　　　　○即不同意也不反对(3)
　　　　○同意(4)

○非常同意 (5)

12 a. 雪顿节有利于游客了解了西藏的文化，
○非常不同意(1)
○不同意(2)
○即不同意也不反对(3)
○同意(4)
○非常同意 (5)

12b. 如当地居民可以接触到有着不同文化背景的人
○非常不同意(1)
○不同意(2)
○即不同意也不反对(3)
○同意(4)
○非常同意 (5)

13.雪顿节丰富了你的文化生活，
○非常不同意(1)
○不同意(2)
○即不同意也不反对(3)
○同意(4)
○非常同意 (5)

13a.传统的雪顿节活动丰富了你的文化生活
○非常不同意(1)
○不同意(2)
○即不同意也不反对(3)
○同意(4)
○非常同意 (5)

13b.新增的雪顿节活动丰富了你的文化生活
○非常不同意(1)
○不同意(2)
○即不同意也不反对(3)
○同意(4)
○非常同意 (5)

14.雪顿节有利于西藏传统的文化保护
○非常不同意(1)
○不同意(2)
○即不同意也不反对(3)
○同意(4)
○非常同意 (5)

15.雪顿节新增的活动有利于节日的发展
○非常不同意(1)

○不同意(2)
○即不同意也不反对(3)
○同意(4)
○非常同意 (5)

16.雪顿节期间犯罪率增长了
○非常不同意(1)
○不同意(2)
○即不同意也不反对(3)
○同意(4)
○非常同意 (5)

17.雪顿节期间，拥挤对当地居民的生活造成了影响
○非常不同意(1)
○不同意(2)
○即不同意也不反对(3)
○同意(4)
○非常同意 (5)

18.雪顿节大量游客的涌入减少了当地居民欣赏相关活动的乐趣
○非常不同意(1)
○不同意(2)
○即不同意也不反对(3)
○同意(4)
○非常同意 (5)

19.雪顿节期间文化冲突事件增长
○非常不同意(1)
○不同意(2)
○即不同意也不反对(3)
○同意(4)
○非常同意 (5)

节日期间，文化冲突增长的原因有

19a.游客在未询问的情况下随意照相.
○非常不同意(1)
○不同意(2)
○即不同意也不反对(3)
○同意(4)
○非常同意 (5)

19b.游客在参加一些宗教有关活动时，穿着暴露不得体
○非常不同意(1)
○不同意(2)
○即不同意也不反对(3)

128

○同意(4)
○非常同意 (5)

19c.游客在经幡上踩踏
○非常不同意(1)
○不同意(2)
○即不同意也不反对(3)
○同意(4)
○非常同意 (5)

19d.游客在寺院及餐厅内大声喧哗
○非常不同意(1)
○不同意(2)
○即不同意也不反对(3)
○同意(4)
○非常同意 (5)

20.雪顿节变得更加商业化而缺少了传统性
○非常不同意(1)
○不同意(2)
○即不同意也不反对(3)
○同意(4)
○非常同意 (5)

21.整体而言， 雪顿节经济文化的正面影响大于负面
○非常不同意(1)
○不同意(2)
○即不同意也不反对(3)
○同意(4)
○非常同意 (5)

22.雪顿节有关活动倡导环境保护，这将有利于提高人们的环保意识
○非常不同意(1)
○不同意(2)
○即不同意也不反对(3)
○同意(4)
○非常同意 (5)

23.噪音污染（如飞机、私车、公共汽车及娱乐场所的音乐等所产生的噪音）在雪顿节期间影响了当地居民的生活
○非常不同意(1)
○不同意(2)
○即不同意也不反对(3)
○同意(4)
○非常同意 (5)

24.雪顿节期间交通工具所产生的尾气加速了本地的环境污染
　　○非常不同意(1)
　　○不同意(2)
　　○即不同意也不反对(3)
　　○同意(4)
　　○非常同意 (5)

25.雪顿节产生的垃圾影响了市容
　　○非常不同意(1)
　　○不同意(2)
　　○即不同意也不反对(3)
　　○同意(4)
　　○非常同意 (5)

26.整体而言，雪顿节对环境造成的正面影响大于负面
　　○非常不同意(1)
　　○不同意(2)
　　○即不同意也不反对(3)
　　○同意(4)
　　○非常同意 (5)

27. 整体而言，我欢迎更多的游客明年参加雪顿节
　　○非常不同意(1)
　　○不同意(2)
　　○即不同意也不反对(3)
　　○同意(4)
　　○非常同意 (5)

28. 雪顿节正面影响大于负面
　　○非常不同意(1)
　　○不同意(2)
　　○即不同意也不反对(3)
　　○同意(4)
　　○非常同意 (5)

请回答以下问题

29.你是拉萨市居民吗
　　○是
　　○不是

30.你的民族
　　○藏族
　　○汉族
　　○其他民族

31.你在拉萨居住了多久
　　○少于5年
　　○5-15年
　　○16-30年
　　○30年以上

32.你的年龄
　　○小于18岁
　　○18-25岁
　　○26-39岁
　　○40-54岁
　　○55岁以上

33.你的性别
　　○男
　　○女
　　○其他

34.你的教育水平
　　○中学以下
　　○中学
　　○高中
　　○大学
　　○研究生或以上

35.你的月收入
　　○1400 RMB 以下
　　○1401-3500人民币
　　○3501-6000 人民币
　　○6001-9999人民币
　　○1万人民币以上

36.你现在或曾经做过任何与旅游相关的工作吗？（如酒店，餐饮，旅行社等）
　　○有
　　○没有

APPENDIX E - QUESTIONNAIRE RESULTS

		Mean	Agree%	Disagree%
Economic positive impacts				
Q1.	Improves local economy	4.29	88.0%	2.3%
Q2.	Attracts investments	4.05	82.7%	4.0%
Q3.	Increases job opportunities	3.70	64.0%	14.0%
Q4.	Increases local residents' income	3.80	85.4%	19.0%
Economic negative impacts				
Q5.	High cost for local government	3.20	15.3%	33.3%
Q6.	Increases economic disputes	3.02	23.3%	24.7%
Q7.	Increases land and housing prices	2.81	22.7%	45.4%
Q8.	Increases price of goods	3.33	52.0%	44.7%
General attitude to economic impacts				
Q9.	Positive economic impacts outweigh negative impacts	4.09	85.3%	6.0%
Socio-cultural positive impacts				
Q10.	Public security is improved	3.71	68.0%	12.7%
Q11.	Residents are more welcoming towards tourists	3.81	64.0%	6.0%
Q12.	Promotes cultural exchanges	4.15	80.0%	6.6%
Q13.	Enriches local residents' cultural life	4.17	85.3%	6.7%
Q14.	Promotes the protection of local culture	4.23	90.7%	4.0%
Q15.	Newer, non-traditional activities develop Tibetan culture	3.97	80.0%	8.3%
Socio-cultural negative impacts				
Q16.	Increase in crime rate	2.84	22.0%	38.0%
Q17.	Negative crowding effect on the lives of residents	3.44	39.4%	17.3%
Q18.	Tourists numbers impact on residents' enjoyment of the Festival	3.47	50.6%	12.7%
Q19.	Increases cultural conflicts	3.55	50.6%	12.7%
Q20.	More commercialised	3.32	50.0%	26.0%
General attitude to socio-cultural impacts				
Q21.	Positive socio-cultural impacts outweigh negative ones	4.02	78.0%	7.3%

Environmental positive impacts

Q22.	Enhances people's awareness of protecting environment	3.70	70.0%	9.3%

Environmental negative impacts

Q23.	Noise pollution	3.31	41.3%	15.3%
Q24.	Transport emissions	3.72	71.3%	6.6%
Q25.	Waste	3.72	67.3%	8.7%

General attitude to environmental impacts

Q26.	Positive environmental impacts outweigh the negative ones	3.72	62.0%	18.0%

General attitudes towards the Shoton Festival

Q27.	Residents want more tourists to come to future festivals	4.12	80.0%	8.0%
Q28.	Positive impacts outweigh negative impacts	4.22	85.0%	4.0%

APPENDIX F - QUESTIONNAIRE RESULTS ON DEMOGRAPHIC CHARACTERISTICS

ETHNIC GROUPS

Economic Impact Items		Tibetan	Han Chinese	Other	F-Value	P-Value
Positive economic impacts						
Q1	Improves local economy	4.23	4.50	5.00	2.825	0.063
Q2	Attracts investments	4.02	4.21	4.25	0.655	0.521
Q3	Increases work opportunities	3.66	3.83	4.25	0.960	0.385
Q4	Increases local residents' income	3.79	3.96	6.25	0.686	0.505
Negative economic impacts						
Q5	High cost for local government	3.32	2.75	2.25	5.699	0.004
Q6	Increases economic disputes	3.11	2.71	2.25	4.157	0.018
Q7	Increases land & housing prices	2.81	2.79	3.00	0.080	0.923
Q8	Increases prices of goods	3.41	3.00	3.00	2.015	0.137
General attitude to economic impacts						
Q9	Positive economic impacts outweigh negative	4.05	4.17	5.00	2.536	0.083

Socio-cultural Impact Items

Positive socio-cultural impacts

Q10	Improvement in public security	3.83	3.25	2.75	4.742	0.010
Q11	Residents are more welcoming towards tourists	3.82	3.79	3.75	0.016	0.984
Q12	Promotes cultural exchanges	4.15	4.06	4.62	1.216	0.299
Q12a	The Festival helps tourist to understand Tibetan culture	4.33	4.21	4.75	1.172	0.313
Q12b	The Festival enables residents to meet people from other cultures	3.98	3.91	4.50	0.881	0.417
Q13	Enrichment of local residents' cultural life	4.19	4.02	4.50	1.158	0.317
Q13a	Traditional activities	4.26	4.13	4.50	0.547	0.580
Q13b	New activities	4.13	3.92	4.50	1.488	0.229
Q14	Promotes protection of local culture	4.22	4.17	4.75	0.872	0.420
Q15	Newer, non-traditional activities develop Tibetan culture	3.93	4.13	4.25	0.654	0.521

Negative socio-cultural impacts

Q16	Increase in crime rates	2.88	2.71	2.50	0.595	0.553
Q17	Crowding effect on the lives of residents	3.45	3.33	3.75	0.360	0.699
Q18	Tourist numbers impact on residents' enjoyment of Festival	3.48	3.42	3.75	0.261	0.771

Q19	Increased cultural conflicts	3.54	3.51	4.19	0.973	0.380
Q19a	Tourists taking photos of locals without asking	3.66	3.63	4.25	0.989	0.374
Q19b	Inappropriate clothing worn by tourists at religious activities	3.64	3.46	4.00	0.665	0.516
Q19c	Tourists stepping on Tibetan Buddhist pray flags	3.42	3.42	4.25	0.838	0.435
Q19d	Tourists talking loudly in sacred areas, such as monasteries	3.43	3.54	4.25	1.035	0.358
Q20	More commercialised	3.28	3.50	3.50	0.547	0.580
General Attitude to socio-cultural impacts						
Q21	Positive socio-cultural impacts outweigh negative impacts	3.97	4.17	4.75	1.837	0.163

Environmental Impact Items

Positive environmental impacts						
Q22	Enhances people's awareness of protecting environment	3.69	3.79	3.25	0.769	0.465
Negative environmental impacts						
Q23	Noise pollution	3.3	3.29	3.75	0.560	0.573
Q24	Transport emissions	3.74	3.63	3.50	0.427	0.653
Q25	Waste	3.69	3.71	4.50	1.882	0.156
General attitude to environmental impacts						

Q26	Positive environment impacts outweigh the negative ones	3.68	3.83	4.33			0.642	0.528

LENGTH OF RESIDENCY

Economic Impact Items	<5 yrs	6-10 yrs	11-20yrs	21-30yrs	>31 yrs	F-value	P-value
Positive economic impacts							
Q1 Improves local economy	4.25	4.39	4.36	4.30	3.95	1.233	0.330
Q2 Attracts investments	4.08	4.04	4.12	4.15	3.81	0.632	0.641
Q3 Increases work opportunities	3.75	3.75	3.85	3.70	3.33	0.942	0.442
Q4 Increases local residents' income	3.42	3.90	3.76	3.97	3.76	0.834	0.506
Negative economic impacts							
Q5 High cost for local government	2.58	3.12	2.88	3.67	3.52	5.163	0.001
Q6 Increases economic disputes	3.00	2.96	2.85	3.15	3.24	0.966	0.428
Q7 Increases land & housing prices	2.75	2.86	2.73	2.76	2.95	0.238	0.917
Q8 Increases prices of goods	3.00	3.49	3.12	3.42	3.33	1.133	0.343
General attitude to economic impacts							
Q9 Positive economic impacts outweigh negative	4.09	4.20	4.12	3.97	4.00	0.419	0.794

Socio-cultural Impact Items

Positive socio-cultural impacts

Q10	Improvement in public security	3.00	4.04	3.64	3.64	3.52	2.690	0.030
Q11	Residents are more welcoming towards tourists	3.18	4.22	3.55	3.88	3.48	5.850	0.000
Q12	Promotes cultural exchanges	3.95	4.40	4.06	4.03	3.97	2.950	0.022
Q12a	The Festival helps tourist to understand Tibetan culture	4.36	4.57	4.15	4.21	4.14	3.020	0.020
Q12b	The Festival enables residents to meet people from other cultures	3.55	4.24	3.97	3.84	3.81	2.550	0.040
Q13	Enrichment of local residents' cultural life	4.13	4.37	4.07	4.09	4.00	1.820	0.120
Q13a	Traditional activities	4.36	4.43	4.15	4.06	4.14	1.600	0.170
Q13b	New activities	3.91	4.31	4.00	4.12	3.86	2.190	0.080
Q14	Promotes protection of local culture	4.45	4.35	4.15	4.24	3.90	1.400	0.230
Q15	Newer, non-traditional activities develop Tibetan culture	4.09	4.18	3.94	3.79	3.71	1.420	0.220

Negative socio-cultural impacts

Q16	Increase in crime rates	2.45	2.92	2.82	2.94	2.71	0.750	0.550
Q17	Crowding effect on the lives of residents	3.55	3.20	3.48	3.55	3.71	1.430	0.220
Q18	Tourist numbers impact on residents enjoyment of Festival	3.73	3.31	3.55	3.56	3.48	0.830	0.500

Q19	Increased cultural conflicts	4.11	3.09	3.75	3.72	3.76	5.600	0.000
Q19a	Tourists taking photos of locals without asking	4.18	3.40	3.76	3.76	3.76	2.640	0.030
Q19b	Inappropriate clothing worn by tourists at religious activities	3.82	3.30	3.79	3.76	3.81	2.140	0.070
Q19c	Tourists stepping on Tibetan Buddhist pray flags	4.27	2.80	3.73	3.64	3.76	6.060	0.000
Q19d	Tourists talking loudly in sacred areas, such as monasteries	4.18	2.86	3.73	3.73	3.71	6.300	0.000
Q20	More commercialised	4.00	2.76	3.55	3.52	3.70	7.860	0.000

General Attitude to socio-cultural impacts

Q21	Positive socio-cultural impacts outweigh negative impacts	4.18	4.22	4.12	3.81	3.62	2.300	0.061

Environmental Impact Items

Positive environmental impacts

Q22	Enhances people's awareness of protecting environment	3.91	3.90	3.55	3.67	3.38	2.160	0.076

Negative environmental impacts

Q23	Noise pollution	3.55	3.18	3.41	3.39	3.24	0.750	0.553
Q24	Transport emissions	4.00	3.63	3.70	3.58	4.05	1.960	0.103
Q25	Waste	3.82	3.61	3.70	3.70	4.00	0.890	0.460

General attitude to environmental impacts

| Q26 | Positive environment impacts outweigh the negative ones | 3.27 | 4.06 | 3.58 | 3.64 | 3.48 | 2.030 | 0.090 |

AGE GROUPS

Economic Impact Items	18-25 yrs	26 - 39 yrs	40 - 54 yrs	> 55 yrs	F - value	P - value
Positive economic impacts						
Q1 Improves local economy	4.43	4.16	4.38	4.67	1.525	0.211
Q2 Attracts investments	4.20	3.93	4.08	4.67	1.560	0.202
Q3 Increases work opportunities	3.91	3.55	3.69	3.33	1.752	0.159
Q4 Increases local residents' income	4.09	3.69	3.65	4.67	2.625	0.053
Negative economic impacts						
Q5 High cost for local government	3.26	3.28	3.00	2.00	2.151	0.096
Q6 Increases economic disputes	3.02	3.04	2.92	3.33	0.265	0.850
Q7 Increases land & housing prices	2.87	2.81	2.77	2.33	0.305	0.822
Q8 Increases prices of goods	3.63	3.16	3.27	3.67	2.407	0.070
General attitude to economic impacts						
Q9 Positive economic impacts outweigh negative	4.24	4.00	4.04	4.67	1.252	0.293

Socio-cultural Impact Items

Positive socio-cultural impacts

Q10	Improvement in public security	4.25	3.55	3.31	3.33	6.105	0.001
Q11	Residents are more welcoming towards tourists	4.32	3.60	3.58	3.67	7.138	0.000
Q12	Promotes cultural exchanges	4.53	4.00	3.92	4.16	8.215	0.000
Q12a	The Festival helps tourist to understand Tibetan culture	4.71	4.19	4.04	4.33	8.830	0.000
Q12b	The Festival enables residents to meet people from other cultures	4.36	3.81	3.80	4.00	4.945	0.003
Q13	Enrichment of local residents' cultural life	4.55	4.02	3.90	4.33	8.452	0.000
Q13a	Traditional activities	4.60	4.15	3.88	4.33	4.440	0.000
Q13b	New activities	4.51	3.91	3.96	4.33	7.954	0.000
Q14	Promotes protection of local culture	4.58	4.08	4.08	4.00	4.134	0.008
Q15	Newer, non-traditional activities develop Tibetan culture	4.29	3.87	3.81	3.00	3.640	0.014

Negative socio-cultural impacts

Q16	Increase in crime rates	2.93	2.80	2.77	3.00	0.273	0.845
Q17	Crowding effect on the lives of residents	3.18	3.47	3.81	3.33	2.529	0.060
Q18	Tourist numbers impact on residents' enjoyment of Festival	3.36	3.50	3.58	3.67	0.484	0.694

Q19	Increased cultural conflicts	3.13	3.83	3.47	3.42	5.930	0.001
Q19a	Tourists taking photos of locals without asking	3.49	3.82	0.58	3.33	1.808	0.148
Q19b	Inappropriate clothing worn by tourists at religious activities	3.42	3.86	3.31	3.33	3.320	0.022
Q19c	Tourists stepping on Tibetan Buddhist pray flags	2.76	3.84	3.50	3.33	7.764	0.000
Q19d	Tourists talking loudly in sacred areas, such as monasteries	2.87	3.81	3.50	3.67	6.939	0.000
Q20	More commercialised	2.62	3.63	3.62	3.67	13.284	0.000

General Attitude to socio-cultural impacts

Q21	Positive socio-cultural impacts outweigh negative impacts	4.38	3.84	3.88	4.33	3.848	0.011

Environmental Impact Items

Positive environmental impacts

Q22	Enhances people's awareness of protecting environment	3.91	3.64	3.50	3.67	1.705	0.169

Negative environmental impacts

Q23	Noise pollution	3.18	3.30	3.54	3.67	1.204	0.311
Q24	Transport emissions	3.60	3.76	3.77	4.00	0.635	0.594
Q25	Waste	3.36	3.79	4.08	4.33	5.811	0.001

General attitude to environmental impacts

Q26	Positive environment impacts outweigh the negative ones	4.09	3.45	3.77	4.33		3.526	0.017

EDUCATION LEVELS **Economic Impact Items**	**<Middle school**	**Middle school**	**High school**	**Under graduate**	**Post graduate**	**F-value**	**P-value**
Positive economic impacts							
Q1 Improves local economy	4.67	4.33	4.60	4.35	3.86	2.112	0.082
Q2 Attracts investments	4.33	3.67	4.20	4.12	3.47	1.655	0.164
Q3 Increases work opportunities	4.00	3.67	3.60	3.75	3.43	0.535	0.710
Q4 Increases local residents' income	4.33	4.00	4.00	3.87	3.43	1.198	0.314
Negative economic impacts							
Q5 High cost for local government	1.67	2.67	2.40	3.19	3.74	5.182	0.001
Q6 Increases economic disputes	2.67	2.67	3.20	3.05	2.90	0.455	0.768
Q7 Increases land & housing prices	2.33	3.33	2.40	2.80	2.95	0.734	0.570
Q8 Increases prices of goods	3.00	2.67	3.20	3.35	3.43	0.505	0.732
General attitude to economic impacts							
Q9 Positive economic impacts outweigh negative	4.67	4.33	4.20	4.09	3.95	0.549	0.700

Socio-cultural Impact Items

Positive socio-cultural impacts

Q10	Improvement in public security	4.00	2.00	2.80	3.79	3.67	3.159	0.016
Q11	Residents are more welcoming towards tourists	3.33	3.00	3.40	3.93	3.43	2.531	0.043
Q12	Promotes cultural exchanges	4.00	4.16	4.10	4.21	3.80	1.738	0.145
Q12a	The Festival helps tourist to understand Tibetan culture	4.33	4.33	4.40	4.39	3.90	2.475	0.047
Q12b	The Festival enables residents to meet people from other cultures	3.67	4.00	3.80	4.04	3.71	0.890	0.472
Q13	Enrichment of local residents' cultural life	4.16	4.50	4.10	4.22	3.88	1.361	0.250
Q13a	Traditional activities	4.33	4.33	4.00	4.31	3.90	1.455	0.219
Q13b	New activities	4.00	4.67	4.20	4.14	3.86	1.154	0.334
Q14	Promotes protection of local culture	4.33	4.33	4.20	4.30	3.81	1.629	0.170
Q15	Newer, non-traditional activities develop Tibetan culture	3.67	4.00	3.60	4.04	3.67	1.025	0.396

Negative socio-cultural impacts

Q16	Increase in crime rates	2.00	3.33	2.20	2.91	2.62	1.946	0.106
Q17	Crowding effect on the lives of residents	4.33	3.67	2.80	3.41	3.57	1.406	0.235
Q18	Tourist numbers impact on residents' enjoyment of Festival	3.67	3.67	3.40	3.43	3.67	0.421	0.793

Q19	Increased cultural conflicts	3.83	3.75	3.40	3.49	3.85	0.766	0.549
Q19a	Tourists taking photos of locals without asking	3.67	4.00	3.20	3.63	3.95	1.113	0.353
Q19b	Inappropriate clothing worn by tourists at religious activities	4.00	3.33	3.20	3.58	3.95	1.038	0.390
Q19c	Tourists stepping on Tibetan Buddhist pray flags	4.00	4.00	3.80	3.33	3.80	1.003	0.408
Q19d	Tourists talking loudly in sacred areas, such as monasteries	3.67	3.67	3.40	3.42	3.70	0.294	0.882
Q20	More commercialised	3.67	3.00	3.60	3.30	3.38	0.294	0.881

General Attitude to socio-cultural impacts

Q21	Positive socio-cultural impacts outweigh negative impacts	4.67	4.33	4.40	4.01	3.86	0.861	0.489

Environmental Impact Items

Positive environmental impacts

Q22	Enhances people's awareness of protecting environment	3.67	3.67	4.00	3.75	3.33	1.381	0.244

Negative environmental impacts

Q23	Noise pollution	3.67	3.67	3.40	3.27	3.40	0.391	0.815
Q24	Transport emissions	4.00	4.00	4.00	3.71	3.62	0.484	0.748
Q25	Waste	4.00	4.00	4.00	3.67	3.86	0.581	0.677

General attitude to environmental impacts

		4.67	3.67	4.40	3.67	3.67	1.043	0.388
Q26	Positive environment impacts outweigh the negative ones	4.67	3.67	4.40	3.67	3.67	1.043	0.388

INCOME GROUPS

Economic Impact Items		>1400	1401-3500	3501-6000	6001-9999	>10000	F-value	P-value
Positive economic impacts								
Q1	Improves local economy	4.33	4.36	4.36	4.22	0.07	0.507	0.730
Q2	Attracts investments	3.50	4.21	4.23	3.82	3.86	2.705	0.033
Q3	Increases work opportunities	3.33	4.00	3.82	3.44	3.50	1.985	0.100
Q4	Increases local residents' income	3.17	4.18	3.93	3.66	3.43	2.764	0.030
Negative economic impacts								
Q5	High cost for local government	3.00	3.18	3.20	3.29	3.07	0.215	0.930
Q6	Increases economic disputes	2.83	3.04	3.00	2.90	3.50	1.449	0.221
Q7	Increases land & housing prices	2.50	2.86	2.85	2.68	3.07	0.621	0.648
Q8	Increases prices of goods	3.33	3.50	3.34	3.10	3.64	1.150	0.336
General attitude to economic impacts								
Q9	Positive economic impacts outweigh negative	4.00	4.29	4.17	3.98	3.79	1.129	0.345

Socio-cultural Impact Items

Positive socio-cultural impacts

Q10	Improvement in public security	4.00	4.18	3.73	3.44	3.36	2.536	0.043
Q11	Residents are more welcoming towards tourists	3.50	4.21	3.90	3.51	3.64	2.995	0.021
Q12	Promotes cultural exchanges	4.16	4.50	4.20	3.90	3.92	4.134	0.003
Q12a	The Festival helps tourist to understand Tibetan culture	4.50	4.61	4.43	4.02	4.07	4.726	0.001
Q12b	The Festival enables residents to meet people from other cultures	3.83	4.39	3.98	3.78	3.79	2.769	0.030
Q13	Enrichment of local residents' cultural life	4.16	4.48	4.30	3.87	3.85	5.450	0.000
Q13a	Traditional activities	4.17	4.50	4.37	3.98	4.00	3.077	0.018
Q13b	New activities	4.17	4.46	4.25	3.78	3.71	6.106	0.000
Q14	Promotes protection of local culture	3.83	4.46	4.40	3.98	3.93	3.182	0.015
Q15	Newer, non-traditional activities develop Tibetan culture	3.83	4.21	4.00	3.88	3.64	1.076	0.371

Negative socio-cultural impacts

Q16	Increase in crime rates	2.67	3.04	2.77	2.68	3.29	1.574	0.184
Q17	Crowding effect on the lives of residents	3.17	3.36	3.40	3.51	3.64	0.412	0.800
Q18	Tourist numbers impact on residents enjoyment of Festival	3.33	3.32	3.51	3.44	3.79	0.769	0.547

Q19	Increased cultural conflicts	2.83	3.23	3.45	3.87	3.95	4.030	0.004
Q19a	Tourists taking photos of locals without asking	3.33	3.46	3.59	3.88	3.93	1.763	0.140
Q19b	Inappropriate clothing worn by tourists at religious activities	3.33	3.43	3.42	3.95	4.00	2.869	0.025
Q19c	Tourists stepping on Tibetan Buddhist pray flags	2.50	2.96	3.42	3.80	3.79	3.085	0.018
Q19d	Tourists talking loudly in sacred areas, such as monasteries	2.17	3.77	3.37	3.85	4.07	5.448	0.000
Q20	More commercialised	2.67	2.82	3.25	3.66	3.93	5.591	0.000

General Attitude to socio-cultural impacts

Q21	Positive socio-cultural impacts outweigh negative impacts	3.50	4.29	3.98	4.07	3.71	1.575	0.184

Environmental Impact Items

Positive environmental impacts

Q22	Enhances people's awareness of protecting environment	3.67	3.96	3.78	3.41	3.64	2.264	0.065

Negative environmental impacts

Q23	Noise pollution	2.67	3.43	3.23	3.33	3.46	1.731	0.146
Q24	Transport emissions	3.50	3.61	3.63	3.80	4.14	1.792	0.134
Q25	Waste	3.33	3.57	3.70	3.85	3.86	0.935	0.446

General attitude to environmental impacts

		3.83	4.00	3.68	3.49	3.93	1.015	0.402
Q26	Positive environment impacts outweigh the negative ones							

OCCUPATION GROUPS (Work related to tourism)

Economic Impact Items		Yes	No	F-Value	P-Value
Positive economic impacts					
Q1	Improves local economy	4.40	4.18	2.999	0.085
Q2	Attracts investments	4.13	3.97	1.363	0.245
Q3	Increases work opportunities	3.91	3.48	7.387	0.007
Q4	Increases local residents' income	3.92	3.73	1.501	0.223
Negative economic impacts					
Q5	High cost for local government	3.09	3.32	1.989	0.161
Q6	Increases economic disputes	3.04	3.00	0.080	0.777
Q7	Increases land & housing prices	2.80	2.82	0.015	0.904
Q8	Increases prices of goods	3.43	3.23	1.497	0.223
General attitude to economic impacts					
Q9	Positive economic impacts outweigh negative	4.25	3.93	5.290	0.024

Socio-cultural Impact Items

Positive socio-cultural impacts

Q10	Improvement in public security	3.89	3.51		4.684	0.032
Q11	Residents are more welcoming towards tourists	4.03	3.58		9.019	0.003
Q12	Promotes cultural exchanges	4.30	3.98		8.901	0.003
Q12a	The Festival helps tourist to understand Tibetan culture	4.43	4.21		4.098	0.045
Q12b	The Festival enables residents to meet people from other cultures	4.18	3.76		10.320	0.002
Q13	Enrichment of local residents' cultural life	4.33	4.00		9.192	0.003
Q13a	Traditional activities	4.38	4.10		5.311	0.023
Q13b	New activities	4.29	3.92		10.175	0.002
Q14	Promotes protection of local culture	4.36	4.08		4.416	0.037
Q15	Newer, non-traditional activities develop Tibetan culture	4.08	3.85		2.332	0.129

Negative socio-cultural impacts

Q16	Increase in crime rates	2.77	2.92		0.972	0.326
Q17	Crowding effect on the lives of residents	3.26	3.63		5.627	0.019
Q18	Tourist numbers impact on residents' enjoyment of Festival	3.38	3.58		2.064	0.153

Q19	Increased cultural conflicts	3.18	3.95	31.147	0.000
Q19a	Tourists taking photos of locals without asking	3.42	3.94	15.919	0.000
Q19b	Inappropriate clothing worn by tourists at religious activities	3.32	3.94	16.576	0.000
Q19c	Tourists stepping on Tibetan Buddhist pray flags	2.95	3.97	28.587	0.000
Q19d	Tourists talking loudly in sacred areas, such as monasteries	3.01	3.96	29.023	0.000
Q20	More commercialised	2.90	3.78	36.150	0.000
General Attitude to socio-cultural impacts					
Q21	Positive socio-cultural impacts outweigh negative impacts	4.20	3.83	6.165	0.014

Environmental Impact Items

Positive environmental impacts					
Q22	Enhances people's awareness of protecting environment	3.88	3.50	8.731	0.004
Negative environmental impacts					
Q23	Noise pollution	3.17	3.46	4.426	0.037
Q24	Transport emissions	3.53	3.92	10.530	0.001
Q25	Waste	3.45	4.00	16.266	0.000
General attitude to environmental impacts					

Q26	Positive environment impacts outweigh the negative ones	3.99	3.43		9.457	0.003

GENDER GROUPS

Economic Impact Items		Male	Female		F-Value	P-Value
Positive economic impacts						
Q1	Improves local economy	4.33	4.26		0.271	0.603
Q2	Attracts investments	4.14	3.99		1.279	0.260
Q3	Increases work opportunities	3.73	3.68		1.101	0.752
Q4	Increases local residents' income	3.81	3.84		0.033	0.856
Negative economic impacts						
Q5	High cost for local government	3.16	3.23		0.193	0.661
Q6	Increases economic disputes	3.13	2.94		1.774	0.185
Q7	Increases land & housing prices	2.77	2.92		0.972	0.362
Q8	Increases prices of goods	3.51	3.21		3.500	0.063
General attitude to economic impacts						
Q9	Positive economic impacts outweigh negative	4.14	4.06		0.354	0.553

Socio-cultural Impact Items

Positive socio-cultural impacts

Q10	Improvement in public security	3.63	3.76		0.518	0.473
Q11	Residents are more welcoming towards tourists	3.71	3.88		1.206	0.274
Q12	Promotes cultural exchanges	4.08	4.19		0.988	0.322
Q12a	The Festival helps tourist to understand Tibetan culture	4.39	4.42		2.303	0.082
Q12b	The Festival enables residents to meet people from other cultures	3.98	3.98		0.003	0.959
Q13	Enrichment of local residents' cultural life	4.08	4.23		1.859	0.975
Q13a	Traditional activities	4.17	4.29		0.870	0.352
Q13b	New activities	4	4.19		2.402	0.123
Q14	Promotes protection of local culture	4.21	4.24		0.076	0.783
Q15	Newer, non-traditional activities develop Tibetan culture	3.79	4.79		3.877	0.051

Negative socio-cultural impacts

Q16	Increase in crime rates	2.95	2.76		1.630	0.204
Q17	Crowding effect on the lives of residents	3.38	3.58		2.064	0.153
Q18	Tourist numbers impact on residents' enjoyment of Festival	3.63	3.74		2.064	0.470

Q19	Increased cultural conflicts	3.63	3.49		0.849	0.358
Q19a	Tourists taking photos of locals without asking	3.71	3.64		0.315	0.575
Q19b	Inappropriate clothing worn by tourists at religious activities	3.62	3.62		0.001	0.978
Q19c	Tourists stepping on Tibetan Buddhist pray flags	3.59	3.33		1.501	0.222
Q19d	Tourists talking loudly in sacred areas, such as monasteries	3.6	3.36		1.527	0.219
Q20	More commercialised	3.49	3.20		3.231	0.074

General Attitude to socio-cultural impacts

Q21	Positive socio-cultural impacts outweigh negative impacts	4.03	4.01		0.017	0.895

Environmental Impact Items

Positive environmental impacts

Q22	Enhances people's awareness of protecting environment	3.45	3.73		0.368	0.545

Negative environmental impacts

Q23	Noise pollution	3.45	3.21		3.040	0.083
Q24	Transport emissions	3.67	3.76		0.519	0.472
Q25	Waste	3.73	3.71		0.023	0.879

General attitude to environmental impacts

Positive environment impacts outweigh the negative ones	3.81	3.65		0.745	0.389