

Leshan Giant Buddha: Cultural Tourism Promotion Guidelines of Leshan Sichuan
Province China

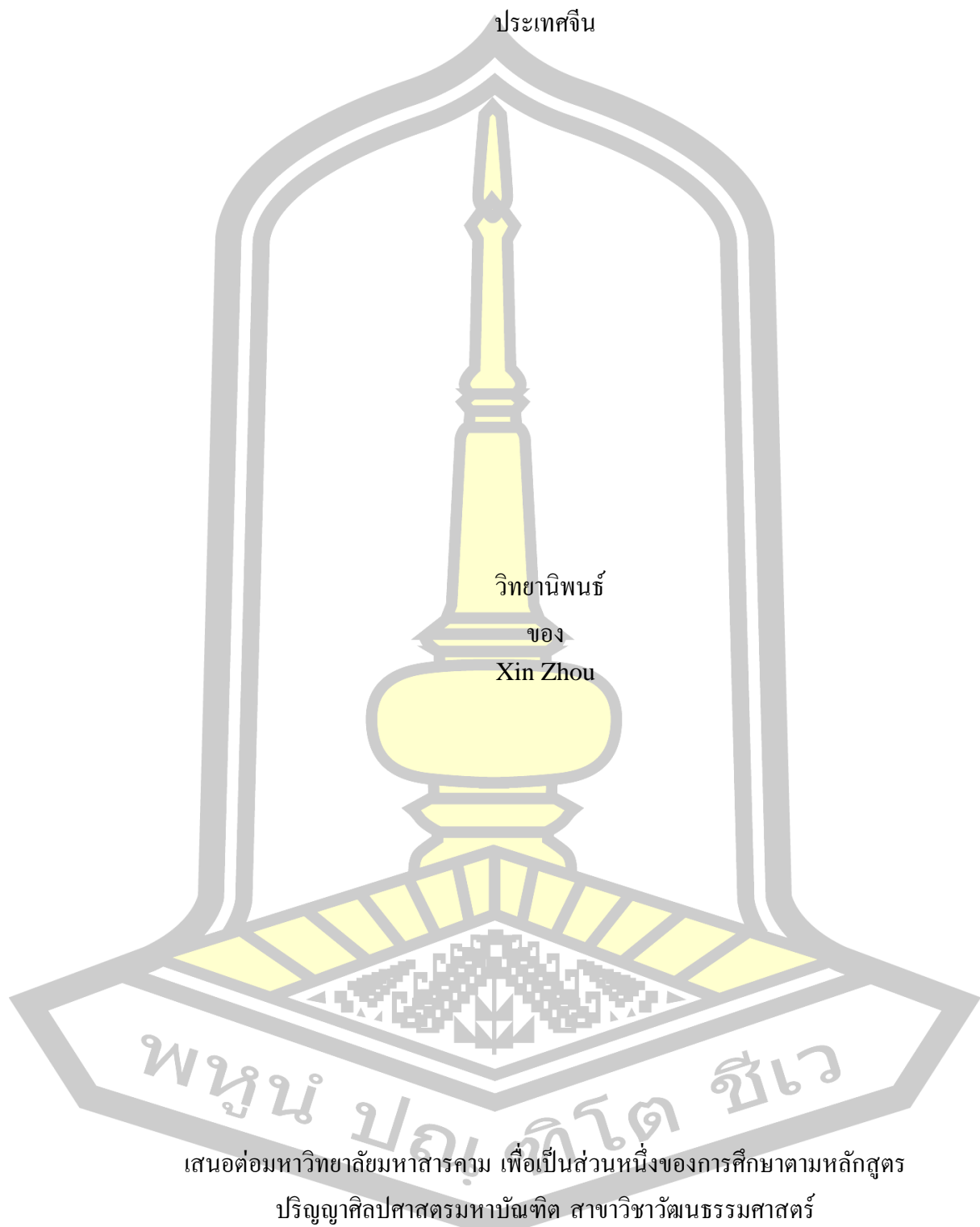
Xin Zhou

A Thesis Submitted in Partial Fulfillment of Requirements for
degree of Master of Arts in Cultural Science

August 2024

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พระใหญ่เล่อซาน: แนวทางการส่งเสริมการท่องเที่ยวเชิงวัฒนธรรมของเล่อซาน มณฑลเสฉวน
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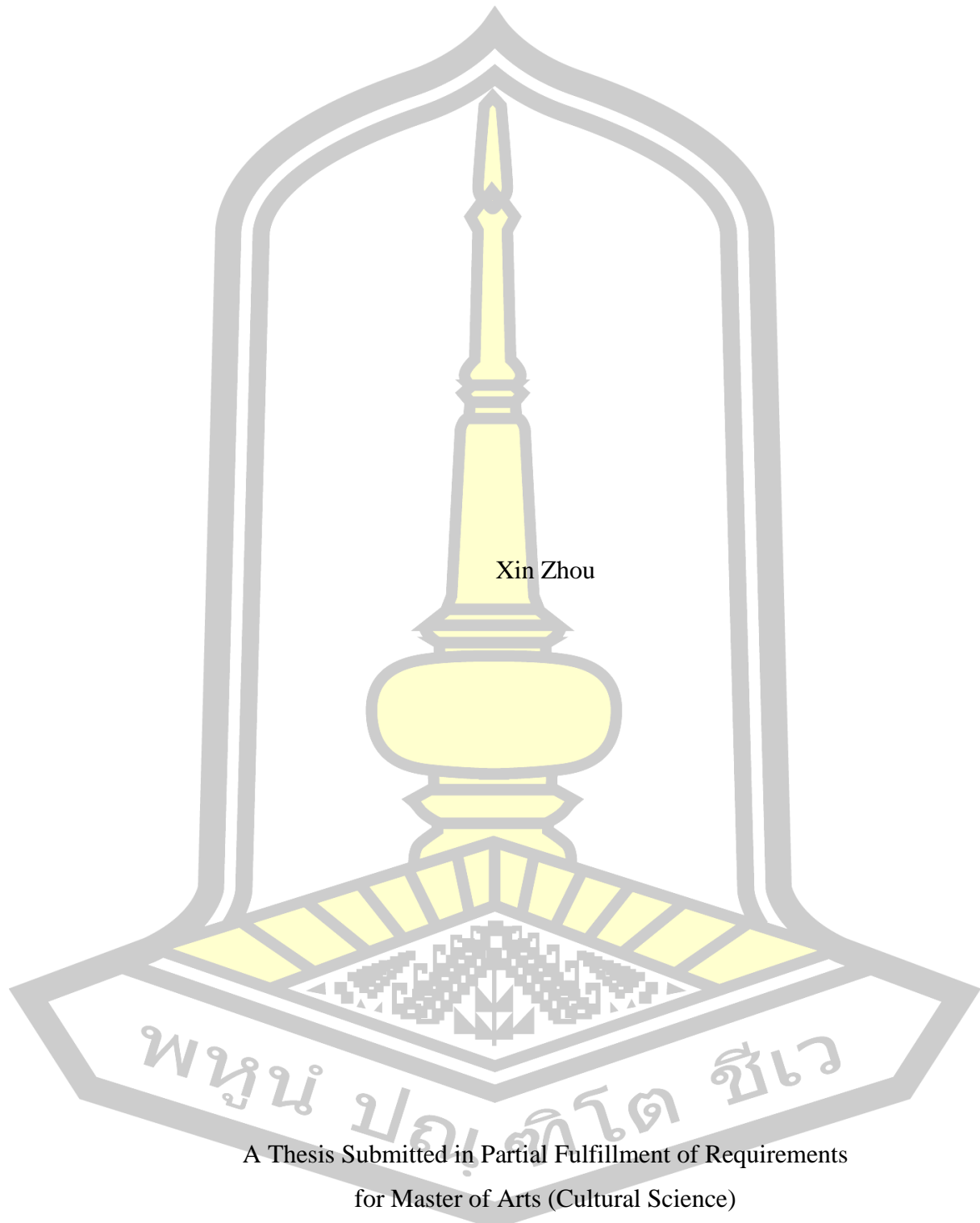
พูน ปอ-จิโต ชีเว

เสนอต่อมหาวิทยาลัยมหาสารคาม เพื่อเป็นส่วนหนึ่งของการศึกษาตามหลักสูตร
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The examining committee has unanimously approved this Thesis, submitted by Ms. Xin Zhou , as a partial fulfillment of the requirements for the Master of Arts Cultural Science at Mahasarakham University

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ABSTRACT

Leshan Giant Buddha Scenic Area: A Guide to Promoting Cultural Tourism in Leshan, Sichuan Province China is a cultural qualitative research, and researchers collect data from relevant research papers. And collect on-site data through basic surveys, retention, interviews, and group discussions. (Focusgroup discussion) Record the data and then collect it from the data collected on site. And use three data validation methods to validate the data. Through written analysis, the researchers identified the scope of content for the following topics: Leshan Giant Buddha Scenic Area: A guide to the promotion of cultural/pshetourism in (Chengdu Sichuan Province, China. The research scope includes: 1) Study the history of the Leshan Buddha statue in Chengdu Sichuan Province, China. 2) Research methods for promoting cultural 205 hontourism in Leshan? Sichuan Province, China. The sample group used in this research was 60 people who were stakeholders (Stakeholder) about tourism in the research area. The researcher selected a purposive selection sample who had a role in the development, management, management and promotion of a cultural tourist attraction consisting of 20 key informants from government and community sectors to inquire about With the history of tourism in Cheng City, consisting of 5 people from the government sector, 5 people from the community

The results showed that Leshan Giant Buddha has rich historical and cultural resources. There are 2 first-class national cultural relics and 4 second-class national cultural relics in its territory alone. Leshan Giant Buddha has left a large amount of cultural heritage in Chinese history, and it is also very rich in cultural relics. At present, there are 7,226 pieces known, many of which are very precious. Most of the cultural relics in Leshan Giant Buddha Area are the representatives of Chinese Buddhism, and each part of the Buddha body has a good proportional relationship, which is perfectly consistent with the style of the statues in the Tang Dynasty. It can not only reflect the development history of Chinese Buddhism, but also reflect the characteristics of Chinese Buddhism. From the physical features of this Buddha statue, we can see the worship of obesity in the Tang Dynasty, as well as the history, humanity and culture of the Tang Dynasty. Leshan Giant Buddha is a combination of mountains and rivers, temples and pagodas, forming a marvelous scene of harmony between man and nature, which is a symbol of China's long history and civilization.

As the only world cultural and natural heritage in western China, and one

of the important tourist attractions in Sichuan Province and Leshan City, Leshan Giant Buddha Scenic Spot actively integrates into the overall pattern of tourism development, jumps out of small tourism planning big tourism, plays a good "combination of foreign cooperation", and promotes the rapid recovery and development of the "normal" tourism across the country

Keyword : Leshan Giant Buddha, Cultural Tourism Promotion



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Xin Zhou

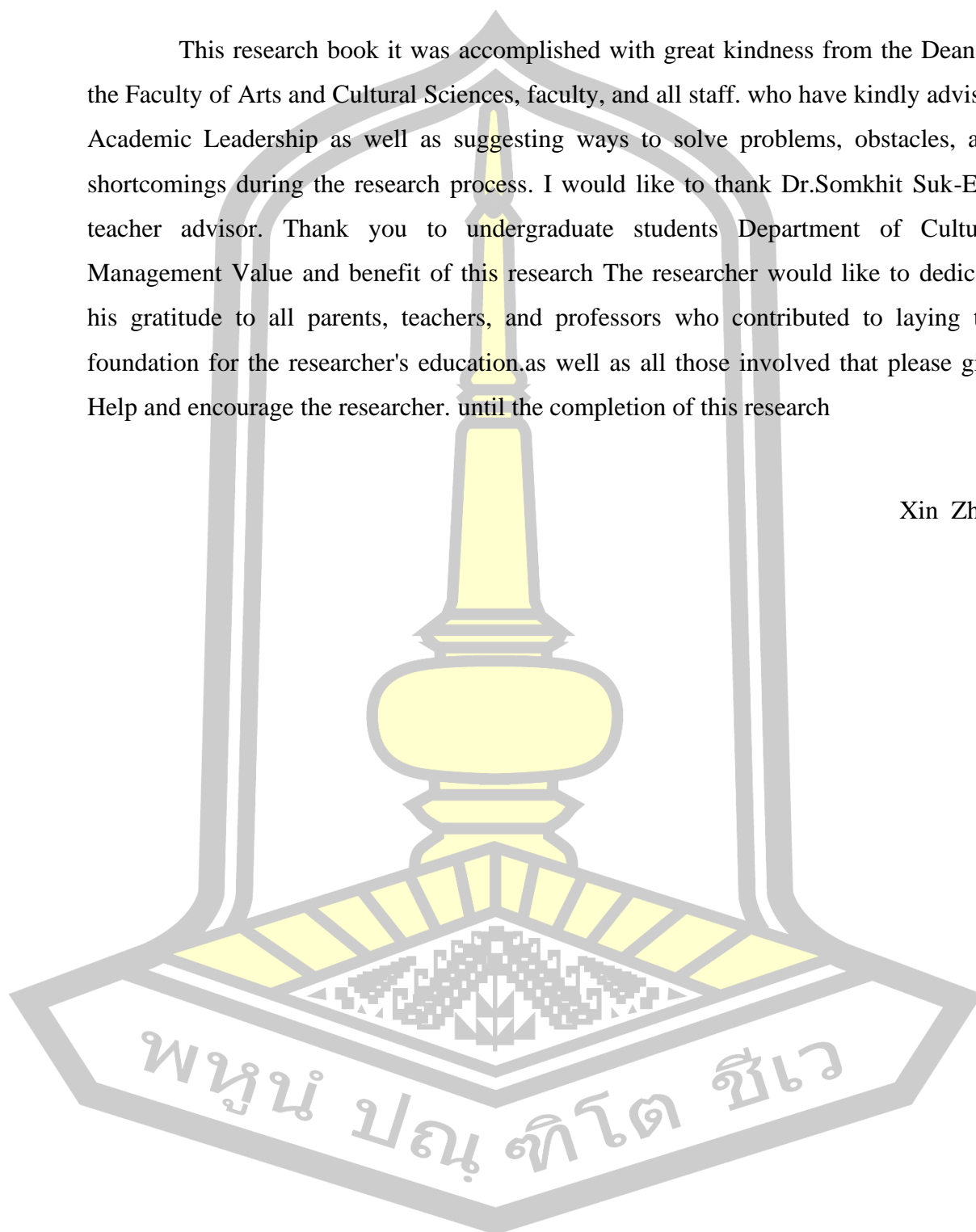
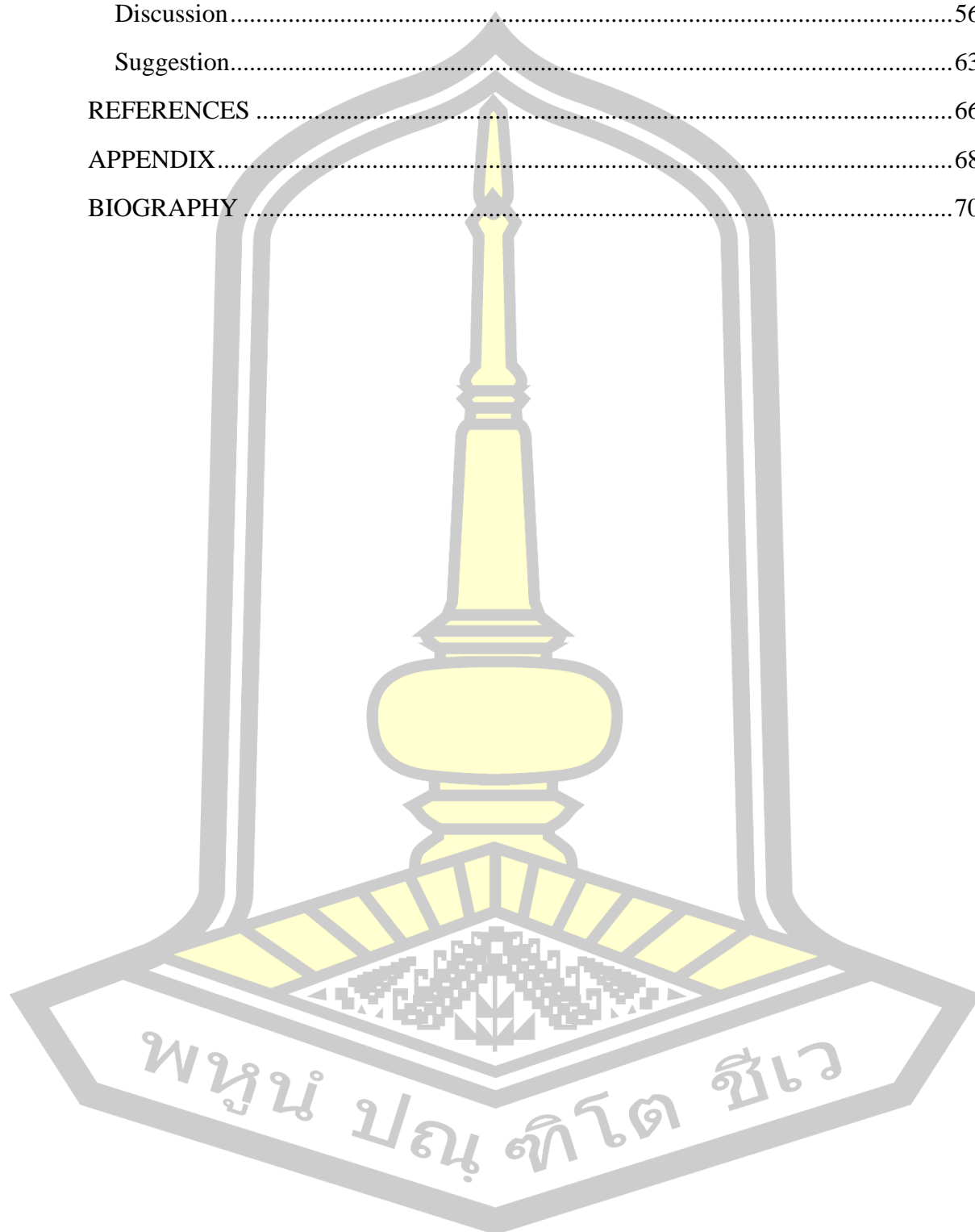


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CHAPTER I

INTRODUCTION

Background

The Leshan Buddha statue began to be built in the Tang Dynasty. It is more than 700 years ago, beginning with a monk named Haitong arriving in Sichuan, and found that Mount Leshan was located on the passage of three rivers. Therefore, there are often boat accidents causing people to die often. Monk Haitong therefore intends to build a large Buddha image at this point to protect the travelers. Later, devout Buddhists put in the effort and spent another 70 years to complete this Buddha image. Buddhists from different areas come to worship for peace of mind. Leshan Buddha It is the largest Buddha image in the world. Located in Mount Leshan, Chengdu, Sichuan Province, China, it was registered as a World Heritage Site together with Mount Emei in 1996. The Great Buddha of Mount Leshan is a Buddha statue with big size. Both eyes of the Buddha are 10 feet long and wide. Both feet are larger than 10 people. And is considered the largest Buddha statue in the world and is one of the 7 wonders of China.

Sichuan Province, China, where three major rivers meet in Leshan. The Chinese believe that these three rivers have been guarded by gods for more than 1,000 years, and the Great Buddha at Mount Leshan was carved into the steep cliffs by devoted Buddhist disciples who spent more than 90 years building and sculpting. This Great Buddha of Leshan is a tourist attraction that attracts more than 2 million people annually. Tourists from all over the world come to gaze with devotion and pay respects to the Great Buddha of South Leshan. for many years

Leshan is a city in western China, a city in Sichuan province. It is a city with cultural mix. It is a city where tradition meets the modern world. Over half a million people live here and preserve its pristine character. This city has a history of over 3,000 years and is a Buddhist city. It is a city with more than 100 temple buildings and ancient architecture. The city has long been a place of pilgrimage. And is a tourist city where tourists can enjoy the beauty of nature and ancient architecture that tells the story of Chinese Buddhism.

There are many sacred things to tell about the Buddhism of this city. Another major religious attraction in Leshan is a statue excavated from rocks hundreds of years ago. Leshan Giant Buddha Scenic Area Extending along the cliff are dangerous ancient steps carved on stones, called "Nine Bend Wooden Road". Most tourists come here to take a group photo with Leshan Giant Buddha Scenic Area. The type of visiting Leshan Giant Buddha Scenic Area is the first group. They are tourists who want to visit the great historical sites and buildings of China. While the other group is Buddhists who come to religion. They were all fascinated by the Leshan Giant Buddha Scenic Area created so miraculously. Today's society is increasingly aware of the importance of cultural or religious tourism.

such as making a pilgrimage, paying homage to the sacred to enhance the prosperity along with gaining knowledge of history, importance, and also being able to see the way of local art folk culture. Community traditions, including cultural heritage, folk wisdom. The trend of developing cultural tourism therefore receives

increasing attention due to the uniqueness of tourist attractions and cultural heritage of each area, community, area, region. that are different. such as legends, stories, history, origins, importance, and religious cultural attractions are eye-opening. Along with being able to study together with the tour guides and the important thing is to gain the value, benefit, and important understanding of legends, beliefs, rituals. Is it useful and is a strategic point in what areas, for example, a resting place, important things. Exchanging knowledge of areas with historical and cultural features. The story of the development of communities, human societies is told through history as a result of culture. body of knowledge and the value of society and community by valuable architecture. It is a natural environment that can show its beauty and benefits. can reflect the living conditions of people in each era as well. Whether it's economic, social or cultural traditions and religion.

The value of religious cultural tourism was found to connect resulting in the local identity of Leshan whether it is known to be published in various media. When analyzing the value of the influence of tourism on the community in terms of coordination of religious beliefs and cultural exchanges that result in the community economy. in order to achieve productivity in various fields. By relying on the tourism area as an intermediary, the value was found to cause local identity. May be knowledgeable as a source of religious learning, generating income for the community. bring the prominence of the area able to develop creativity in terms of traditional culture and history value arising from Travel makes tourists believe. and do not dare to offend religion. Helps to control the mind and behavior to a certain extent resulting in aesthetics in one way. The influential value of religious cultural tourism found that it is important to create power in various fields, allowing people to follow, conform, see, have beliefs, teachings, and practices especially in terms of life, causing people to refrain from prohibitions. Comply with rules and regulations of society and communities for the reasons mentioned above. The researcher is therefore interested in conducting a research on Leshan Great Buddha : Cultural Tourism Promotion Guidelines of Leshan Great Buddha, Chengdu, Sichuan Province, China

Objectives of the Research

1. To study the history of Le Shan Buddha, Le Shan, Sichuan Province, China.
2. To study the cultural tourism promotion guidelines of Le Shan Buddha in Le Shan, Sichuan Province, China.

Research questions

1. What is the history of Le Shan Buddha in Leshan, Sichuan Province, China?
2. What is the guideline for promoting cultural tourism of Le Shan Buddha in Leshan, Sichuan Province, China?

Importance of research

1. Make known the history of the Le Shan Buddha, Le Shan, Sichuan Province, China.
2. To know the guidelines for promoting cultural tourism of Leshan Buddha in Le Shan, Sichuan Province, China.

Definition of terminology

Leshan Buddha Refers to the largest Buddha image in the world. Located in Mountain Le(Leshan) City.LeShan, Sichuan Province, China is registered as a World HeritageSite together with Mt.Emei in 1996

Guidelines for promoting cultural tourism Refers to methods that enable cultural tourism thatRelated to Leshan Buddha Earn more without leaving your.

Leshan Giant Buddha refers only to a stone carved Buddha statue located in Leshan City, Sichuan Province

Conceptual Framework

After researching relevant literature as well as all aspects of cultural heritage and tourismdevelopment, a conceptual framework throughout the entire text was created as illustrated below

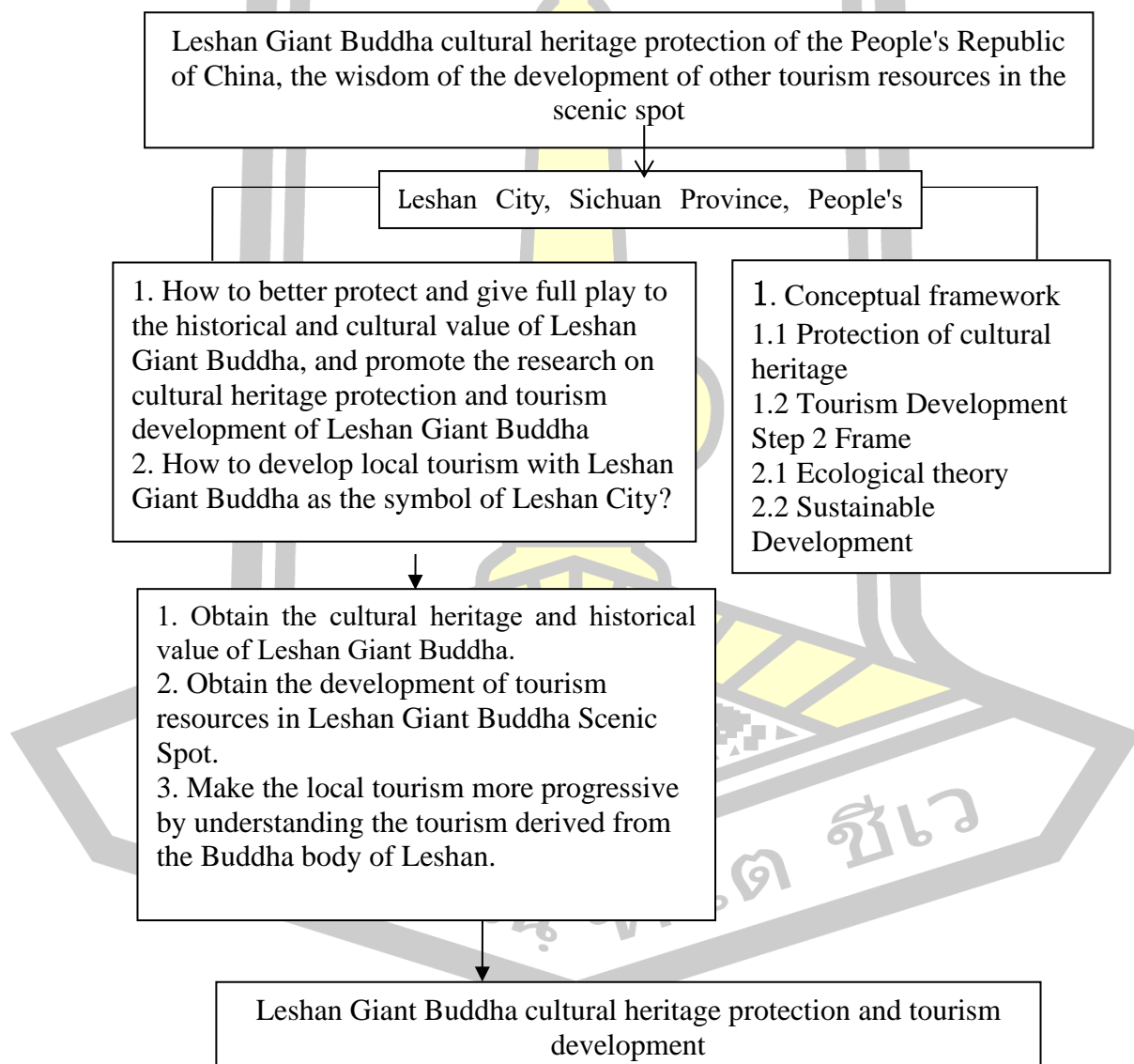


Figure 1 Conceptual Framework of the Study

CHAPTER II

RELATED DOCUMENTS AND RESEARCH

Research on Great Buddha of Leshan: Guidelines for Cultural Tourism Promotion of LeShan, Sichuan Province, China The researchers collected data that are documents and related research with research in the following order:

1. General knowledge of Buddhism in Chinese culture
2. General knowledge about the Great Buddha of Leshan
3. research area context
4. Relevant laws or policies
5. Related Concepts and Theories
6. Related research
 - 6.1 Domestic research
 - 6.2 Foreign research

General knowledge of Buddhism in Chinese culture

buddhism in china

According to the Chinese legend, Buddhism was published in China since 217 B.C.E (about 326 B.E.), but according to official evidence It was discovered that in the year 65 (AD 608), Emperor Ming Ti of the Han dynasty, sent 18 envoys to visit Khotan (now in the southwestern region of Xinjiang Province in China). In ancient times, Khotan was part of India. and Buddhism came to Khotan since 217 BC.) After two years, the envoys returned to China. together with 2 monks, namely Phra Kashaya Pamatangha and Phra Dharma Raksha and part of the Buddhist scriptures. Many scriptures were translated into Chinese. 65-220) Although Buddhism is revered and fostered. However, it was disadvantaged and resisted by the influence of the original Chinese religions (Confucianism and Taoism) until the end of this dynasty. Therefore, able sages such as Mou Tzu demonstrated the principles of Buddhism to show the profound truth beyond the original religion of the region. and relying on the pure conduct of the monks as a means of motivating faith. Buddhism was more popular than other religions. By the time of the Wei dynasty (or Wei in the Three Kingdoms era) in the 4th century AD, Buddhism had become the national religion of China. since the reign of the first emperor it was during the 4th and 5th centuries A.D. that many distinguished monks and sages such as Kumarjiva, came from Central Asia and India. Help translate scriptures, recitations, and disseminate Dharma teachings to the people widely. Amitabha doctrine also spread in this period.

Another important event was that Bodhidharma introduced the Shan sect of Buddhism (Pali as Chan, Sanskrit as Dhyana, Japanese as Zen) to be published around AD 526.

Buddhism in China has flourished greatly. By receiving royal patronage from the Tang Dynasty and subsequent dynasties respectively, but in the 13th century, there was a leader of the Lama cult. (One sect of Tibetan Buddhism) came to spread in North China. and the kingdom has supported that cult. After that, various rituals prospered and prospered. The true religion fades away from the attention.

Chronology of Important Events of Buddhism in China

1. Han Dynasty 342 -763 AD.

423 B.E. King Buti received a report on Buddhism in the Kingdom of Kusan (North West India)

608 B.E. King Mine Ti or Men Ti sent 18 envoys to pursue religion in the present direction. The ambassador returned with Phra Kasaya Pamatangka in A.D. 610 built a temple dedicated to the name of Wat Babe Yi (White Horse Temple).

698 B.E. King Huane Ti Please make the first Buddha image cast. (a bronze Buddha image philosopher named Mou Zhi wrote a narrative to illustrate principles compared to Taoism. It is the first doctrine of the Chinese people.

2. Three Kingdoms period (AD 763 - 808)

800 B.E. during the reign of King Huidi The Lotus Sutra was translated. In the following year (801) the first Chinese monks were ordained. (Previously, the government forbade the Chinese to become ordained. It was King Cao Pi who lifted this prohibition.)

3. Jin Dynasty (AD 808 - 963)

853 B.E. during the reign of King Waiti There was a Middle Asian monk named Pho Teteng Pilgrimage to Loyang City brings the principles of the Montrayana sect into dissemination And there was the first bhikkhuni ordination in China in the year 915 during the reign of King Haobuti Korea sent envoys to ask for Buddha statues and scriptures. It was the first time that Buddhism spread to Korea.

934 A.D. A monk named Hui Yang began preaching the principles of the Pure Land Sect at Mount Lausanne.

942 B.E. during the reign of Phra Chao An Ti Reverend Chinese Fa Hian (Hua Hian) went on a pilgrimage to investigate religion in the Indian subcontinent.

944 B.E. Phra Kumana Jiva from Gucha or Guja Arrive in Chiang An Practicing religion until his death in 956 B.E.

4. The Northern and Southern Dynasties (963-1124 B.C.E.) consisted of the Sun or Song, Chee Liang and Tan dynasties in the south and the five tribes in the north.

962 - 990 AD during the offensive between the provinces The monks were executed Seriously destroyed Buddha statues and scriptures several times. starting from the city of Chiang An onwards.

984 AD. There were laypeople who burned themselves for the first time. Incidentally, from 1945 B.E, monks were appointed to have official positions. causing the monks to become involved in the affairs of the country as well

1038 B.E. The reign of King Meng Ti There was a Buddha cave built. The entire mountain was carved into a cave. made into Buddha images and Buddhist stories Later, it was a typical form of Buddhist art.

1053 B.E. during the reign of King Buti Statistically, according to the survey, there are 13,000 temples in the Loyang City, there are 2,000,000 monks and nuns, 3,000 foreign monks.

1055 B.E. King Buti He ate vegetarian food and asked the monks to stop eating meat. Causing the tradition of Chinese monks to be vegetarian to this day

God Buti Which reigned from 1046 to 1092 B.E. He had strong faith in religion. and tried to implement a policy to preserve religion like King Ashoka the

Great make the study of Buddhism progress The construction of large beautiful temples and the birth of many Chinese Buddhist traditions

1063 or 1069 B.E. Bodhidharma Pilgrimage from India Reached Nakhon Loyang and then went up to stay in the Buddhist Land in the North, Established the Shan or Dhyana sect of Buddhism (called Zen in Japan) and was the founder of that sect.

1096 B.E. during the reign of King Nguan Ti An Indian monk named Paramit Pilgrimage to propagate the Dhammalak sect and in the same period Buddhism spread from Korea to Japan.

1118 - 1123 AD Xuandi's reign It was a period of destruction of Buddhism. Beginning in the province of Jiu to abolish Buddhism and Taoism Later, the Jiu Province raised an army to attack the Qi Province. and destroy Buddhism By forcing 2 million monks to leave the monks, seize 40,000 temples, destroy Buddha images. Take gold and copper to make gold bars and coins. In the end, new Buddhism and Taoism were allowed. but to treat a monk as a bodhisattva dressed like a commoner don't have to hold a robe.

In short, the period of about 360 years has been divided and disorganized. fight and kill each other Since the end of the Han Dynasty back to the time when Buddhism was progressing rapidly by acting as a mental anchor and strengthening the arts and culture of China as well as being a force that ultimately helps bring about the unity of the nation As can be seen in the future

5. Sui Dynasty (1124 - 1161 A.D.)

1124 B.E. King Bun Ti He unified all northern and southern China. His Majesty had strong faith in Buddhism. After ascending to the throne has restored Buddhism Please allow the monks to return to their original robes. appointed the head of the clergy And please have new temples built all over the country, especially in the beautiful mountains. as well as having a regular fund for the maintenance of the temple Make a table of contents, list of sutras, and complete the compilation of the Tripitaka.

6. Tang Dynasty (1161 - 1450 AD)

1163 AD King Gao Cao There was a royal decree specifying the 1st month, 5th month, 9th month for the entire month, and the 1st, 8th, 14-15, 18, 23-24, 28-29-30 of every month as the Buddhist temple day. Forbid execution, fishing, hunting according to Mahayana discipline. which is the tradition of Chinese Buddhist practice until nowadays and in the following year he gave up the old palace to be a temple.

1172 B.E. during the reign of King Tang Taichung Phra Tang Sum Chang (sometimes known as Reverend Jean Yuen Chang or Yuan Chang) went on a pilgrimage to the Indian subcontinent! Returning to China in 1188 B.E, he urged him to settle in the city of Loyang. He supported the translation of many sutras brought from India. Phra Tang Samsung wrote a travel diary called "Record of the Western Province" which has great historical value. and continued to practice until his death in 1208 B.E. during the reign of King Gao Zhong

In 1185, King Tang Tai Chong graciously raised his daughter Bun Seng. to marry a Tibetan king As a result, Buddhism spread into Tibet. Queen Bunseng initiated the creation of the Tibetan script based on the Indian script used to write Sanskrit. and created a lot of prosperity for Tibet until the Tibetan people regarded as the goddess until now

1214 B.E. during the reign of King Gaozong Chinese Reverend Tao Xuan, the founder of the Discipline Sect Reached his death and in the same year Chinese monk Yi Ching (nice cool) went on a pilgrimage to India. and stayed in Sumatra for many years, returning to China in 1238 B.E. came to meet him outside the palace gates Chinese monk Yi Ching spoke many languages. Translation of scriptures and sutras and authored a book on History of Chinese Monks Pilgrimage to India" and "Buddhist Ceremonies in the Southern Sea Islands He died in 1255 B.E.

1218 AD. Chinese Emperor Wei Lang or Huineng Received the position of the 6th Sovereign of the Zen Sect and died in 1255 (the same year as Reverend Yi Ching).

1252 B.E. King Dongzong Please have a qualifying examination for those who will be ordained for the first time, and later in 1258, King Hian Chong ordered 12,000 monks who did not study the monkhood because there were so many ordained monks to avoid work. and prohibited the construction of temples, casting Buddha images and printing sutras without permission (later in 1302, those who would be ordained had to recite 1,000 pages of sutras or pay 100,000 ordination fees to Reverend epapa)

1260 B.E. Please welcome Phra Supakorn Singha of the Mantra Sect which is a pilgrimage from India came to live in the palace appointed as head of the sangha After this, there was Phra Vatcharabodhi. and Phra Amokha Vajra is investigating later published works As a result, the Montanaya Sect began to prosper.

1374 B.E. during the reign of King Boonjong There is an interesting event. Bhikkhus and nuns who have been ordained without government permission are ordered to submit new applications. In that case, there are 700,000 petitioners, and later in the year 1381, please allow every temple to have a church worshipping Avalokitesvara Bodhisattva. which is a tradition until now

1385 B.E., the destruction of Buddhism began by King Buzong, a Taoist believer. appointed a Taoist priest as a minister and plan to destroy Beginning in 1389 B.E, there was a debate in front of the throne between monks and Taoist priests, but the Taoist side was defeated. Displeased. he arbitrarily arranged for 260,000 monks and nuns to confiscate sangha's land, dissolve temples, forge Buddha images, burn scriptures, etc., causing Buddhism to deteriorate for hundreds of years. (Destruction stopped when the land was changed; in 1391, King Xuanzong forbade the destruction of the temple. lead the Taoist sect master and the rebels to death and to allow monks to be ordained again by taking a knowledge test Issuing an ordination permit card and have the temples renovated, only the big temples)

7. The Five Dynasties or Hong Dou period (1450 - 1503 B.E.)

1459 B.E. There is a monk Cheerful fat appearance, pilgrimage to propagate the religion Upon his death, there were people who believed that he was Maitreya Bodhisattva This caused the popularity of his image as a fat monk, complete, cheerful, holding a satchel. in front of the Chinese temple It is regarded as a god who gives happiness, wealth and children.

1499 B.E. There was another great destruction of Buddhism, with King Xizhong of the Jiu Statetightening up his ordination. seize and dissolve temples that are not built by royal orders Foreign Buddha images at temples to make money and forced the people to sell all Buddha images and copper offerings to the government

8. The Song or Song Dynasty (1503 - 1280 B.C.)

1504 B.E. King Gao Zhou began to revive Buddhism, for example, please build a temple at the place where there was a great battle. He sent ambassadors to chant the sutra from Korea and India and in 1516 B.E., please carve a total of 130,000 Buddhist scriptures. After that, there were more qualified ordained people. The education of moral discipline grows. There is a pilgrimage from India, and more Chinese monks pilgrimage to India improve ritual traditions and promote dharma practice. It appears that in 1578 (the reign of King Yinjong), there were 380,000 monks and 48,000 nuns.

1612 B.E. The government began earning money from the ordination of monks by selling ordination cards making ordination a trade. People who have faith but don't have money don't have the opportunity to ordain. It was one of the reasons for the deterioration of the study of the Dhamma and Discipline. Except at the age of 60 or disabled, and in 1695, the benefits from the temple's garden fields were used to maintain the royal school instead.

1661 AD King Huizhong He was very devoted to Taoism, and suppressed Buddhism. Please let every district have a Taoist shrine. Change things related to Buddhism into Taoism, such as calling the name of the Buddha, and Bodhisattva as "Sian", change the name of the temple to a shrine. Offering Buddha statues in a Taoist style, etc, until 1665 B.E., therefore, please allow Buddhism to return to its original position. Returned the confiscated gardens to the temple and finally in 1668 B.E.

1687 B.E, during the reign of King Gao Chong, Phra Hua Hoon compiled the book. "Buddhist terminology" is very useful in studying, and widely used until now (Previously, there have been many qualified monks who have compiled similar important books several times, called Pronunciation and Meaning of Words in the Tripitaka, namely in 1351 B.E., 103 volumes, in B.E. 1483 in the amount of 480 books and in 1512, called "Terms in the Tripitaka" 660 books)

In summary, in this dynasty, the king and the scholar had good faith in the religion. Buddhism has been revived quite a bit. But because the government is concerned with earning money even from the temple. To be used to protect the royal family from the enemy kingdom. Prosperity is not as good as it should be.

9. The Hong or Yuan dynasty (1280 - 1368)

1259 - 1294 B.E. The reign of King izhou or Kublai Khan patronized Buddhism, for example please reprint the Tripitaka, abolish temple taxes, etc, especially promoting monks. By focusing on the results of the administration is important. Therefore, it is not a good fight for the religion.

Even the next king came in the huang dynasty adhere to this policy

10. Ming Dynasty or Meng (1368 - 1644)

1368 - 1400 The reign of King Tai Zhou or Hung Wu or Hang Bu, the king had been ordained before, therefore patronized and nurtured the religion to return to prosper and more stable. This king was very devoted to Taoism, and is opposed to Buddhism. Buddhism was then destroyed again. They started destroying Buddha images, destroying temples, and allowing Taoist priests to live in temples. The temple was converted into a Taoist sect. A monk wearing a Taoist robe Buddhist rituals and Taoism intermingled.

1601 - 1643 Christianity which began to spread in Macao. Since the beginning of the 21st century Buddhist era, it has begun to have influence in the royal

court. and has helped transmit modern science to China In the reign of the Ching dynasty, many

11. Qing or Cheng dynasty (1644 1912)

1644 - 1795, when the Ching Dynasty which is the Manchu tribe rule the Greater China forced people to wear pigtailed instead of long hair and to dress in Manchu style Millions of Chinese who resisted were executed. In the first half of this dynasty There were two blessed kings, King Kang Hee and King K'ang. He was a skilled warrior. Be a ruler who can to promote literature, academic studies, but in Buddhism returned to rigorous ordination Must obtain permission from the authorities first. Don't build new temples or expand old temples. In terms of academic support for example, to collect the Tripitaka for all temples. to translate the Tripitaka into Manchu Patronized and nurtured only by monks.

in 1854, the long-haired rebellion of the Christians for 15 years caused the temples and scriptures in the southern region to be almost completely destroyed.

1866 - 1912, a senior civil servant named Yang Wanhui worked to revive the study of Buddhism and spread Buddhism to foreign countries Helps to improve the situation of Buddhism, which is deteriorating

In 1904, the government revised the Western system of government. let the local self-government giving malicious people the opportunity to take over temples and garden fields claiming to be converted into a school Many temples were destroyed.

1908 The constitution was promulgated. and the same year King Guang Su and Empress Su Si Taihao passed away.

In summary, Buddhism in China reached its peak during the Tang Dynasty. After that it deteriorated. Returned to stability during the Sung or Song dynasty, which has deteriorated since the Mongolian dynasty. Only God Tai Zhou The only first monarch of the Meng dynasty that promotes Buddhism seriously because he had previously been a monk Especially appease the Lama to easily occupy Tibet. As a result, the study of dharma and discipline has deteriorated greatly. There are only superstitions and prayer rituals. in addition, some kings still believe in Taoism and destroy Buddhism. Buddhism deteriorated to the point that Wat Yai Phra had to farm and rely on the rent to live. As for small temples, they relied on rent in some cubicles. Do some ceremonies There is no support to study Dharma and discipline. until the end of the Ching Dynasty therefore, there were some government officials to help restore and support some parts.

12. Republic Era (B.E.2455 onwards)

1912 The last Manchu king who was still a child abdicated. China announced it as Republic of Tonghua or Republic of China, 1922 Feng Yuxiang a Christian and has the nickname "General Christ" became the governor of Honan County. He ordered the destruction of all Buddhist temples and Taoist sects in Honan, Babeyi Temple, built when Buddhism first entered China was destroyed this time as well.

In summary, the situation of Buddhism since the establishment of the Republic of China until the entire period of the Kuomintang or Nationalist China. No better than the Manchu period of the Ching dynasty. Even though freedom is better The state is not violently hostile. But he didn't feel to support anything. especially the concept Marxism has spread out a lot Attacks criticizing Buddhism support acts that

are hostile to Buddhism and took the place of the temple to use in the affairs of the country. An important person who helped to partially recover the status of Buddhism was Master Tai Si or Tai Su (1889 - 1947).

B.E. 2465 due to the deteriorating situation in Buddhism and there is a lot of persecution of Buddhism Master Tai Su therefore carried out a large reformation of Buddhism, although with little strength. It began with the establishment of Buddhist colleges in Wuchang, Amyung, Sichuan and Lingnan to train Buddhist leaders in the disciplines of both Western disciplines and modern Western disciplines. and carry out educational work Evangelism and Service until the establishment of the Buddhist Association of China was accomplished in the year 1929. The proclamation of his new religion made intellectuals understand Buddhism better. He had contacts with foreign Buddhists, sending students to study in Lanka, Thailand and Japan, accessing national government affairs showing the state the value of Buddhism in uniting China's five different races, etc, thus increasing the acceptance of religious freedom. An order to protect the property of the temple was issued and to stop the seizure of the property of the temple for use in outside activities.

1930 Statistics show that in China, there are 738,000 monks and nuns (Chinese: bhikkhus and nuns) and 267,000 temples.

13. People's Republic of China (B.E, 2492 onwards)

The communists came to power in China in 1949. The situation of Buddhism in later periods is clearly known. Here we will talk along the lines that Kenneth Chen shows in the book *Buddhism in China*

As a communist professing Marxism which is a different cult and has a fundamental doctrine that contradicts all religions therefore did not want Buddhism to be present. But initially saw that Buddhism, even though it has declined. But it had a profound influence among the people. Therefore, it has not yet been seen as an opportunity to be involved. using direct or expressive measures in the beginning, freedom of religion was given first. but reiterated this freedom of not believing and allowing interpretation of this freedom, in terms of the right to oppose religious beliefs.

B.E, 2493 issued an announcement stipulating that Monks are social parasites. At the same time, it created a feeling that there was a separation between the villagers and the monks, and general monks and executive monks who are of different classes.

B.E. 2494 revoked the right of the temple to occupy the land. it's a compression in terms of livelihood, equal to indirectly forcing monks and nuns to work. As for those who do not feel it, they must pursue a career such as farming, setting up a small industry, planting tea, teaching schools, etc. At the same time, they try to persuade them to abandon their belief in doctrines other than Marxism.

In 1953, when the number of monks was reduced and weakened, the "Buddhist Association of China" was established on May 30 with the objective of to unite all Buddhists under the leadership of the people's government to show love for the fatherland and maintain world peace. Then classify the objectives into 4 items: to be an intermediary between the state and Buddhists, to train Buddhist personnel to promote Buddhist cultural activities and promote international Buddhist cooperation. The author of the book "Buddhism in China" concluded that its real purpose was to serve as a center for the government to monitor and control all Buddhists, and as a way for the state to represent Buddhists in international affairs. "Modern Buddhism"

(Modern Buddhism) in terms of concepts it aims to turn away from the principle of benevolence to the principle of conflict and struggle. Preserve temples and beautiful arts in various places. Especially those that are considered the work of the people. But later it appeared that various artifacts and religious places have been destroyed by many Red Guards.

Buddhism in China has declined all the time in the later period because of experiencing various pressures and weakness within especially in the field of education, moral and discipline practice duty to the public and turning to ceremonial cults. These conditions, even if the communists do not occupy, if there is no destruction, even if they are extinguished first. It will need to be revised and improved, such as what Lord Tai Su had initiated. Even the former King has done it many times. The only thing that remains undiagnosed is who does that. It is an update to restore or destruction or as an improvement to destroy which must be proven further.

Because China has been one of the important centers of Buddhism throughout its long history. But in the latter Outside Buddhists do not have the opportunity to know the news as they should. When not knowing religious news directly. So let's bring the events of the civil society which is a matter of the nation as a whole as a means of consideration for assuming the religious situation in that country.

After 1953, there were many interesting events in the People's Republic of China, was compiled from the annual event book and some documents published by Thammasat University Student Organization. Listed only those that are important and should be considered as follows:

1959

Since 1956, there have been news about political turmoil in Tibet. until there was a serious riot in Kham. Because the Tibetans were angry at hundreds of thousands of Chinese immigrants to settle. And Tibetan youths were brought to China for advanced training. Later, there was an uprising in Lhasa, the capital city of Tibet. Because China will arrest the Dalai Lama, the head of the Lama sect of Buddhism, and the head of state of Tibet. Causing him to escape from Tibet to take refuge in India. In March 1959, since then, the Tibetan government has dissolved. There is a committee to manage. Headed by the Panchen Lama.

1968 Since around 1963, China has turned against the Soviet Union. considered the Soviet Union to be a remedial cult. China's deadly enemy, as well as American imperialism. Liu Shaoqi, who succeeded Mao Zedong as president of the People's Republic of China. Since April 27, 1959, there has been a power conflict with Mao Zedong and Lin Biao. Together with Party Secretary Teng Qiaoping, secretly opposed the policies of those two leaders since 1962 and had a working union as a stronghold. Chineseists condemned Liu Shaoqi as a bourgeois cult. Then the Red Guards who supported Mao Zedong carried out a large cultural revolution throughout that period. Liu Shaoqi was confined to the house. And was called the Khrushchev of China. By November 1968, Liu Shaoqi was stripped of the position of head of state. from all positions in the Communist Party and expelled from the party. finally disappeared. The workers' unions also dissolved during the Cultural Revolution. (reestablished once the Cultural Revolution ended).

1971 Lin Biao, Minister of Defense and Leader of the Armed Forces who had been with Mao Zedong in fighting against Liu Shaoqi since the beginning has become more important. Especially during the Cultural Revolution between 1966 and

1969, which began to fight against bourgeois ideas. and was a powerful force to support Mao Zedong. This revolutionary committee is tripartite, consisting of the Army Communist Party and the red guards (Red Guardians consist of young men and women.) In this regard, Lin Biao played a very important role. He was appointed deputy commander-in-chief of the Cultural Revolution in August 1966 and became the political heir of Chairman Mao Zedong in place of Liu Shaoqi. On September 4 of the same year, he was the head of the Red Guards. The Red Guards, in addition to destroying Liu Shaoqi's power it also appears that a lot of artifacts, ancient sites, and temples have been destroyed. but still don't know the details.

With this incident, Lin Biao and the military leaders had become so powerful that they would become the dominant communist party. Lin Biao's greatness lasted until September 1971, then faded away. During this period (since 1972) China turned towards relations with the United States. Later, it was revealed that Lin Biao plots to assassinate Chairman Mao Zedong and establishing a military dictatorship. But the plan was unsuccessful. therefore boarded a plane to flee to Russia. But the plane crashed to death en route to Mongolia. Since then, Mao Zedong's political heir has not been appointed. Until Chairman Mao passed away in 1976.

Since 1977, Deng Xiaoping gained more power and implemented economic modernization programs based on free trade policies. In addition to the economic and political policies to turn in a more liberal way. Mandatory controls on religious beliefs and activities were also loosened. The religious situation began to recover in general.

General knowledge about the Great Buddha of Leshan

Leshan Giant Buddha Scenic Area is a Buddha statue selected from the mountain beside the river and built by drilling. Now it is one of the largest stone Buddhas in the world, and it is said that The mountain is a Buddha statue, and the mountain is a mountain. The Buddha statue is exquisitely carved, with symmetrical lines in various parts of the body, proportional to a real person. It is very magnificent, reflecting the greatness and prosperity of Tang Dynasty culture. Leshan Giant Buddha Scenic Area is one of the greatest cliff carving arts in the Tang Dynasty. December 1996. The United Nations has listed this place as a world cultural and natural heritage site, and it is also the largest sitting Buddha in the world. Leshan Giant Buddha Scenic Area was built at the third junction of Minhe River, Qingyi River and Dadu Canal. Leshan Giant Buddha Scenic Area is only one river away from Leshan. This is considered one of the most valuable inscriptions of the Tang Dynasty. His hands are on his knees, his body is upright, and he sits in a sitting position. The building is very strict. The design of the drainage system allows water to be discharged from the entire Buddha statue. The head of the Buddha statue is leaning against the mountain. Stepping on the water surface, with a height of 71 meters, head height of 14.7 meters, head width of 10 meters, boxing () score of 1021, and ear length of 7 meters. The nose is 5.6 meters long, the eyebrows are 5.6 meters long, the mouth and eyes are 3.3 meters long, the neck is 3 meters high, the shoulders are 24 meters wide, and the fingers are long. 8.3 meters. The length from knee to sole is 28 meters, and the width of the sole is 8.5 meters. The sole is large enough to accommodate over 100 people. People sit on it. On the left and right sides of the Buddha statue area, near the river, there are stone statues or The stone cliff is composed of two protected areas, each

exceeding 10 meters, with statues or There are hundreds of soldiers carved from stone, making this area a place with huge sculpture art, Leshan Giant Buddha Scenic Area. Behind it lies a sturdy rock cliff, In front of it lies a turbulent river, with a moderate proportion, where both the mountain range and the river are exposed, it's far away from him. there's only a long way to see, and even from afar, he can still see it in his eyes. At the same time, you can also visit one of the most famous attractions in the region: Khao Ling Yun is a place that blends nature and culture.

Cultural significance of Leshan Buddha

According to the current tourism resources in Sichuan, Leshan Giant Buddha is also the most popular. To visit Leshan Giant Buddha and Mount Emei is the call in the hearts of countless tourists, attracting them to go to Western Shu. Leshan Giant Buddha and Mount Emei were listed as "World Cultural Heritage" in 1996, which is a "dual heritage" of humanity and nature "Landscape" is a landscape culture composed of Buddhist culture and Buddhist art, The position of Leshan Giant Buddha in the history of Sichuan Buddhism is not only a symbol of religion, but also a magnificent example in the history of Chinese Buddhist art. 1. Leshan Buddha Statue is a Maitreya statue. Before the Song Dynasty, the popularity of the image of "Maitreya" reflected the popularity of the concept of "Maitreya". But after the Tang Dynasty, the number of Maitreya decreased sharply, which reflected the transfer of the belief in Maitreya, and this phenomenon was mainly political factors. In Sichuan, in the second year of Shenlong Tang Dynasty (706), a statue of Maitreya was first discovered at Qianfo Cliff in Guangyuan, northern Sichuan. General knowledge about the Great Buddha of Leshan

Leshan Buddha Statue is an artistic treasure house that integrates humanity and nature. Leshan Buddhist Temple has Lingyun Mountain, Wuyou Mountain, giant reumbent Buddha and other natural cultural relics. Lingyun Mountain and Wuyou Mountain are located on both sides of the Minjiang River. The huge "Reef-Buddha Peak" is composed of Lingyun Mountain, Wuyou Mountain and Guicheng Mountain, with a vertical length of more than 1,300 meters. The cultural relics of Leshan Giant Buddha mainly include: Mahaoyan Tomb of Han Dynasty, Oolong Temple of the prosperous Tang Dynasty, cliff statue of the giant Buddha of Tang Dynasty, Li Bing's de-dui in Qin Dynasty, Buddha statues of Tang and Song dynasties, temples, pagodas, and buildings of Ming and Qing Dynasties. This is a large scale tomb, known as the "three caves in the front of the tomb", the tomb door, carved with exquisite carvings, cornices, brackets, tiles, and some carvings, can be used to study history, but also can be used to study ancient architecture, religion, folk customs, Oolong Temple has a total of seven main halls, surrounded by lush green, giving people a sense of peace and tranquility, and in the middle of the temple, there is a Eryatai", the famous scholar Guo Sheren of the Han Dynasty, in the "Erya" annotated here, hence "Eryatai"

Leshan Giant Buddha has rich historical and cultural resources. There are 2 first-class national cultural relics and 4 second-class national cultural relics in its territory alone. Leshan Giant Buddha has left a large amount of cultural heritage in Chinese history, and it is also very rich in cultural relics. At present, there are 7,226 pieces known, many of which are very precious. Most of the cultural relics in Leshan Giant Buddha Area are the representatives of Chinese Buddhism, and each part of the Buddha body has a good proportional relationship, which is perfectly consistent with

the style of the statues in the Tang Dynasty. It can not only reflect the development history of Chinese Buddhism, but also reflect the characteristics of Chinese Buddhism. From the physical features of this Buddha statue, we can see the worship of obesity in the Tang Dynasty, as well as the history, humanity and culture of the Tang Dynasty. Leshan Giant Buddha is a combination of mountains and rivers, temples and pagodas, forming a marvelous scene of harmony between man and nature, which is a symbol of China's long history and civilization.

Nowadays, Leshan is an important industrial city in Sichuan, the central city in the southern part of Chengdu Economic Circle, and an important hub city in Chengdu-Chongqing metropolitan Circle. Chendu-kunming Railway and Chengdu-Guizhou high-speed railway run north-south, Leshan is the confluence of the three rivers, the Dadu River and the Qingyi River and is connected to the Minjiang River at the foot of the Buddha statue in Leshan. Leshan is a city with a long history and cultural heritage, known as the "begonia fragrant country", is the first batch of cities open to the outside world, the national greening model city, China's excellent tourism city, the national garden city, the national health city. Leshan has three World Cultural and Natural Heritage sites: Mount Emei, Leshan Giant Buddha, and Dujiangyan Dam, a World Heritage site of water engineering. In July 2019, it was named the "National Smart Property Protection Pilot". On October 20th, it was named "National Model City of Double Support". In May this year, it was listed in the "Bashu Cultural Tourism Corridor".

Leshan Buddha Enshrined at Emeishan Mountain (also known as Neor Bai Mountain) in front of the statue is the Qingyi River in Sichuan Province, China. It was not damaged by the Sichuan earthquake in 2008. The Buddha image is 71 meters high and 28 meters wide at the shoulders. cliff carving world's largest Built during the Tang Dynasty (Tang Dynasty), construction began in the year 713, led by a Chinese monk named Haitong (Haitong) because of the river bends in this area. swallowed many ships Royal Chinese Haitang Therefore, it is hoped that the construction Leshan Buddha will help protect various ships passing through this area Royal Chinese Haitang it is said that if the construction of this statue is successful will gouge out his own eyeballs as a sign of strong determination But the Chinese emperor Haitang died before the construction was completed. Construction work stopped for more than 70 years. Later, there was a nobleman named Jiedushi. He supported the budget until the construction was completed in 803 after the construction of the Leshan Buddha statue was completed. It was astonishing that the Qingyi River was surprisingly calm and calm. which in fact It is the result of the carving of a Buddha image. There will be a stone to be carved away. will be thrown into the river to calm the tides

Leshan Buddha "The largest Buddha statue in the world" Leshan Buddha It is the largest Buddha image in the world. Located in Leshan Mountain, Chengdu City, Sichuan Province, China was registered as a World Heritage Site together with Mount Emei in 1996. Leshan Buddha began to be built since the Tang Dynasty. It is more than 700 years ago, beginning with a monk named Haitong arriving in Sichuan. And found that Leshan Mountain is located on the passage of three rivers. Therefore, there are often boat accidents causing people to die often. Monk Haitong therefore intended to build a large Buddha image at this spot to provide protection for travelers Later, devout Buddhists put in the effort and spent another 90 years to complete this Leshan Buddha statue. Buddhists from different areas flock to worship

the Great Buddha of Leshan for peace of mind. It is over 70 meters tall, shoulders over 20 meters wide, and the head is as high as a mountain. His feet were placed by the river. Hand on knee. His face was filled with peace.

Leshan Great Buddha was built for what purpose? "Le Shan Da Fo" (乐山大佛) or Leshan Great Buddha? Surrounded by three streams together, it is located at the confluence of the Minjiang River, the Qingyi River, and the Daduhe River. The Leshan Giant Buddha was carved into a steep cliff by the river. Also known as "Ling Yun Great Buddha", it is a Buddha statue of a sitting Buddha. It is one of the great works of art of the Tang Dynasty. (AD 618-907) and is the world's largest stone sculpture of the Sangkhai sitting position. The Leshan Big Buddha attraction has an area of about 8 square kilometers. It includes Ling Yun Mountain, Wu You Mountain, and other mountains. Classified as a national tourist attraction in China. It is also a World Cultural Heritage Site. The head of the Great Buddha of Leshan is as tall as the top of the mountain. His feet were placed by the river. His hands resting on his knees, beautiful and proportional, his face full and serene, his head 14.7 meters high, 10 meters wide, his ears 7 meters long, his nose 5.6 meters long, and his back feet 8.5 meters, and more than 100 people could sit on his feet considered enormous. Because the area where the location has experienced severe flooding several times, causing a lot of damage to both life and property. Therefore built the Leshan Big Buddha to protect and protect. After the building is complete, there was never another flood. It's amazing. If you have traveled to China in Chengdu, let me tell you that if you miss out, go to see this wonder.

Research area context

Leshan is part of Sichuan Province, formerly known as Jia Zhou. Located in central Sichuan, southwest Sichuan Basin, southwest direction, is a subtropical monsoon region, located in the Qinghai-Tibet Plateau, the Qinghai-Tibet Plateau and the Qinghai-Tibet Plateau junction. The region covers an area of 12,720.03 square kilometers, with jurisdiction over 4 counties, 6 districts and 1 county. Leshan has a long history. More than 3,000 years ago, Bashu and Shu were once the capital of King Shu. In the fourth century of the BC, the state of Bashu was destroyed by the State of Qin, and Leshan was under the jurisdiction of Shu. Because it was south of Chengdu, it was called Nan'an.

Han Dynasty grottoes tombs, especially in the horseshoe rock tomb grottoes, the most famous murals. Buddhism entered China in the late Han Dynasty through an envoy of the Dayue Family and was widely spread in the Eastern Han Dynasty. By the Han Dynasty, it had established direct economic and cultural relations with India, Burma and other countries. During his westward journey, Zhang Qian found cloth and bamboo slips made in Sichuan in the Kingdom of Bactria (northern Afghanistan). These relics were later resold by traders in India, and the discovery of a group of pottery Buddhas from the Han Dynasty in Pengshan, Sichuan Province. By Chinese archaeologists proved that Buddhism had spread to the Central Plains as early as the

Han Dynasty. A group of pottery Buddhas from the Han Dynasty unearthed by Chinese archaeologists in Pengshan, Sichuan Province, have proved that Buddhism had spread throughout the Central Plains as early as the Han Dynasty, and also spread to the interior of Sichuan Province through the international trade route in the southwest.

Since then, Buddhism has been greatly developed in the Wei, Jin, Southern and Northern Dynasties and the Tang Dynasty.

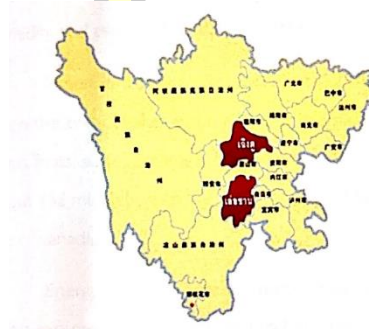


Figure 2 Sichuan Basic Information

general information

Location / Area Size Located in the southwestern part of China. Between the east longitude of $97^{\circ}21'$ - $110^{\circ}21'$ and the northern latitude of $26^{\circ}03'$ - $34^{\circ}9'$, it has a total area of 485,000 square kilometers. (China's fifth largest area), accounting for 5.1 percent of China's area. The area is a plateau and high mountains in the west of the province. It has an average height of 4,000 meters above sea level. The area is plain and hilly with a height of about 1,000 - 3,000 meters above sea level. It borders Hubei, Hunan, Guizhou, Yunnan, Tibet Autonomous Region, Qinghai, Shaanxi and Gansu. Sichuan is a landlocked province, with Chengdu as its provincial capital.

Demographics Sichuan has a population of 83.75 million. The population is made up of 15 major ethnic groups: the Hanyi, Tibetan, Yao, Qiang, Hui, Mongol, Lisu, Manchu, Nazi, Bai, Tai, Puyi, Miao, and Tujia, with the Han making up the majority of the population.

climate The climate in the eastern area is subtropical. Humidity and high precipitation in summer is hot. The average temperature is about 29° Celsius and in winter, about 30° - 6° Celsius in the western part of the province. which is a high place with a plateau-like climate low humidity and precipitation cold in winter

important resource Sichuan is one of the most fertile agricultural regions in China. It has been the breadbasket of China since the past. Its main products include rice, rice, sorghum, citrus fruits, sugar, potatoes, making it the country's main consumer product province. There are about 132 minerals, with the most amount of titanium in the world. and the world's third largest store of vanadium.

Energy sources There are more than 150 million cubic meters of natural gas that has been explored. and is expected to have reserves of up to 100 years, such as

the Pu Guang natural gas field in Dazhou City, electricity used in the province comes from hydroelectric power generation; Sichuan Province is one of the country's most important hydroelectric power generation sites. can produce up to 100 million kilowatts of electrical energy and has a reserve of 150 million kilowatts of hydropower. It is the second highest in China after Tibet.

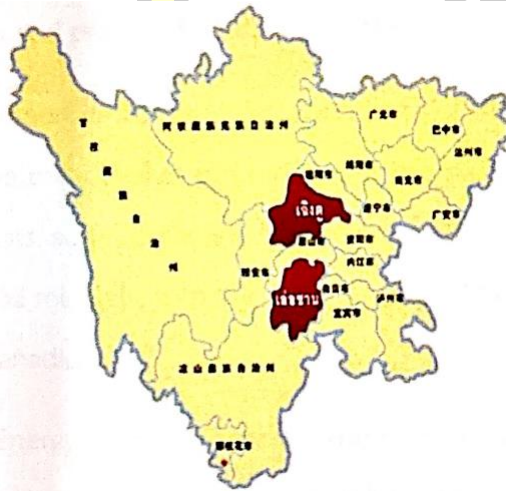


Figure 3 Sichuan Basic Information

18 cities including (Chengdu/ 成都)(Mianyang/ 绵阳)(Deyang/ 德阳)(Yibin/ 宜宾)(Panzihua/ 攀枝花)(Leshan/ 乐山)(Nanchong/ 南充)(Zigong/ 自贡)(Luzhou/ 泸州)(Neijiang/ 内江)(Guangyuan/ 广元)(Shuining/ 遂宁)(Ziyang/ 资阳)(Guangan/ 广安)(Ya'an/ 雅安)(Meishan/ 眉山)(Dazhou/ 达州)(Bazhong/ 巴中)
3 autonomous regions: Aba Tibetan Qiang Autonomous Prefecture/ 阿坝藏族羌族自治州)(Ganzi Tibetan Autonomous Prefecture/ 甘孜藏族自治州)(Liangshan Yi Autonomous Prefecture/ 凉山彝族自治州)

economic data

economic prominence

Sichuan Province, especially Chengdu It is the most important economic and commercial center of western China. With a population of about 83.04 million (about 14 million of whom live in the provincial capital, Chengdu), the province has one of the fastest economic development and growth in China. Strategize the development of western China. To be prosperous to reduce the gap of urban development compared to the eastern coastal provinces By designating Sichuan Province as the center of the western region of the 12 counties

In 2007, the Sichuan Provincial Government plans to prioritize development in four areas: development in technology, education, culture and medical services is a development center for the machinery industry generator and the

aerospace industry and has a satellite launch center in Xichang (Xichang Satellite Launch Center: XSLC). On October 24, 2007, the Chinese government sent a satellite Chang'e 1 (Chang'e 1) to explore the moon. It is China's first lunar exploration. The APStar-6D high-speed communications satellite, a commercial communications satellite, was launched into its designated orbit on a Long March -3B carrier rocket on July 9 at 8:11 p.m. at the Xichang Satellite Launch Center in Sichuan Province.

Encourage Chengdu to develop its industrial strength and build a regional business leadership (Leading Enterprise) by establishing and enhancing economic research and development institutions.

Create measures to invite and support both domestic and foreign investors to invest more in the area. It also creates opportunities for businesses in the area to do Business Matching with businesses outside the area and manage the economic system to be effective as well as creating insurance against risks for the rapidly growing business sector.

There is a Chengdu - Europe freight train that has officially opened since April 27, 2013, starting from Chengdu's Qingbaijiang Station. It heads to Alazankou, Xinjiang Province, then passes through Kazakhstan, Russia, Belarus and ends at Lodz, Poland. The total distance is 9,826 km. It takes about 10 - 12 days to travel. Computer components and clothing. On the Europe-Chengdu (return) route, most of the goods included daily necessities, food, wine, beef and cars.

Currently, the Chengdu-Europe freight train connects with 14 domestic cities in

China such as Nanning, Xi'an and Ningbo, and connects with 16 overseas cities such as Chengdu-Lodz (Poland) Chengdu - Nuremberg (Germany) Chengdu - Tilburg (Netherlands) Chengdu - Istanbul (Turkey) Chengdu - Moscow (Russia) Chengdu - Ghent (Belgium) Chengdu - Milan (Italy). In addition, the Chinese government has continuously expanded the transportation routes. Including the opening of the "Rong Ou +" route that connects to East Asia and ASEAN.

Southern route: Chengdu - Istanbul, Turkey, departing from Chengdu International Railway Terminal, through Corgos Port, Xinjiang, Kazakhstan, Azerbaijan, Georgia, etc., until reaching Istanbul, Turkey with a distance of about 13,000 kilometers, covering Central Asia, West Asia, South Asia and Southern Europe takes 13 - 15 days.

Central route: Chengdu - Lodz, Poland, a distance of 9,826 km, taking 10 - 12 days. Poland city of Nuremberg, Germany, Tilburg, Netherlands, Prague, Czech Republic, etc.

Northern route: Chengdu - Moscow, Russia. Departs from Qingbaijiang District, Chengdu, passes through Alazankou, Kazakhstan, goes to Russia and arrives at the terminal station of Geely Factory (Automotive Industry) located in Minsk, Belarus, with a distance of approximately 8,866 kilometers, taking approximately 12 days.

In addition, there is also a land transport route R3A, if connecting to Chengdu, it is called the R3A Plus route, starting from Chengdu, Kunming, through Laos, and down to northern Thailand. The transportation from Chengdu to Thailand takes only 3-4 days.

A total of six free zones have been approved in Sichuan Province, namely (1) Rail Station Duty Free Zone (2) Luzhou Duty Free Zone (3) Yibin Duty Free Zone. The duty free zone will be ready for service by the end of 2020. In addition, the

previously approved Mianyang duty free zone will open in early December 2020, making Sichuan duty free zone more A total of 6 locations, divided into 2 former tax-free zones: (1) Chengdu High-Tech Tax-Free Zone (2) Xiyuan High-Tech Tax-Free Zone and four new free zones: (1) Rail Station Duty Free Zone, (2) Luzhou Duty Free Zone, (3) Yibin Free Zone, and (4) Mianyang Free Zone.

China's central government has approved Chengdu as a pilot city in the "Made in China 2025" strategy to become the center of western China to drive the manufacturing sector especially in high-end production

Chengdu, Sichuan Province, has been approved by the Chinese central government as a Comprehensive CBEC trial area" on January 12, 2016 (Cross Border E-Commerce (CBEC) or crossborder e-commerce) can be divided into 5 zones: 1) Shuaneliu Duty Free CBEC Zone 2) CBEC Field Zone Binshuangliu, 3) Sichuan Express Post CBEC Zone (the above 3 zones are located in Chenedu Shuaneliu Free Trade Trial Zone), 4) Qingbaijiang CBEC Zone, and 5) Women Shoes Warehouse CBEC Zone.

economic figures

In the first three quarters of 2020, Sichuan's GDP reached 3.490.5 billion yuan, an increase of 2.4 percent compared to the same period last year. value of the economic growth of the industry by primary industry (agricultural manufacturing industry) added value of more than 430,180 million yuan, or 3 percent; (manufacturing and processing industry) with an added value of more than 1,244,620 million yuan or 2.3 percent; (Modern service industry or commerce)

added 1,815.7 billion yuan or 2.2 percent.

fixed asset investment increased by 7.8 percent, investment in real estate increased by 9.6 percent, and investment in primary, secondary and tertiary industries recovered rapidly . (an increase of 29.6 percent, 9.2 percent, and 6.3 percent, respectively), of which 9.7 percent was invested in transportation . including foreign investment that began to return to invest more in the first three quarters of 2020, total import and export of goods reached 591,670 million yuan, an increase of 22.7 percent, divided into export value of 337,460 million yuan, an increase of 23.1 percent, and import value of 254,210 million yuan, an increase of 23.1 percent. 22.2 percent

The growth rate of trade with the EU ASEAN and other key trading partners In the first quarter of 2020, Sichuan Province's trade with ASEAN amounted to 228.24 billion yuan (up 17.3 percent), and trade with the United States reached 44.21 billion yuan (up 29.9 percent). and EU trade amounted to 42.85 billion yuan (up 29.9 percent). The consumer index (CPI) continued to rise. In the first three quarters of 2020, Sichuan's consumer CPI rose 5 percent, with the food and tobacco consumption sector up 15 percent, 4.1 percent, the education sector increased by 1.3 percent, the transportation sector decreased by 3.6 percent.

For the public sector income of Sichuan province in the first three quarters of 2020 has increased. The average income of urban residents was 19,606 yuan, up 7.5 percent compared to the same period last year. and the median income of rural residents was 4,362 yuan, up 5.1 percent.

The main trading partners are the United States of America, ASEAN countries, the European Union and Japan.

Sichuan's major exports include automated processing equipment, automobiles, computers, electronic circuit boards, gems and jewelry. textile products

clothes and shoes. Sichuan's major imports are printed circuit boards, gems and jewelry. In the first 10 months of 2020, the world's Fortune 500 enterprises (Fortune 500) in Sichuan Province totaled 364 enterprises, with a total operating income of more than 2.6 percent of a trillion yuan (data from Sichuan Provincial Statistics Department, sc.gov.cn)

Transportation

Sichuan aims to become a fully integrated transportation hub in the western region by 2020. The government has invested more than 1 trillion yuan to accelerate the construction of key infrastructures, namely railways, highways and motorways. Inner Land Harbor international airport and internet information system. The city of Chengdu is an important link to regional urban centers. By Tianfu International Airport construction project it is considered a project implemented according to the 13th Economic Development Plan and officially started construction in May 2016. It is scheduled to be completed by 2020 and officially open for service in the first half of 2021. In addition, investment has been accelerated. In a rail transport project worth more than 10,000 million yuan for the construction of several subway lines, including Line 6, Line 10 and Line 13, line 18, line 19 and line 20, with line 18 being the main route to the new airport. It was built to connect the city center of Chengdu and Chengdu Tianfu International Airport with a distance of over 66.71 kilometers and a total of 12 stations starting from Chengdu South Railway Station, through the hi-tech zone Tianfu New Area, Longchuan Mountain and entering the terminal station, Chengdu Tianfu International Airport, is considered a subway that increases the convenience and speed of accessing the city's landmarks. Passed the service at a speed of 140 km/h. 71 kilometers and has a total of 12 stations starting from Chengdu South Railway Station, through the hi-tech zone Tianfu New Area, Longchuan Mountain and entering the terminal station, Chengdu Tianfu International Airport, is considered a subway that increases the convenience and speed of accessing the city's landmarks. Passed the service at a speed of 140 km/h. 71 kilometers and has a total of 12 stations starting from Chengdu South Railway Station, through the hi-tech zone Tianfu New Area, Longchuan Mountain and entering the terminal station, Chengdu Tianfu International Airport, is considered a subway that increases the convenience and speed of accessing the city's landmarks. Passed the service at a speed of 140 km/h.

Highway network: In 2017, Sichuan province's expressway length was about 6,820 km, making it the longest in western China and the third in the whole country. It is an important channel connecting Sichuan to other major provinces and cities. In 2019, Sichuan built 10 new highways, covering a total distance of 1,000 km, including the expansion of the Mianyang-Shangxi Shang route. C - Ba Zhong, Ma Er Kang - Jiuzhai Luding - Shimian Nanchong - Tongnan, Nanchong North, Lanzhong - Yingshan, Xichang - Zhaotong, Deyang - Su. Yining, and by 2020, the government aims to build 8,200 km of expressways, which will allow travel to provincial capitals across China within 22 hours.

railway network As of September 2019, Sichuan Province has a total railway line of 5,090 km, of which Sichuan aims to build 8,000 km of railway lines connecting 18 provinces in China by 2020. Traveling to major cities in other provinces across the country will go according to plan. "Ring Rail System 1,24,8 hours."

Plan "rail transit loop system for 1, 2, 4 and 8 hours." . It enables the high-speed railway journey from Chengdu to minor cities (namely: (1) Mianyang City, Leshan City and Neijiang City) to be completed within 30 minutes; (2) The journey from Chengdu to Guangyuan, Yibin. Mianyang and Chongqing will be completed within one hour. (3) From Chengdu to Kangding city, Xichang, Xi'an, Shaanxi, Guiyang and Guizhou within 2 hours. (4) Within 4 hours from Chengdu to Lanzhou, Gansu, Zhengzhou, Henan, Hunan, Hubei, Changsha, Hunan, Kunming and Yunnan. (5) From Chengdu to Guangzhou, Guangdong Province within 6 hours, And (6) from Chengdu to Beijing, Shenyang, Liaoning and Shanghai within 8 hours. In addition, in 2017, the Chengxi high-speed railway was officially opened.

In addition, it will open a rail system linking countries in the Middle East and Europe. And linking the rail system to ASEAN. In 2020, the railways in Sichuan that can use the speed of 160 km/h or more will have a total length of 4,900 km, and the speed of 200 km/h or more will have a long distance. Total length of 3,200 km and speed of 300 km/h or more will have a total length of 900 km. In addition, the Cheng Lan (Chengdu-Lanzhou) high-speed railway line is expected to open in 2020.

air transport There are 11 regional airports in Sichuan, including (1) Hesi Airport, Dazhou City, (2) Lantian Airport, Luzhou City, (3) Nanjiao Airport. Mianyang City (4) Huanglong Jiuzhai Airport Aba Autonomous Region (5) Caiba Airport, Yibin City (6) Gaoping Airport, Nanchong City (7) Qingshan Airport, Xichang City (8) Kangding Airport, Kang City Ding (9) Bao'an Ying Airport Panzihua City and (10) Panlong Airport Guangyuan City

2019, Shuangliu International Airport, Chengdu Supports 55,843,800 million tourists, an increase of 5 percent. As of 2018, it is China's fourth largest aviation hub after Beijing. In 2019 Chengdu opened nine new international air routes, including Istanbul (Turkey), Chicago (USA) and Vancouver (Canada). Two new cargo routes to Brussels (Belgium) and New Delhi (India) will be added to the total of 122 routes already launched, ranking fourth in the country and number one in the western region of the country. China, present-day Shuangliu International Airport There are 214 domestic routes, 122 international routes, of which 69 are direct flights between routes. It covers routes related to trades, routes for transporting goods and routes for cultural tourism. In addition, accelerate the expansion of routes to the Belt and Road Initiative countries in the format of "48 + 14 + 30"

The Sichuan Provincial Government has set a target that by 2020, Chengdu Shuangliu International Airport will have passenger traffic of up to 63 million people/year, freight traffic of 1 million tons/year, elevating it to be one of the hubs of the international airport. Transporting passengers and air cargo important in the Asia-Pacific region, while stepping into the number 1 position in the world's top 30 largest and most famous international airports.

In addition, the Tianfu International Airport construction project it is considered a project implemented according to the 13th Economic Development Plan and officially started construction in May 2016. It is scheduled to be completed by 2020 and officially open for service in the first half of 2021. It was built to support the air route. all international routes. It is the largest transportation hub in the province and a national international aviation hub. This will make Chengdu have two international airports: Shuangliu International Airport and Tianfu International Airport.

economic zone of sichuan province

The Sichuan provincial government laid the foundation for development by establishing a strategic economic zone, to push and stimulate the overall economy of the province as well as spreading prosperity to all regions and localities. The major economic zones are as follows:

Chengdu-Chongqing Economic Circle Zone. In April 2018, the government approved the implementation of the Chengdu-Chongqing Cluster Development Zone Development Plan, important in building the Chengdu-Chongqing Chongqing Development Zone for the Chinese government. In September 2019, the Chinese government sent representatives to explore and research areas in Sichuan and Chongqing, and on January 3, 2020, at a meeting of The 6th China Economic and Monetary Committee signed the establishment of the Chengdu-Chongqing Economic Circle.

The strategic positioning of the Chengdu Chongqing Economic Circle adopts dual center management and has developed into (1) economic center, Establish new investment centers and establish important tourist attractions at the provincial, national, and international levels. Establish an international consumption center and digital economy database; (2) innovation center. Science and Technology Construction with National influence: Western Science and Technology City Chengdu. And build a national science city in Mianyang, in addition, the abovementioned economic circle will promote the development of opening up to the outside world. Establish innovation demonstration zones, international trade and investment zones, and international exchange centers for the western region, Create an investment environment and beautiful urban landscapes.

Sichuan's national economic zone is divided into 5 zones according to their regional characteristics. The economic development strategy has been defined as follows:

The Chengdu Economic Zone (consisting of the cities of Chengdu, Deyang, Mianyang, Meishan and Ziyang) accelerates and enhances development, to elevate the Chengdu Economic Zone into an important economic center in western China. It is the center of transportation and communication, is the base of the industry. Modern production and base of new innovations in science and technology, as well as the base of agricultural processing.

Southern Sichuan Economic Zone (including Yibin, Zunyi, Neijiang, and Leshan) Accelerate construction and development to make the region the fastest growing and most eye-catching new wave of economic zone in Sichuan Province. Focusing on developing and improving the loading and unloading system of Luzhou Port with "waterway transportation" as the economic driving force. The modernization of Yibin Port enables it to transport and accommodate more goods.

Northeast Sichuan Economic Zone (consisting of the cities of Nanchong, Suining, Tazhou, Guang'an, Bazhong and Guangyuan) aims to develop into an energy production base, a chemical and a product processing base, natural gas production. Important Oil and Agriculture in Western China. Accelerate and improve the use of existing natural resources for maximum benefit.

Western Sichuan Economic Zone (including Panzhihua, Ya'an, and Liangshan Yi Autonomous Prefecture) to plan and manage local resources wisely and maximize their use. Especially the minerals vanadium and titanium at the same time. Accelerate technological innovation and develop new products. To achieve the goal of

becoming an important vanadium and titanium industrial base in China, as well as developing and improving existing tourist attractions to become eco-tourism and cultural attractions attract more tourists' attention

Northwestern Sichuan Economic Zone (Consisting of Ganzi and Aba Autonomous Regions, to conserve the natural environment and develop it as an eco-tourism destination. Driving the mining industry under a standardized and modern management system Improving the traditional agricultural sector as well as promoting more public service sectors to improve the livelihoods of local people.

Chengdu Tianfu New Economic Zone is China's fourth economic zone after Shanghai Pudong Economic Zone, Binhai Tianjin Economic Zone, and Chongqing Liangjiang Economic Zone. it is located in the west of Chengdu, Sichuan Province, covering an area of 1,578 square kilometers, covering three cities (Chengdu, Meishan and Ziyang) and seven districts (Gaoxin County, Shuangliu County). Longquanyi District, Xinjin District, Pengshan District, Jianyang City and Renshou County) as of 2020, with a population of about 3.5 billion.

Tianfu New Economic Zone was established with three main objectives: to be an important gateway connecting western parts of China with foreign countries; is the center of economic propulsion and is a demonstration area for scientific development The government has laid out a development strategy framework in Tianfu New Economic Area into 3 phases:

Phase 1: 2011-2015, the beginning of development Committed to rapid and continuous development in the area By the year 2015, the network infrastructure will be able to begin trial use in the system. The area in the development project has begun to develop according to the established framework, modern manufacturing and high-end services. Start planning the development strategy at the initial stage. and accelerating the goal of gross GDP of 250 billion yuan.

Phase 2: 2016-2020 The area development project will be achieved as planned. By 2020, the modern manufacturing industry and the high-end service industry will become clearer. The global community will initially complete the construction. and accelerating the goal of the total GDP of 650 billion yuan.

Phase 3: 2021-2030, long-term development phase will focus on increasing efficiency and sustainable development By 2030, Tianfu New Area will become a modern industrial complex with great potential for global competitiveness and an economic center with significant influence on the direction of the global economy, It is also accelerating its target of 1.2 trillion yuan of gross GDP

In addition, Tianfu New Economic Area has five advantages that are very useful in the development strategy to become the economic center of parts of China, which are:

1. Based on Chengdu's economic influence (a major city in western China that has developed rapidly and continuously), both in terms of total GDP on the amount of income and cost of living of the urban and rural population It is the highest development zone in western China and the largest and most internationalized development zone in the western China development plan.

2. It is the inner China market with the greatest potential for growth, It is a city with the largest population market in China, about 100 million people, and a collection of top-quality manufacturing resources. as well as being a source of knowledge in science and technology

3. It is the starting point of an important rail logistics route from China. Through Central Asia to Europe and is the hub of international transportation in western China, especially with Europe and Asia, which consists of motorways, rail and air systems

4. It is an important production base in western China within the Tianfu New Economic Zone. There are 2 national industrial estates where many leading companies in various fields have invested in their business, such as telecommunication companies, automotive spare parts and accessories manufacturing company, electronic parts manufacturing companies, etc.

5. complete with world-class tourism resources. There are many natural and cultural attractions, along with a unique way of life and traditional culture. Therefore, able to attract people to come and try to experience and visit.

The government has formulated One Road Two Wings, A city of six areas for the development of Tianfu New Economic Zone, which consists of four key areas:

One Road is the core to the south and the east to Lomechuan Mountain. will develop into a high-end business such as financial business services, science and technology research and management.

Two Wings are the east and west areas. will be developed into a new industrial development area and high-tech industrial zone. And it is a fundamental area for modern industry.

One City, Tianfu New District, will develop into a one-stop service area for investors. It has a business development center, headquarters, and high-end management in every aspect. It has also developed into an important production base and a center for housing services. To promote a city that offers the most comprehensive and complete services.

Six Areas is Tianfu New Area, which is divided into six industrial development zones: 1) Chengdu and Meishan Strategic Industrial Zones, 2) Aircraft Advanced Technology industrial Zones, and 3) Longqu Modern Manufacturing Zones. Section 4) Industrial Research and Development Promotion Zone 5) Southern Modern Agricultural Science and Technology Zone 6) Lianghu Yishan International Tourism Industrial Zone (Two-Lake & One-Mountain).

Tianfu New Area will be an important engine for Sichuan's economy, as well as economic development in western China as a whole. By adjusting the model from the traditional manufacturing industry to innovation and modern production, as well as promoting investment in the service sector to increase the proportion of GDP in accordance with the economic development guidelines of the central government of China.

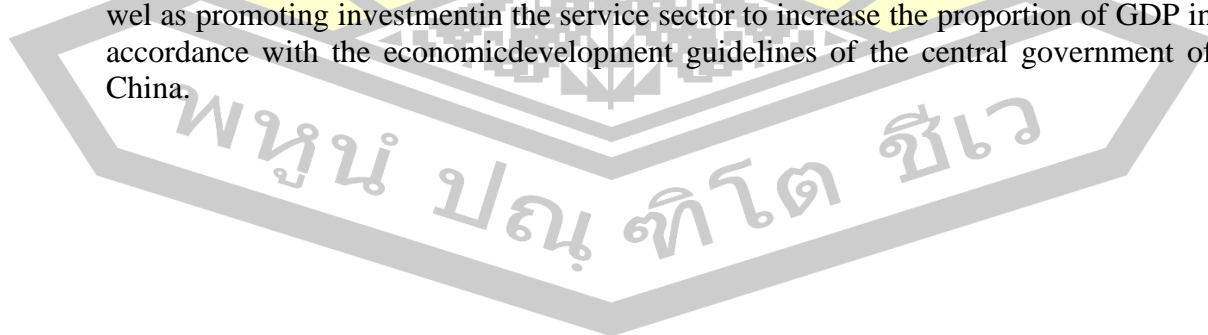




Figure 4 China's Sichuan Province Map

Relevant laws or policies

On October 1, 2013, China's tourism law officially came into force. This law stipulates that Travel companies are prohibited from specifying shopping locations for customers. And adding to the itinerary outside the original schedule to make a profit. Now, many travel companies in Beijing have canceled the shopping list on the itinerary, and during the National Day holiday that has just passed it is a period for testing the results of compliance with the tourism laws. Before this year's National Day arrives various travel companies brought together to raise the price of group tours almost every route. On average, it has increased from 20% to 100%.

Executives of the National Tourism Office said. During this year's National Day holiday more than 4,000 officials will be sent to inspect the tourism law enforcement results, especially problems that happen often in the tourism industry, such as unlicensed guides or illegal guides, zero tour cost forcing tour children to buy things at the stores they take them to. Add travel items outside of the original itinerary to collect commissions, or that the tour leader and guide do not let the tour guests know in advance about the details. That should pay attention during the trip, etc. after

the National Day holiday has ended. Will bring behavior that violates the law to be disclosed to society.

To increase the price of this tour south east asia country tourism Taiwan and Hong Kong raised prices quite a lot, on average 20-30%, up to 100%. The price of an 8-day Taiwan tour package went up from 4,000 yuan in September to over 7,000 yuan, an employee of a travel company said. Tour in September has been full for a long time. As for the tour, after the price increase in October, only more than 20 people were accepted. But this employee said real price increase. And it's good for tourists. Because this price is all occupied. Once out of the country you don't have to pay a single extra yuan. and not being forced to buy things (like before). The attractions are even more than before.

The tourism prices in South Korea and Thailand are not as high as imagined, but only include tickets and tips in the travel expenses of various places. For example, after arriving overseas, the tour guide will collect information from customers, but before visiting the Louvre and Versailles in France, a separate fee is required, which is then included in the tour fee.

Regarding taking tour children to the shopping store. After the tourism law began to take effect, various travel companies. They canceled the shopping list altogether, for fear of breaking the law. But doing so will have quite a big impact on both the company and the guide. Because the shopping was originally organized in the itinerary. Sometimes going to a grocery store will take 1-2 hours, inevitably have to increase the travel list to compensate. Prohibiting taking the tour's customers to buy stuff is equal to cutting off this part of the guide's income. to cope with this change. Tour companies are making changes to their itineraries, such as adding free time for tourists. Or increase the time of sightseeing near the shopping area for longer. Tour children will have time to go shopping for themselves. Or let the tour children go shopping at the local department stores.

In addition, to reduce costs and try to keep prices stable. Many travel companies use a joint charter method. will save on travel costs.

Understand the government's policies and measures

Leshan Giant Buddha, built during the Kaiyuan period of the Tang Dynasty and dating back more than 1,300 years, is the highest and largest stone sculpture in the world. Leshan Giant Buddha Scenic Spot, with "Leshan Giant Buddha" as the center, and "Lingyun Nine peaks", "Giant Sleeping Buddha", "Lidui Wuyou", "Dongyan Spot", "Fengzhou" as the characteristics, is a national scenic spot, national 5A tourist resort, but also a world cultural and natural heritage of the dual tourist resort. How to better protect Leshan Giant Buddha, better inherit Confucianism, Taoism, Buddhism and other cultures, and promote the sustainable development of its tourism is a major task and historical responsibility shouldered by the "guardians of the Giant Buddha" in the past dynasties. In recent years, the region has always been "in the forefront, walk in the forefront", continue to promote the "four strategies", with the Ba Shu tourism corridor as the core area" speed, become the world's key tourist destination, the annual reception of more than 4.2 million people, And has won the "National Civilized Unit", "Sichuan Golden Panda Award", "Sustainable Development Tourism destination", "National Excellent Tourism Culture Tourism Resort" and other honorary titles, so that it has made remarkable achievements in economic and social development. Leshan City held the Eighth Party Congress and the Eighth People's Congress in

November 2021, and made it clear that in the next five years, with "rejuvenating the city with tourism and strengthening the city with industry" as the core, and in accordance with the working idea of "345, Leshan City should carry out the tourism 'quality revolution', establish a modern tourism service system, and build itself into an internationally famous tourism city. With the scenic spot as the center, we should firmly grasp the main melody of urban development, tightly around the strategy of "creating Ba Shu cultural tourism corridor, creating an internationally famous tourist destination", with "three changes" as the starting point, to accelerate the transformation and promotion of the scenic spot.

"There is a kind of life called travel, the farther you go, the closer you get." Travel life is also a major direction of travel development in the future. The sensory stimulation of tourists will develop from simply looking at the scenery to all-round and multi-level feeling of eyes, ears, nose, tongue and body. Tourist attractions are the first, hotels are the first, leisure and entertainment is the first. Therefore, we should actively look for ways to solve the problem of single ticket income and single consumption source", so as to enrich the tourism content, improve the relevant supporting facilities, accelerate the integration of elements, highlight the characteristics of food, shopping, accommodation, entertainment and so on, and form a "four-hour product" of "early exercise, early travel, afternoon purchase and late play", so as to increase the tourists' stay time and increase the proportion of secondary consumption. Leading and developing a new model of "scenic spots + life"

Understanding Local Protection Measures

The Standing Committee of the Sichuan Provincial People's Congress recently deliberated the regulations on the protection of the Leshan Giant Buddha's World Cultural and Natural Heritage and the Regulations on the protection of Mount Emei's World Cultural and Natural Heritage and voted at the 14th meeting of the Standing Committee of the 13th Sichuan Provincial People's Congress. This study is the first of the "world double non-protection" protection work with district level as the main, the purpose is to establish a set of targeted and operable protection system, make the protection and management of Leshan Great Buddha Temple in Emei mountain really on the track of the legal system, to ensure its original and complete.

The "Two Regulations" on Mount Emei and Leshan Giant Buddha carried out comprehensive protection of mountains, forests, fields, lakes and grass, and carried out comprehensive planning and management, thus promoting the protection and inheritance of the "two cultures"

"The Two Regulations" clearly defined the basic legal concept of "acting strictly in accordance with laws, regulations and relevant state provisions", and in terms of the specific requirements of "three lines and one order", put forward specific measures to improve the ecological environment and resource protection responsibility system, leading cadres' natural resource assets audit, ecological environmental damage compensation liability and other aspects; The law also included stricter regulations prohibiting the construction of villas and real estate development and management within the scope of protection. The regulations also make it clear that all construction in the Mount Emei and Leshan Giant Buddha reserves will be prohibited without planning permission.

"Mount Emei" and "Leshan Giant Buddha" reserve and its surrounding areas and environmental protection work, and put forward higher requirements for

environmental protection work, and put forward higher requirements to effectively protect and improve environmental protection work, prevent pollution and other environmental problems, promote the greening of the land; The buildings in the conservation area, peripheral protection areas surrounding areas, and floating film and television corridor of Lingyun Mountain and Leshan Giant Buddha should keep the local characteristics in the height, layout, color and other aspects of the buildings. They should cooperate with the scenery and ecology of Mount Emei and Leshan Giant Buddha to achieve "dew mountain", "dew" and "green".

The Measures also define the responsibilities of Leshan, Emei and Leshan Central District people's governments and their related departments, nature reserve management agencies dependent townships (towns) and subdistrict offices, and give the nature reserve management agencies the right to deal with violations of laws and disciplines and necessary administrative penalties in the course of daily management.

Both the Outline of National Geographic Planning and the Outline of National Geographic Planning have made it clear that a "hierarchical protection system for World cultural heritage should be established, with emphasis on "being targeted" and "having regional characteristics". The Regulations on the Protection of Mount Emei protect immovable cultural relics included in the UNESCO World Heritage List, such as temples, ancient buildings, magnificent and magical natural landscapes, biodiversity, rare wild animals and plants, and ancient and famous trees. The Leshan Giant Buddha Protection Regulation is a special protection regulation for the Leshan Giant Buddha, the Giant Sleeping Buddha, the Lingyun Temple and the Three Rivers Confluence which are important parts of the World Heritage List of UNESCO.

National Policies

We should always use literature to shape tourism and use tourism to complement literature, make full use of historical and cultural heritage, make full use of revolutionary cultural relics, patriotic education bases and other red resources, support tourism characteristic management, cultivate traditional cultural industries, promote the deep integration of historical and cultural heritage and tourism, promote the development of red tourism, and straighten out the relationship between cultural relics protection units and tourist attractions. Improve the management level of cultural heritage scenic spots.

We should strengthen the study of Chinese fine culture and strengthen the study of this field. The new progress and achievements in the protection of historical and cultural heritage in the new era should be widely publicized, so as to raise the awareness of the whole society on the protection of cultural relics, gather positive energy and create a good atmosphere.

The definition of ecology contains three meanings: first, ecology is a science that studies the structure, function and change of macro living system in nature, and human beings recognize, protect and utilize nature based on ecological research results; Second, the core content of ecology is to study the relationship between macro living system and environmental system. This relationship interacts with each other, depends on each other, and makes the living system reach a relatively stable state. Third, human is a kind of organism, is a part of the nature and has subjective initiative, can change the nature. From this definition and connotation, ecology is actually a view of nature for human to understand and transform the world. In other words, ecology is not only

the epistemology of nature, but also the practice theory of protecting and reforming nature, which is the unity of human's epistemology and practice of nature. Sustainable development

The definition of sustainable development contains two basic elements or two key components: "needs" and "limits" to needs. To meet needs, first of all, we need to meet the basic needs of the poor people. The limitation of need mainly refers to the limitation that endangers the capacity required by the future environment, which, if breached, will inevitably endanger the atmosphere, water, soil and organisms in the natural systems that support life on earth. The key factors determining the two essential elements are:

(1) Redistribution of income to ensure that natural resources are not forced to be depleted for short-term survival needs

(2) Reducing the vulnerability, primarily of the poor, to damages such as natural disasters and plummeting agricultural prices;

(3) Provide universal access to the basic conditions for sustainable survival, such as health, education, water and fresh air, protect and meet the basic needs of society's most vulnerable, and provide equal opportunities for development and freedom of choice for all people, especially those living in poverty.

Cultural evolution refers to a process that represents a form of time, which is continuous, usually cumulative and progressive. Through this process, cultural phenomena are systematically organized and changed. Cultural evolution is the application of ordinary evolutionary theory to cultural phenomena, as opposed to biological or natural phenomena. In the second half of the nineteenth century, cultural evolution was often referred to as "development," and a similar synonym for development can still be found today.

Chinese cultural heritage protection concept

The protection of cultural heritage is both physical and intangible. Our cultural heritage contains the unique spiritual values, ways of thinking and imagination of the Chinese nation. It reflects the vitality and creativity of the Chinese nation. It is the crystallization of the wisdom of all nations, and it is also the precious wealth of the entire human civilization. To protect cultural heritage and maintain the continuation of national culture is an important cultural basis for connecting national emotional bonds, enhancing national unity and maintaining national unity and social stability, as well as a prerequisite for maintaining cultural diversity and creativity in the world and promoting the common development of mankind. In order to realize the scientific outlook on development and build a harmonious socialist society, we must strengthen the protection of cultural heritage

Tourism development Planning

Tourism development planning is the description of the blueprint of tourism development in the planning period of the region in the future, and the determination of the guiding ideology of planning, planning objectives and specific plans must be forward-looking and forward-looking

In the process of planning, accurate foresight is based on the accurate grasp and scientific prediction of the future development situation of the tourism industry, a clear understanding of the factors affecting the development of the tourism industry in the future, and should not be constrained by the current situation and difficulties. Because the tourism industry is closely related to the social and economic

development, it is the key to predict the macrodevelopment of the future social and economic development, accurately judge the impact of the future social and economic development trend on the tourism industry, and the impact of future major economic and social activities on the tourism industry.

Related Concepts and Theories

Cultural Ecology Theory

These important anthropologists include Julian H. Steward, Daryl Ford (Daryl! Forde), Clifford Geertz and Marvin Harris

Stewart defines ecology as "Is to adapt to the environment. cultural biome it means a way to study the requirements or cultural criteria, which is the effect of adapting to the environment. Cultural ecology is thus different from social ecology because cultural ecology seeks to clarify the origins of certain cultural characteristics and patterns that exist in each environment, rather than seeking general principles applicable to all cultures and environments." What is most important in this concept is 'Cultural Core', which is defined as "the group of cultural characteristics or patterns most closely related to subsistence activities and economic management". (technical systems used or technological tools) How are they used differently and how do they create different social arrangements in different environments? Because each environment may be an aid or a limitation to the use of these techniques.

while Harry Study Primitive Warfare, explaining that "War is a mechanism to adjust the population to be able to live in an ecosystem properly. Geertz studies the historical development of agricultural patterns in Indonesia. has written a book "Agricultural Involution" (1963) points to the influence of ecosystems on social structures. At the heart of this concept is "The integration of the social system culture and biological conditions together in the study of the development of societies."

The theory of cultural ecology emphasizes that "Believes and practices in cultural systems that seem absurd, irrational, but may have the effect of rational use of resources. Taking into account the level of technology used in specific locations." For example, the eating of beef is forbidden by Hindus despite the poverty-stricken famine that prevailed across India. Harris describes these as "The ban on beef meant that the oxen were for pulling the plow. Without cows, farming would not be possible. Thus, religious prohibition increases the capacity of an agricultural society in the long run.

In conclusion, this cultural ecology theory helps to understand the relationship between populations. The social environment and physical characteristics in society more clearly. Currently, anthropologists are paying attention to cultural ecology theory and become Ecological anthropology" (Ecological anthropology) and has grown to cause new theories continually. Within the sub-branches ecological analysis, ecological ethnographic analysis (Ethnoecology), analytical strategies and ecological political analysis, etc.

participatory theory

meaning of engagement

Budgeting involves several steps. Therefore, it must be involved in Work of Budget Analysts of the Bureau of the Budget which will benefit Changes to the budget,

how it works and the role of budget analysts. This will result in effectiveness and success in the performance of the Bureau of the Budget.

participation is the result of agreeing on the subject, need and direction of change and consensus there must be so much that Project Initiatives for Action first reason of having people come together. It has to be realized that the action is completely abandoned or all action, acted alone by a group or on behalf of that group, acted under the organization (Organization) therefore, the organization must act as a conductor to achieve change (Yupaporn Roodngam, 2002, page 5). Participation is a process for people to be involved in the development work together to think, decide and solve problems by themselves, emphasizing the active involvement of individuals, solving problems together with the use of appropriate technology and supporting, monitoring the operations of the organization and related individuals.

Participatory Theory

There are 5 theories related to participation, which Akin Rapeephat (quoted in (Yupaporn Roodngam, 2002) summarized as follows:

1. theory of mass persuasion

Maslow (citing Akin Lapipart, 1984, pp. 7-8) said that persuasion means using language or writing to achieve trust and action. Persuasion helps to resolve conflicts in operations, if in order to achieve good results, lobbyists must possess the art of developing an interest in lobbyists. Especially, according to Maslow's theory, people's needs are called hierarchy of needs, meaning that people's needs are based on the following order: There are 5 levels as follows:

1.1 Physiological needs (physiological needs) is a need Basic human needs (survival needs) include the need for food, medicine, clothing, shelter, medicine, and sexual needs.

1.2 Safety and security needs include the need for housing that is safe from physical harm or theft, or job security and a stable life in society.

1.3 Social needs such as the need for love The need for society to accept that they are part of society.

1.4 The need for prestige (self-esteem needs) such as pride The need to excel in one area in order to be respected by others, This need is a high level of self-confidence in one's abilities and importance of individuals

1.5 Self-Achievement Needs The self-actualization needs are the highest system requirements, who wants to achieve success in everything according to the idea of their own in order to develop themselves as best as they can, this need is therefore a need The specialty of a person who will try to push his/her life to be the best possible path.

2. The theory of raising the morale of the people in the nation

People have physical and mental needs if the person has enough morale. The results of the work will be high as well. But if morale is not good, the performance will also be low. This is because Kwan is a political situation. The mind that manifests itself in the form of random behavior. Good attitude toward co-workers, such as not taking advantage giving facts about the job The opportunity to express opinions, etc, and whenever the worker has a good morale A sense of responsibility which will be beneficial to the agency both in terms of personal morale and the morale of the group. Therefore, it is possible that the morale of oneself, especially those with

good morale, is also one of the factors that will lead to participation in activities as well (Yupaporn Roopngam, 2002)

3. The theory of creating a sense of nationalism

One factor that leads to participation is The creation of a sense of nationalism means a sense of self to devote or Emphasis on benefits national collective Satisfied with one's own country Satisfied with dignity, loyalty, commitment to the locality (Yupaporn Roopngam, 2002)

4. Theory of Leadership

Building leaders motivates people to work based on their willingness to achieve them. common goals or objectives This is because the leader is an important factor in joining the group. In general, a leader may be a good leader, a positive leader, a dynamic leader, and a passive leader There is no creative work called Negative Leader. As a result, there is a mobilization of cooperation to work with morale, quality work, and creativity. Therefore, creating good leaders will lead to good participation in various activities (Yupaporn Roopngam, 2002)

5. Theory of management methods and systems

Using an administrative system to mobilize cooperation is one of the easiest ways because it uses laws, regulations, and patterns as tools for operation. However, the result of cooperation does not have any system that is better than the set in terms of administration because of human nature If working on a voluntary basis, no one will force it, they will work with love. But if there is no control at all, it is not in accordance with the policy and necessity of the state. because of the management system It is to follow the policy in order to achieve the goal, increase the expectation of benefits

Concept of engagement

Office of the National Village and Urban Community Fund Committee, Office of the Rajabhat Institute Council and the Ministry of University Affairs (2003, page 114) has stated that participation is that people or communities can participate in decision-making for local development policies, and participate in benefiting from the service, including taking part in controlling and evaluating local projects. There are two types of participation:

1. Participation in the process of development by the public Participate in the development from the beginning to the end of the project, including jointly finding problems, planning, decision-making, mobilizing local resources and technology, management evaluation based thinking as well as receiving benefits arising from the project

2. Political participation is divided into two categories: people promoting civil rights and power; or The community develops its management capabilities to protect the interests of the group, control the use and allocation of community resources, and thus form a process. And the structure in which rural people can express their abilities and benefit from development.

Changes in development mechanisms by the state as the development of the people It plays a major role by decentralizing power in planning. From central to regional it is the return of development power to the people to participate in determining their own future Participation refers to one's psychological and emotional involvement in a group situation. The result of such involvement is a compelling cause

for action to achieve. the aim of that group with both causing participation in the responsibility of such groups as well

Narinchai Pattanapongsa, 2004 summarized the meaning of participation as Participation is where a party who has not participated in activities or participated in decisions or participated in a small amount participated in more. it is free and equal, not superficial participation but more genuine participation and Participation must start from the beginning to the end of the project.

Nilpanich Chit and Thanapongsathorn Kulathon, 1989 stated that participation People's participation in rural development means that both urban and rural people have participated or participated in the implementation of rural development at any stage. one or all steps, depending on circumstances

Wanrak Minemaneenakin, 1988 concluded that public participation means the active and full participation of stakeholder groups in every aspect. Project stages or rural development work especially having involvement in power Decisions and Responsibilities Participative will ensure that what Stakeholders need it the most. will be responded to and made possible. It depends on what you have done that will match your actual needs. and more confident that participants Everyone will benefit equally.

Participation process

Kowit Puangngam, 2002 concluded that the real participation of the people in development should have 4 steps:

1. Participate in identifying issues and causes in each area, namely: If rural residents do not know where the problem lies and do not understand the causes of local problems, then take action It is useless to solve local problems because rural residents do not understand or see the importance of these actions.

2. Participate in activity planning, as planning is a step in helping rural residents think and make rational decisions. Understand how to use information in planning

3. Participate in investment and operation. Although most rural residents are poor, they have their own labor force to participate. Joint investment and operation will enable rural residents to collect operating costs on their own, thereby closely learning about the implementation of activities.

4. Participate in performance monitoring and evaluation, if in the absence of participation in the assessment, rural residents will not know whether the work they are doing is beneficial. It may be difficult to perform the same activity in the next opportunity.

In addition, the Bureau of Educational Standards, Office of the Council of Rajabhat Institutes, Ministry of Education, Bureau of Higher Education Standards and the Ministry of University Affairs (2002, page 116) also mentioned participation in the five stages of development as follows:

1. Participate in identifying community issues and their causes, identifying community needs, and prioritizing participation need.

2. Participate in development planning, involve the public in formulating project policies and objectives, and determine implementation methods and guidelines. And determine the resources and resources to be used.

3. The process of participating in development action is that citizens participate in creating benefits by supporting property, materials, equipment and labor or participating in services, coordinating and executing external assistance requests.

4. Participation in the process of accepting the benefits of development is a process in which citizens participate in or accept the benefits brought by development materially and spiritually.

5. The participation stage of development achievement evaluation is the stage of public participation in evaluating the extent to which development achievements have been achieved. level of involvement (Narinchai Pattanapongsa, 2004) discussed the level of participation in

The general principle is that it is divided into 5 levels:

1. Participate as an information provider for their/family/community
2. Participate in receiving information
3. Participate in decision-making, especially in projects of interest to them, divided into three situations based on their activities:

3.1 Their decision-making weight is lower than that of the project owner.

3.2 He has the same decision-making weight as the project owner

3.3 He has more decision-making power than the project owner.

4. Participation refers to participation throughout the entire operational phase

5. Participation: May not have the opportunity to participate, but provide assistance in other areas.

In addition, according to community development guidelines, participation levels are divided into participation levels. Participating in solving problems that arise in the community can be divided into the following categories:

1. Identify the root cause of the problem.
2. Work together to find what they currently need.
- 2.1 Help oneself determine the order of problems in order to solve them first.

2.2 Plan to solve problems on a case by case basis

2.3 Brainstorm, propose solutions, and choose the correct solution to address the planned issues.

2.4 Technologies to be used for joint development.

2.5 Take action to solve the problem

2.6 Monitoring and Evaluating Performance

2.7 Gaining Benefits/or Losses from Operations

Promoting Public Participation

The main principles of promoting public participation are as follows (Nilpanich Chit and Thanapongsathorn Kulathon, 1989)

1. Establish a good relationship between the government and the people by adhering to the principle of people's trust in institutions or individuals.

2. The principles for eliminating conflicts of interest and ideas are: The impact on the development of homework is significant as it can lead to work interruptions and fluid flow.

3. Establish the principles of diligence, patience, and values Cooperation, honesty, and self-reliance, as ideology motivates people to support policies and action goals. This may cause morale and morale.

4. Continuous education and training encourage people to understand their own ideas and help them have more confidence in themselves. By giving people the opportunity to try thinking and practice, education and training will help them protect themselves and analyze the value of their work. And may participate in development

5. The principle of teamwork can be used to seek cooperation and development.

6. The principle of empowering communities. Collective work will generate work power and improve work efficiency.

Incidentally, Bureau of Educational Standards, Office of the Rajabhat Institute Council Ministry of Education, Bureau of Higher Education Standards and the Ministry of University Affairs (2002, page 118) mentioned two strategies to promote public participation:

1. Organizing the learning process This can be done in several ways as follows:

1.1 Organize a forum to analyze the situation of the village in order to understand and learn. Together on various issues

1.2 Organize a forum to exchange experiences or organize field trips between various organizations within the community and among communities

1.3 Provide training to develop specific skills

1.4 Take action

1.5 Transfer experiences and summarize lessons that will lead to improvement proper work process

2 Develop network leaders, so that leaders have confidence in their abilities and abilities, which will help to start troubleshooting activities or development activities, which can be done in various ways, as shown below.

2.1 exchange and learning between leaders inside and outside the community

2.2 Support the continuous holding of exchange forums and the continuous support of necessary news information.

2.3 exchange class! And continuously carry out network collaborative work to realize the process of collaborative management and organization Methods for public participation

Public Participation Process can be done in many ways, the important ones are as follows (Kowit Puangnam, 2002)

1. Participation in discussion meetings is to participate in discussing problems or contents of work plan or development project to inquire the opinions of the public in order to know the good results Negative consequences in various cases, especially local people who have an impact Both positive and negative to his well-being 3, Consulting advice. People must join as members of the committee. Project management ensures that there is a voice of the citizens of the affected children. take part Informed and participated in decision-making and planning.

4. Survey is a method of thoroughly involving people in various issues.

5. Collective coordination is a process of public participation, starting from selecting group representatives as leaders for management or management

6. Organize on-site visits and involve the public in the investigation before making any decisions.

7. Conduct informal interviews or conversations with leaders and combatants. Understand the impact of local opinions and actual needs

8. Public hearings provide an opportunity for all groups to express their opinions on policies, rules, and regulations on various issues that affect the public. Overall.

9. Demonstration: use various communication technical communication to disseminate information Thoroughly and clearly informing the public will motivate them to participate

The report results provide the public with an opportunity to review and reflect project decisions again. If changes occur, they will be promptly corrected. participatory theory

Rose (quoted in Sanit Boonchu, 1984, page 7) mentioned the participation of the people, that is, any community that allows people to participate, the more it will make the development of that community. can be done conveniently and can be carried out to the set goals This is based on the basic belief that People have the potential for change. The value of one's ideas and abilities is meaningless without involvement with others.

participatory process

Szentendre (see Prajadhipok King's Institute, 2002, pp. 30-31) discusses that the participation process is divided into four stages:

1. Planning beam joints
2. Participate in practice
3. Participate in the distribution of benefits
4. Participate in monitoring and evaluation

Participatory Concepts and Processes

At the 1975 United Nations Public Participation Conference, the expert group recommended: Public participation is a term that cannot be defined with a single meaning, as the meaning of participation may vary from country to country. Therefore, the definition of public participation should be limited to the economy and society. However, the expert group expanded public participation to cover the following issues: (Ministry of Health, 2007)

Question 1: Public participation includes creating opportunities for all members of the community and society to participate in activities, thereby: And influence the development process, equally benefiting from development.

Question 2: Participation reflects voluntary and democratic participation in promoting development efforts. Fair distribution of development benefits and goal decision-making Economic and Social Development Project Policy and Planning

Question 3: Participation is the link between people and development resources and the returns of such investments, in other words, public participation in decision-making, whether at the local or regional level. The national level will help establish a connection between what people invest in and the benefits they receive.

Question 4: Public participation may be influenced by national economic conditions, policies, and management structures, as well as Population. Public participation is not just a technical means. But this is an important factor in ensuring a development process that benefits the people.

in addition, in the participatory development process, people must be allowed to participate in making decisions to determine their own needs. Resource

Utilization Decisions by Taweethong Hongwiwat (1984, Page 2) has a consistent opinion that Participation refers to the right of people to make policy decisions regarding allocation and use. (Utilization) of resources for production. This is a necessity for the public to participate in planning. for eating well and can respond to what is accessible in which the development of the poor benefits for production. services and public facilities as well. and participation is the participation of citizens in decisionmaking at different levels in the management of political services. to determine the needs of their community Public participation creates processes and structures through which people can express themselves. which their needs prioritization participation in the development and benefit from that development by emphasizing decision-making power for rural people. And it is a process in which people voluntarily take part in defining change. for the people themselves.

as defined above It can be seen that the participation of the people as a member of society whether in the context of social, economic, political or cultural development It is something that shows the development of awareness. and wisdom in determining one's life as one's self in managing, controlling, using and the distribution of available resources for the benefit of economic and social livelihoods. As necessary with dignity. In addition, people or communities develop their own abilities to manage and control the use of resources. control the distribution of available resources for the benefit of economic and social (livelihoods make people develop awareness and wisdom which manifests itself in the form of Aesthetics (Aesthetics) is a new term. Created by Baum Garden (Alexander Gottlieb Baumgarte), which was more than 2000 years ago, Greek philosophers such as Plato Aristotle spoke only about beauty and shock. Which is a sense of perception (Sense Perception) of humans. The problems they argued about were: what is beauty Does the value of beauty actually exist in and of itself? Or that the value of beauty is just the message we apply to what we like? How are beauty and what is beautiful related? Are there any fixed measures that allow us to decide whether something is beautiful or not? Aesthetics is considered as a branch of philosophy in relation to the pursuit of value (Axiology). "Theory of Beauty' (Theory of Beauty)

Aesthetics is a science that studies beauty, which can be natural beauty or artistic beauty, because in works of art We believe that this is a good thing, and beauty also exists. In addition, aesthetics also studies disciplines related to aesthetic perception, Themes related to the attributes, values, and tastes of beauty. Encourage specific ways of investigating and seeking universal standards of beauty in a clear, perceptible, and appreciative manner. Subjects related to a person's direct experience, creating behavior, and satisfying without expecting rewards in practice, are a unique sense of satisfaction. Able to provide emotional advice to others. The discipline related to studying human reactive behavior from external stimuli based on situations stories, beliefs, and works created by humans.

the origin of aesthetics

"Aesthetics" is a new term. Established by Baum Garden (Alexander Gottlieb Baumgarte 2305: 255), which was more than 2000 years ago, Greek philosophers such as Plato Aristotle only spoke about beauty. heartbreak Which is a sense of perception (Sense Perception) of humans The problems they argued about were: what is beauty Does the value of beauty really exist in and of itself? Or is the

value of beauty just the message we apply to what we like? How are beauty and what is beautiful related? Are there any fixed measures that allow us to decide whether something is beautiful or not?

Baum Garden is very interested in this problem of beauty. He has researched and gathered knowledge about beauty scattered in one place. To develop knowledge about beauty to have a stronger content. Then name the subject about beauty or knowledge related to the sense of perception that Aesthetics, derived from the Greek word Aisthētikos, meaning a sense of perception. Or perception based on feelings (Sense perception) for Thai terminology is Aesthetics", then aesthetics. received attention as a subject with progressive principles. Able to study up to the doctoral level. For this reason, Boom Garden is regarded as the father of modern aesthetics (Taweekiat Chaiyongyot, 1995: 1)

the meaning of the word aesthetics

Aesthetics has many definitions of the term as follows

1. Aesthetics is a branch of philosophy. about beauty and what is beautiful both in art and in nature by studying experience. Value of beauty and standards for diagnosing what is beautiful and what is not beautiful (Royal institute, 1989: 4)
 beauty in nature and beauty in art. beauty in nature. It is unadulterated beauty. It is a beauty that human beings can experience, such as watching the scenery of sunflower fields. or watch the sunset at the mountain, etc. Beauty in art arising from feelings within the mind who want to express aesthetically from various experiences and depends on individual exposure.

2. Aesthetics. The term Aesthetics (Aesthetics) comes from the Greek word Aisthētikos (Aesthetics) = known by touching the aesthetic elements (Aesthetics Elements), which are 3 things. is (Keerati Boonchuea, 1979)

- Beauty (beauty)
- (Picturesqueness)
- (Sublimity)

The word "Aesthetics" comes from the Pali word "Aesthetics" meaning good, beautiful. In the sense of the same word, a German philosopher named Aisthetics Baumgarten (1718 - 1762) chose the Greek word Aisthētikos, which means sense perception (Sense Perception). Beauty corresponds to the English word Aesthetics, while in Thai, the word aesthetics or general art is used. Therefore, art is considered a part of aesthetics or when it comes to aesthetics, it is often associated with art itself.

Aesthetic significance

Aesthetics "refers to the value of appreciating beauty, beauty, or pleasing things, whether they are natural or artistic. 2530:6

Aesthetics "or" aesthetics "is a pure feeling that occurs at a specific moment. Or we can use the following language to express our true feelings, rather than our true feelings

- (interested)
- (disinterested)
- (please)
- (unplease)
- (empathy)

Emotions or feelings such as this will lead to symptoms of forgetfulness (attention span) and unconsciousness (psychical distance), all of which are called aesthetics or aesthetics. "Aesthetics of life" is behavioral aesthetics or aesthetic experiences. This leads to two fulfilling graduate learning outcomes: being an individual with an appreciation for aesthetic value; and have an understanding of the nature of life and live oneself to be valuable to society.

The Benefits of Aesthetics

1. Promote the thinking process and make reasonable judgements about beauty
2. Helps convince oneself to be gentle.
3. Rich aesthetic experience
4. Ways to promote the pursuit of happiness.
5. The Importance of Promoting Everything

the theories used in this study are popular structure theory, cultural ecology theory, and cultural communication theory. Symbolic Relationship Theory

2.1 Bronislaw Malinowski, a Polish anthropologist, proposed that various elements of culture serve human and cultural needs, such as food, shelter, and having a place to live. Offspring. Therefore, there must be gathering together as a community or social group, or even creating cultural symbols used to act to control people to act or act in accordance with the prescribed form. In order to meet the needs in an orderly and efficient manner. At the same time, the formation of new groups or communities and cultures is causing the need to increase again. This need requires more complex groups or communities satisfying that growing need. It is a cycle that lasts forever (Songkhun Chantajorn, 2010: 20-32).

2.1.1 Malinowski's Popular Functional Structure Theory. It focuses on the culture of acting in response to the needs of the individual. The culture has grown from the need for 3 aspects of human necessity:

2.1.1.1 Basic Biological and Psychological Needs are basic human needs, including the needs related to the struggle to survive, such as needing food, shelter, clothing, rest, growth, reproduction, etc.

2.1.1.2 social needs (Instrumental Needs) is about social cooperation to solve basic problems and get the body to meet the basic needs, such as the division of labor, food distribution, protection, production of goods, services and social control.

2.1.1.3 Symbolic needs are human needs for psychological stability, such as the need for mental peace. The social system that meets these needs includes knowledge, law, religion, mythological novels, and art. Compared to magic, generally speaking, the function of magic is to make people feel at ease because some of the tasks humans do are more difficult. And humans cannot predict what will happen, leading to uncertainty, so they must rely on magic to help. In order to gain more confidence, myths often endow the ruling class with power and social values.

2.1.2 British anthropologist A.R. Radcliffe Brown proposed that this theory was born like a living organism. Growth, illness, can be cured, and after healing, one can continue to move forward. The human body has organs for survival, and society has a structure for survival. Human organs and social structures contribute to maintaining the body and society. If there is a structural conflict in society during the performance of its duties, resulting in stagnation of society. Or if development is slow, society will find solutions or restructure itself to survive or develop. The human

body can be cured when sick. Some organs of the body can be adjusted and replaced, but the main organs The liver, intestines, brain, etc. cannot be changed, so people die, but society will never die. After adapting to development, society will move forward. (KhurChantajorn 2010:18)

From the theory of popular functional structure, it can be concluded that Society is made up of major structural systems and sub-components of those major structures. Each system acts as a cohesion and serves human and cultural needs. When a subsystem of any part of the structure has problems, it will affect other systems as well, comparable to the current situation and the problem of cultural tourism management, which consists of many subsystems and have different interface functions. When there are traditional festivals in each locality to attract more tourists to travel. The substructures interact and adapt to each other, to create a balance without conflicts in order to meet the needs of tourists in an orderly and efficient manner, which if there is a conflict interaction response. And the convergence of the substructure may eventually lead to the failure of the main structure. Will not be able to achieve the set objectives, so the existence of the social structure system is the same. Various sub-structures must function and work in harmony with each other in order to maintain a stable social balance.

2.2 Cultural Ecology Theory Cultural ecology is an anthropological concept that is interested in studying socio-cultural changes. By emphasizing the influence of the environment as a determinant of the process of socio-cultural evolution (Songkhun Chantajor, 2010: 50-51), anthropologists have proposed several concepts in cultural ecology theory as follows: 2.2.1 Julian Steward, an American anthropologist, explained The concept of cultural ecology theory that It is a process of social adaptation under the influence of the environment. Emphasis is placed on the study of evolution or changes caused by adaptation of society, looking at society as dynamics or changes all the time. Change is the result of adaptation to the environment. The basis is production technology social structure and characteristics of the natural environment. It is the main condition that determines the process of change and adaptation of cultural societies.

Steward explains that The changing of cultures that have different forms to have similar patterns. The phenomenon he sought in civilizations in the Old and New Worlds arises from the interaction between culture and environment. Although he never said that the environment was evident in the way humans interacted, he argued that human society's interaction with the environment could not be ignored. While adapting to that environment Human beings will build components beyond that organism or culture. And Steward sees culture as a tool for adapting to the environment. and proposed a course on cultural ecology which is a study of the relationship between the condition of the environment and the human body (Urairat Chanthamrong and Yupa Klangsuwan, 1985: 142-144) The brain, heart, glands are the natural cognitive systems in the human body. How the thinking system is depends on the body system as a whole. Which if the body is abnormal, the thinking system will not work easily, not agile or defective. If humans have good yin, it will make the brain good, think good and there is a natural environment to stimulate thought. The person will be successful or behave well. Able to adjust good natural environment, promote ideas to become good culture.

Stewart has proposed a summary of the laws of cultural evolution that arise from three important foundations to describe cultural ecology:

1. The relationship between technology, culture, and environment it is necessary to conduct research and analysis on the effectiveness of culture, which can use resources as food and housing for people in society

2. By analyzing the ways in which each member of society creates culture, study behavioral patterns related to cultural technology. And the activities and work that make life survive?

3. The relationship between behavioral patterns and cultural systems. Analyze whether people's activities in society contribute to social survival. How does it affect people's attitudes and worldviews in society? The behavior of people's survival in society. What is its relationship with social activities and relationships? (Somsak Srisantisuk, 2001:100-102).

2.2.2 Leslie White, an American anthropologist, explained the concept of cultural ecology theory that Humans need to rely on the systems of various cultures to adapt to the environment, which consists of 3 things:

- 1) technological systems, which include natural resources. And various tools invented by humans.

- 2) The social system, which is a combination of social organizations. And various human behaviors and

- 3) the thinking system, which includes knowledge, beliefs, attitudes and values. All three cultures will develop higher when human beings can control and use technology to benefit greatly. climb and able to invent more advanced tools and equipment.

In addition, Stewart (Pisit Boonchai. 2006 : 20 ; According to Stewart. 1972: 114), culture is a tool to help humans adapt to their environment. The different environments inevitably affect the way of production and living conditions. as well as different cultures With each of these differences, human beings are mainly adapted to the environment, technology and social structure. Culture and environment therefore have a close relationship. And they affect each other and are quite difficult to separate from each other. In an era where technology has not progressed as it should Humans therefore need to adapt to the environment. And the environment therefore determines the cultural pattern, But when technology is more advanced human beings are more adaptable or adapted to the environment. but the way of production living conditions Some styles and traditions will not be lost. and will be passed down from generation to generation.

From the aforementioned cultural ecology theory, it can be concluded that the environment, technology and social structure determine the change. Human beings therefore adopt culture as an important tool for controlling and adapting to the changing context in society. Man-made culture for its relationship with its surroundings. It determines the social characteristics and concepts of people in society. Culture has to exist only what is good. useful for humans a culture that corrupts or destroys society Humans will stop following those cultures. The researcher applied the theory of cultural ecology as a guideline for analyzing the answer to the study of the management of the relics route for cultural tourism. Tourists and the general public have traveled to pay homage to Phra That Chedi. which is a practice or tradition which is a cultural symbol In addition, it also stimulates the community's economy by

bringing community resources to create value combined with new technologies to generate income from tourism. It is the economic, social, cultural and environmental development.

2.3 Diffusion Theory Some anthropologists have proposed ideas in the theory of cultural diffusion several concepts, as follows:

Franz Boas, a German anthropologist, emphasized that “cultural diffusion is the process in which the essential characteristics of one culture spread to another. By adjusting to be in line with the new culture. “Culture can be measured by comparing different cultures and considering the superior or inferior characteristics of each culture. but still believe that no culture is better or worse than another” (Songkhun Chantajorn. 2010: 59)

Srisantisuk Somsak, 2001 stated that cultural dissemination and social and cultural changes The government provides comprehensive education to villagers through the use of the education system, spreading prosperity to village communities. Merchants buy and sell agricultural products in the community, while rural villages enter the city for trade and purchase of products. Or selling agricultural products or tourism. With the increasing impact of urban life on rural areas, we can say that this is a form of cultural dissemination. This will definitely lead to rapid social and cultural changes. it has changing characteristics influenced by external factors. In addition, it will enable villagers to improve their lives. Life is better than before because the things we get from the city, including convenience, do not need to weave silk ourselves, but can be purchased in the market, It also led to modernization, a change in lifestyle.

Sanya Sanyawiwat, 2010 states that the theory of cultural diffusion (Diffusion Theory) is contact with the outside world (Contact), which explains development as a result of contact between societies. Especially underdeveloped societies that are in contact with developed societies. will cause the underdeveloped society to have a higher level of development For society to develop, there must be 6 factors as follows:

1. Once a large amount of precious natural resources are available, their value can be transformed into enormous wealth. Therefore, the quality of life has been improved based on the quantity of these resources.
2. Human resources, especially those of the working age group, have the ability to promote higher development and labor force
3. Social organizations are an important working force that can improve efficiency because they help each other think and consider, so be cautious and avoid defects or flaws This is the reason for its development.
4. Leadership skills: Having high-quality leaders and a large number of leaders who can command or gather a large amount of work or work, and work with dedication. Therefore, the work has developed rapidly.
5. Connection with the external world, whether it is community, city, or international Because exposure helps to exchange knowledge in all aspects, in order to apply this knowledge to one's own society. We also need to make progress.
6. Training. Training helps development because knowledge comes from training. Training is education. This is a high-quality resource. Therefore, if continuous training is provided, there will be higher development.

Niyapan Wannasiri, 1997 stated that a culture can spread to othersources by adhering to the principle that culture is thoughts and behaviors (the result ofthoughts) that are attached to a person. Where a person goes, culture will get there. Therefore,the spread of culture depends on the following factors.

There are no geographical obstacles such as mountains, seas, deserts, snow, denseforests, etc. Because these are all obstacles for people with culture to travel

2. Economic factors: People must be interconnected, mainly due to economic issuesand some people need to engage in trade. Or seek better opportunities economically. Somepeople want to travel but want to see new things. But you must have the money to travel tooother places. People with economies have the opportunity to bring culture into other cultures.

3. Social factors, such as intentional communication methods, new behaviors, andknowledge. Studying in other countries is a direct form of cultural transmission, where peoplefrom different cultures fall in love and get married. Participate in religious ceremonies andimmigrate due to social disasters such as wars and conflicts, and natural disasters. Famine,drought, and occupation by invaders are all factors contributing to cultural transmission.

4. Good transportation is a factor in cultural dissemination, such as good roads,transportation, and short distance travel. All of them This is a great propagation accelerator.

Kroeber said that the culture pattern is the most important, The elements of culture arethings that must be learned. Interested in the causes of culture, individuals or culture causesCivilization, but culture is also important because the peak of civilization's prosperity andprogress is the period during which the elements of culture (concepts, way of life, values, etc.)are of the most appropriate and consistent nature. It is believed that the evolution of culture ineach area occurs spontaneously in a manner specific to each society and community. Groupswith the same cultural characteristics are included in the same cultural area, ignoring the role of the environment on the characteristics and defining cultural boundaries (Songkhun Chantajorn. 2010: 66)

From the theory of cultural diffusion, it can be concluded that The fact that manysocieties have the same culture is due to the diffusion of culture. from one society to anotherThen there was the acceptance of the new culture that spread. Make the society have the sameculture and continuous behavior. Same style as building Phra That Chedi. to contain theBuddha's relics Buddha's relics and the relics of monks who are revered by Buddhists that havebeen created in many areas of Khon Kaen Especially in the areas where the researcher hasstudied, such as Mueang Khon Kaen District, Nam Phong District, Kranuan District, etc., todisseminate cultural heritage for tourists to visit. And tourists can travel to other nearby culturalheritage sites, which is another part of the cultural spread. The researcher applied the theory ofcultural diffusion as a guideline for analyzing answers about the development of the relics routefor cultural tourism. Khon Kaen

Relevant research

Domestic research

Xie (Xie. 2001 : 42) studied Cultural Tourism in Hainan, China (Authenticating Cultural Tourism : Folk Villages In Hainan, China) Traveling to Hainan as cultural tourism that shows tribal culture that has been passed down from generation to generation At the same time, it is considered whether it is suitable for investment or not. Researchers have conducted research showing that Hainan Island is a place rich in ancient culture. Explain to understand the culture of the Lee tribe. in Hainan Island, China by developing it into a cultural tourism village People who play important roles are government, investors, tourists. and indigenous groups By comparison with the development standards of the year. 1989 about things related to the product cultural evolution The preservation of the culture of tribal freedom And the development of tourist attractions as cultural attractions, there are conflicts between different groups, although many cultures are quite rich and beautiful, unique, but some investors have conflicting opinions, causing tension among investors. Because the government cares more about the freedom of the people than the development of the tourism industry. Investors misunderstand the intentions of the tribe that they want jobs and money. But they want to preserve their culture more. This thesis shows that What is already good should not be evaluated by anyone. To cause interest in the island of Hainan this. Should stick to their own nature and uniqueness should not adhere to the basic standards of development. But they want to preserve their culture more. This thesis shows that What is already good should not be evaluated by anyone. To cause interest in the island of Hainan this. Should stick to their own nature and uniqueness should not adhere to the basic standards of development. But they want to preserve their culture more. This thesis shows that What is already good should not be evaluated by anyone. To cause interest in the island of Hainan this. Should stick to their own nature and uniqueness should not adhere to the basic standards of development.

Liu (Liu. 2002 : 19) has researched the development and planning approaches. Tourism A case study from Pr China and Malaysia reveals that significant developments in the tourism business planned building the foundation The purpose of business development is caring for customers, sufficiency model policy preparation, sources, associations and work to develop in the tourism business The policy has been summarized as follows: The scope of the tourism business requires planning. Associations must be employed and involved in economic and natural development to bring local Useful resources must be practiced and learned Understanding of development for the people In Hainan province of China and Kedah of Malaysia are examples of development. The results suggest that employment in tourism should have a wide location and a unique culture. development of tourism business The main obstacle is scarcity and the number of tourists Therefore, tourism development is limited. and satisfaction of tourists.

Jing Jing (Gingging. 2003 : 12) studied cultural tourism in Sabah State, Malaysia. By exploring what is unique to the various native tribes that settled in Borneo. by collaboration between the public and private sectors to make investment decisions in the tourism business with an emphasis on cultural tourism The study has been conducted since 2002 as a village museum in the villages of Kota Kinabalu and Kiasu . It is collected as a museum to further develop cultural tourism in Malaysia

Chan (2005: 9) studied the trade and tourism industries of Laos and Vietnam. A case study of China Vietnam relations. This study points out the cultural

and political relationship between Vietnam and China. This clearly indicates that Vietnam and China have good relations in terms of economy, trade, and tourism. At the Sino Vietnamese border, this has led to the development of historical relations and the environment. Since 1990, the economy has been recovering and the scope of contact has expanded, and research has found that trade between borders is rapidly expanding. This indicates the way in which cooperation, strategy, and development relationships are carried out under the cooperation of countries. Establish good friendships and relationships. Reduce the complexity of competition. The most important thing in successful economy and economic development must be having goals, attitudes, and perspectives from the beginning. In addition, it is necessary to study anthropology and culture that leads to further modernization.

Foreign research

Chaturawong (Chaturawong. 2003 : 93) researched Burmese Buddhist temple architecture in Upper Burma and Northern Thailand : Biography of The contents are as follows: Past research on temple architecture tends to focus on aesthetically traditional features. However, in this research, social science will be used as a tool for analyzing the architecture of Burmese temples in Northern Burma (A.D. 1853-1885) and in northern Thailand in the late 19th and early 20th century, looking at tree life history tribes. Trees provide materials for the construction of temples and trees are closely associated with the religious, economic and political life of the Burmese people. which can bring good results to human beings upon request. Provide protection and prosperity to life. The cult of trees has linked temples built with teak with tree spirits, mother earth and spirits. Teak wood forests have been transformed into temples. The temple of Phrachao Phaen Din symbolizes the forest and the Bodhi tree. The symbols of the Buddha, the Bodhi tree and the Teak tree are associated with the politics and economy of Upper Burma. The Bodhi Tree and Mount Meru are symbols of the center of holiness that reflect the form and location of the Siha Throne Hall. Royal Palace and Mandalay. These buildings symbolized the earth god as the embodiment of the kingdom, the human world, the universe, and embodied the centralization project of the Mindon king. In addition, teak was used as a tool to centralize political power, economy, control over the monks and their temples. and to provide income to maintain Buddhism and the Kingdom and because of the quality and value of teak wood. Teak was therefore one factor that led to three wars between Britain and Burma. As a result, King Mindon lost the lower part of Burma near northern Thailand to the British, and Buddhism became a tool for uniting people in the nation. The temple in northern Burma is part of King Mindon's Buddhist politics. The teak trade in northern Thailand was the source of political and economic change in the north and brought southern Burma closer to Thailand in the north. These phenomena are reflected in the Burmese style temples in Chiang Mai and Lampang. It was built by teak traders who moved from southern Burma to this area.

Guelden Marlane P., 2005 studied ancestral spirits in Southern Thailand: Norap performance, a symbol of southerners in areas where Buddhism is the national religion. by conducting research in Pattani Province Songkhla and Phatthalung between 2000 and 2003. The results showed that Since the 1970s, new shapes have emerged in the urban areas of Thailand and the mediums meet the needs of today's

customers, While the country has undergone a significant transition from an agricultural society to a globalized industrialized economy society. At the same time, it was during the state's Buddhist weakness, forming small independent groups. Religious groups grew up in the southernmost part of the country. One of the oldest forms of seance. Has helped solve problems caused by economic, social and religious changes. Nora is a type of dance, which happened to be a medium for communicating with ancestors in the area around Songkhla Lake.

many centuries ago Member of the Nora community regarded himself as a person of high descent Theravada Buddhism and have loyalty to the King and the country. But the Nora was influenced by animism, Taoism, Islam and other beliefs. Although the population of the Nora people is small. But Nora's performance raises an emphasis on Southern cultural symbolism. The main question of the researcher is How did the performance of traditional spiritual figures such as Nora contribute to the creation of the present Thai nation in the 2000s? Nora is a symbol of Southern Thai people, which is supported by the central government which regards Nora as one of the national symbols. However, there is still tension as Nora maintains a sense of separation while blending into the centre, this kind of relationship. It was analyzed using three theoretical frameworks: the nationalism and identity framework; religious conceptual framework and conceptual frameworks about gender. The researcher believes there is competition between the sexes, because it was found that females had increased the number of participants in the ritual even more in terms of religion, the researcher found that Nora is a belief system that has benefited rural communities and gained social acceptance due to its long association with Buddhism.

Chang Yusheng, 2002 studied the trade and tourism industries of Laos and Vietnam. A case study of China Vietnam relations. This study points out the cultural and political relationship between Vietnam and China. This clearly indicates that Vietnam and China have good relations in terms of economy, trade, and tourism. At the Sino Vietnamese border, this has led to the development of historical relations and the environment. Since 1990, the economy has been recovering and the scope of contact has expanded, and research has found that trade between borders is rapidly expanding. This indicates the way in which cooperation, strategy, and development relationships are carried out under the cooperation of countries. Establish good friendships and relationships. Reduce the complexity of competition. The most important thing in successful economy and economic development must be having goals, attitudes, and perspectives from the beginning. In addition, it is necessary to learn anthropology and culture that lead to further modernization.

Thomas Borchert, 2010 studied monk education: Buddhism, politics and religious freedom in the southwest border of China. The results are as follows. This research aims to find out whether religion and politics. How can we go on together in Xishuangbanna County? which is a minority area in present-day China. The researcher examined the study of Buddhist monks of the Tai people who practiced Theravada Buddhism, especially the Tai Lue people which began to recover three decades after Mao Zedong's death. While traditional education continues. A group of monks at the forefront of Tai Lue established his own monastic institution has built relationships in the form of international and national networks to send student monks to train abroad. In terms of content, these monks and novices did not study only to behave as a novice monk only. But learn about the duty of being a member of the community. The

researcher studied the training of monks and novices at temples in various villages. and monastic institutions in Xishuangbanna The Sangha Institute in Shanghai and ordinary high school pariyadhamma schools in Thailand This is to understand the role of Buddhism in the formation of the Tai Lue identity. especially towards relations with the state instead of looking at Buddhism was the source of opposition to the state. The researcher sees Buddhism as a source for the development of a sub-level national identity of the Tai Lue people. which indicates the different characteristics within China not for the purpose of segregation Religion is the medium of understanding between the state and the minority. It doesn't cause stress in any way. Religion is the medium of understanding between the state and the minority. It doesn't cause stress in any way. Religion is the medium of understanding between the state and the minority. It doesn't cause stress in any way.

Espinal has researched change: social support and tourism. The researchers researched cities with tourism development and the quality of life of people in cities with tourism as a sample of the research. The aim of this research is to find out how tourism affects people in society. By examining the social conditions before and after the change, this thesis will evaluate the appropriateness of decision-making in developing tourist attractions to enhance the quality of life. with the main purpose being Assessing the quality of life from tourism Assess the environment, society, economy from tourism. and assess satisfaction from tourism development The results of the study concluded that rural communities may have less tourism potential than urban ones. And there are social imitations and also found that the quality of life is inferior. social assessment Assessment cannot be applied. Because things like this also depend on the mind.

Mintz T.H, 2006 has researched the development of tourism business. survey results Especially from a survey of tourism in the community. From collecting data from people involved in both small and large groups. The results were both positive and negative. The community has a solid and strong foundation, coupled with the development of the tourism business. It will be a useful and effective way to travel further

In conclusion, the process of making Buddhism a product of American business That Buddhism would exist under a new element was to become a famous product. Religious leaders had to be proficient in advertising and marketing. to attract people Marketing requires the same process as marketing for selling popcorn or pokemon beans. Teaching advanced dharma practice in Buddhism makes the students less accessible, How to turn roles into commodities requires applying the principles to reach the three goals. Incidentally, living under consumerism is leading oneself to failure. The consumption of material things is not the attainment of lasting happiness.

In conclusion, related research in the country and abroad can be concluded that Cultural attractions to be successful can lead to sustainable tourism development It requires a serious conservation strategy. There is a good and efficient management that requires cooperation from many parties, including the public sector, private sector, community and the general public Capability is considered. which will result in being able to support the benefits from tourists from tourism and its impact on tourist attractions for the development of the relic route for cultural tourism need to rely on principles of management, development, incentives, tourism networks as a guideline for the development of tourist routes which the use of these principles as a guideline

for applying them This makes it possible to analyze various issues that will occur appropriately. Nowadays, there are many traditional festivals and cultural heritage sites that are unique to each locality. All of them have been developed with a focus on preserving the good traditions associated with cultural tourism. The role of key tourism benefactors Whether it's tourists, entrepreneurs or those involved. Be aware and pay attention to the development of tourism routes, festivals and traditions of each existing locality. jointly develop and promote sustainable tourism benefit to tourists Local communities are cherished in their own culture and traditions. and all stakeholders to cooperate in creating sustainable value from tourism resources. The role of key tourism benefactors Whether it's tourists, entrepreneurs or those involved. Be aware and pay attention to the development of tourism routes, festivals and traditions of each existing locality. jointly develop and promote sustainable tourism benefit to tourists Local communities are cherished in their own culture and traditions. and all stakeholders to cooperate in creating sustainable value from tourism resources. The role of key tourism benefactors Whether it's tourists, entrepreneurs or those involved. Be aware and pay attention to the development of tourism routes, festivals and traditions of each existing locality. jointly develop and promote sustainable tourism benefit to tourists Local communities are cherished in their own culture and traditions. and all stakeholders to cooperate in creating sustainable value from tourism resources.

In summary, research on documents and related research can be explained as Phra That "hedi is a valuable cultural asset and a form of knowledge. Wisdom, values, and social norms are passed from society to society. Expressing in the form of lifestyle and traditional rituals is a factor cultural heritage tourism, Understand and absorb the unique beauty and cultural diversity of the local area, Tourism involves tourist activities for different purposes. Different types of tourist attractions It is the main tourist product that attracts tourists to visit. Infrastructure is a facility that supports the smooth development of the tourism industry. Developing tourism routes that connect cultural heritage It brings about changes, leading to resource management that meets needs. Being able to attract tourists to visit and return again. Most importantly, Stimulate the sustainable development of the national tourism



CHAPTER III

RESEARCH METHOD

This research is a study on Le Shan Buddha: Cultural Tourism Promotion Guidelines of Chengdu, Sichuan Province, China. It is a qualitative research. using cultural qualitative research methodology and field data analysis. which conducted the following research.

1. The scope of research consists of
 - 1.1 research content
 - 1.2 Research period
 - 1.3 research method
 - 1.4 research area
 - 1.5 Population and sample
2. The research method consists
 - 2.1 research tools
 - 2.2 data collection
 - 2.3 Organizing and analyzing data
 - 2.4 presentation of information

Scope of research

this study The researcher has defined the scope of content in the subject. The Great Buddha of Leshan : Guidelines for Cultural Tourism Promotion of Chengdu, Sichuan Province, with the scope of research consisting of

1. research content
 1. To study the history of Le Shan Buddha, Chengdu, Sichuan Province, China.
 2. To study ways to promote cultural tourism in LeShan, Sichuan Province, China.
2. research content
From June 2022 onwards
3. research method

The research on Leshan Giant Buddha: Cultural Tourism Promotion Guidelines of Chengdu, Sichuan Province, China is a cultural qualitative research (Cultural Qualitative Research). The researcher collected data from relevant research papers. Field data were collected by basic survey, observation, interview and focus group discussion. Then bring the information obtained from the field data collection to prepare the data. and verify the data by means of a three-dimensional audit method. Analyze data using concepts, theories, documents and relevant research. Classified by the purpose of the research. by descriptive analysis method

4. research area

The Great Buddha of Leshan : Cultural Tourism Promotion Guidelines of LeShan. Sichuan Province, China The researcher defined a specific research area. Is a cultural city that promotes tourism with peony flowers is the city of Chengdu, China.

5. Population and sample

- 5.1 Population includes the population (living in the city of LeShan

5.2 The sample group used in this research was 60 people who were stakeholders (Stakeholder) about tourism in the research area. The researcher selected a specific sample group (Purposive Selection) who played a role in developing, overseeing, managing and promoting cultural tourism attractions, consisting of:

5.2.1 A group of key informants from government and community sectors totaling 20 people, to inquire about the history of tourism in Chenedu, consisting of

1) government sector, 5 people

2) Community sector, 5 people

5.2.2 Casual Informant group of 10 people

5.2.3 General Informant group of 30 people

The research method consists

Instruments used in the study and data collection in the study of the Great Buddha of Leshan: Cultural Tourism Promotion Guidelines of Chengdu, Sichuan Province, China, the researcher conducted the research as follows:

1. research tools

1.1 Survey (Basic Survey) is used to survey the area to be studied about basic information, facilities interesting Dopey from the condition seen and save it to the survey To now the current condition and internal management problems

1.2 Questionnaire (Questionnaire) knowledge group, practice group general information group in order to know the origin and to obtain guidelines for the development of tourist routes

1.3 Interview Guide is used to interview knowledgeable groups, group of practitioners general information group in order to know the origin to know the current condition and management problems and to obtain guidelines for the development of tourist routes which consists of Structured Interview and Unstructured interview (Non-Structured interview) is an interview form that the researcher creates from the conceptual framework and the purpose of the research.

2. data collection

Field Study This research mainly uses field data consisting of

2.1 Basic Survey is a survey of the area before going to the area to collect data. It is an area to collect data in the next step to get correct and true information.

2.2 Observation consists of participant observation and non-participant observation. (Non-Participant Observation) as follows

1) Participant Observation The researcher has participated in activities, along with observation Systematically ask questions about suspicious information and take notes

2) non-participatory observation (Non-Participant Observation) The researcher observed the general condition of the community and the management within the temple.

2.3 Interview Guide consists of Structured Interview and Unstructured Interview (Non-Structured Interview) as follows:

1) Structured Interview is an interview according to the issue guidelines where the researcher interviews broad information and is able to conduct an in-depth interview immediately to find answers according to the research objectives.

2) Unstructured interview . (Non-Structured Interview) is an interview according to the issue guidelines where the researcher interviews broad information and is able to conduct an in-depth interview immediately. And have a question concept that can be viewed for in-depth information. It's not a fixed question.

3. research plan

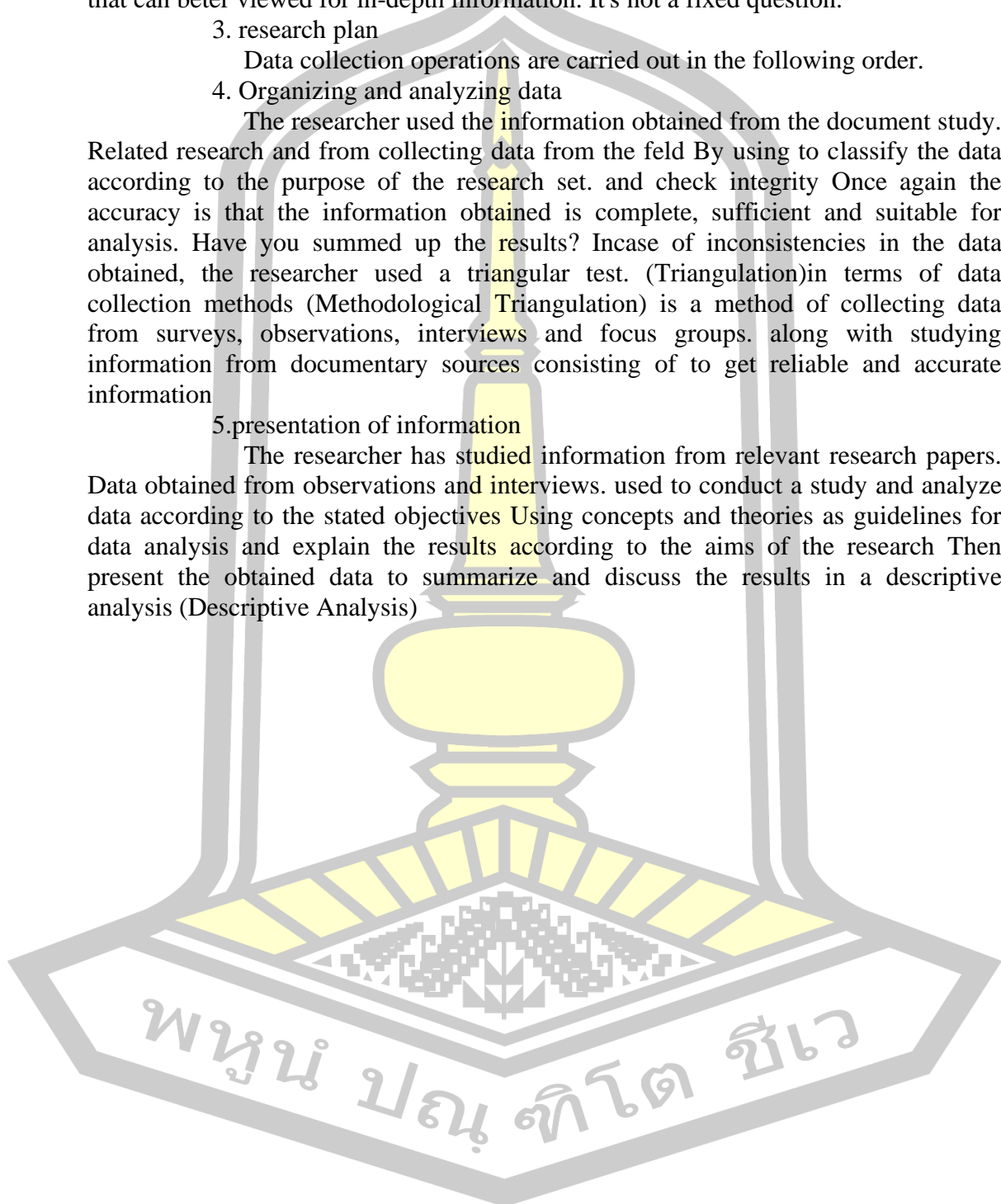
Data collection operations are carried out in the following order.

4. Organizing and analyzing data

The researcher used the information obtained from the document study. Related research and from collecting data from the field By using to classify the data according to the purpose of the research set. and check integrity Once again the accuracy is that the information obtained is complete, sufficient and suitable for analysis. Have you summed up the results? In case of inconsistencies in the data obtained, the researcher used a triangular test. (Triangulation) in terms of data collection methods (Methodological Triangulation) is a method of collecting data from surveys, observations, interviews and focus groups. along with studying information from documentary sources consisting of to get reliable and accurate information

5. presentation of information

The researcher has studied information from relevant research papers. Data obtained from observations and interviews. used to conduct a study and analyze data according to the stated objectives Using concepts and theories as guidelines for data analysis and explain the results according to the aims of the research Then present the obtained data to summarize and discuss the results in a descriptive analysis (Descriptive Analysis)



CHAPTER IV

RESEARCH RESULTS

The research on Leshan Great Buddha : Cultural Tourism Promotion Guidelines of Leshan Buddha in Chengdu, Sichuan Province, China was a qualitative research, The researcher has collected data from the study of documents. and collect a rich collection of field data to bring formation to answer the purpose of research and present the analysis results According to the research objectives as follows

1. To study the History of Le Shan Buddha, Chengdu, Sichuan Province, China

Leshan, formerly known as Jia Zhou, is a prefecture-level city administered by Sichuan Province. It is located in central Sichuan, southwest Sichuan Basin, southwest plateau, northeast lowland, belongs to the subtropical climate zone. It covers a total area of 12,720.03 square kilometers and has jurisdiction over four counties, six districts and one county seat. Leshan has a long history and was the capital of the Wuyang Shu royal family in the Bashu period more than 3,000 years ago. When the Qin Dynasty collapsed Bashu in the 4th century BC, Leshan was placed under the control of Shu Prefecture and was named Nan'an because of its location south of Chengdu.

The rock tombs of Han Dynasty, especially the stone reliefs and murals of Horseshoe Rock Tomb, are very famous. At the end of the Han Dynasty, Buddhism was introduced to China by an emissary of the Dayue Family and began to spread in the later Han Dynasty. During the Han Dynasty, there were direct economic and cultural links with India and Burma. During Zhang Qian's mission to the Western Regions, cloth and bamboo slips made in Sichuan were found in Daxia (present-day northern Afghanistan). These items were resold by Indian traders, and the discovery by Chinese archaeologists of ceramic Buddha statues from the Eastern Han Dynasty in Pengshan, Sichuan Province, proves that Buddhism had already spread throughout the Central Plains during the Eastern Han Dynasty. The ceramic Buddha statues of the Eastern Han Dynasty discovered by Chinese archaeologists in Pengshan, Sichuan Province, prove that Buddhism had spread throughout the Central Plains during the Eastern Han Dynasty and also entered the interior of Sichuan Province along the Southwest international trade route. After that, Buddhism developed rapidly in the Wei, Jin, Southern and Northern Dynasties and reached its peak in the Tang Dynasty.

In the Eastern Han Dynasty, Buddhism was introduced to Leshan. From the Eastern Jin Dynasty, Buddhist temples increased and incense flourished.

During the Tang and Song dynasties, Leshan became an important Buddhist cultural center in southwest China, and Mount Emei became one of the four Buddhist holy places in China. The Buddhist statues in Leshan, built over a 90-year period from 713 to 803, are renowned for their size and splendor. During the Tang Dynasty, Buddhism developed under the policy of both Taoism and Buddhism, reaching its peak during the reign of Empress Wu. Therefore, Leshan Giant Buddha was built under very favorable conditions.

Empress Wu built temples throughout the country under the policy of "Buddhism over Taoism and beauty over the yellow crown." The Empress Wu's policy of worship, propaganda and support for Buddhism led to the flourishing of Buddhism in China.

The spread of Buddhism had a direct impact on the production of Buddhist statues, and some Buddhist statues soon appeared in Leshan. Not long after this period, rock paintings were carved on the Thousand Buddha Cliff in Leshan, Mawang Cave in Wutong, and Chaneeyo Temple in Leshan. In the early Kaiyuan period, Leshan Giant Buddha was produced in the heyday of Buddhist culture, and Buddhist statues were extremely prosperous.

From a historical point of view, the excavation of Leshan Giant Buddha is not uniform but related to the social and cultural background and people's religious beliefs at that time. Due to political instability and frequent wars in the Han region, it has a great impact on people's life and social stability. Therefore, there is a relatively peaceful and peaceful atmosphere among the people.

People hope for a peaceful and tranquil world, and Maitreya Buddha is the Buddha of the future, the symbol of a peaceful and prosperous world. Therefore, the belief in Maitreya Buddha reached its peak during the Wei, Jin and Southern and Northern Dynasties.

In the Sui and Tang Dynasties, the worship of Maitreya Buddha did not flourish as it did in the Wei, Jin and Southern and Northern Dynasties, but it left an important influence on the foundation they laid.

The emergence of Leshan Giant Buddha is a reflection of Buddhism's penetration into the religious life of Chinese monks, officials and people, and a continuous joint effort of monks, officials, the court and people. The Leshan Buddha was first carved in the early Kaiyuan year of Emperor Xuanzong (713) and completed in the 19th year of Zhenyuan of Emperor Dezong (803) lasting for 90 years. It took four emperors (Xuanzong, Suzong, Daizong and Dezong) and three generations to complete the carving of the world's largest Buddha.

Before the founding of New China
Social environment

During the Tang Dynasty, many Chinese monks went to India to study Buddhist sutras, the most famous of which were Xuanzang and Li Jing. In 629, Xuanzang left Chang'an for the Western Regions and spent five or six years studying sutras at Nalanda Temple in India. He returned in 645 and spent 16 years there. He translated 75 Buddhist sutras and published 1,335 volumes, with Taizong writing the foreword. In the second year of Emperor Gaozong (671), the famous monk Yijue went from Guangzhou to India via Sumatra and translated 230 volumes and 56 sutras after returning home. Other famous monks such as Wukong, Xuanzang, Daoxi, Shi Huilang and Huichao also traveled to the West. The circulation of Buddhist scriptures in the Tang Dynasty played an important role in the wide spread of Buddhism.

As Buddhism flourished in the Tang Dynasty, many sects emerged, including Huayan, Zen, Tiantai and Heshuishi schools. In the early Tang Dynasty, Tantric Buddhism appeared in China, advocating that tantric Buddhism should be passed on to the people. It is based on the

Mahayana Sutra and the Diamond Sutra, which are Tantric sutras from India, and it uses the esoteric theory of Mahayana Buddhism to simplify the way sutra

chanting and mantras are preached. Tantric Buddhism also had a great influence on Buddhist sculpture, and all the characteristics of Tantric sculpture can be seen in the grottoes and rock statues in Sichuan during the Tang Dynasty.

The construction of Leshan Giant Buddha is related to the introduction of a large number of Buddhist scriptures, the development of schools and the prevalence of Buddhist statues in the Tang Dynasty, and the prevalence of Buddhist statues in the Tang Dynasty is one of the important reasons for the construction of Leshan Giant Buddha.

As a part of the feudal culture prevailing in the Tang Dynasty, Buddhist culture was inevitably influenced by the economic infrastructure. During the Qin and Han dynasties, Sichuan's economy had developed, especially after the construction of Dujiangyan turned Sichuan into a fertile land of abundance. During the Three Kingdoms Period, the province was ruled by the state of Shu under Zhuge Liang and was very successful. Agriculture and arts and crafts were developed in Sichuan. After the establishment of the Tang Dynasty, "in the second year of Wude, I brought Jiannan to benefit the capital". In other words, in the early Tang Dynasty, grain from Sichuan was transported to Chang'an to meet the demands of the imperial court. After the reign of the Tang Emperor, the Tang Dynasty entered a period of peace and prosperity.

During the Tang Dynasty, economic growth in Sichuan accelerated further and larger reservoirs were built throughout the province. During the Xuanzong period, the governor of Yizhou, Shi Zhaoyuan, opened a new canal on the Wenjiang River and built the Tongji Dam from the mouth of the Nanjiang River, two miles west of the Jinjiang River, which led the canal southward to the river's edge southwest of Zhanshan, irrigating 1,600 hectares of land. The increase in the area of arable land and agricultural production increased the yield per mu in the Tang Dynasty, which was twice that in the Han Dynasty. Therefore, Sichuan "is rich in both people and food, and can use Panjiang to aid China, indicating that Sichuan occupies a very important economic position in the whole country". Sichuan's handicrafts were well developed with silk, paper, porcelain, salt, mining and grape growing all playing important roles. The economy of Sichuan was very prosperous and during the Tang Dynasty, Yanzhou was considered the richest city and Chengdu the second richest city. However, according to the New Book of Tang, Chengdu is "not as beautiful as its rivers and mountains, its splendid beauty, its abundant

In fact, along with Jiangnan, Sichuan was the most important wealth-producing province of the Tang Dynasty due to its economic development. Sichuan's abundant materials and wealth provided the economic basis for the large-scale construction of Buddhist statues. When the Buddha statue was built in Leshan, the famous monks collected funds from the bureaucrats, nobles and the public, and made vigorous fundraising efforts.

The construction of the Buddha Statue began in the early Kaiyuan year of Emperor Xuanzong of the Tang Dynasty (713 AD). When the Buddha was built to the shoulders, Monk Haitong died. After Haitong's death, the project was suspended. Many years later, the Xichuan Festival in Jiannan asked Zhang Qiu and Qiong to donate salary, and Haitong's apprentices led craftsmen to continue to repair the Buddha. Due to the huge project, the imperial court ordered the payment of hemp salt tax, which made rapid progress of the project. When the Leshan Giant Buddha was repaired to the knees, the builder Zhang Qiu Benqiong moved home to serve as the household

department, and the project stopped work again. Forty years later, Xichuan of Liannan made Wei Gao donate stipend to continue the construction of Leshan Giant Buddha. Under the efforts of three generations of craftsmen, it took 90 years to complete the project until the 19th year of Zhenyuan (AD 803).

Leshan Giant Buddha

The Leshan Giant Buddha was officially unearthed during the Kaiyuan reign of Xuanzong in the Tang Dynasty. This was the prosperous period of the Tang Dynasty, rich in economic and cultural development, and also the heyday of Chinese feudal society. The erection of the 71-meter-high Buddha mainly symbolizes the heyday of the Tang Dynasty, as it was in sync with the power of the Tang Dynasty. Judging from stone carvings across Sichuan, Buddha statues in the prosperous Tang Dynasty tend to be tall, while those in the middle and late Tang dynasty tend to be shorter. Building the world's largest Buddha statue would have been unthinkable without the economic might of the Tang Dynasty. They reflect the whole economic, political, cultural, artistic and technological level. The pyramids of Egypt also reflect the power of the time. Ancient Egyptian pharaohs built tombs for themselves (i.e. pyramids), the size of which was proportional to the strength of the country.

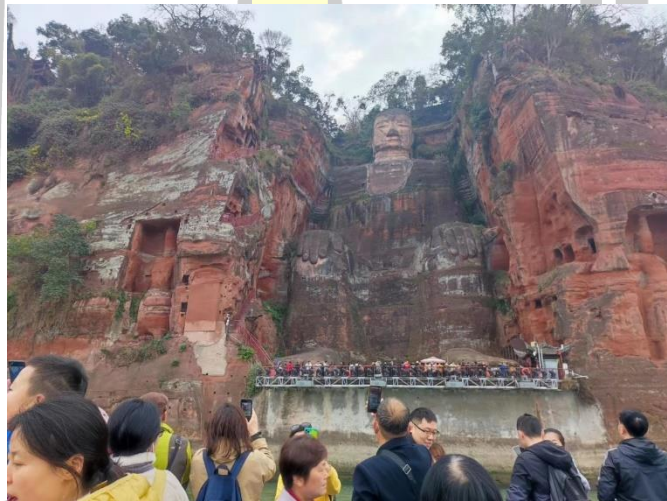


Figure 5 General view of Leshan Giant Buddha

Leshan Giant Buddha is another masterpiece in Chinese art history. The giant Buddha is a mountain, and the mountain is the giant Buddha, and the statue is on the cliff by the river, which brings wisdom to the builders and sculptors, adding to the brilliance and mystery of the giant Buddha. People would sail past the feet of the Buddha and look up at the majestic Buddha. They were dazzled by the majesty of the Buddha and the skill of the stonemasons. The giant Buddha is stunning not only in its scale, but also in its proportions: it stands 71 meters tall and is built on a rock floating in midair. The statue of the Big Buddha reflects proportion, harmony, kindness and tolerance. Like other rock statues in Sichuan, it has shed the image of gods and taken on personal and national characteristics, giving people a sense of beauty and pleasure, and is of high artistic value.

Leshan Giant Buddha Culture

The first stage is the cross-legged Maitreya Buddha brought to China from India, the second stage is the ancient Maitreya Buddha with 'Chinese characteristics', and the third stage is the cloth bag Maitreya Buddha. Leshan Giant Buddha is an ancient Buddha with 'Chinese characteristics'. As stated in the Maitreya Sutra, Maitreya Bodhisattva has "thirty-two phases and eighty kinds of goodness", that is, his face, head, hands, feet and body are different from ordinary people. The general shape of Leshan Buddha is very unusual, with a flowing head, broad shoulders, high and long eyebrows, and round and straight nostrils, conforming to the Buddhist norm of "broad shoulders and narrow waist". Indian Buddhist statues reflected the fashion for fat beauties in the Tang Dynasty, with shoulders missing from the giant Buddhas and replaced by strong shoulders and full breasts. This is different from the 'cross-legged sitting' of the Hindu Buddha. The statue of Buddha was meant to calm the water, and this calm, stable sitting position would have given sailors the courage and determination to navigate the rapids.



Figure 6 Head of Leshan Giant Buddha

The Leshan Giant Buddha has an invisible and elaborate drainage system on its ears and back, which plays an important role in protecting the giant Buddha from rain. Qing Dynasty poet Wang Shizhen once wrote a poem about the Leshan Giant Buddha: "Spring flows from the ancient Buddha's bun." There are 18 levels of Buddha's Head, with horizontal drains on the fourth, ninth, and eighteenth floors. Each level has horizontal drains and each level is finished with ground ash. There are also drains at the folds of the collar and mantle, with the main chest leading to the left of the decomposing platform trench and the right hand leading to the back of the trench. Behind each ear, propped against a rock, was a left- and right-sided cave, 9.15 meters long, wide, and high. The back of the chest has openings at both ends, not cut into each other, the opening on the right is up to meters deep, the cave on the right is up to

9.15 meters deep and wide and high, and the cave on the left is up to meters deep and wide and high. These wonderful ditches and caves form a scientific drainage, moisture-proof and ventilation system that has been protecting the giant Buddha from erosion and weathering for centuries.



Figure 7 View of Leshan Giant Buddha from a cruise ship

The head of Leshan Giant Buddha is flush with the mountain, with its feet on the river and its hands on its knees. The Buddha's body is symmetrical and majestic, its sculpture is inline with the mountain, and he himself sits on the river. The giant Buddha is 71 meters tall, with a head height of 10 meters, 1021 hair accessories, 7 meters long ears, 1 meter nose, 1 meter eyebrows, 1 meter mouth and eyes, 3 meters neck, 24 meters shoulder width, 1 meter toes. 28 meters knee to foot, 1 meter foot width, and can accommodate more than 100 people. On the riverside rock wall, there are two stone statues of Dharma, more than 10 meters high, on both sides of the Buddha. They hold big bowls and wear warrior robes, forming a huge Buddhist stone art cluster, with hundreds of Buddhist niches and thousands of stone statues.



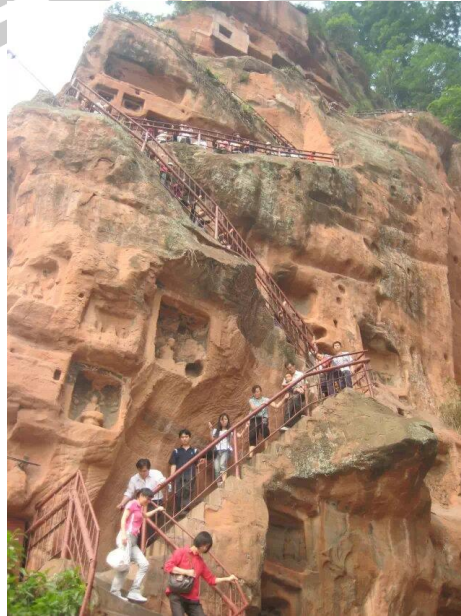


Figure 8 Jiuqu ancient plank Road

The Leshan Giant Buddha is exquisitely designed, and visitors can approach the base of the statue directly from the left side along the Lei Yun Walk, allowing visitors to view the statue in awe. To the right of the Buddha statue, along the nine-curve path of the wall, visitors can view the exquisite carving of the head of the Buddha statue. The hair on the head of the Buddha statue consists of a total of 1,051 spiral-shaped knots that blend into the head when viewed from a distance. There is a hole about 25 centimeters deep in the base of the earlobe of the Buddha's right ear, and the length of the Buddha's ear is 7 meters.

Through the above historical records about Leshan Giant Buddha, we can see that its architecture and design are of great cultural and artistic value, and the study of Chinese ancient architecture is also of great value.

The grand design of the entire mountain as a statue of Buddha, the shape of the statue and the drainage system all reflect the relationship between ancient people's art and daily life. Leshan Great Buddha is a city that integrates ancient design, sculpture, painting, culture, religion, politics, economy, transportation and many other arts. It is not only the essence of Chinese ancient architectural art, but also the essence of Buddhist culture and art in southwest China.

Leshan Giant Buddha gradually formed a local culture - Big Buddha culture. With Leshan Giant Buddha as the center, a unique local culture has been formed for more than one thousand years.

Social environment

Today, Leshan Giant Buddha is not just a statue of Buddha, but a complete cultural landscape area integrating tourism, religion, culture, art and leisure. Leshan Giant Buddha is not only a sacred Buddhist site in Southwest China, but also a famous tourist and cultural attraction in Southwest China. It not only spreads the Buddhist belief, but also revitalizes the local economy and culture.

The total length of the expressway from Chengdu to Leshan is 169 kilometers, while the distance from Leshan to Mount Emei is just over 30 kilometers, and visiting Leshan Giant Buddha and Mount Emei is a connecting point. As a result, Leshan Giant Buddha has become an important resource for local tourism and economic development.

In 1962, the government set aside a special fund to overhaul the Buddha statue. In February 1982, The State Council designated Buddha as a national key cultural relic; in 1990 funds were allocated for more thorough repairs to the head of the Buddha; In December 1996 Mount Emei and Leshan Giant Buddha were recognized as World Natural and cultural Heritage sites by UNESCO and listed in the World Natural and Cultural Heritage List. Therefore, from today's point of view, the historical significance and cultural value of Leshan Giant Buddha is more prominent, and it is particularly important to study and explore the historical and cultural significance of Leshan Giant Buddha.

He pointed out that China has the largest number of cultural relics in the world and is in the historical process of rapid urbanization, so there is still a long way to go in the protection of cultural relics. He stressed that Party committees and governments at all levels should enhance their reverence for historical relics, regard the protection of cultural relics as a scientific achievement view, coordinate the protection of cultural relics with social and economic development, fully implement the policy of "emphasizing protection, first aid, rational utilization and strengthening management", earnestly strengthen the protection of cultural relics and promote the rational and proper utilization of cultural relics. He emphasized that we should make use of cultural assets should.

In order to protect our cultural heritage resources, strengthen the work related to the declaration, protection and management of the dual natural and cultural heritage and the world cultural heritage, we should comply with the Operation Guide of the World Heritage Convention, the Convention for the Protection of the World Cultural and Natural Heritage and other relevant laws and regulations. It is necessary to protect the cultural heritage from the two aspects of perfecting the legal system and the working system. In the study of the protection of cultural heritage, natural and cultural heritage and the sustainable development of tourism resources, it is suggested to investigate the cultural heritage resources deeply and make research programs and plans for the protection of cultural heritage and the sustainable development of tourism resources. Strengthen the integration of nature and culture and protect the dual heritage of nature and culture: Collect and sort out cultural heritage resources and develop important cultural heritage on this basis; Strengthen the quality rating of cultural heritage scenic spots and build China's excellent cultural heritage city; Cultural heritage demonstration areas should be built to integrate with folk culture.

At the 19th National People's Congress of China, "Strengthening the protection and utilization of cultural heritage, protecting and inheriting cultural heritage" was included in the report on cultural development. Only through the

protection and inheritance of cultural heritage can the torch of the Chinese nation be passed on from generation to generation.

"Buddha is mountain and mountain is Buddha" refers to the Leshan Buddha, 31 kilometers east of Mount Emei in Leshan, Sichuan Province, which was carved into the mountainside in the 8th century. The statue and its surroundings are on UNESCO's World Heritage list.

Leshan Giant Buddha was declared a national key cultural relic under protection by The State Council in 1982 and added to the World Cultural Heritage List in 1996.



Figure 9 Leshan Giant Buddha with many tourists

Leshan Giant Buddha is an organic fusion of human and natural heritage. Facing the calm river, Leshan Giant Buddha flows east, elegant, calm and symmetrical, blending into the landscape and echoing Mount Emei, which is dozens of kilometers away. The Buddha stands on the back of a rock, facing the river, so that Buddha watchers can enjoy the beauty of Leshan Mountain. Behind the Leshan Giant Buddha are Mount Wuyi, Mount Lingyun and Mount Guicheng, which form the landscape of the giant lying Buddha of Leshan. The mountains are shaped like a giant reclining Buddha, presenting an image of the "Buddha among Buddhas." The Giant Reclining Buddha is a well-proportioned figure with neat hands and feet. Floating calmly in a straight line about 1,300 meters above the Tiansong River, with his face up to the sky, looking kindly and imposing, the giant Buddha of Leshan rests undisturbed on his heart and chest.

The Giant Buddha Cultural scenic spot has many attractions, including Leshan Giant Buddha, Lingyun Zen Temple, Haishi Cave, Jiuqu Lingyun Path, Sleeping Giant Buddha, Oriental Buddha Capital, Buddha Kingdom Paradise, Mawaneyan Tomb and Wuyi Mountain. It was built in the Tang Dynasty. The Song Dynasty scholar Shao Yu sang, "Shu is the crown of the world's landscape, Shu is the best in Jia Zhou, and Jia Zhou is the best in Lingyun."

The head, body and feet of the reclining Buddha are composed of three mountains, namely Wuyou Mountain, Lingyun Mountain and Guicheng Mountain. The head of the reclining Buddha consists of the entire Wuyou Mountain, whose rocks, bamboo, greenery, roads, pavilions and temples are depicted as the hair, eyelashes, nose, lips and chin of the reclining Buddha, making the whole body of the reclining Buddha look very realistic.

Leshan Giant Buddha is not only a sacred Buddhist site in southwest China, but also a cultural and tourist attraction in Southwest China. While promoting Buddhist culture and belief, it also plays a role in promoting local economy and culture, as well as the development of local economy and culture.

The highway from Chengdu to Leshan is 169 kilometers long, while the highway from Leshan to Mount Emei is only 30 kilometers long, so you can visit Leshan Giant Buddha and Mount Emei one way.

The historical development of Buddhism in Sichuan is diversified, Buddhism from the north, south and east manifests itself in itsism, philosophy and religious movements. However, what is prominent in all regions is the carving of Buddhist and Bodhisattva statues with mountain themes. Today, stone carvings in Sichuan are still an important part of Chinese Buddhism. It is mainly characterized by large number, large size, complex type and large number of statues in the later period. With Leshan Giant Buddha as the apex, the distribution of Buddhist statues in Sichuan is a radial map. If the distribution of Buddhist statues in Sichuan is drawn in a radial way, Leshan Giant Buddha will be in the middle of the radial position, with Leshan Giant Buddha at the top.

According to the current statistics of Sichuan tourist attractions, Leshan Giant Buddha and Mount Emei were jointly established in 1996. In 1996, Leshan Giant Buddha and Mount Emei became World Heritage sites, both cultural and natural. Culture is the landscape culture formed by Buddhist culture and Buddhist art. The position of Leshan Giant Buddha in the Buddhist history of Sichuan is a symbol of faith and a model of the magnificent type of statue in the history of Chinese Buddhist art.

Leshan Giant Buddha Scenic Area, with the Leshan Giant Buddha as the core, has various human and natural landscapes such as Lingyun Nine Peaks, Giant Sleeping Buddha, Lidui Wuyou, Dongyan Scenic spot, Fenezhou Countryside, etc. It is a national scenic spot, a national 5A tourist spot and a world cultural and natural heritage spot. In recent years, the scenic spot adheres to the principle of "doing in practice and taking the lead", continuously implements the "four major strategies", speeds up the construction of the Bashu Cultural Tourism Corridor as the "core area", an important tourist destination in the world, and receives more than 4.2 million tourists annually. It has been honored as National Civilized Unit, Sichuan Golden Panda Award, Global sustainable tourism destination, and all-region tourism high-quality popular cultural scenic spot, achieving both economic benefits and brand image improvement.

The Buddha Statue is built on a mountain, facing the confluence of Minjiang River, Qingyi River and Dadu River. It is currently the highest cliff stone carving in the world, known as "One Buddha and one mountain".

Now the Leshan Giant Buddha, because of its huge size and high historical value, has become a tourist attraction for many tourists. We hope that as

more and more tourists visit Leshan Giant Buddha, they can understand the historical significance and cultural value behind it.



Figure 10 View of the three Rivers from the head of the Big Buddha

Study the existing problems of Leshan Giant Buddha cultural heritage protection and tourism development

The protection and development of cultural heritage is of great significance. We should clearly recognize the importance of the protection of historical and cultural heritage, not only to protect the historical development process of the city and retain the memory of the city, but also as one of the important basis and opportunities for the progress and development of the city. The purpose of urban historical and cultural protection planning is to preserve people's memories and historical information that constitute its cultural significance in the city.

Cultural heritage is a precious non-renewable resource. With the acceleration of economic globalization and modernization, great changes have taken place in China's cultural ecology, and the cultural heritage and its living environment have been seriously threatened. The general appearance of many famous historical and cultural cities (districts, villages, towns), ancient buildings, ancient ruins and scenic spots has been damaged.

Illegal trade in cultural property, theft and smuggling of ancient sites and tombs have not been effectively controlled in some areas, and many precious cultural properties have been lost abroad. Due to overdevelopment and misuse, many important cultural properties have been lost or misplaced. The change of people's environment and living conditions has accelerated the disappearance of ethnic and regional cultural characteristics in ethnic minority areas with rich cultural heritage. People's understanding level of historical protection is generally very low, especially the awareness of some lack and fuzzy. Although in recent years many local governments have put cultural relics under protection. However, in some places, the

preservation of the historic environment is seen as an obstacle to economic development, and heritage protection has not been actively incorporated into local construction plans. Both conservation and development need to be considered from a comprehensive and long-term perspective.

After the founding of New China, especially after the reform and opening up, it was mainly funded by the local government to protect and repair Leshan Giant Buddha. After the Leshan Giant Buddha was successfully listed as a world heritage site, Leshan government attached great importance to the protection of the giant Buddha. The early restoration mainly focused on the Buddha body. Since 2000, attention has been paid to the rock area. Although it has been repaired and protected for many times, as a large immovable stone cultural relic directly exposed to the natural environment, the Buddha body still suffers from various erosion and damage, and the harm is still very serious. In order to fundamentally solve the safety protection problem of Leshan Giant Buddha, it is the general trend to build protection facilities of Leshan Giant Buddha. Starting the pre-research on protective facilities of Leshan Giant Buddha will also be a unique means to demonstrate and fulfill the commitment made when applying for the World Cultural Heritage, and to promote and publicize Leshan Giant Buddha to the world.

The existing problem of protecting the cultural heritage of Leshan Buddha

Leshan area is rainy and hot, and the Buddha statue is in a state of complete water for a long time. Water erosion damage, stone statue weathering damage, biological erosion damage, Buddha body crack damage and other diseases have not been comprehensively and effectively treated. Specific security risks seriously threaten the safety of the Buddha body and staff, and the protection situation of the Buddha statue is very serious.

Leshan has different climatic regions because of its geographical conditions. Due to the geographical proximity to 29 degrees north latitude, belongs to the subtropical climate zone with four distinct seasons, heavy rainfall, water heating season, long frost-free period. The climate is humid, due to the influence of the monsoon and the elevation of the terrain, the rainfall is abundant. Most areas receive an average annual precipitation of more than 1000 mm, of which about 80% falls in summer and autumn and only 20% in winter and spring, though precipitation varies widely from year to year. The climate is humid and precipitation is very heavy due to the monsoon and topographic upswing effect, with the average annual precipitation in most areas exceeding 1000 mm. About 80 percent of precipitation falls in summer and fall, and only 20 percent in winter and spring. Precipitation varies greatly from year to year, with minimum annual precipitation usually no more than 900 mm, but maximum annual precipitation can reach 2,000 mm or more in some areas. Erosion by rainfall is the type of flood that most directly affects the Great Buddha.

The Great Buddha is located at the confluence of three rivers that reach the bedrock of the Great Buddha and particularly affect the bedrock of the Great Buddha. The wide river also increases the humidity in the Buddha's small area. The humidity in Leshan Giant Buddha is very high, exceeding 90% all year round. Moisture and mist from the air often condenses on the Buddha's surface in the morning or at night and settles on the Buddha's rock face.

Leshan Giant Buddha is also seriously affected by groundwater. For one thing, there is a lot of precipitation in Leshan, so rainwater and other water resources

are stored in the surface layer of the Buddha or the cracks in the rock mass of the Buddha, and will change with the change of climate and temperature, which eventually leads to water seepage in the surface layer of the Buddha and the cracks in the rock mass. The second is the seepage of groundwater. When the groundwater meets the permeable layer, it will transfer through the permeable layer and form water seepage at the outcrop of the Big Buddha rock wall. As a result, the place where the seepage occurs is in a humid state for a long time, which causes weathering erosion, salt accumulation, breeding of microorganisms and plants. Due to the influence of the Three Rivers, the air humidity of Leshan Giant Buddha is also very high. The moisture and foggy water in the air often form condensate on the surface of the Giant Buddha and attach to the surface of the rock mass of the Giant Buddha. The river water can also directly affect the rock mass at the bottom of the Giant Buddha.

The biological diseases suffered by Leshan Giant Buddha mainly include lower plant diseases and microbial diseases. Low plant diseases are mainly due to the sufficient water resources in Leshan Giant Buddha, which is conducive to the growth and development of plants. Due to the moisture of water resources, weeds and shrubs grow in the depressions or cracks of the Giant Buddha rock mass. Because the roots of weeds and shrubs grow and develop deep into the surface rock mass of the Giant Buddha, the rock mass structure of the giant Buddha is seriously damaged. Moreover, when weeds and shrubs on the Buddha are cleaned from time to time, the rock mass of the root system is often cleaned, resulting in serious damage to the Buddha.

When there is water to nourish, microorganisms adhere to the rock surface of the Buddha, presenting "green hair" pollution. In the process of biological growth, a large amount of O_2 will be precipitated from the roots, resulting in high dissolution in local water, and organic acids precipitated from the organisms will also accelerate the weathering of the rock. When there is no water to nourish, the microorganisms dry and turn black, forming gray marks covered with pollution. The phenomena such as "painted face", "dark spot", "black stripe", "black nose", "green hair" and "mildew" are closely related to microorganisms.





Figure 11 In May 2009, Leshan Giant Buddha's face was clean

Weathering, the most important weathering damage mode of Leshan Giant Buddha is powdery weathering. The air near Leshan Giant Buddha contains a large number of harmful acidic gases, such as sulfur dioxide and nitrogen oxides, which easily combine with the moisture in the air to form sulfate and nitrate of acidic medium, leading to the deterioration of the atmospheric environment affected by the acidic medium. It also accelerates the weathering of Leshan Giant Buddha.

Not deep excavation of cultural heritage

Through field investigation, it is found that the cultural heritage of Leshan Giant Buddha contains rich cultural connotations, including sculpture and painting on the surface of the rock wall and architectural culture, as well as various Buddhist temple cultures, which are rich in cultural connotations and historical stories. Most visitors to Leshan Giant Buddha are attracted by the surface scenery, and know little about the inside of the Buddha, or even can't feel the cultural heritage inside. Due to the lack of tourists' own knowledge and vision, the cultural influence of the big Buddha is weak. It should not only be used as scenic spots to gain tourist benefits, but should be used as cultural heritage to enrich people's cultural connotation and bring people spiritual baptism.

The scenic spot has rich and profound Buddhist culture, cliff tomb culture, Yi Dao culture, celebrity culture, cultural relics collection and other cultural heritage since the Han and Tang Dynasties. It has natural heritage such as giant Sleeping Buddha, Three Rivers Confluence Lingyun Nine Peaks, etc. However, the effect of converting high-quality resources into high-quality products is not ideal. The scenic

spot is 17.88 square kilometers, and the sightseeing area is only 2.81 square kilometers (including water area). That's 16 percent, Tourism products are still based on a single sightseeing tour, and the development of compound products and diversification is not high enough. The cultural heritage is profound, but due to the reasons of institutions, talents and other aspects, the research results and implementation projects on heritage protection are not sufficient, and the status and influence in the industry are not high enough.

Regulations and equipment of cultural heritage protection are not sound

"With the development of society, the utilization of immovable cultural relics has been intensified. However, the current law on the Protection of Cultural Relics of the People's Republic of China only covers the utilization of immovable cultural relics in Articles 23 and 24 which is not comprehensive enough." Li Xiusong, vice chairman of the Anhui Provincial Committee of the Chinese People's Political Consultative Conference, suggested that the protection of immovable cultural relics in the Law of the People's Republic of China on Cultural Relics and related laws and regulations should be improved, adding provisions on preventive protection, and adding contents such as space, environment, cultural connotation and necessary protection facilities from the perspective of comprehensive protection.

The historical and cultural heritage of a city is a precious non-renewable resource. To treat a national civilized city, it is necessary for the city to deal with the relationship between development and protection. With the "one-vote veto system" of historical and cultural heritages as a warning, all regions should respect the rational utilization of cultural heritage. In the course of urban development, the protection and utilization of historical and cultural heritage should make social interests as the guide, prohibit inappropriate use and prevent excessive use. The protection of historical and cultural heritage should be incorporated into the overall urban development strategy, with a clear image and forward-looking planning. At the same time supervision should be strengthened to ensure strict law enforcement, timely prosecution, and punish according to law acts that damage the city's historical and cultural heritage.

There is a lack of laws and regulations on the protection of cultural heritage. All countries attach great importance to the protection of cultural heritage and formulate laws and regulations for the protection of cultural heritage one after another, but the previous regulations were still used. It was not until 2006 that the previous regulations were replaced and the new Regulations on Scenic and Historic Sites were issued. The formulation of the management regulations of the Leshan Giant Buddha scenic spot also lags behind, so it is necessary to establish complete laws and regulations for the protection of the cultural heritage.

The integration of interdisciplinary and integrated approaches, sound preliminary research and the collection of qualitative data will enable the development of macro conservation plans. The Leshan Buddhist Statue Research and Protection Program will also serve as an experience for cultural heritage protection in southwest China.

Routine Maintenance is Insufficient

Heritage protection is long-term, complex and arduous. From 1962 to 1963, the Leshan Giant Buddha was renovated for the first time after the founding of New China. According to the memory of Huang Gaobin, an official of the county cultural center who organized the construction at that time, the Buddha was found to

have a grey surface, but the bottom of the nose was empty, which was 30 centimeters deep. "The cracks on the surface of the face are as wide as a finger, the broken part of the left face has exposed red sandstone, the mouth and nose are also cracked, and there are traces of water running out of it. The right foot is rotten to the point of missing five toes." The properties of the restoration materials, such as thermal expansion, drying shrinkage and moisture increase, are significantly different from the corresponding properties of Daifuk's basic materials. In particular, the higher strength of the later

restoration materials is significantly different from that of the earlier restoration materials and basic materials, showing the stratification between the materials and the lamination of different properties, as well as the erosion effect of water on the restoration intensified the cavitation and stratification.

The last time the giant Buddha was given a facial treatment was in 2019, when the face was softened and polished by steam, and the original "dirt" disappeared. The complexion of the face and neck becomes "white". However, after a few months, the "black face and nose" slowly returned.

The damage of the repair body is mainly manifested as flake and block spalling, repair material deterioration and hollow. Flaky spalling mainly appears in the chest, feet and other places, especially the neck cracking body has basically fallen off, may fall at any time endangering the safety of visitors below. In addition, the crack depth of the repair body is irregular and reaches to the early repair body, and penetrative failure occurs.

Low visibility of other scenic spots in the scenic spot

Due to the uneven popularity of the cultural heritage, tourists only pay attention to the big Buddha when visiting the scenic spot, and do not understand or pay attention to other cultural heritage in the scenic spot, or even do not know the existence of this other cultural heritage. When foreign tourists enter the scenic area, a large number of people rush into the plank road to queue up, leading to congestion on the downhill plank road. In the case of a large flow of people, the queue can not reach the foot of Leshan Giant Buddha for 3-4 hours which takes a long time. Other scenic spots can not allocate more time to enjoy, and most of them take a passing look.



Figure 12 A large number of tourists go down the mountain base through the trestle road

Deep Tours and casual Tours need to be limited according to different scenic spots and the duration of the trip. The first thing we need to do is to have enough time and a deep understanding of the scenic spot and the travel route. In particular, for the historical background, profound cultural and artistic heritage and on historical heritage of natural landscapes, especially humanistic and historical landscapes, we can find out the inevitable law and course of the development of human civilization by tracing the roots and reviewing the ancient and modern times. Leshan Giant Buddha Scenic spot should strengthen joint publicity, a scenic spot also to create a brand, brand effect

If all activities are aimed at commercialisation rather than cultural mediation, the result is an outdated public facility that fails to meet the practical and aesthetic needs of visitors, let alone Buddhist culture. If the metal railings installed to provide orderly access for the large number of devotees who worship Buddha statues near the water not only lose their original function of viewing the landscape, but also occupy the only resting place in front of the temple, forcing visitors to wait more than half of their travel time, then other public facilities will also fail to reflect the culture of the scenic area.

For example, Wuyou Temple, built in the Tang Dynasty, has a history of more than 1200 years. Its architectural style and sculpture art have the artistic style of the Tang Dynasty, it has ornamental value and historical value of studying the Tang Dynasty. Therefore, due to this problem, other cultural heritage resources of Leshan

Giant Buddha cannot play their role fully and lose their value.

Such as Haishi cave is located in the left hind head of the Buddha, according to the cliff chisel wall. Legend has it that a Tang Dynasty monk, presiding over the excavation of the Buddha, once lived in this cave, about 10 meters deep. The forehead of the cave "Haishi Cave" was written by Gu Guangxu, governor of Sichuan in the Qing Dynasty, and wrote "Line of Mountain Haishi Cave Record". Later generations erected a monument in the cave, worshipped Haitong Master, reshaped Haitong "picking eyes and holding plates" statue, pushing the Haitong Buddha.

There are many historical sites in the scenic area, most of which are little known. The main attractions of Leshan Giant Buddha Scenic Spot are the stone statue of Maitreya Buddha in the Tang Dynasty, the newly built stone statue of Oriental Buddha Capital and the Wuyou Temple built in the Tang Dynasty. Among them, there are many newly built stone statues and related statues in the Oriental Buddha Capital, which are full of momentum, but from the perspective of cultural heritage and general scenic spots, they lack regional characteristics and form a reasonable integrity. Wuyou Temple has a rich historical and cultural heritage, but it has been neglected due to the imbalance between propaganda and development, resulting in the whole area relying on the stone statue of Maitreya Buddha in the Tang Dynasty to support its overall development. Leshan's tourism planning kept pace with the world, but the landscape did not innovate in the service stage and did not match the local spirit of the Buddha statue, resulting in other scenic spots of low fame.

Insufficient infrastructure

The tourism industry has a large number of employees, but there are few professional and innovative management talents, and the tourism destinations lack the

strength in planning and design, leading to the endless phenomenon of copying and imitation, serious homogeneity of products and uneven service level

The development of tourism industry cannot be separated from the construction of infrastructure. In particular, high-quality scenic spots are attractive places for tourists. The service facilities of tourist scenic spots are the material conditions necessary to provide services for the activities other than recreation and sightseeing of tourists, and they are the basis for guaranteeing the food, accommodation, purchase and other aspects that tourists need in tourist scenic spots. Tourism service facilities usually account for a large proportion of tourism development investment. Improper planning and construction will waste a huge amount of funds and cause serious pollution to the ecological environment and visual environment.

The new development concept of Leshan Giant Buddha Scenic Spot is not fully implemented, the speed of innovation and promotion of tourism development of the scenic spot is not fast enough, the supporting elements of tourism are not sufficient, the development of tourism enterprises is not mature, and the tourism products and in-depth experience such as accommodation, catering, entertainment, shopping, leisure, business, research, health care and "economy" are not enough. It has not yet formed a relatively complete tourism industry and industrial system.



Figure 13 A toilet under renovation

Leisure tourism relies on tourism resources, takes leisure as the main purpose, takes tourist facilities as the conditions, and takes specific cultural landscapes and service items as the content. It provides sightseeing, entertainment, sightseeing and rest services for tourists who leave the place of settlement and stay in other places for a certain period of time. Leisure tourism is an important part of tourism.

Lack of product innovation

There are many kinds of tourist souvenirs in Leshan City, but the sales of tourist souvenirs are not satisfactory. At present, tourist souvenirs obviously cannot meet the needs of tourists. After investigation, it is known that the products lack regional characteristics and cultural connotation, serious homogenization, single product category, outdated production technology and lack of product series development.

The modern mature tourism market is consumer-oriented, consumer-oriented and consumer-oriented. In this process, the tourism destination must constantly carry out the in-depth development and promotion of products, in order to bring greater value to tourists.

Throughout the current situation of Leshan Giant Buddha, the product structure is still the old face of the past. The product structure of the tourist attractions is single, and the cluster of tourist attractions is poor. Only Leshan Giant Buddha and Wuyoushi are two tourist attractions while other tourist attractions are not fully utilized, with single products and no innovation, only meeting the basic needs of tourists such as accommodation, food and photography. However, tourists' basic needs such as accommodation, food and photography have been met, and tourists unconsciously put forward higher requirements. At the same time, the deep meaning of Leshan Giant Buddha is not explored vertically or endowed with deep cultural connotation, but only the appearance of the giant Buddha is considered, which is the shallowest level of product evaluation.



Figure 14 Scenic spot souvenir selling point

The types of tourism products are single, the innovation of scene planning, experienced design and consumption scene is insufficient, the development of fashionable, happy and romantic immersive tourism products such as historical experience, leisure and recreation, and characteristic entertainment is insufficient, and

the tourists' visiting time is not long, the process experience is insufficient, and the "secondary consumption" is not high

The combination of traditional skills and modern technology, in the new material fusion and product production process can not always follow the old-fashioned, but the traditional skills and modern technology or material process should be integrated, product innovation will inevitably improve the visual impact of the product in tourists

Talent shortage

China's tourism industry has a large number of employees, but few professional and innovative management talents. Tourism destinations lack the strength in planning and design leading to endless copying and imitation, serious product homogeneity, and uneven service level. In this context, the tourists enter the tourist destination, once they achieve the fresh purpose, the probability of consumption again is low, making our country more tourist destinations continuously weak profitability. This development mode is not conducive to the development of leisure tourism industry, which relies on repeated consumption as an important source of income.

Due to the continuous progress of Internet technology and the rise of the young generation of consumers born in the 1980s and 1990s, the online tourism market has developed rapidly. As a major form of tourism, the online tourism platforms of leisure tourism are also increasing. At present, there are a large number of online tourism platforms providing leisure tourism services, but the products they offer are relatively simple, which cannot meet the increasingly diverse needs of the young generation. In general, the tourism industry is short of talents and the service content is seriously homogenized, which affects the healthy development of the leisure tourism industry

There are not many monks in Lingyun and Uyu, and the level of education is generally not high. At present, there is a serious shortage of professional tour guides in the Buddhist tourism industry in China, and the education level of local monks is at junior high school, senior high school, technical school, primary school, etc. Therefore, the demand for high-quality talents in the Buddhist tourism industry is very urgent

There are few professional tour guides, and many tour guides only explain the Buddhist culture of Leshan on the surface, unable to provide tourists with a more profound and specific explanation. As a result, many Buddhist classic stories and allusions are unknown to tourists. This phenomenon for the rapid development of material and spiritual civilization society and more and more high-quality tourists, its disadvantages are self-evident

Leshan Giant Buddha was built during the Kaiyuan period with a history of more than 1,300 years ago. It is the largest and highest cliff stone carving in the world. Leshan Giant Buddha Scenic Spot is centered on Leshan Giant Buddha, with Lingyun Nine Peaks, giant Sleeping Buddha, Lidui Wuyu, Dongyan Scenic spot, Fengzhou Farm and other cultural and natural landscapes. It is a national 5A scenic spot and a dual heritage of world culture and nature

Leshan Giant Buddha Scenic Spot is a famous 4A scenic spot in China. Together with Mount Emei, it is a world cultural heritage site with rich and high-quality tourism resources. With its long history of Buddhist culture and calm and peaceful religious atmosphere, the scenic spot has been a favored place for celebrities

and tourists since the Tang and Song Dynasties. Nowadays, religious tourism has become one of the most important tourism sectors in the world, and Leshan Giant Buddha Scenic Spot has ushered in precious opportunities for development.

Tourism value

The statue of Leshan Giant Buddha was completed in 90 years from Kaiyuan (713) of Emperor Xuanzong of Tang Dynasty to Zhenyuan (803) of Emperor Dezong of Tang Dynasty, divided into four dynasties and three eras. "The mountain is a Buddha, and the Buddha is a mountain," not only reflects the landscape painting of Leshan Buddha, but also reflects the harmony and unity of man and landscape painting, and is a praise to the ancient stone carving. Leshan Giant Buddha was listed as a key cultural site by Sichuan Province in 1956 and as national key cultural site in 1982. In December 1996, UNESCO added it to the World Natural and Cultural Heritage List. Leshan Giant Buddha is a city with a long history and high cultural and artistic value. At the same time, Leshan Giant Buddha Scenic spot has Leshan Giant Buddha, Lingbao Pagoda, Lingyun Zen Monastery, Haishi Cave, Jiuqu Lingyun Skywalk, Giant Sleeping Buddha, Oriental Buddha Capital, Lingyun Scenic Spot, Buddha Paradise, Mahao Cliff tomb, Nuyou Mountain and so on. These are the special scenic spots in Leshan Giant Buddha Scenic spot. There are many scenic spots in Leshan Giant Buddha Scenic Area. With "Maitreya" as the theme, the Buddha of Leshan excavated myths and legends about "Buddha making", such as the myth of "Buddha making", which made the Buddha of Leshan a symbol of "justice, integrity, peace protection and blessing" in people's eyes. At the same time, the artistic value of Buddhist statues has also been fully explored, such as the fine art of Moyan statues in the Tang Dynasty and the world's largest stone sculpture of Maitreya sitting statue, which have laid a good cultural foundation for tourists to choose tourism.

Leshan Giant Buddha is a combination of cultural heritage and natural heritage. Leshan Giant Buddha's natural heritage includes Lingyun Mountain, Wuyou Mountain, Giant Reclining Buddha and so on. Lingyun Mountain and Wuyou Mountain stand side by side on the Minjiang River. The giant Reclining Buddha is made up of three mountains, Lingyun Mountain, Wuyou Mountain and Guicheng Mountain. The straight line of the reclining Buddha is more than 1,300 meters long. The cultural heritage of Leshan Giant Buddha includes Mahao Rock Tomb of Han Dynasty, Oolong Temple built in the flourishing Tang Dynasty, huge cliff statue Buddha of Tang Dynasty, and there are seven temples in Oolong Temple. Surrounded by trees around the temple, the temple is elegant and peaceful. There is an Erya Platform in the temple, where Guo Sheren, a writer of Han Dynasty, annotated Erya, so it is named Erya Platform. Most of the cultural heritages in Leshan Giant Buddha area reflect Chinese Buddhist culture. The body parts of the giant Buddha are well proportioned, completely in line with the construction style of Buddha statues in the Tang Dynasty, which can reflect the development process of Chinese Buddhist culture and reflect the characteristics of Chinese Buddhist culture. The shape characteristics of the big Buddha can reflect the fashion of advocating fat as beauty in the Tang Dynasty and reflect the historical and humanistic culture of the Tang Dynasty. Leshan Giant Buddha is integrated with mountains, water, temples and towers to form a spectacular scene of harmony between nature and humanity. It is the most prominent symbol of Chinese history and culture.



Figure 15 Lingbao Pagoda Jing scenic spot introduction

Lingbao Pagoda, located at the top of Lingbao Mountain, one of the nine peaks of Lineyun Mountain, Shizhong District, Leshan City, was built in the Tang Dynasty, Ming Jiajingthirty-three years (1554) repair. Tower block thick and straight, lofty and smart, and the delay of nine peaks and three rivers water phase, as one of Leshan landmark ancient buildings. The tower is a square 13 dense eaves type brick tower with a height of 29.29 meters. The first level tower above the Xumi Tower is 5.1 meters high and 7.7 meters wide. There are niches all around, and small Windows on each floor are available for climbing and overlooking. Four sides of the tower is provided with the gate, the west gate through the inner chamber, there are stone steps can hover to the top. Lingbao Pagoda, built in the Tang Dynasty, is named after the peak because it stands on the top of Linebao Peak. The tower is a dense eaves square cone, built of brick, sitting east to west, 38 meters high, a total of 13 levels. The tower body is hollow, with stone steps circling along the tower axis to the top, the top of the tower for the four corners of the tip. The structure and style of Linebao Pagoda is similar to that of Xi 'an Little Goose Pagoda. Each level of Lingbao Pagoda has a window, which not only allows lighting, but also allows visitors to climb to the top of the tower, overlooking the beautiful mountains and rivers around. Some of the ancient Buddhist pagodas in the world are buried with Buddhist Shirizi, legend has it that the ashes of Master Haitong were installed in the Lingbao Pagoda. Lingbao Pagoda is a symbol of Leshan Ancient City and a key cultural relic protection unit of Sichuan Province. Geographical and transportation advantages of Leshan.

Leshan is bordered by Meishan in the north, Zigong and Yibin in the east, Lianesha in the south, and Ya'an in the west. This area is located between Sichuan Basin and southwest mountainous area, with a long history, beautiful natural landscape, rich cultural landscape, rich cultural landscape and rich natural landscape, is a famous tourist attraction in Sichuan.

Leshan City has the advantages of Chenedu-Kunming Railway, Chenedu-Guizhou high-speed railway, Chengmian-Leshan Intercity high-speed railway, Chengdu-Leshan high-speed Railway 100 minutes by car, and Shuangliu International Airport 120 minutes. The main traffic lines can directly reach Chongqing, Yibin, Xichang and other big cities: Through the domestic waterway, can directly reach Yibin, Chongqing, has Leshan large container, can unload a large number of containers, but also the construction of Leshan civil airport. At present, there are two airlines" (Minjiang Airlines, Leshan Airport), "Four railways" (Chengchenele Intercity Railway, Chenzhou-Guizhou Railway, Chengzhou-Kunming Railway, Chengyan Double Railway, Lezi Railway), "eight expressways" (Leyi ", "Leya", "Lezi", "Lehan", "Chenglexi", "Ring City", "ChengleExpansion""One Hub" and "Leshan Port"

2021 is the end of a new round of three-year traffic battle in Leshan City. At present, the city's railways, expressways, national and provincial trunk roads have been basically completed. Minjiang trunk roads, airports and other important projects have been launched successively initially forming a comprehensive transportation sub-hub of Sichuan that runs north-south. radiates urban and rural areas, reaches in all directions Leshan will open another "colorful" high-speed train "southwest Ring", this "northwesting" will be China's first provincial high-speed train "north-south ring". Around the backbone of Chongqing-Guizhou", "Cheng-Chongqing", "Lan-Chongqing" and "Cheng-Guizhou" high-speed railway, the three core cities of "Guyang", "Chongqing" and "Chengdu" have a "ring" high-speed railway at the "starting station" and the "terminus" respectively.

It is reported that the environmental impact assessment of the Mountain Airport project has been approved by the State Environmental Protection Administration, marking a new breakthrough in the preparatory work of Leshan Airport project, which has laid a good foundation for the construction of the project

Construction of Leshan Airport, one of the 13 key transportation projects in Sichuan province's 13th Five-Year Plan, will begin in September, and upon completion, Leshan city will form a "comprehensive transportation sub-center" in the "southwest region."

Leshan Giant Buddha has a unique geographical location and complete three-dimensional traffic network, which provides great convenience for the development of its tourism.

Cultural relic resources and values

Leshan Giant Buddha is an ancient Maitreya Buddha, which is a Buddhism with "Chinese characteristics". Reflecting the Tang Dynasty's admiration for fat and beautiful. On the head of the great Buddha, a thousand and twenty-one knots. From a distance, her hair looks exactly like her head, but in reality, it's made of pieces of stone. The Buddha's ears and nose are made of wood, and the outside is made of a hammer.

The momentum of Leshan Giant Buddha lies not only in its magnificent body, but also in its extraordinary image and unique temperament. Big Buddha hands

flat on the knee, sitting cross-legged, heel wide. feet on the lotus, otherworldly, not eating between fireworks, with quiet temperament set off the Buddhist gate solemn. There is a giant meatball on the head which means "Buddha's bun." which is a Buddhist rule, representing the greatness of the Buddha representing the infinity of the Dharma.

This large Buddha statue, with a straight nose, regular features and a plump figure, has both masculinity and femininity, both masculinity and femininity and wisdom. His eyes are slightly open and he is focused on the water of the three rivers, as if he is in meditation or looking out into the distance, mysterious, solemn, elegant and amiable.

In addition, the scenic area also has other cultural heritage, such as: Big Buddha Cultural Square, Leshan Big Buddha Museum, Mahao Cliff tomb, scenic temples and other religious venues (Lingyun Temple, Wuyou Temple, Pilu Yuan), and daytime water sightseeing, night tour of the three Rivers, night tour of Lingyun Mountain, etc.



Figure 16 A general view of the interior of Uyu Temple

Lingbao Pagoda is located at the top of Lingbao Mountain, one of the nine peaks in the middle of Leshan. It was built in the Tang Dynasty and rebuilt in the 33th year of Wanli in the Ming Dynasty (1554). Thick and tall, the tower is one of Leshan's landmarks, with nine peaks and three rivers of water. The tower is a square 13-story brick tower with a total height of 29.29 meters. The tower is 5.1 meters high and 7.7 meters wide and is surrounded by interconnected niches with small observation windows on each level. The tower has arched doors on all sides and the western arched door leads to the interior, which can be accessed by stone steps. Lingbao Pagoda was built in the Tang Dynasty, standing on the top of Lingbao Peak, hence the name. The tower is shaped like a square pyramid with dense eaves. It is made of brick, sitting east to west, 38 meters high and has 13 floors. The inside of the tower is hollow, with stone steps along the tree trunk leading to the top, which is square and pointed. The Lingbao Pagoda is similar in structure and style to the Little Goose Pagoda in Xi'an. Light enters the tower through windows on each floor, allowing visitors to climb to the top to view the beautiful mountains and water. The oldest

Buddhist pagoda in the world contains Buddhist artifacts. and it is said that the ashes of Haidong Jong are buried in the spiritual pagoda. Linebao Pagoda is the symbol of Leshan ancient City and an important facility for the protection of cultural relics in Sichuan.

Wuyou Temple is located on the top of Wuyi Mountain at the confluence of Dadu River, Qingyi River and Minjiang River in the south of Leshan City, adjacent to Leshan Giant Buddha. It is a famous Buddhist temple with a history of more than 1,000 years. In 1983, The State Council of the People's Republic of China listed it as a national key Buddhist monastery in Han District. On July 7, 1980, it was listed as one of the first cultural relic protection units in Sichuan Province. It was incorporated into Ledu as the first cultural relic protection unit in Sichuan Province and restored by Sichuan Province. Wuyou Temple was founded in the Tang Dynasty by monk Huling, formerly known as Zhenejue Temple. During the Song Dynasty, the temple was renamed Wuyou Temple. It was destroyed by war in the Ming and Qing dynasties, and most of the existing buildings were built in the late Qing and early Republic of China. During the Cultural Revolution the Wuyou Temple was severely damaged. Later, with the support of the government and all walks of life, the main Hall was rebuilt at the expense of Master Beneng, and many destroyed buildings were gradually rebuilt.

Lingyun Temple is a wonderful harmonious combination of natural wonders and human masterpieces. Heaven creates a wonderful scene, which reveals the beauty of nature; The thousand-year-old temple shows the depth of Buddha culture. In front of the temple, there is the world's largest sitting statue of Maitreya Buddha carved on the cliff near the river where the three rivers meet. People regard Leshan Giant Buddha as the symbol and symbol of Lingyun Temple, so it is generally called Leshan Giant Buddha Temple, and the giant Buddha is also called Lingyun Giant Buddha and Leshan Giant Buddha. In the 39th year of Wanli Ming Dynasty (1611), the Chronicle of Jijiang Prefecture said that "Lingyun Temple is in Lingyun Mountain, a great Buddhist temple".



Figure 17 Connecting Uyu Temple and Leshan Giant Buddha

Lingyun Temple is also more famous because the eminent monk Haitone initiated the construction of Leshan Giant Buddha.

Leshan Giant Buddha Scenic Spot is centered on the world's highest seated Maitreya Buddha carved on cliffs, which was excavated more than 1,300 years ago. With high-quality human and natural landscapes such as the giant Sleeping Buddha, the confluence of the three rivers and the cliff tomb of the Eastern Han Dynasty, Leshan Giant Buddha Scenic Spot is a national scenic spot, a world cultural and natural heritage site, and a national 5A tourist attraction. In recent years, based on the protection and inheritance of the World heritage, the scenic spot has promoted the sustainable development of the tourism industry of the scenic spot. It receives about 4 million tourists every year, and has been awarded the National Civilized Unit, the Golden Panda Award of Sichuan Province, the global sustainable development tourism destination, etc., realizing the double improvement of economic benefits and social image.

Weak marketing awareness

For a long time, due to the restriction of the planned economic system, the market consciousness of scenic spots is not strong. Especially in the process of our transformation to market economy, the enterprise management concept is relatively backward, will not, will not disdain to use modern management concepts and means. In spite of a certain degree of education and policy guidance, the product marketing of scenic spots has not been given enough attention, nor has it been fully aware of its importance in the development of scenic spots. However, at present, the tourism promotion of Leshan Giant Buddha is still in the "intermittent" stage, lacking long-term and detailed marketing strategies, let alone applying these strategies to the tourism promotion of Leshan Giant Buddha.

All products and services are inseparable from external publicity and advertising, but Leshan Giant Buddha lacks innovation in tourist attractions, because there are few advertisements in tourist destinations, and the advertising means are still mainly newspapers, magazines and news advertisements. At the same time, advertising is only done during the golden week and off-season, without any long-term advertising plan, just to increase the income in the near future. This can not establish a good image to the outside world, at the same time, any advertising behavior can not be remembered by customers, can not play a role in improving the brand and company awareness and reputation.

In addition to understanding the construction and maintenance of the website, tourism network marketing also needs to master the professional knowledge related to e-commerce which can operate and manage the website efficiently. In addition, it also needs to master some tourism-related professional knowledge. However, the current network marketing personnel in Leshan Giant Buddha Scenic spot have a single knowledge structure, lack of experience and low comprehensive knowledge level, which has become the bottleneck restricting its development.

It is reported that most of the staff of tourist attractions are not graduated from tourism management, so there is no systematic development of tourism experience, tourism planning activities can not let consumers experience a full range of perfect service. Mainly reflected in network marketing personnel only pay attention to

scenic spots, but do not develop scenic spots into eating, living, travel, travel, shopping, entertainment six elements organic combination. isolated scenic spots significantly reduce network marketing problems need to be improved because it reduces the appeal to consumers. The website update, maintenance and the overall structure of the attention is not enough, resulting in monotonous website structure, lack of personality, content update slowly, unable to meet the needs of tourism consumption, greatly reducing the advertising and sales promotion function of the website

Vicious competition intensifies

Due to the immobility of tourist attractions, it is necessary to have a huge and effective marketing channel for its marketing, and the travel agency is the key. However, because our tourism industry started late, we have a large number of tourism companies, and the scale of these companies is also small, the overall characteristics of "scattered, weak, small, poor" especially in Leshan, this phenomenon is particularly obvious, so they all join in the price war order to occupy a place in the market. Large travel agencies can buy a large number of tour routes to reduce the cost, while small travel agencies will reduce the cost, which not only has a negative impact on the overall industry, but also causes complaints from tourists, which has a great negative impact on Leshan Giant Buddha. At the same time, on the same travel route, tourists can see a lot of different prices, which will also bring some misunderstandings to the choice of tourists, will have an adverse impact on the impression cognition of the tourist spot, and then have an adverse impact on the whole tourist spot. This tour route is not suitable through field investigation and observation, it is found that the visitors to the scenic spot line up under Leshan Giant Buddha. When there are a large number of visitors, they line up for 3-4 hours, which is quite a long time, and they just walk to other scenic spots. For a long time, the route of sightseeing has become a pilgrimage to the Buddha statue, and people have little interest in appreciating the unique cultural heritage, beautiful ecological environment, and other distinctive scenic spots.

In the tourism industry, due to the vicious price competition, the quality of tourism service directly caused the lack of assurance. The goal of tourism is to let people in the city relax, change their mood, relieve pressure, have a better rest environment, have an independent entertainment space. In the price war, since there is no group fee, travel agencies often divert customers to other places to make up for their financial losses, making their trips very tiring.

Service problems in China's tourism industry were exposed in mid-March 2007 when a tourist from Sichuan province posted an article on the Internet titled "Such a disgusting Sanya". The incident sparked outrage among Internet users, who condemned the forced shopping and sales by unscrupulous salespeople at tourist attractions and called on the relevant management departments of tourist attractions to strengthen supervision and create a civilized shopping environment for tourists. The incident caught the attention of Sanya authorities, who also intervened and suspended the offender. However, a similar complaint was made to the Sanya Seaview Hotel in December 2012, and the poor attitude of the hotel's on-duty security guard was raised again, and five years on, the conduct of the tourism service has not improved.

Brand construction Problem

Leshan Giant Buddha has been listed by UNESCO as one of the World Natural and Cultural Heritage sites, but its fame and fame in the international, still can

not be compared with other scenic spots. This is largely due to their lack of understanding of building a long-term brand, and even if they have a brand concept, it is also because they lack a long-term investment. At the same time, because local people still have some illusions, they try to achieve success in a short time, so they often use the method of individual activities, celebrity effect, etc., but these methods lack long-term plans, and do not give the scenic spot and scenic spot products a deeper connotation. However, as the essence and crystallization of a culture, brand needs to be deeply explored and continuously created and maintained.

Destination brand positioning is the prerequisite of brand strategy. Insufficient research into the cultural origins and characteristics of a region can lead to confusion between brand positioning and other destinations. For example, some regions aim to be the birthplace of celebrities, leading to homogenization of brands across destinations. In addition, terms such as "last" and "most beautiful" are often used in the branding of destinations. In addition, words such as "last" and "most" are frequently used in tourism destination brand building. Many eco-tourism destinations are positioned as "the last pristine forest", while Daocheng Yading and Tibet are positioned as "the last pure land on Earth". This similar brand positioning makes it difficult for visitors to distinguish, leading to aesthetic fatigue and difficulty in emphasizing the unique brand image of the destination.

Many destinations rely on traditional means of brand promotion, such as television, street advertising (subway), promotional activities and caravans, etc., which are difficult to effectively convey marketing messages to destination tourists, resulting in high marketing costs and limited brand promotion in places with poor marketing effect. After the establishment of many destination tourism brands, poor management and maintenance of tourism market management delay, weak awareness of tourism services, poor health conditions, in the tourists caused a bad impression, greatly damaging the reputation of the destination brand. Whether it is the incident of sky-high food and beverage consumption, or the incident of tour guides abusing tourists, similar incidents are huge blemishes in the construction of tourism destinations' brands, which is worth the reflection of tourism destinations.

Other Problems

There is a shortage of professional management practitioners. Because cultural heritage is different from other landscapes, it is the common precious wealth of man and nature. In the management and protection team of scenic spots, there is a lack of professional counterparts with solid theoretical and practical knowledge. The cultural heritage protection team is not perfect.

Tourism infrastructure is not perfect. The lack of regular hotels, restaurants, travel agencies and other tourist facilities around Leshan Giant Buddha has caused many private restaurants and individual tour guides to attract tourists. Tourism products have been mainly sightseeing tourism products for a long time, and the development of high-level tourism products such as characteristic cultural deposits, beautiful ecological environment, business leisure vacation is insufficient.

2. To study the way of promoting cultural tourism of Le Shan Buddha in Chenedu, Sichuan Province, China.

Supported by national and local policies

After Sichuan redelineated the administrative division, Leshan City positioned Leshan as a "world tourism city" and regarded it as an important part of "world tourism". Therefore, the government also vigorously supported and supported Leshan Giant Buddha, creating favorable conditions for its development.

The Regulations on the Protection of the World Cultural and Natural Heritage of Leshan Giant Buddha is the first one in the history of China. The introduction of the regulations makes it possible to protect the world cultural and natural heritage of Leshan Giant Buddha. We have completed the construction of key national cultural relic protection units such as Leshan Giant Buddha, Linebao Pagoda Protection Planning, Mahao Cliff Tomb Protection Planning, Lidul (Wuyou Temple) Protection Planning, and on this basis, carried out systematic research on them. At present, the compilation of key cultural relics protection units in the province is proceeding in an orderly manner, and the Protection Plan of the Cliff Tomb in Persimian was successfully issued in 2020. The implementation of these measures has played a very good role in guaranteeing the development of Leshan Giant Buddha.

On the local side, every year during the festival, the city center will launch a cultural "feast", in the Big Buddha scene area, Shangzhongshun characteristic blocks, Suji Ancient town, Leshan high-speed railway station, constantly enrich and enrich the tourism products, fully show the profound cultural heritage and unique life of Leshan. The city nature of Leshan city is as follows: national historical and cultural city, southwest central city of Chengdu-Chongqing, modern industrial technology base, and international ecological and cultural tourist resort relying on double heritage, which clearly points out the direction of urban development and industrial construction of Leshan City.

As the name card of Leshan tourism, Leshan Giant Buddha enjoys worldwide fame and is also one of the must-have "punch" scenic spots for tourists. It can be seen that Leshan City has developed strongly in recent years, relying not only on tourism and culture industry, but also on more convenient transportation, more perfect tourism services and increasingly expanding business circle. It is believed that the development of Leshan City will only be better in the next few years.

Convenient transportation

Tourism transportation is the fundamental guarantee of the development of modern tourism and also the pillar of the development of modern service industry. We will accelerate the construction of the "Five major transportation networks" and the development of transportation. At present, on the basis of the previous stage, the scenic spot has carried out the detour of the highway, the transformation of the south entrance highway, and the opening of the navigable route from the scenic spot to the urban area. The "direct link" project will be further promoted to completely connect the north-south, northbound, southbound and northbound traffic. With the "four directions" as the focus, a breakthrough will be made in the southeast, northwest ecological sightseeing circle of Leshan Giant Buddha. First, transit vehicles south of Lingyun East Road are replaced to achieve complete closure of the core area. The second is to build a North-South "Bie Buddha cultural corridor", so that the "Big Buddha Temple in the Northern and Southern Dynasties" becomes the "central axis", and organically connects the "inner ring" and "outer ring" of the "Big Buddha". Third, the planning and construction of the east-west "inner ring" (Leshan Lingyun Interchange), in order to facilitate the east-west direction of quick access. Fourth, it

combines the scenic and urban areas in the east and connects with Emei Airport track and high-speed railway to form a trunk line of connectivity. To speed up the construction of waterside marinas on Feng Chau Island, Dujia Dam and Wuyu Dam, and strengthen the link between the east and west waterways

Leshan transportation is convenient, has formed rail, road, water and air interconnecting traffic network. Railway: At present, Chengdu-Kunming Railway runs through Jiajiang, Mount Emei, Shawan, Ebian, Jinkou River and other 5 counties, cities and districts. To travel to Leshan Emei Mountain by train, you can get off at Mount Emei Station on Chengdu-Kunming Line. The station is 10 kilometers away from the gate of Mount Emei Scenic Spot (Bao Guo Temple) and 31 kilometers away from Leshan city center. At the Emei Mountain Passenger Transport Center Station opposite the Emei Railway Station, there is a direct express train to Leshan Xiaoba.

The Chengmianle Intercity Light rail will open to traffic by the end of 2012, when the journey between Chengdu and Leshan will be shortened to about 50 minutes. Transportation. There is only 162 kilometers of highway from Chengdu to Leshan, and there are fixed shuttlebuses at Chengdu Railway Station (Hehuachi), Xinnan Men and Shiyang Chang. The tour company also has fixed tour buses. The fare is about 45 yuan from Chengdu Railway Station - Leshan Railway combined Station, and from Xinnan Men - Leshan Xiaoba - Shiyang Chang - Leshan Passenger Transport Center. After arriving at Leshan Xiaoba Bus Station, you can directly enter Leshan Giant Buddha by taking bus No. 13. For 1 yuan, you can transfer to bus No. 13 from Leshan Bus Station or Leshan Special Passenger Terminal to enter Leshan Giant Buddha. The distance between Leshan and Emei Mountain is 31 kilometers, and there is an express route between the two cities, which takes an average of 10 minutes. Besides Chengdu and Mount Emei, Leshan also has a railway connecting Chongqing, Neijiang, Zigong, Yibin and Ya'an. Water transport: Leshan is located in the intersection of Bori River and Dadu River. There are dozens of sightseeing cruises to Leshan Giant Buddha every day. There are direct sailings from Leshan Port to Yibin, Luzhou and Chongqing. Leshan City Center is a highway, 150 kilometers away from Chengdu Shuangliu Airport. The city has civil aviation, railway ticketing services, you can buy tickets from Chengdu to all over the country.

During holidays, trucks will be banned from the roads of the scenic area, construction sites and construction vehicles around the scenic area will be stopped during the holiday period and taxis will be prohibited from entering the scenic area from 8:00 am to 20:00 PM. The travel time for mountain resident units, villagers in scenic spots, private vehicles of hotels and production and living vehicles is from 18:00 to 06:00 the next day. The newly built Lingyun East Road (S104 double track) replaces the driving function of the original Lingyun Road, closes the original Lingyun Road as the internal road of the scenic spot, reduces the impact of passing vehicles on the heritage site, and fulfills the commitment made to UNESCO 25 years ago. "Lower Lingyun, upper Jiu Qu" of the ancient Buddha view (line), and on this basis built a connecting north and south of the new plank road, the Leshan Buddha and the surrounding tourist attractions "Lingyun plank road, nine Qu plank road, after the plank road" combined.

Post-epidemic tourism development

In 2022, as the epidemic continues to develop in China, the Chinese government has timely regulated the development of the tourism industry in response

to the epidemic situation, providing a favorable environment for the rapid recovery of the tourism industry in China.

By the end of 2022, promoted by the state's "Ten new regulations", the country's tourism industry began to fully recover. The outbreak of the epidemic has brought unprecedented changes to the tourism industry. The consumption demand of tourists for tourism still exists, and the hoarding behavior of tourists is also increasing. The diversification of traffic and the generalization of life have become the development direction of many travel platforms. After this outbreak, the number of foreign tourists will be greatly affected. Therefore, we should focus on expanding domestic demand. In addition, as mentioned above, the domestic tourism industry is in great demand at present and has increasing potential for development.

After experiencing the epidemic, people will pay more attention to their physical condition and integrate travel into their daily life. In winter vacation, summer vacation, holidays, and even on weekends, more people will turn their eyes to the natural scenery from which they can get a kind of spiritual pleasure and enjoyment. Therefore, we should explore more domestic tourism market, take domestic tourists as the main body, and pay more attention to the needs of local tourists.

The outbreak of disease has also brought people a new way of living and consumption. For example, after the epidemic, people will pay more attention to the way of travel that takes safety as a factor, and they are more willing to take the hygienic environment and the experience of tourism products with safer factors as their first choice.

Leshan Giant Buddha Land is located in the southwest of Sichuan Basin. The average annual rainfall in the region reaches 1368 mm, and it rains in half of the year with high precipitation. Rain is the most serious factor affecting the preservation of Leshan Giant Buddha. Due to the influence of the Three Rivers, the air humidity of Leshan Giant Buddha is also very high. The moisture and foggy water in the air often form condensate on the surface of the Giant Buddha and attach to the surface of the surface rock mass of the Giant Buddha. The river water can also directly affect the rock mass at the bottom of the Giant Buddha. The main problem of Leshan Giant Buddha is water erosion damage. It is necessary to start the preliminary investigation and research of water damage of Leshan Giant Buddha as soon as possible, and strive to achieve breakthrough achievements in the fields of fine detection and evaluation of seepage path, analysis of water seepage disease formation mechanism, and research on precise control technology, so as to accelerate the bottleneck breaking of disease control of Leshan Giant Buddha.

Rainwater and water running on the cliff face of the Buddha body directly eroded the Buddha body, water seepage from the fissure of the cliff body, river flood, and water condensation on the surface of the Buddha body, resulting in the development of weak interlayer belts and various fissures in the Buddha body in a state of saturation and seepage for long time. The repeated action of water reduces the strength of the Buddha body and accelerates the weathering of sandstone, thus inducing a variety of diseases. Under the influence of water damage caused by rock surface mineral dissolution and hydration, salt crystallization, plant root splitting, etc., the weathering damage of Leshan Giant Buddha and its affiliated cliff statues is relatively serious, especially the Leshan Giant Buddha around the king of heaven, and

the Great Maitreya stone tablet of Lingyun Temple in Jiazhou are particularly prominent.

Secondly, Sichuan is between the Pacific and Indian plates and is prone to earthquakes. On May 12, 2008, after the Wenchuan earthquake in Sichuan Province, Leshan Giant Buddha was damaged to varying degrees by the earthquake, with some buildings showing slight cracks, which seriously affected the protection of the heritage.

Insufficient protection of cultural heritage

At present, people from all walks of life do not pay enough attention to the protection of cultural heritage. From the perspective of the masses, many people think that these are not very relevant to their actual lives. Moreover, due to the lack of publicity, many people do not even know what cultural heritage is, resulting in a lot of cultural heritage has not been inherited and developed.

In addition, from the perspective of the government, local governments do not have specific policies, regulations or encouraging measures for the protection of cultural heritage, which cannot mobilize people's enthusiasm and enthusiasm for the protection of intangible cultural heritage, which is not conducive to the smooth development of the protection of intangible cultural heritage.

The Law of the People's Republic of China on the Protection of Cultural Relics, the Law of the People's Republic of China on Urban Planning, and the Opinions on Strengthening and Improving the Protection and Administration of World Heritage Sites, China has promulgated the Law of the People's Republic of China on the Protection of Cultural Heritage, the Law of the People's Republic of China on the Protection of Cultural Sites and other laws and regulations. However, many tourists do not have a clear understanding of whether their behavior is illegal or not. Some people, even if they are punished by the law, are not yet aware of this, or even aware of it. In addition, the legal punishment for offenders is relatively light, giving some lawbreakers a chance to take advantage. Therefore, it is necessary to have the relevant departments of the government, in different places, to make people understand the consequences of their actions and what kind of legal responsibility they will bear.

The scenic spot has four national key cultural relic protection units, namely Leshan Giant Buddha, Mahao Cliff Tomb, Wuyou Lidui and Lingbao Pagoda, with profound cultural heritage deposits. However, due to institutional and talent reasons, the research results and implementation projects of heritage protection are not sufficient, and the status and influence in the industry are not high enough.

History education for the whole people, on-the-spot observation, experience and understanding, let the public personally feel the importance of cultural sites, it is clear that the historical cultural heritage is very important to a country and a nation.

Government-led tourism protection and coordination

As a representative of social and public interests, the government has the primary responsibility to protect cultural heritage. However, in the current stage of China's social and economic changes, the direct promotion and influence of local governments on social and economic development cannot be ignored. A variety of goals are intertwined, leading to various contradictions. Therefore, local governments need to take the lead in protecting cultural heritage and emphasize the link between conservation and tourism development.

In general, cultural heritage, conservation and tourism development are systems with multiple objectives that cannot be assessed, coordinated and controlled without separating their specific functions. The key challenge of the current reform of the cultural relics tourism management system is the positioning of the cultural relics Management committee, which has different opinions. The market-oriented development of cultural relics groups is determined by objective market laws, otherwise complete monopoly will result in inefficient and low-quality services. On the other hand, due to the highly professional and accessible nature of heritage protection, tourism development and heritage protection need to be separated, whether through effective exit design through market mechanisms, or monitoring and assessment of the impact of tourism development and compensatory reinvestment. At this stage, municipalities are seriously concerned with economic development, so one focus of the conflict should be how to strengthen the monitoring and evaluation of their contributions to heritage conservation.

Adjust the overall industrial structure

Leshan Giant Buddha was declared a national scenic spot in 1982 and a World Cultural and Natural Heritage site in 1996. It is a first-class and precious resource in the whole country and the whole world. This is the most fundamental advantage of scenic tourism, the most important development.

With "food, accommodation, travel, tourism, shopping and entertainment" as the core "first-class" and "first-class resources" as the "first-class products, first-class image, first-class market" as the guidance, the initiative to integrate into the Chengdu-Chongqing "double city economic circle" and "Bashu cultural tourism corridor", create "international style, Chinese flavor Bashu style" for Leshan, Jiaozhou Flavor "international tourism destination" and "cultural tourism economic center" to provide strong support.

A developed economy is the material basis for heritage protection and development. Leshan should actively seek sustainable and stable economic development according to its own development advantages and meet the requirements of heritage protection. Further reform should be carried out to adjust the industrial structure that does not meet the needs of heritage protection and the protection and development of historic and cultural cities.

First, it is necessary to change the traditional industrial structure dominated by high technology and take a new road of industrialization dominated by energy-intensive industries. The speed and quality of economic development driven by scientific and technological progress. Leshan area should be taken as the main standard.

Second, the development of industries with high energy consumption, heavy load and high pollution in the ancient urban areas and the World Cultural Heritage protection area between Mount Emei and Leshan Great Buddha Temple, and the adjustment and transformation of these industries within the prescribed time.

Thirdly, the development of the tertiary industry should be fully explored and applied to the development, so that the development of tourism can drive the overall economic development.

Improve protection and development laws and regulations

In order to strengthen the protection of Leshan Giant Buddha, it is necessary to formulate corresponding laws according to the specific conditions of Leshan and local conditions, so as to improve its practicability and practicability. To

formulate corresponding local laws, first of all, we should follow the principle of seeking truth from facts and standardize the current and future problems. The second is to clarify the scope and limit of "can" and "can't". Laws and regulations should be clear, specific and operable. Third, we will maintain social fairness in the legal system. It is not only necessary to clearly define the responsibilities, rights and interests of the administrators, operators and supervisors of the estate, but also to provide the necessary legal basis for the management of the estate. It should not only avoid the buck-passing between managers, operators and supervisors, but also ensure that regulations do not become the distribution of rights between departments. Fourth, legal punishment should be imposed on violations of the law and dereliction of duty of relevant departments. The fifth is to establish the right of social supervision, so that the administrator, operator and the supervised behavior are restricted by the right of social supervision. At the same time of perfecting administrative legislation, we should strengthen the establishment of various laws and regulations, and establish the corresponding technical specification system.

We should strengthen the awareness of the whole society to protect cultural relics and strengthen the protection of cultural heritage. Leshan Giant Buddha itself, as the core cultural landscape resources of the scenic spot, is the most fundamental carrier of our tourism, cultural experience and sustainable development. In the early stage, the scenic spot applied for the formulation of the Regulations on the World Culture and Nature Protection of Leshan Giant Buddha, upgraded the Research Institute of Leshan Giant Buddha to the deputy county level institution, and carried out the preliminary research and maintenance project of Leshan Giant Buddha body protection, laying a solid foundation for the protection of Leshan Giant Buddha. The scenic spot should focus on promoting the "three protections" of the giant Buddha: first, protection according to law. The state has earnestly implemented laws and regulations on the protection of cultural relics and heritage, continuously intensified the publicity and implementation of the Regulations on the Protection of the Leshan Giant Buddha World Cultural and Natural Heritage, accelerated the formulation and introduction of the 'implementation rules' of the Regulations, and effectively strengthened the protection in accordance with the law. Second, institutional protection. We will accelerate the preparation and operation of the Leshan Giant Buddha Grottoes Research Institute, clarify the management and operation mechanism, and promote the establishment, personnel, funds, functions and effects to be in place. Third, project protection. Actively carry out the control of weathering, water damage, biological, chest, abdomen and additional layer cracking and other diseases, implement the control of Jiugu plank road, the left side of the Giant Buddha and other dangerous cliff reinforcement, and promote the environmental and ecological protection of the waters after the completion of the Laomukong aviation and electrical hub in the lower reaches of the Minjiang River. By strengthening protection, we will ensure the sustainable use and long-term inheritance of cultural heritage, and enhance the sustainability of rational development and tourism development.

The government establishes a special fund guarantee mechanism

The continuous and effective protection of investment in cultural heritage protection is the basic guarantee for the continuous and effective development of cultural heritage protection. For the protection and investment of Leshan Giant

Buddha in Mount Emei, firstly, it should be included in the national economic and social development plan, that is, it should be included in the national financial budget and given certain financial support. In most cases cultural heritage is protected by government funding, and this should be changed. Secondly the ticket price of Leshan Site is adjusted appropriately, and the protection of cultural relics is realized through the extraction of ticket proceeds. Third, through the rational use of tourism. Tourism tax and income transfer payment, to achieve the protection of tourism. Fourth, a fund for the preservation of cultural relics donated by various parties has been set up. Fifth, set up a welfare fund to protect inheritance tax

Representative items that have social and market demand can be transformed into cultural products and services through production, production, distribution and sales, or relevant departments can carry out productive protection activities. For example, identify and supporting demonstration bases for productive protection; Promote, publicize and display relevant cultural products and services and provide opportunities for exchange with universities and research institutions.

In combination with material cultural heritage projects, the competent cultural departments should work with relevant departments to formulate and implement special protection plans, combine the protection of intangible cultural heritage with that of material cultural heritage, and realize the overall protection of cultural ecology.

Improve project construction, focusing on the implementation of capacity expansion and quality improvement

To expand capacity and improve quality, is to promote tourist attractions, tourist attractions, the main power transformation. In recent years, in the face of "small" ("famous small area to visit), "weak" (good tourability, poor tourability), "little" (more tourists to visit, less tourists to play), with "one year to lay the foundation, three years to see results, five years to lay the level" as the guiding ideology, around "one year to lay a good foundation, three years to see achievements, five years to step up", major projects as the starting point, More than 30 major expansion and quality improvement projects have been implemented, with a total investment of 10 billion yuan, which has transformed the scenic area and continuously improved the quality of tourism.

The renovation and upgrading work in the scenic spot is also in an orderly way, use the newly built Mahao Wetland Park at the foot of the mountain, the Big Buddha Cultural Square, "Six degrees" and "Six Degrees" Buddha corridor Lingyun Road and other popular tourist attractions attracting tourists to come. The main tourist park area was expanded from the initial 0.68 square kilometers to 5.3 square kilometers, expanding the tourist park area and raising the tourist stop point.

Transformation and development of scenic spots

At present, tourism scenic spots are transforming into complex products, comprehensive experience and diversified development. However, in view of the vast territory, large population rich and colorful tourism resources and other factors, sightseeing tourism will still occupy an important part in a considerable number of tourists for a long period of time. Relevant research and statistics show that in the national tourist attractions, natural tourism, historical and cultural scenic spots accounted for 57.3%, tourist reception accounted for 88.4%, and tourism income accounted for 90%. Therefore, the product and market positioning of scenic

spot developments should be changed to "sightseeing + experience economy", actively develop and promote Buddhist meditation experience, hydrophilic leisure experience, food culture experience, mountain life experience, and enrich product formats. At present, the main task is to grasp the solid tourism products and the domestic market with Chengdu-Chongqing area as the focus under the normal condition of epidemic prevention, and seek breakthrough points and growth points.

Orderly promotion of Wuyu Dam, Guicheng Mountain and other areas of detailed control planning, so that the construction of the scenic spot project rules. The overall planning of tourism infrastructure such as tourist wharf, road around the lake, tourist public toilets and water tourism projects will be carried out to inject new vitality into the tourism development of the scenic spot.

The core area on the mountain will be transformed and upgraded in an orderly manner and the popular landscape for tourists to punch in and relax will be expanded. Need to attract the main tourists from the original area of 0.68 square kilometers to more

Excavate the value of cultural heritage and increase the income benefit

In the process of developing heritage, emphasis can be properly placed on the excavation of culture, cultural origins, cultural development process, myths and legends and other contents, in the way of writing, in the ticket of scenic spots, or in the rest of the scenic spots, they can be presented. In this way, when visitors visit the cultural buildings on the mountain, they will more easily feel the cultural atmosphere contained in them. In addition, guided tour and explanation systems can be set up in scenic spots to help tourists better understand and understand the local history and culture.

If the value of heritage is not known or fully recognized, people will not realize the potential economic value of the heritage itself. Therefore, the Leshan Giant Buddha needs to be deeply discussed in terms of history, reality and shaping the image of the city, so that it can become an integral part of economic development. In this way, there will be a fundamental drive to preserve heritage sites. Turning natural heritage into an economic growth point is the core of effective heritage conservation. Admittedly, many places are moving in this direction. The problem is that there is a rush in some areas, a lack of long-term planning and a rush to market the heritage before it has been developed and packaged. In some places, cultural heritage is like donkey meat for the chop. For example, in the scenic area of Lira Suo Road, the construction of a hotel next to the ancient buildings, the unique charm of the relic "changemakeup", into a modern style, these are a direct damage to the natural cultural heritage. Therefore, at this point, we should draw lessons from this point, in the development of the heritage, we should adhere to the protection, moderate, long-term principle, not only to do a good job in the tourism economy of the heritage, but also from the point of view of attracting investment, driving the development of related industries, natural cultural heritage as the center

Historical and cultural heritage not only speaks vividly of the past, but also profoundly influences the present and the future. We will promote the creative transformation and development of fine traditional Chinese culture. The scenic spot will focus on four aspects to promote the activation of cultural heritage. One is to build a museum cluster for "activation display". The Tomatina Tomb Museum at Tomatina Bay and the Tomatina Tomb Museum at Tomatina Bay and the Tomatina Tomb

Museum at Tomatina Bay, the Tomatina Cement (Lahua) Industrial Heritage Museum, the Tomatina Root Book Museum and the Tomatina Rare Museum are being built. The second is to "activate enjoyment" through the development of cultural and creative products. By taking the contrast of Maitreya Giant Buddha in Leshan as the creative idea of the cultural and creative IP (the contrast of Emperor Kanexi in the cultural and creative Palace), we can further enrich and extend the connotation and type of the cultural and creative IP of Leshan Giant Buddha, increase the authorization and utilization of the cultural IP of the scenic spot, highlight the contemporary, innovative, artistic and marketable features, and enrich the development of cultural and creative products. Let the tourists bring the culture home. The third is to carry out "activation experience" through theme folk hotel implantation. We will vigorously develop and transform cultural theme hotels and inns in the scenic area to attract guests to deeply experience the cultural connotation of the scenic area and taste Leshan cuisine. The fourth is to optimize the tourist routes for "activated viewing". In landscape design and route optimization, appropriate cultural symbols and images (for example, the six Degrees cultural landscape corridor) should be implanted, so that more scenic spots with cultural connotations can be displayed to tourists for viewing experience.

Carry out cultural and tourism integration and promote content innovation in scenic spots

To provide passengers with higher quality services and better experience, we will continue to strengthen "digital empowerment", including the establishment of a "smart tourism service platform, upgrading and improving information infrastructure, implementing online booking and ticketing, providing convenient mobile services, and innovating online publicity and marketing.

The Management Committee of Leshan Giant Buddha Scenic Spot introduces and utilizes intelligent technologies, including digital information collection technologies such as three-dimensional scanning and high-definition photography, to gradually review the digital protection projects of precious cultural relics in the scenic area. On this basis, through VR, AR, 3D holography and other new digital display and interactive technologies, as well as modern advanced technology means such as mobile Internet, digital protection functions such as digital collection, processing, preservation and management of precious cultural heritage and utilization of digital resources are enhanced. The digital protection of cultural heritage presents a more comprehensive set of scalable, reliable and maintainable applications. The purpose of this service system is to serve more young people.

As soon as possible, we completed the real-time monitoring and full coverage of the voice broadcasting system of the scenic spot, started the construction of the big data platform of Jiazhou all-region smart tourism, and continued to improve and upgrade the online sales platform, striving to achieve the goal of "visiting Jiazhou with a mobile phone". On this basis, the establishment of "Leshan Giant Buddha" "virtual", "immersive" "experience", "experience" and other new technical means, so that "experience" to "experience" "experience". We will vigorously promote the innovation of 5G technology and tourism, explore a new model of "5G + smart tourism", and constantly promote the new model of "5G + VR" and "5G + live streaming" and new applications of the new model.

Vigorously develop the "Big Buddha impression", vigorously promote the "IP Big Buddha" image; Make use of the advantages of Leshan Giant Buddha to create local cultural brand "Big Buddha Impression"

With the increasing importance of IP, cultural tourism IP has become one of the most important components of the modern tourism system. In recent years, typical cases of cultural tourism IP creation such as theme park IP incubation, murder scene/rural style/live drama IP cultural tourism mode, local museum creation IP e-commerce have gradually emerged. It has played a positive role in the development of tourism in the new era. In the future, the continuous updating and iteration of the expression form of cultural tourism IP will play an important role in solving the problem of tourism consumption, realizing the integration of cultural tourism and forming a new development mode.

In the post-epidemic era, some online platform enterprises will cooperate with cultural relics institutions and tourist attractions, adopt the "membership model", "traffic conversion model" and "experience payment model", and integrate the construction of market-oriented digital cultural tourism consumption platforms. And constantly improve the supply quality of digital cultural tourism. At the same time, strengthen the digital cultural tourism experience and offline interaction, fully integrate cultural content into digital entertainment, cultural institutions and tourist attractions into online games, animation, film, live broadcast, etc. integrate into the digital entertainment scene, launch "game + virtual tour" "animation + cloud exhibition", "movie + immersion" and so on. This approach creates digital "virtual cultural spaces", such as "games + virtual travel" and "movies + immersion", and encourages the consumption of peripheral products made up of virtual experiences. It induces online users to transform into local tour and independent consumption of cultural places and tourist attractions. Users, information and consumption are fully interactive and mixed between physical space and virtual space, creating a complete experiential process: online virtual experience before tour, local immersion during tour, and creation of digital experience after tour.

Use big data to gain insight into tourists' needs

When positioning the destination brand, it is necessary to fully consider not only the unique resources and cultural characteristics of the destination, but also the views of tourists on the destination. Data can be widely used to gain an in-depth understanding of tourists' preferences and psychology, find out their main concerns about the destination, summarize its characteristics, build a unique regional brand image, and continuously improve the status of the destination in the hearts of tourists by improving supporting facilities, products and services. In addition, big data can also be used to analyze and evaluate the age, native place, gender and preference of tourists, so as to lock key tourist source markets and groups, achieve precision marketing and brand communication, improve the brand performance of destinations and reduce the cost of communication. Costs can be reduced.

For example, in recent years, the scale of night tourism in major domestic tourist destinations has been expanding. Night river tour, night performance, night snack market and other types of projects have been launched one after another. Many scenic spots are also extending the tour time to provide tourists with more night tour opportunities. Night tourism has become an important node in the process of high-quality development of the cultural tourism industry in 2020. According to relevant

statistics and forecasts, China's night travel market will continue to maintain high growth in 2021. At the same time, the concept of night tourism is bringing new growth to the development and utilization of tourism resources. According to Hornet's tourism website, 72.22 percent of tourists born in 1995 plan to travel specifically for night activities, and more than 60 percent of those born in the 1990s and 2000s plan to travel at night. In addition, "night scenes" and "night markets" in major domestic tourist destinations are popular search targets for local tourists. Compared with ordinary one-day tour, night tour provides more temporary expansion of tourism resources and more opportunities for the development of destination cultural tourism industry.

Implement the all-region tourism strategy and expand the development path
Highlight the city brand and create a "Supporting Group"

The first sentence of the publicity video of the tourism image of the Giant Buddha Scenic spot is: "There is a kind of life called travel, farther from the starting point, closer to the heart. Tourism life, is also a trend of future tourism development. The sensory stimulation of tourism will also change from the simple good looks to the eyes, ears, nose, tongue, body and all-round and comprehensive feelings. Sightseeing is the king of scenic spots, vacation is the king of hotels, leisure is the king of entertainment. Therefore, we will actively try to overcome the problem of single ticket income and single consumption source. By enriching tourism formats, improving supporting functions, accelerating the integration of elements, we will make efforts in food, shopping, accommodation, entertainment and other aspects to form a four-hour product" of morning exercise, morning tour, afternoon shopping and evening fun, and strive to increase tourists' stay time and increase the proportion of secondary consumption. We will guide and develop the "scenic spot + (life)" mode of tourism

Modern tourism development pays more attention to the marketization of landscape quality, the functionalization of supporting facilities, and the zoning planning, forming a layout of "large dispersion and small concentration". The scenic spot will, in accordance with the requirements of "highlighting the traction of tourist destinations, strengthening the modern service industry", promote the promotion of the planning and construction of the scenic spot, accelerate a new round of revision process of the overall planning of the scenic spot, and guide and promote the pace of the planning and construction of the scenic spot with the planning. In the early stage, key projects such as landscape improvement of the Mahao River outside the core area, replacement of transit highway, construction of cultural square at the north entrance and cultural transformation and upgrading of Lingyun Road have been completed, and the external environment and landscape quality have been significantly improved. In the next step, we will focus on the all-round expansion of "east and west expansion, south and north integration, and waterway consideration", form a new pattern of three-dimensional Buddha worship (Buddha worship on the mountain, Buddha viewing on the water, Buddha worship on the island), and increase the main sightseeing area from 0.68 square kilometers to develop Guicheng Mountain, 5.3 square kilometers. Eastward expansion -- expand the peripheral health care industry, and create a mountain living leisure experience area -- Showcases the use of Fenezhou Island and Dujiaba to create unique cultural experiences and leisure products. Nanlian -- connecting the south expressway exit, speeding up the construction of the new South Tourist Center, improving tourism supporting

services, and revitalizing Wuyuba area. Beirong -- connecting with the service function of the central city, activating the north entrance and driving the development of Jiading Square and Jizhouhang business. Water area -- To develop and utilize the 33 square kilometers of water area formed after the completion of the avionics hub in the lower reaches of the Minjiang River, carry out waterway dredging, water wharf construction, and develop water sightseeing projects. Interms of external extension, closely centering on the Minjiang-Yangtze Chengdu-Chongqing Golden Waterway, through the comprehensive cultural tourism project of Minjiang River Basin and the comprehensive project of Dadu River National Scenic Route, the project integrates tourism resources along the waterway and develops cooperatively, thus creating a fine water tourism route of Leyu. Overland -- Speed up the construction of the south expressway exit to the South Tourist Center Landscape Avenue, enrich the business form and supporting functions of the south entrance, and gradually improve and strengthen the south main entrance.

Focusing on the "six elements" of tourism (food, accommodation, travel, tourism shopping and entertainment) and the "six new elements" (business, health, learning, leisure and leisure), we will promote the expansion of tourism formats, promote the expansion and improvement of consumption quality, and comprehensively enhance the strength of the cultural and tourism industry. The key is to focus on the "three areas". One is to further enrich tourism products by focusing on "food, accommodation, travel, shopping and entertainment". Accelerate the cultivation of the scenic spot's own food brand, create "Internet celebrity" food street, strengthen Jincheng food integration, do beautiful food experience; Actively support and cultivate the development and growth of B&Bs, inns and hotels in scenic spots, and strengthen the accommodation function: Accelerate the innovation and development of "Big Buddha Impression" cultural and creative products, and increase shopping consumption; Improve the "Night Tour of Three Rivers", "Night Tour of Lingyun Mountain" and "Water Dance Show" music fountains, enrich night market, night exhibition, night show, night tour and other night economic products, and build a number of night cultural and travel consumption gathering areas; Speed up the creation of water amusement park, Buddha platform live performance and other entertainment projects. Do new entertainment projects. Second, to further improve the industrial elements around the "business support learning leisure feeling strange". In accordance with the "tourism +" and "tourism" work ideas, speed up the development of leisure vacations such as characteristic cultural experience, leisure vacation and health meditation in Fengzhoushan, Dujiaba and Wuyuba: Connecting urban functions, activating the north entrance, driving Jiading Square and Jizhouhang to develop leisure functions of water bar, tea bar, bar and coffee bar, showing international fashion style and Bashu slow life, and improving tourists' diversified sightseeing experience; Make full use of the international research tour permanent brand, linkage of Mount Emei, Jingyan, Shawan, Jiajiang, Qianwei and other research resources, to expand research tour products. The third is to create "national culture and tourism consumption demonstration city" as the goal to promote the continuous improvement of industrial level. Centering on the new development pattern of "domestic big circulation supplemented by domestic and international double circulation", we will further strengthen the coordination and docking with Big Buddha Tourism investment, strengthen the coordination and overall

linkage with all related industries in the city, and accelerate the overall development of Bashu cultural tourism Corridor" with "Chengdu-Chongqing twin City economic Circle". Jointly promote the construction of "Bashu Cultural Tourism Corridor" as a global key tourist destination and accelerate the formation of a modern tourism industry system with scenic spots as the core. In the market, we should strengthen publicity to cope with the new situation of weak inbound market and distant market during the COVID-19 pandemic. We should seize the publicity of Sichuan-Chongqing market and tourism market, strive to maintain existing products and actively expand new products.

Around the scenic area, restaurants, hotels and leisure facilities are built around meditation, ecology, leisure and other contents, which echo the "Night tour of the Three Rivers project, so that tourists can stay well. Relying on the geographical advantage of adjacent to the central city, the scenic spot is linked with other scenic spots in the central city

Relying on mainstream media, improve the publicity and marketing of scenic spots

To promote awareness and recognition of heritage conservation. Education is the best way to preserve heritage sites. Only when visitors are aware of the importance, non-renewability and fragility of World heritage sites can they consciously take actions to protect them during their visit. At the same time, it is important to train relevant managers and raise awareness of heritage protection. Only when they truly realize the importance of heritage protection can they achieve twice the result with half the effort.

Continue to promote the improvement and perfection of the concept of "two micro and one official" in the scenic spot, and create photography team, public relations journalists, Internet celebrities and other talents to provide support for the publicity and marketing of the scenic spot. We will make use of exhibition platforms such as Sichuan Provincial Culture and Tourism Development Conference and Sichuan Provincial International Tourism Expo to extensively plan publicity and marketing activities and constantly expand the potential tourist market.

In the brand promotion of tourist destinations, it is necessary to make good use of the functions of emerging media, make full use of Wechat, Weibo and other social platforms as well as short video platforms, and make good use of these platforms for users to share, so as to spread the brand and create a good reputation. On this basis, this paper proposes a new tourism IP strategy based on tourism resources development. For example, relying on its advantages as "free trade port" and "international tourism island", Hainan has focused on building a new brand of "duty-free shop on offshore islands", which is not only the "first choice" after the "return trip" but also establishes a new image of "Hainan" as a high-quality "consumption" both at home and abroad.

Leshan Giant Buddha Scenic spot should get out of the past traditional backward unit marketing mode, waiting for the release of the confirmation, waiting for customers to come to the cognition, and actively use the Internet to avoid the development of network marketing. Only the warehouse integration of network marketing and traditional marketing means can give full play to the role of tourism advertising, achieve both online and offline, and achieve the maximum effect of tourism destination marketing. In addition, the scenic spot Marketing Department

should make use of the characteristics of network marketing and high efficiency. change the traditional marketing concept, fully expand their own network marketing scale

Principles of Cultural Tourism Community Development

The primary task of developing cultural tourism communities is to raise awareness and participation awareness. The local community values intangible cultural heritage and local resources as they are important costs for development. Further development of cultural tourism is a combination of science and modern knowledge. Development of cultural tourism communities Therefore, it is necessary to understand the external situation rather than rely solely on the existing internal factors or potential of the local community for development. This is not only a development opportunity, impact, and threat suitable for the local community background.

The development of cultural tourism community is regarded as a way or choice for community and local development, and tourism is used as a tool to manage heritage, cultural knowledge and local resources, so as to raise awareness and involve all departments in the preservation, restoration, development and dissemination of tangible and intangible heritage cultural knowledge and local resources, thus promoting the creation of economic values and opportunities, including social processes and common cultural learning, including the following seven key principles:

1. Respect for rights and cultural diversity
2. Intangible Cultural Heritage and Local Resource Management
3. Creation and Sustainable Utilization
4. Participation of relevant departments
5. Promoting the learning process and awareness
6. Consider the impact on the economy, society, culture, and environment.

7. Improving the Quality of Life of Local Community People Components of Cultural Tourism Community Development

From the study of the potential of community-based tourism cultural tourism cultural tourism community development process and tourism management. from the cultural tourism community under the support of the Department of Cultural Promotion Ministry of Culture The elements of cultural tourism community development can be summarized into 5 elements as follows

1. Intangible Cultural Heritage and Local Resource Management
2. Sustainable management
3. Participation
4. Activities and learning process
5. Protection, restoration, dissemination, and value creation

1. Intangible Cultural Heritage and Local Resource Management

The management of local intangible cultural heritage and resources means the process of raising awareness, valuing, love, cherishing and pride of people in the community towards the intangible cultural heritage and local resources. This is the beginning of the study, collecting information on the intangible cultural heritage of the community, such as community history information. local wisdom, traditions, rituals, architecture, etc., and bring those data to be systematically managed. for conservation, restoration and dissemination

2. Sustainable management

Sustainable management means tourism management with design, planning, setting measures and various agreements to prevent and reduce negative impacts that will negatively affect culture, society, economy and environment. It also includes the management of community organizations for tourism management. that corresponds to the context of the area economy, society and culture of the local community

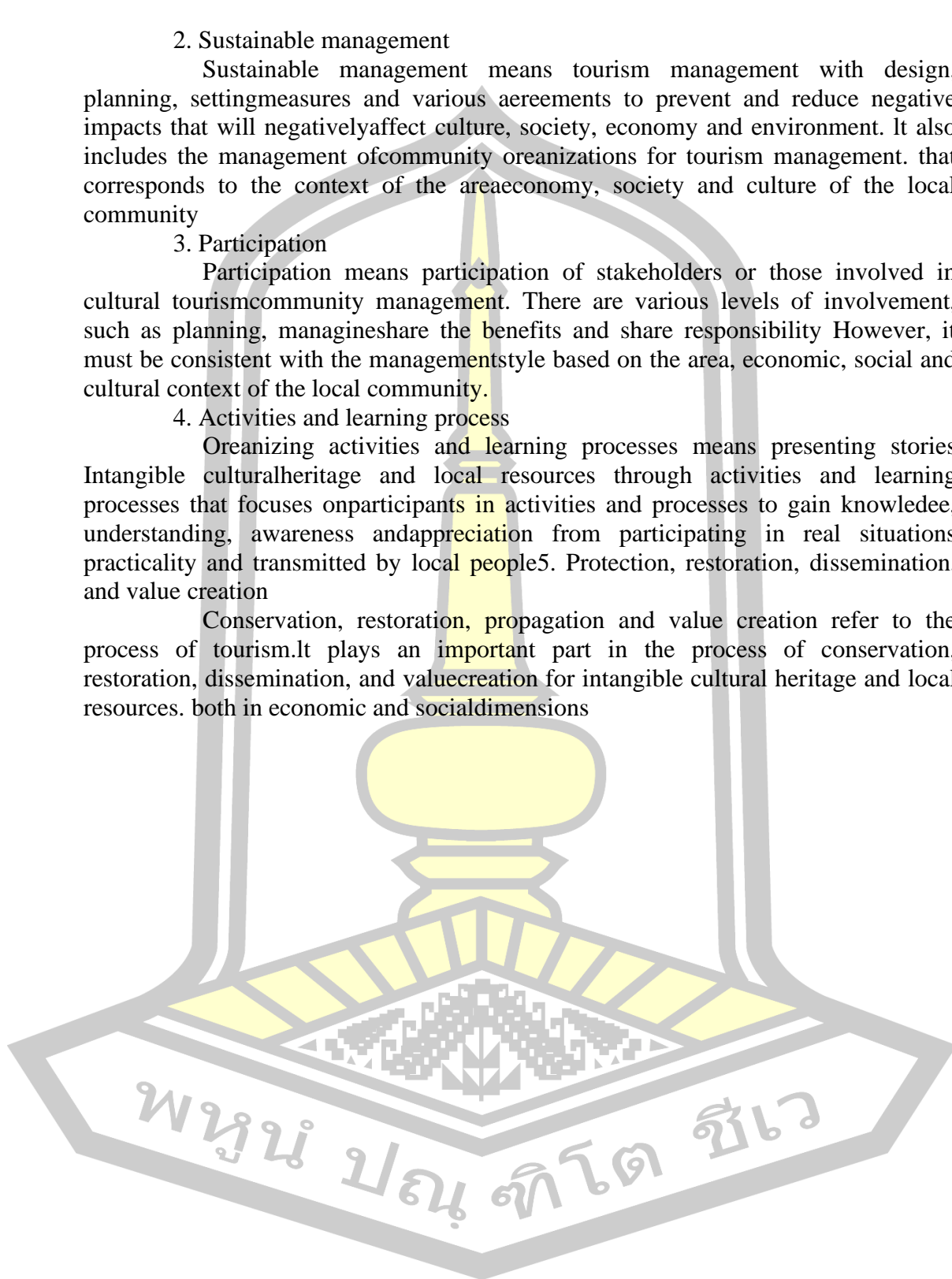
3. Participation

Participation means participation of stakeholders or those involved in cultural tourism community management. There are various levels of involvement, such as planning, managing share the benefits and share responsibility However, it must be consistent with the management style based on the area, economic, social and cultural context of the local community.

4. Activities and learning process

Organizing activities and learning processes means presenting stories Intangible cultural heritage and local resources through activities and learning processes that focuses on participants in activities and processes to gain knowledge, understanding, awareness and appreciation from participating in real situations practicality and transmitted by local people

5. Protection, restoration, dissemination, and value creation
Conservation, restoration, propagation and value creation refer to the process of tourism. It plays an important part in the process of conservation, restoration, dissemination, and value creation for intangible cultural heritage and local resources. both in economic and social dimensions



CHAPTER V

SUMMARY, DISCUSSION AND RECOMMENDATION

Leshan Great Buddha: Cultural Tourism Promotion Guidelines of Leshan Great Buddha. Leshan, Sichuan Province, China The researchers concluded the research results. Discussions and recommendations are as follows

1. Objectives of the research

2. Summary

3. Discussion

4. Suggestions

1. To study the history of LeShan Buddha, LeShan, Sichuan Province, China.

2. To study the cultural tourism promotion guidelines of Le Shan Buddha in Chengdu. Sichuan Province, China.

Research Summary

China has many cultural heritage sites, abundant materials, many famous resorts and historic areas, but the world cultural heritage started late in our country, and only after our country became a world Heritage State party in 1985 began to develop gradually, with the number of cultural heritage increasing. At present, many scholars focus on the sustainable development of heritage management, protection and development, heritage tourism and soon.

The protection of cultural heritage has become a very urgent need. In order to correctly solve the problem of protection and development of cultural heritage, we must learn from the strengths of all sides on the basis of the original protection and development of cultural heritage, listen to the opinions of each side, encourage the reference and exchange of management experience and academic research, and promote the reasonable protection and development of China's cultural heritage on the basis of system construction.

Italian heritage protection has always been excellent, the Italian government through institutional reform, the establishment of a cultural and natural heritage committee institutionally to ensure the smooth implementation of various protection laws and regulations. As a world heritage country, France has a sound management system and laws, regulation scientific management and education system, providing a scientific basis for the protection and protection of the heritage.

The measures for the protection of cultural heritage and the sustainable development of tourism resources mainly include the government's diversified intervention in the protection of cultural heritage and the sustainable development of tourism resources, setting awards to encourage local governments to take the initiative to protect cultural heritage, arranging a variety of activities and measures to interact with residents around cultural heritage sites focusing on community interests and strengthening community construction, Promote the development and protection of cultural heritage by developing together as a whole, and ensure that the cultural heritage landscape is in a natural, harmonious and primitive state, and maintain the ecological, original and original nature of the cultural heritage itself.

The Law of the People's Republic of China on the Protection of Cultural Relics was approved and promulgated by the Standing Committee of the Fifth People's Congress on November 19, 1982. The Law on the Protection of Cultural Relics of the People's Republic of China was amended on October 28, 2002. On this basis, the Regulations of the People's Republic of China on the Protection and Administration of Underwater Cultural Relics, the Measures of the People's Republic of China on the Administration of Foreign-Related Archaeological Work, the Rules for the Implementation of the Law on the Protection of Cultural Relics, and a series of other administrative regulations have been formulated successively, which have refined the Law, formed special provisions and standardized them. Sichuan Province promulgated the Regulations of Sichuan Province on the Protection of World Heritage in 2002, and conducted in-depth research on this basis.

In 2010, the Ministry of Housing and Urban-Rural Development, PRC issued the Notice on Further Strengthening the Protection and Management of World Heritage Sites.

On the whole, the theoretical system of world heritage protection and development has not been fully established, and there are still many problems to be solved in the work of world heritage. Cultural heritage sites are faced with the problems of "urbanization", "artificialization" and "commercialization", and there is a phenomenon of "reiterating report and neglecting management, emphasizing development and neglecting protection". This poses a great threat to the authenticity and integrity of cultural heritage sites. In order to achieve the win-win situation of cultural heritage protection and tourism development, it is necessary to establish a scientific and rational management mode, then effectively coordinate the relationship between heritage protection and sustainable development of tourist resources, to realize the sustainable development of our cultural heritage tourism.

"Bashan Rain Rises at night and Autumn Pool" is a famous Tang Dynasty poem, which nicely sums up the climatic conditions of Leshan, which is rainy and wet, and also a major reason for the "Black Nose" Buddha statue.

The water in Lingyun Mountain area is from the natural water into the mountain, and then from the natural rain into the mountain, and then from the water in the mountain into the mountain, and then from the water in the mountain into the mountain. Leshan Buddha is wet all the year round, so it is suitable for the propagation of microorganisms and for the growth of large plants such as mosses and herbs. That is why the Buddha has a black nostril, giving the whole Buddha a dark color, which is actually a biological disease.

The Leshan Buddha Statue is made of red sand and stone masonry. Besides "skin diseases" on the face, it was also attacked by many "diseases". Zuo Xiaolin, Party chief of Leshan Giant Buddha Scenic Area, told the media that Leshan receives more than 180 rains every year and the infiltration of rain and rock layers directly caused serious damage to the Buddha body resulting in the continuous destruction of the Buddha body and caused a variety of diseases. Leshan Giant Buddha is located in the intersection of "three rivers", and its main body is weak red sandstone layer, which suffers from serious problems such as weathering and biological diseases caused by water erosion.

The main existing landscapes of Leshan Giant Buddha Scenic Spot are: the stone statue of Maitreya Buddha of the Tang Dynasty, the newly built stone statue

group of the Oriental Buddha Capital, and the Temple of Marquis Wu of the Tang Dynasty. Among these factors although eastern Buddhas have a large number of newly built Buddhas and related movies, due to the lack of regional characteristics, it is difficult to form a reasonable whole with the wholescenic spot in terms of cultural inheritance. However, Uyu Temple, as a temple with a lone history, has been neglected due to the incongruous relationship between its own development and promotion, and is still supported by the stone carving of Maitreya Buddha of the Tang Dynasty.

Local characteristics are not strong, the product is much the same. In the market, tourism products can be divided into two categories: one is traditional and the other is modern. The traditional category is mainly decoration, which has weak function and outdated style. Consumers have strong interest in this kind of tourism products. Although modern tourism products can keep pace with The Times and meet the consumption needs of today's tourists they are not very regional. In essence, these two types of tourism products do not have their own characteristics, and tourism products in other regions are little different.

It is necessary to further explore its cultural connotation and strengthen its brand personality. Tourism products as the carrier can well show local characteristics to tourists. However, the current situation is that tourism products are widely copied and copied, and it is difficult to see the regional culture carried by tourism products.

For tourists, it has strong local characteristics, exquisite appearance, high visibility and reputation, which are the favorites of tourists. Such inferior tourism products not only fail to meet the requirements of tourists, but also create a sense of irresponsibility for tourists. In the process of shopping, tourists often complain that they can't buy the things they like.

The tourism industry of Leshan has been in the forefront of the world, but the landscape architecture is still being maintained and has not been innovated, which is not in line with the regional characteristics of Buddhism.

Tourism practitioners are not fully aware of the importance of safety issues, no professional knowledge, no professional spirit, to the safety of tourist attractions brought huge risks; On the other hand, tourists themselves lack of safety awareness, they ignore some safety warnings and notices, do not abide by the tour regulations, such as smoking in the scenic spot, unauthorized entry into the scenic spot closed areas, resulting in some avoidable injuries often occur.

Some scenic spots have not established professional security organizations, security team level is not high. In order to cope with the inspection of the superior authorities, they will be the staff of various departments temporarily pulled together, formed an inspection team. However, they do not carry out the work carefully enough, nor deep enough, they have a kind of perfunctory mentality. After the inspection is completed, the team will be disbanded automatically. and it cannot be effectively managed and controlled, which causes great hidden dangers to the safety of the scenic spot.

First, some tourists have a weak awareness of the protection of cultural relics and historic sites, and their legal literacy is not high. Second, the supervision of the scenic spot is difficult. The incident did not stop in time, and afterwards it is difficult to investigate and collect evidence. Moreover, the illegal cost is low, "warning or 200 yuan or less fine", so that many people dare to trespassing the legal red line.

Leshan Giant Buddha Buddhist cultural resources are rich and diverse, but at present, in addition to the Giant Buddha, Lingyun Temple and other development efforts are sufficient, the development of Buddhism and religion and other aspects are very small, resulting in these convenient cultural resources idle, the number of monks in the temple, the cultural level of monks is generally not high, Lack of Buddhist cultural personnel with rich knowledge of Buddhist culture and high-quality religious cultural management personnel.

According to the inherent characteristics and laws of scenic spots, according to the basic functions of management and the needs of different development stages, through planning, organizing, controlling, motivating and leading activities, effectively optimize the allocation of various resources of scenic spots and coordinate various relations of scenic spots, promote the integration of human, financial, material and information resources. The process of realizing the maximization of the comprehensive benefit of scenic spots and the sustainable development of scenic spots.

The goal of the management of scenic spots is to integrate human, financial, material and information resources effectively and realize the unity of social, environmental and economic benefits of scenic spots.

For managers and visitors, there are two parts of preservation and development: art and culture. As tourists, they should be aware of every cultural connotation behind cultural relics and be able to fully feel it. Nowadays, scenic spot managers not only need to spread culture but also need to do their own professional things to spread the ideas and connotations of cultural relics.

Scenic area management personnel should not only protect our cultural relics, but also do a good job of promoting their ideas and meanings, so that people's ideas can be corrected to help tourists establish a correct view of art, feel and inherit the natural development of cultural relics rules and regulations.

2. To study the cultural tourism promotion guidelines of Le Shan Buddha in Le Shan Sichuan Province, China.

The development of Buddhist heritage

As the crystallization of our predecessors' wisdom, cultural heritage can directly reflect the important process of the development of human society, which contains historical, social, scientific and technological, economic and aesthetic values, and is an indispensable material evidence of social development. Therefore, the protection of cultural heritage is the inheritance of human civilization, the development of society, and the development of society.

In order to realize the scientific outlook on development and build a harmonious socialist society, we must strengthen the protection of cultural heritage. In general, cultural heritage refers to the historical remains of human's natural and social activities. No matter it is originally spiritual or material, advanced or reactionary, it can reflect this particular historical phenomenon and reflect the ideological and moral level and scientific and technological level of ancient people from all aspects and aspects. Therefore, the value and function of cultural heritage are long-lasting. It is very important to protect it.

Discussion

As a kind of cultural heritage, it should be protected and utilized. It is necessary to build and improve a management system for historical and cultural heritage resources and assets, build a large national database of cultural heritage resources, provide overall guidance on the survey and publication of cultural heritage resources in relevant fields, strengthen technical support, and guide social participation. We should not only give priority to the protection of historical and cultural heritage, but also make rational use of it, so as to better provide public cultural services to the people and meet their needs for spiritual and cultural life. Establish a sound cultural heritage protection mechanism, and integrate the protection and management of cultural heritage into the national territorial space planning. It is necessary to establish a system design of "archaeology first, then transfer" and related supporting policies, and to prohibit the use of land where historical and cultural relics may exist before the completion of archaeological investigation, exploration and excavation in accordance with the law.

In the process of tourism development and construction, to meet the needs of urban and integrated tourism and leisure consumption as the starting point, the functional areas of tourism and leisure should be scientifically planned and supported, the important projects of regional tourism and leisure should be put in the first place, and the connection between transportation and service should be done well.

Professional team

If you want to become a protection worker of cultural heritage and cultural relics, you must carry out in-depth research on it, and on this basis, invest more in it, strengthen the strength of teachers, establish a set of appropriate courses that can effectively educate it, and also carry out more education on it. At the same time, we should pay more attention to various types of education, so as to better meet the needs of various types of education and education, so that the overall quality of the whole talent team has been comprehensively improved.

Visitor education

Correct guidance and restraint should be carried out on the tourist behavior in the scenic area. In the process of visiting the scenic area, there will be some uncivilized behaviors of tourists, which will not only cause damage to the scenic area resources, but also affect the tourist experience of other tourists. Gradually, guide tourists to attach importance to cultural heritage and its connotation.

Objectively, it is mainly caused by the tourists themselves. The first level is tourists' pursuit of freshness. As a basic factor of behavior, people already have the motivation to travel before they travel. Exotic scenery, local folk culture, (lifestyle, system and so on become tourism resources, stimulate the desire of tourists to travel, and take this as the driving force, take this as the driving force, tourists will have a strong curiosity on the novelty of the tourist destination, cultural heritage, will line to "close contact" with it. This class is the same for every tourist, it is the most basic class, there is no problem of low quality. The second level is a kind of leisure mentality brought by people after meeting their needs. That's what he does at the first level. As the travelers gradually gain a deeper understanding of the new environment and organization they will gradually lose their vigilance to the unfamiliar environment and people, thus creating a relaxed state of mind. It is characterized by undisciplined, exposed personality, no collective consciousness and unrestrained words and deeds.

Tourists' "undressing in public", "Shouting loudly", "gagging" all reflect their "selfish" mentality. This "leisure" mentality is not only related to the mentality of tourists, but also related to the cultural history of China, which has deep social roots.

On this basis, strengthen the publicity to the passengers, in order to improve the overall quality of the passengers, so that the civilized travel quality of the passengers has been comprehensively improved. But it's going to take a long time and it's not going to happen overnight.

"Civilized travel" is not only a national quality of life, but also a soft power of culture.

Civilized travel, while pleasing others, is also a kind of action to please yourself.

Create the concepts of "Holy City", "Holy Land" and "holy scene", and make distinctive regional characteristics

The cultural heritage resources of Leshan Giant Buddha are unique and non-renewable. Once they are damaged, it is difficult to restore them. Even after restoration, they will lose part of their original value. To investigate the protection of Leshan Giant Buddha cultural heritage in detail, and make a comprehensive, scientific and efficient analysis of the harm to Leshan Giant Buddha cultural heritage.

Compared with many artificial landscapes built later, such as Lingshan Giant Buddha in Jiangsu Province, Leshan Giant Buddha has obvious regional characteristics and historical accumulation. Facing Mount Emel, the four famous Buddhist mountains, Leshan Giant Buddha has formed distinct regional characteristics. Therefore, in the mind of Buddhist believers, Guanyin has a high degree of holiness. With this irreplaceable feeling, Leshan can become the "holy city" in the eyes of Buddhist believers, and Mount Emei Scenic spot can also become the "holy land" in the eyes of pilgrims. Its interior should be displayed in the atmosphere of a "sacred scene", no longer in the ordinary commercial form to deal with visitors

In order to form the regional spirit of "holy city", "holy land" and "holy scene", we should not only make use of the reputation of "Big Buddha", but also reflect the connotation of Buddhism in the urban buildings and scenic spots as much as possible. First of all, from the perspective of deeper exploration and construction of Buddhist culture, as far as possible to restore the atmosphere of Buddhist wonderland, to create high-quality religious garden scenery. For example, taking the long history of Leshan Giant Buddha and its special area as the theme, the creative and connected garden planning is carried out. With modern aesthetic features of the landscape, combined with the Buddhist culture of the landscape, highlighting its sacred solemn, magnificent, to achieve a shocking effect. At the same time, in terms of architecture, public facilities and other aspects, we should adapt to the landscape artistic conception and grade, and do not copy the style of other scenic spots. We should establish the regional brand of "Leshan Giant Buddha".

The advent of the high-speed rail era has brought a broader prospect for Leshan's tourism. But if it stays in its current state, it will exacerbate the loss of tourists. The cultivation of people's quality is very important. While developing the tourism industry of Leshan Giant Buddha, it can integrate sinology and Buddhism into citizens' life and urban construction, so as to infect foreign tourists. Let the whole Leshan from the people to the scene is a spirit. In addition, the opening of high-speed

rail has prompted residents from major cities around Chengdu to migrate to Leshan. In the rapid development of the metropolis, people are looking for a kind of peace of mind. Leshan, with its mountains, rivers and Buddhas, is an excellent summer resort. For example, the dilapidated residential areas on Phong Chau Island and under Uyu Temple can be used as long - or short-term rest-houses to attract more people and more people. In the garden design, we should highlight the natural scenery and strive to build it into the "paradise" of Buddhist landscape culture. So it has gradually become a paradise for visitors. To take photos, is the most beautiful background of Leshan Giant Buddha. In addition, Buddhist culture should be incorporated into the festival and large Buddhist festivals should be held regularly to enrich tourism.

Establish and improve laws and regulations on the protection of Leshan Giant Buddha cultural heritage

Actively responding to the national "13th Five-Year" call, as soon as possible to formulate the Leshan Giant Buddha "13th five-year" protection measures plan. In combination with the prominent problems and protection planning of Leshan Giant Buddha, the local economic construction of Leshan and the planning and construction of the scenic area of Leshan Giant Buddha, the 13th Five-Year Plan for protection measures of Leshan Giant Buddha is formulated from the perspective of the safety of Leshan Giant Buddha. According to the protection measures plan, make a detailed implementation plan to ensure that the protection of Leshan Giant Buddha can be implemented safely and efficiently.

Strengthen the professional skills of scenic spot personnel and innovate the way of publicity

For the staff in strict compliance with the mode, find the advantages of appropriate protection, comprehensive utilization, insufficient or adverse shortcomings, timely report to the expert team, to ensure a good and orderly progress of the new management mode. Use modern science and technology to do a good job in technical reserves. Attach importance to the scientific protection of the cultural heritage of Leshan Giant Buddha, and do a good job in theoretical and technical research on the key issues facing Leshan Giant Buddha, so as to provide theoretical support and technical reserve for the protection of the giant Buddha. Improve the quality of managers, monks, tour guides, etc., formulate relevant protection procedures, clarify the required protection responsibilities, and determine protection strategies and measures; In terms of cohesion, the system and level should be planned to ensure the cohesion between regional operations.

Give full play to the sense of innovation, innovate the working mode, innovate the management mode of Leshan Giant Buddha cultural heritage scenic spot, so as to make the protection of Leshan Giant Buddha more efficient. Adopt the expert suggestions put forward by the Leshan Giant Buddha Protection Institute, establish a fixed cultural heritage protection team and a high-quality expert team, and formulate a comprehensive and efficient management mode and working mode. Through the excavation and research of Leshan intangible cultural heritage, it is found that it has unique cultural, regional and ethnic characteristics

Now, there are two universities in Leshan city. With the abundant human capital of the university, the development project of Leshan Giant Buddha Scenic Spot was introduced to the university. Firstly, it is carried out in the form of projects, and then it is carried out in cooperation with relevant enterprises to realize the organic

combination of production, learning and research. In this way, the comprehensive quality of college students can be improved, and the Big Buddha Scenic Spot can form a powerful think tank to achieve mutual benefit and common development.

Develop clear product positioning of Leshan Giant Buddha

1. Focus on characteristics and quality to build core brands. Leshan Giant Buddha is famous for its unique "Maitreya Buddha", which has been listed as an important target of "World natural and cultural heritage". It is the "main force" of Leshan Giant Buddha and should be taken as the "main force". In addition to Leshan Giant Buddha, Lingyun Temple, the huge sleeping Buddha lamp and so on should also be a significant core commodity to attract more tourists.

2. Integrate history and culture into tourism products. Leshan Giant Buddha has a profound Buddhist culture. Monk Haitong once built a temple here to suppress the waters of the Three Rivers, so the Buddhist culture here is very deep. If Leshan Giant Buddha can integrate the Buddhist culture into the tourism of Leshan Giant Buddha, it will be better and more charming.

3. Develop according to different levels of tourist resources. Each country's tourist groups are not the same, according to their needs to develop corresponding products, to grasp their characteristics, can not be generalized.

A good and effective marketing channel is a very important factor, and Leshan Buddha is a diversified, diversified and complex market, therefore, in order to achieve this goal, we need to adopt diversified marketing. In the small number of tourists and very scattered areas, should choose multi-level, more "tentacles" marketing channels; In the area with a large number of tourists, we should choose less tourism marketing approaches with wider tentacles. Finally, will form a complete three-dimensional, complementary advantages, tourism channel network system. Leshan Giant Buddha's tourism commodity sales channels should adopt the strategy of "long" and "wide".

When the distance from scenic spots is relatively close, short line transportation is better than long line transportation, because short line transportation can reduce the intermediate link in the transportation process, so as to reduce the production cost of products. At the same time, short channels can also accelerate the information exchange with tourists, especially reduce the phenomenon of information distortion and misrepresentation caused by too many intermediate links, so as to be more conducive to the control of the operation of the overall marketing channel. For Leshan Buddha's product characteristics, and for its different target customer groups

Sixty percent of the tourists of Leshan Giant Buddha come from the surrounding area of Leshan, and the tourism industry of Leshan comes from the local area. Therefore, the tourism operators in Leshan can take advantage of their own strength and minimize their tourism costs by means of "short line". By direct selling, they can establish their own companies and carry out a variety of marketing activities. Expand the fame and fame of Leshan Giant Buddha and increase the number of visitors.

Establish middlemen, and actively cooperate with tourism bureaus and tourism enterprises in other regions.

Other parts of Sichuan: Chengdu, Deyang, Suining, Mianyang and some neighboring provinces of Sichuan. However, relying only on the market strength of Leshan Tourism Company it is difficult to form a sales network of Leshan Giant

Buddha. And the use of all kinds of travel agencies, can expand the market radiation surface, attract more tourists. Therefore, Leshan Giant Buddha Scenic Spot and Leshan Tourism Bureau should communicate with tourism companies and companies all over the country, and keep in close contact with local tourists, give full play to the policy advantages of the local government, and vigorously promote the local tourism companies, to provide the best service for the majority of tourism customers.

In most potential domestic and overseas target markets, due to the limited strength of Leshan tourism companies, they are more inclined to adopt a selective distribution, that is, in the target market, tourism companies only distribute their tourism products through some reasonable intermediaries, thus forming a relatively narrow distribution channel. Leshan Giant Buddha Scenic Spot, that is, and some famous scenic spots in other places, are made by them. In these regions, online sales dominate. Internet is a direct marketing approach, which has the characteristics of high marketing efficiency, low cost, unlimited marketing market, exploitable market, exploitable environment and diversified marketing means. Therefore, Leshan Big Buddha Temple should give full play to the role of the internet, strengthen the construction of the internet, and create the official website of Leshan Big Buddha Temple. The ticket sales center of Leshan Buddhist Temple is in charge of the operation. All information of Leshan Buddhist Temple is published on the official website and online ticket offices are set up. With the power of e-commerce, tourists who buy tickets online can shop on Taobao and enjoy discounts. At the same time, we also actively cooperate with some famous websites and tourism promotion websites to make a detailed introduction of a series of information such as the scenery and cultural connotation of Leshan Giant Buddha scenic spot, so that the vast number of tourists have a deeper understanding of Leshan Giant Buddha, so as to attract more tourists. Expand the mode of communication to improve economic benefit.

The tourism promotion of a city or place refers to the activities that the city or place uses various means and ways to transmit and penetrate tourism information to tourism consumers, especially potential tourism consumers, so as to arouse their attention, interest, goodwill and trust in the city or place and its tourism products, so as to enable them to make purchase decisions. The promotion strategy of Leshan Giant Buddha can be divided into two organic components: one is external promotion strategy, two is internal promotion strategy, and three is internal promotion strategy.

From the current situation, the internal publicity is far greater than the external publicity. As the image of the world's dual cultural heritage, Leshan Buddha enjoys a high reputation all over the world. Therefore, how to use the internal publicity to transform the resource advantages of Leshan Buddha into economic advantages and form good social benefits is the inevitable trend of the future development of Leshan Buddha.

Actively carry out advertising

There are two reasons for the success of an advertisement, one is the right choice of advertising media, and the other is the quality of advertising, which involves some specific operational processes. Therefore, this plan focuses on the choice of advertising media. Newspaper advertisement: take Leshan Big Buddha Temple as the target, focus on the first and second markets of Leshan Big Buddha Temple, focus on the Buddhist culture of the temple as the theme, and invite famous writers and

journalists to write travel notes, column articles, etc. In China, we can choose Traveler, Fashion Travel, China Geographic Magazine, China Tourism and Western Tourism, because their readership groups are more consistent with the subjects we choose. Among domestic newspapers, Chengdu, Chongqing, Guangzhou and Beijing are the main targets. Chengdu Business Daily, West China Metropolis Daily and Chongqing Business Daily are the first choices, because these newspapers have high visibility and large readership. They are relatively good choices.

Radio and television advertising: Radio and television advertising has the characteristics of wide coverage, rapid dissemination and so on. TV advertising is a relatively effective way of publicity, but it needs a lot of investment. According to the financial situation of Leshan Giant Buddha, we decided to carry out a regular tourism promotion on Leshan TV station.

Outdoor advertising: can be installed in Chengdu, Chongqing, Yibin, Zigong, Luzhou and other cities of highways, streets, airports, bus stations and other areas with more people billboard, light box, wall advertisement.

Printed advertising: Printed advertising, such as postcards, calendars, stickers, etc., are common means of publicity. On this basis, through communication with major domestic operators, etc., to add the image of Leshan Giant Buddha in the calendar, and on this basis design a series of Leshan Giant Buddha souvenirs, and cooperate with the National Tourism Administration to declare the Leshan Giant Buddha souvenirs.

Internet promotion: The Internet is a borderless media, its spread is very wide. Online advertising has detailed content, good visual effects, low cost advantages. At present, although Leshan Giant Buddha Scenic Spot has established its own website, but because of its own characteristics, its use value is not high, and in a closed state, the number of visitors is small, has not fully realized its due role. Leshan Buddha Area existing website, in the content to do some adjustments, to highlight the characteristics of scenic spots, to do some exquisite. Detailed instructions on transportation and accommodation of tourist attractions have been added to facilitate individual visitors' access to the scenic area. Sichuan Tourism information network and Chengdu tourism information network and other large, comprehensive tourism websites should do a good job. At the same time, should also take the initiative to communicate with other scenic spots webpage, as far as possible to expand the page view, improve the page view, so as to maximize the webpage promotion function of Leshan Dafa County to play to the extreme.

At present, the promotion content of Leshan Giant Buddha is relatively simple, and the tourism promotion content focusing on tourists cannot meet the needs of tourists, let alone meet the needs of tourists for tourism, let alone meet the needs of tourists for tourism products. When making promotional materials, appropriate fonts and sizes must be selected reasonably according to the audience's reading and aesthetic characteristics. The unified application of Leshan Giant Buddha tourism logo has formed a market brand with visual reflection, and the information provided about tourism must be detailed and accurate.

Leshan Giant Buddha Scenic Spot should seize "Leshan International Dragon Boat Race", "Golden Week", "World Tourism Festival" and other major festivals to do a good job in the publicity of "Leshan Giant Buddha". I took the initiative to formulate relevant promotion policies and took this opportunity to actively publicize Leshan Giant Buddha.

During the Buddhist festival, we should actively hold Buddhist cultural academicsymposia to fully show our own image and enhance the popularity and reputation of LesharBig Buddha" by means of "Big Buddha" cultural interpretation, "Buddha" cultural exchange and""scenic spot promotion"

In order to make Leshan Giant Buddha better activated and provide visitors with moresightseeing experience, this paper introduces the advanced planning idea of "experiencemarketine" on this basis. The theme scenario design takes the resource tourism value of the BigBuddha scenic spot as the starting point, pays more attention to the inner expectation and inneifeeling of tourists or consumers on the Bi Buddha and its landscape, takes the Big Buddha andthe big Buddha culture as the center, and takes a series of scenes and participatory activities asthe means to rendering and accentuating the additional experience value that tourists may getin the Big Buddha scenic spot. Externalize the internal experience value.

Add experiential appeal. For Leshan Giant Buddha Scenic Area, the most attractive itemsare those containing "Buddha culture", which is also an important part of the development ofLeshan Giant Buddha Scenic Area: inteerate the local Buddha culture resources to form a seriesof auxiliary products to improve the resource utilization efficiency of the scenic area. In thescenic area to form a monastery as the main body, and connected with the surrounding templesof the tourist route.

Create an empirical plan. According to the characteristics of Leshan Giant Buddha scenicspot, through regular or immediate large and small scale activities and experience activities, sothat visitors in the appreciation, participation, experience, experience and other aspects havebeen fully reflected, so as to further improve the overall image of the scenic spot, improve theattraction of the scenic spot, but also let visitors in the experience more interesting, First. LesharGiant Buddha Scenic Spot should gradually improve and enhance the taste of Buddhist scenicspots and temples, from the simple display of Buddha images to temple fairs, land and wateidharma fairs, Lent, recitation of Buddhist sutras and other Buddhist dharma events, in order toattract tourists to visit; Secondly, large-scale activities such as "Buddha's Birthday", "Buddha'sDay" and "Obon Festival" are held to attract the majority of Buddhist believers and tourists toparticipate in Buddhist festivals. Third, to create a "one Japanese style" monk life experienceallowing visitors to have the opportunity to live together with the monks, allowing visitors to getaway from the hustle and bustle of the city and modern life, return to nature, and have adeeper understanding of the nature of Buddhism. Fourth, the development of stimulatingtourism products, such as hiking, caving, etc, in order to enrich the itinerary of tourists:

Experiential services at tourist attractions. The factors of "Buddha culture" are integratedinto the clothes, food, housing, transportation and shopping of the scenic spot to create theoverall atmosphere of "Buddha culture". For example, Buddhist music is constantly played inthe scenic spot to give tourists psychological and spiritual prompts, so that tourists will beinfected by the atmosphere of "Buddha culture" once they enter the scenic spot. In terms offood, there is a room for visitors to eat; In terms of clothing, we should pay attention to thelothing of staff in scenic spots, and the clothing should be coordinated with the wholenvironment; In terms of accommodation, we set up accommodation areas in the temples otcenic spots to truly integrate with Buddhist culture. On the walkway, there is an instructionoard at each important spot, so that visitors can better understand the Buddhist culture of theolace

while enjoying and visiting; In terms of purchasing, we can develop some good and cheap Buddha statues, Buddhist scriptures, monk clothes and utensils related to Buddhism

Leshan Giant Buddha should do a good job in public relations, take the initiative to contact with some national and provincial civil organizations, establish good friendship with them, increase its "name" and improve its popularity in the world. And on the basis of Leshan Giant Buddha, actively participate in various social welfare undertakings, improve its popularity and popularity

The development of Leshan Giant Buddha should be promoted through some public welfare ways to promote its tourism. The first is to make a contribution to Leshan's health and tourism city in various environmental protection activities organized by Leshan City. At the same time, it can also be used to establish a good image of Leshan Giant Buddha, improve people's love for it, and promote it. Secondly, universities in Leshan, especially Chendu University of Technology and Leshan Teachers' College, set up "Leshan Giant Buddha Charity Fund" to provide financial support to outstanding students.

Suggestion

1. Recommendations for government agencies from the study

1.1 Should appoint a government agency that has knowledge in tourism. to take care of tourist attractions seriously, including communicating and coordinating with the responsible person Tourism at the community level because people in the community still lack knowledge Lack of readiness and self-management, which causes the community to manage tourism without direction. thus causing problems and various impacts followed by government agencies may come in Being a nanny of the community, giving advice and advice until the community can learn and manage tourism, Government agencies therefore withdrew

1.2 It should be promoted as a sustainable tourism. Government agencies should create The understanding of the local people makes clear the real philosophy of tourism as an activity that aims for long-term benefits in strengthening the community to be self-reliant, but emphasizing on giving People in the community are professional. Participate as a business owner share the benefits Fair, transparent, not monopolized by any one group as well as promoting the creation of events and activities That is continuous with tourism as well, for example, promoting the production of products community handicrafts to distribute income to people in the community as another way in the public relations section about tourism, government agencies Long-term benefits and measures to be taken should be highlighted. Keep the community's tourism form sustainable.

1.3 Public relations of tourism There should be direct communication with the community in terms of tourism. Public relations should be emphasized so that the public and operators can understand. and realized the importance of sustainable tourism including the importance of social and cultural dimensions in promoting travel In addition, there should be coordination with the Consumer Protection Board to control. selling price If tourists are taken advantage of, they must be dealt with strictly. and according to the law

1.4 There should be government agencies to educate the community. especially about administration Managing tourism business at the community level As

today's tourism businesses are more complex, local organizations have to take on more responsibilities in community management without having direct knowledge of the work within the community. responsibility Therefore, management knowledge should be provided. travel academic information Providing social and cultural information to tourists in interesting ways Including product production and improve local products to suit travel

1.5 Government agencies and related agencies should integrate and allocate budgets for the development of tourist attractions such as basic utilities that need urgent improvements such as roads, electricity, water, water, toilets and Tourist Service Centers

1.6 Controlling the number of tourists to suit the size and potential of attraction If there are too many tourists, it will pollute the environment. which in management all kinds of tourism There should be a study on the capacity to accommodate tourists of Each type of tourism activity One way to control the number of tourists is to link. nearby tourist attractions in order to spread the number of tourists to other points in nearby tourist attractions, not gathering at one point If encouraging too many tourists there will be a problem in about parking places congestion, and will destroy the scenery and cause the deterioration of attraction This may affect the popularity of tourists in the long run

2. Suggestions for the community

2.1 Tourism management in tourist attractions that will sustain and experience success Must be organized in the form of a community event. with the participation of schools educational institutions, as well as representatives from various groups in the community to join in brainstorming for planning Carry out monitoring, inspection and evaluation of tourism. In addition, measures should be taken to Distributing income and benefits to the community thoroughly, for example, there may be a portion of the income divided into central fund for community development, etc, which encourages Get community members to cooperate. And more involved in tourism

2.2 The administration of the community must be transparent, have rules and regulations that are accepted in the community, be monitored, and provide opportunities for people from nearby communities and the community. Others play a role and participation in tourism In addition, there should be a community forum. continually and regularly in order to clarify and present the problems and defects that occur in tourist attractions in order to improve the tourist attractions for further sustainability.

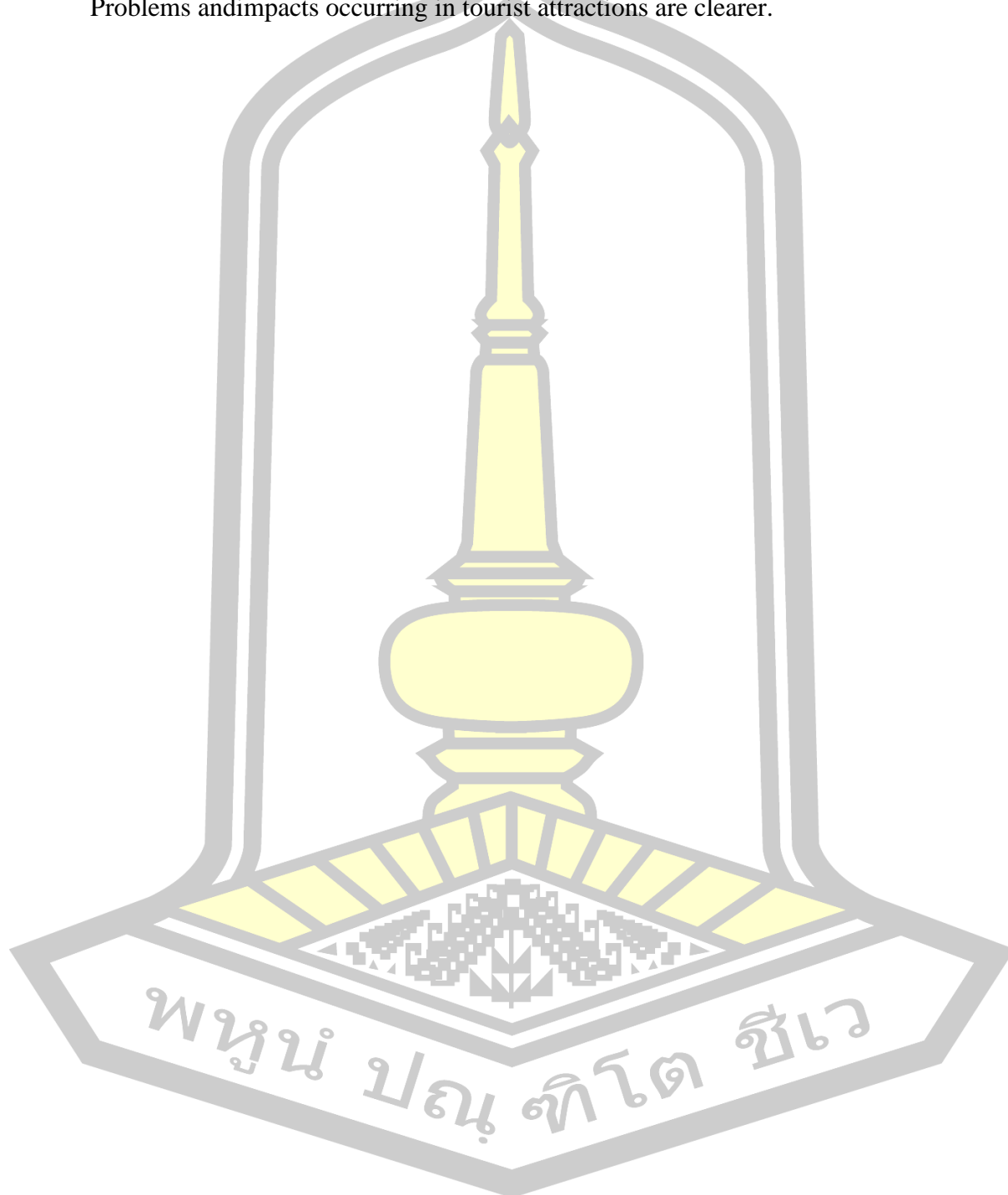
2.3 Knowledge of tourism management should be obtained from various agencies in order to learn about the advancement of the tourism industry. to keep up with business operators Tourism that they come to contact with the community and can apply knowledge to their own community appropriately so that eventually they can manage the community's tourist attractions by themselves.

2.4 The community should not take advantage of deceiving tourists in selling products and services that Unreasonable profits during the festive season Should focus on sustainable tourism management that focuses on Make an impression on tourists to come back to travel again. or publicize it for others to come travel as well

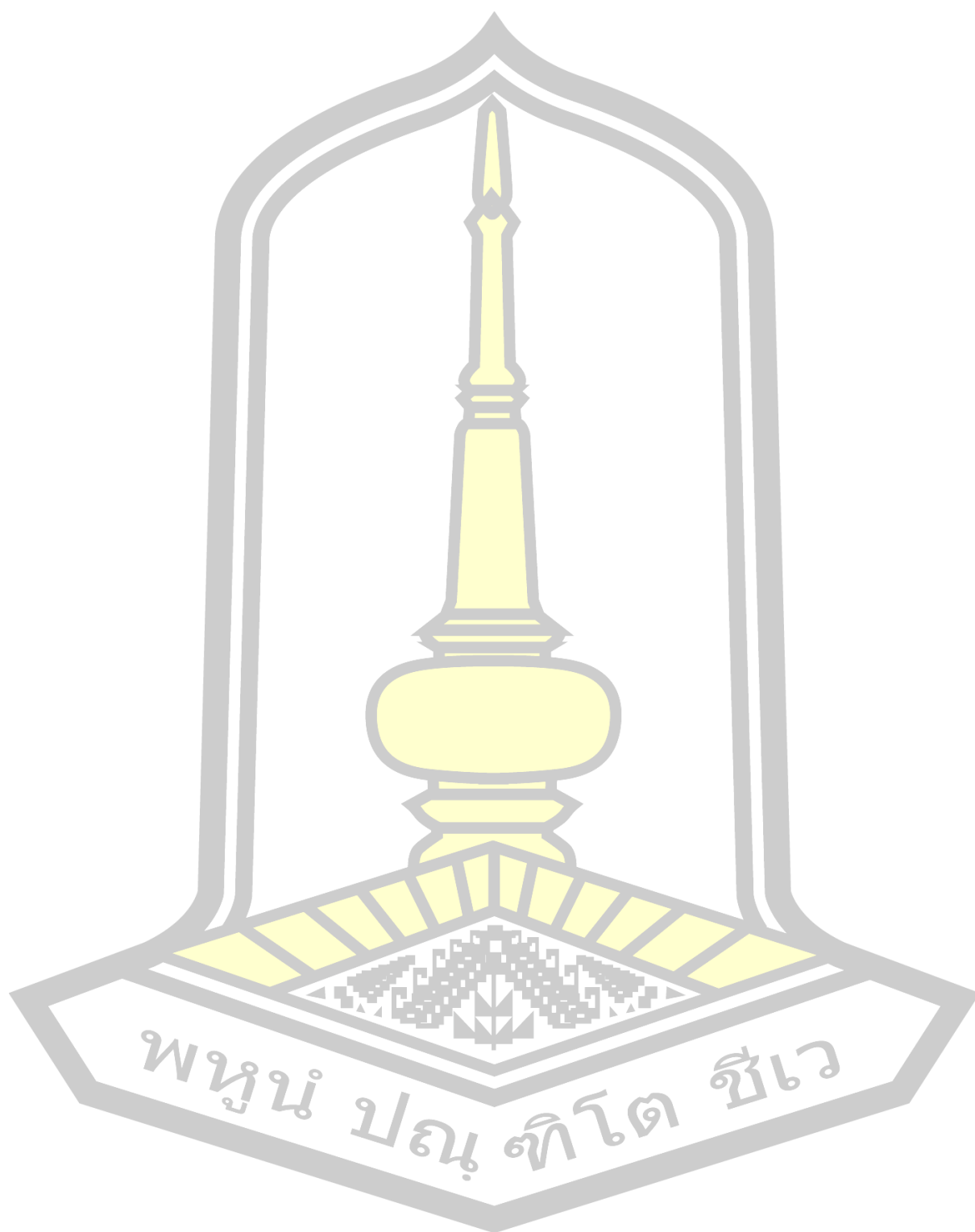
3. Recommendations for further research studies

3.1 Should study the connection of tourist attractions in the area close to tourist attractions to create a network of tourism areas with community participation.

3.2 There should be a comparative study between tourist attractions with the same characteristics as attraction to exchange information, similarities, differences Problems and impacts occurring in tourist attractions are clearer.

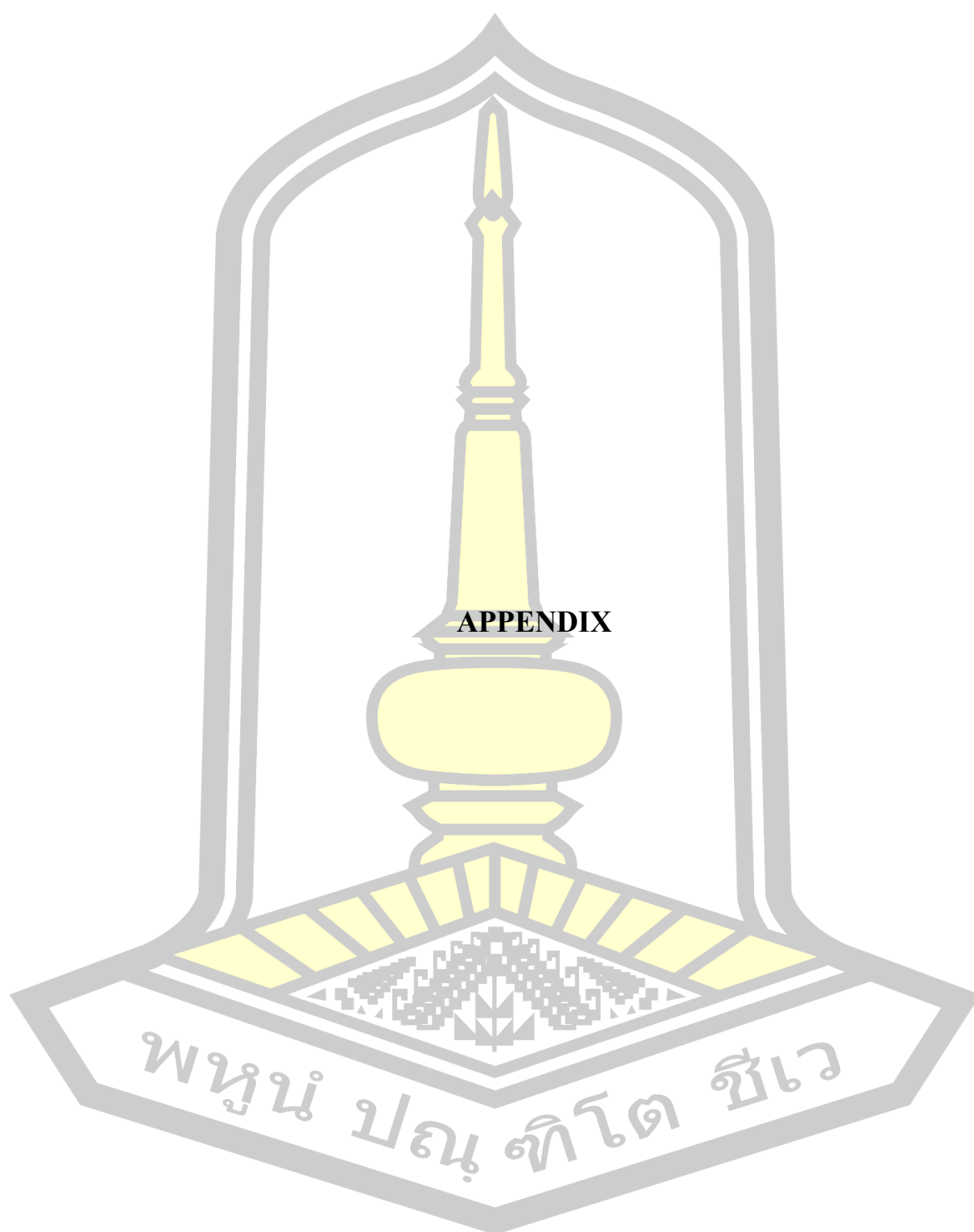


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Appendix Character interview form

1. If you know something about Leshan Giant Buddha, can you talk about your understanding of Leshan Giant Buddha? 1. May I have your name, please? How old are you? What is your current job?

2. Do you know Leshan Giant Buddha?

3. Do you think the Leshan Giant Buddha is very different from other Buddha statues?

4. Where did you learn about Leshan Giant Buddha?

5. What do you know about the cultural history of Leshan Giant Buddha?

6. What do you think is the legend and historical origin of Leshan Buddha?

7. What do you think of Leshan culture?

8. What is your opinion on the preservation and development of Leshan Giant Buddha culture?

9. Do you know what the protection measures of Leshan Giant Buddha are?

10. What do you think is the significance of Leshan Giant Buddha culture to today's society?

11. How do you think Leshan Giant Buddha should be developed to be more popular?

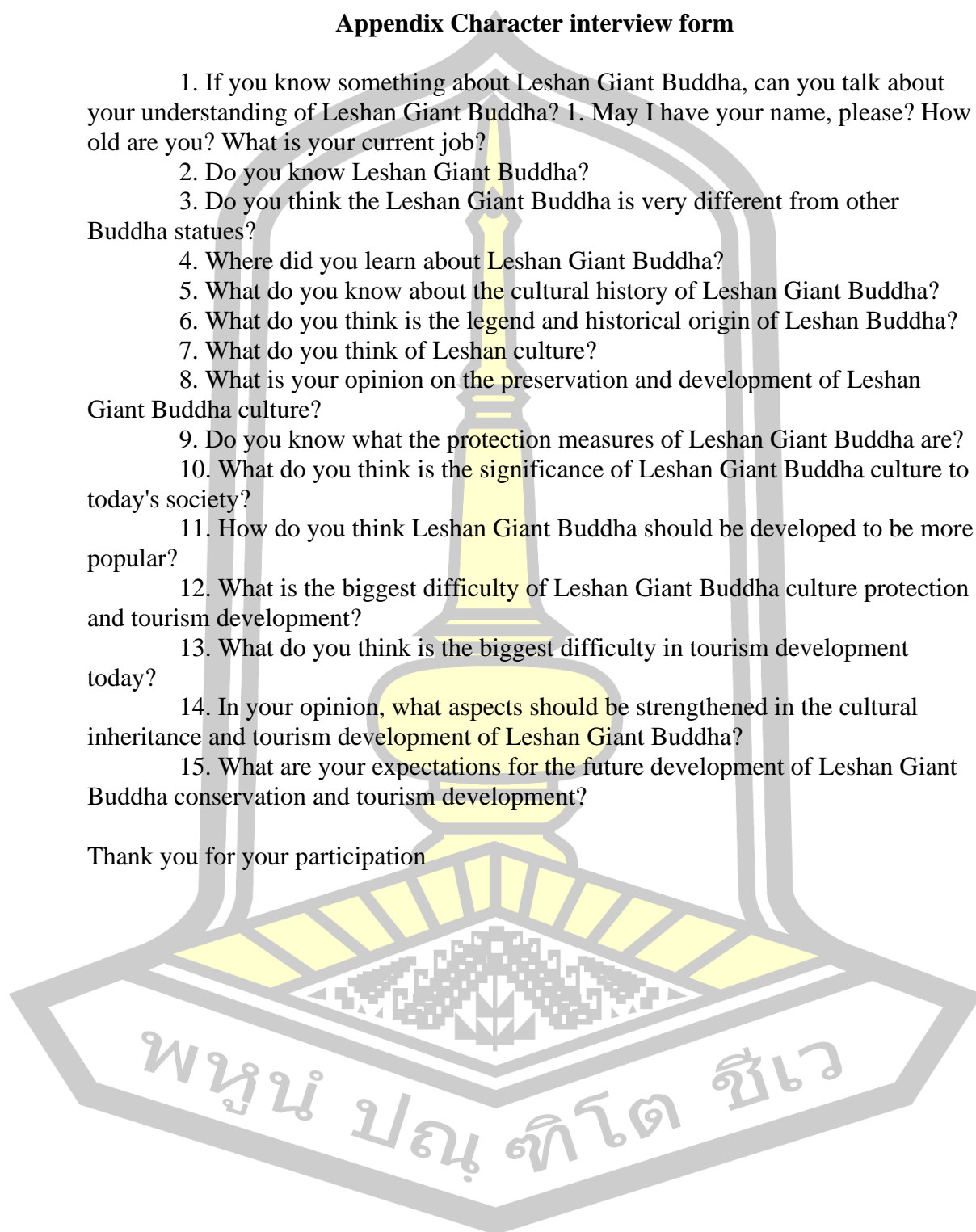
12. What is the biggest difficulty of Leshan Giant Buddha culture protection and tourism development?

13. What do you think is the biggest difficulty in tourism development today?

14. In your opinion, what aspects should be strengthened in the cultural inheritance and tourism development of Leshan Giant Buddha?

15. What are your expectations for the future development of Leshan Giant Buddha conservation and tourism development?

Thank you for your participation



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