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Residents' recreational and social use of and perspectives on a World Heritage Site: Temple of Heaven, Beijing, China

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Many heritage sites are shared by tourists and local residents. Possessing more familiarity and often a deeper understanding of local heritage meanings and values, residents are often considered to be more worthy users of the heritage resources. However, the recreational use of heritage resources by local residents, who are often portrayed and examined as service providers and impact receivers, is often neglected at heritage sites. This research identifies the use patterns, motivations, perceptions and experiences of local residents at Temple of Heaven World Heritage Site in Beijing, China. Research findings enhance understanding of the recreational use of residents and their perspectives on the heritage sites. Practical implications are generated to inform future planning and management decisions at heritage sites shared by local users and tourists.

Keywords: World Heritage; resident use; perspective; Temple of Heaven; China

Introduction

Most heritage sites have a variety of uses in contemporary society. They are shared by locals and visitors from afar and are used by them in different ways and for different purposes (Ashworth, 2012). Indeed, although designation as World Heritage acknowledges that a specific site has universal values, in fact, these values often vary according to the user group. Managers may respond by using various well-known techniques, such as differential pricing and separation of uses between locals and tourists, both spatially and temporally (Ashworth, 2012).

Destination communities are among the most important and affected stakeholders in heritage tourism (Aas, Ladkin, & Fletcher, 2005; Nuryanti, 1996; Scheyvens, 2003). Often possessing rich local knowledge and the ability to deal with local issues (Bramwell & Lane, 1999; Yuksel, Bramwell, & Yuksel, 1999), they play multiple roles in tourism (Scheyvens, 2003), receive economic, environmental and socio-cultural impacts from tourism (Wall & Mathieson, 2006) and may respond differently to tourism (Uriely, Israeli, & Reichel, 2003). Equipped with more familiarity with the local meanings of heritage resources, locals are considered as more worthy users of heritage, for 'more serious and socially beneficial, educational, aesthetic or spiritual reasons' (Ashworth, 2012, p. 282). Although acknowledged as having universal value, the site may be construed as

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representing their heritage. Nevertheless, residents are often portrayed and examined as service providers and impact receivers rather than recreational and social users of a heritage site. Research on residents of heritage sites has focused on impacts on them and their perceptions of tourism (Hao, Long, & Kleckley, 2011; Huh & Vogt, 2008; King, Pizam, & Milman, 1993; Perdue, Long, & Allen, 1990; Um & Crompton, 1987; Uriely et al., 2003). Thus, how residents use heritage sites for recreational and social purposes is not well researched.

To provide a more balanced understanding of tourism and recreational uses of heritage sites, this paper identifies use patterns, motivations, perceptions and experiences of local users of Temple of Heaven World Heritage Site in Beijing. This site was chosen in part for convenience as well as because it is a place that is used by both tourists and local residents. Research findings enhance understanding of residents' uses and perceptions the heritage site. Such research could be used to inform future management decisions and addresses a topic that is relevant to other heritage sites shared by local users and tourists.

Literature review

Heritage and the destination community

Destination communities often play multiple roles in tourism, such as service providers, sellers, craftspeople and even ethnic attractions (Scheyvens, 2003). Often possessing rich knowledge of the local environment, culture and traditions, they may be equipped with the experience and ability to address local issues (Bramwell & Lane, 1999; Yuksel et al., 1999). These are critical elements in ensuring that tourism development is well informed, appropriate (Bramwell & Lane, 1999; Yuksel et al., 1999) and not at odds with local traditions and environments.

Residents receive various impacts from tourism development (Wall & Mathieson, 2006) and have different responses to it, ranging from positive to negative (Doxey, 1975; Uriely et al., 2003). Local residents may perceive tourism as a positive opportunity to enhance their living standard and cultural identity (Perdue et al., 1990; Su & Wall, 2012, 2013). Alternatively, negative resident attitudes and perceptions toward tourism may also arise due to economic, socio-cultural and environmental costs (Liu, Sheldon, & Var, 1987; Perdue et al., 1990; Su & Wall, 2012, 2013). As communities are often heterogeneous, different sections of the community may be involved in tourism in different ways and to varying degrees, and they receive different impacts and a diversity of reactions may be generated (Andriotis & Vaughn, 2003; Mason & Cheyne, 2000; Nicholas, Thapa, & Ko, 2009).

Given the significance of their role in tourism, destination communities' perspectives on tourism have been extensively researched, including attitudes and perceptions toward tourism development at various destinations (Akis, Peristianis, & Warner, 1996; Alexander, 2000; Andriotis & Vaughn, 2003; Gursoy, Jurowski, & Uysal, 2002; Hao et al., 2011; Huh & Vogt, 2008; Nicholas et al., 2009; Um & Crompton, 1987; Uriely et al., 2003), community attachment (Nicholas et al., 2009; Um & Crompton, 1987) and behavioral responses to tourism (Ap & Crompton, 1993). Perspectives on tourism have been found to be associated with various factors, such as socio-economic characteristics of destination communities, state and type of tourism development, level of tourism involvement, distance from the site, dependence on tourism, community attachment and environmental attitudes (Gursoy et al., 2002; Hao et al., 2011; Jurowski & Gursoy, 2004; Nicholas et al., 2009; Smith & Krannich, 1998; Uriely et al., 2003; Williams & Lawson, 2001). Moreover, perceptions and attitudes toward tourism have been found to be directly related to the success of

tourism initiatives (Easterling, 2005) and whether or not visitors return to destinations (Hoffman & Low, 1981). It has been argued that community perspectives can affect residents' attitudes and behavior toward tourists, affecting tourists' experiences (Bachleitner & Zins, 1999; Belisle & Hoy, 1980; Nicholas et al., 2009). It is also important to recognize that communities are not homogenous; therefore perceptions and attitudes toward tourism can be quite diverse among residents of the same place (Andriotis & Vaughn, 2003; Mason & Cheyne, 2000; Nicholas et al., 2009).

In planning and management practices, destination communities seldom have genuine control over the nature and direction of local tourism (Scheyvens, 2003). Many scholars call for community participation in heritage planning and management, both in decision-making and benefit sharing (Aas et al., 2005; Nuryanti, 1996; Peters, 1999; Su & Wall, 2012; Timothy & Boyd, 2003; Timothy & Tosun, 2003) in the hope that, in this way, the potential negative impacts of tourism may be minimized and a higher tolerance for tourists and more satisfactory tourism development may be achieved (Timothy & Boyd, 2003; Timothy & Tosun, 2003).

Although tourism may be a dominant source of income for many communities, it is seldom their only source of sustenance (Tao & Wall, 2009a). This is true for many communities at heritage sites, where multiple resources supply them with multiple means of living, such as farming, gathering, animal husbandry and fishing. With the rise of new opportunities from tourism, traditional livelihood activities and lifestyles of destination communities may experience substantial changes due to tourism engagement (Mbaiwa, 2011; Mbaiwa & Stronza, 2010), and new relationships with resources may be forged. Although the addition of tourism can change the composition of livelihood strategies with traditional livelihood methods being fully or partially replaced by tourism (Mbaiwa, 2011; Mbaiwa & Stronza, 2010), Tao and Wall (2009a, 2009b) argued that tourism participation should complement rather than displace existing livelihood activities so as to enhance economic diversification and the sustainable development of destinations.

Drawing from previous studies, the interactive relationships underlying heritage resources and destination communities are outlined in Figure 1. Communities use heritage resources for both livelihood and non-livelihood purposes, generating employment opportunities and supporting residents' well-being both economically and socio-culturally. These opportunities are often related to tourism and resource conservation. With the

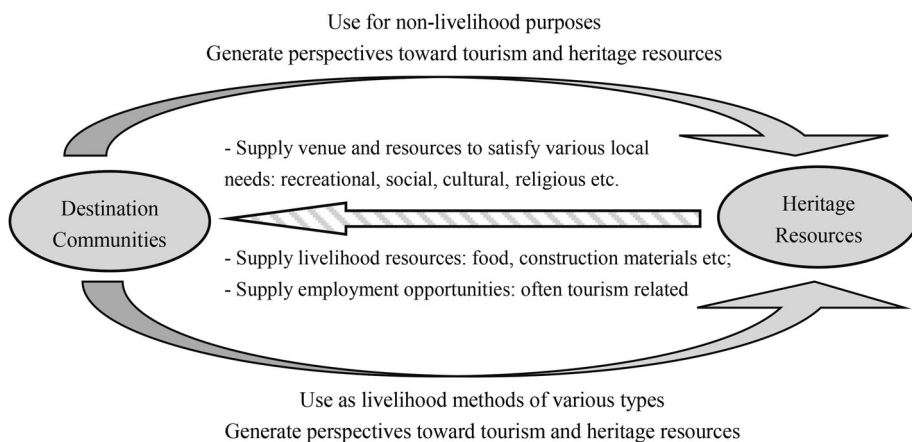


Figure 1. Interactive relations between heritage resources and destination communities.

diversification of livelihood strategies through tourism, relationships between heritage resources and destination communities become more diverse and interrelated, which is likely to lead to a greater diversification of perspectives toward tourism among residents.

Multiple uses of heritage

Different groups of people attach different meanings and values to the same heritage (Graham, Ashworth, & Tunbridge, 2000) and the identification and interpretation of heritage are a selective process, where the dominant group is usually supported and reinforced (Harrison, 2005; Timothy & Boyd, 2003; Tunbridge & Ashworth, 1996). Heritage needs to be defined in the context of various elements that are relevant to a specific time and place, including identity, political and social power, culture and economy, (Timothy & Boyd, 2003; Tunbridge & Ashworth, 1996).

Heritage possesses a complex array of uses in contemporary society (Graham et al., 2000; Tunbridge, 2007). First, heritage has a critical socio-political function and is involved in issues of identity, legitimization and power structures (Graham et al., 2000). As a form of cultural capital, heritage frequently represents a mixture of cultures at different spatial and temporal scales (Graham et al., 2000). It carries multiple cultural meanings (Graham et al., 2000) and undergoes continuous interpretation and reinterpretation (Harrison, 2005). Also as an economic commodity, heritage is an important resource for both domestic and international tourism (Graham et al., 2000). Although the tourism use of heritage may 'overlap, conflict with or even deny its cultural role', tourism is nonetheless involved and imposes significant impacts (Graham et al., 2000, p. 20). Henderson (2002) suggested that the significance of heritage can only be fully appreciated by examining heritage in a broader framework incorporating its cultural, economic, political and social uses.

Being 'multi-sold and multi-consumed' (Graham et al., 2000, p. 23), most heritage sites are shared by both locals and visitors from elsewhere, and are used in different ways or for different purposes (Ashworth, 2012). Designation as World Heritage recognizes that a specific site has universal values although, in fact, the values often vary according to the user group. Few studies have sought to distinguish residents' and tourists' motivations, perceptions and behaviors at recreation and tourism sites (Chang, Gibson, & Sisson, 2013). The recreational use of heritage resources by local residents is often neglected and not well researched. Therefore, there is a clear need for further investigations on local recreational users at heritage sites.

This research identifies the use, motivations, perceptions and experiences of Beijing residents at Temple of Heaven World Heritage Site. Located in the downtown area of Beijing, Temple of Heaven is not only used by tourists, but is easily accessible to a large number of Beijing residents for recreation.

Research findings, by incorporating local use and perspectives, contribute to the comprehensive understanding of relations between heritage and destination communities, in particular, the recreational use of residents and the significance of the heritage sites to them. Research results can be used to inform future planning and management decisions at heritage sites to better serve the recreational needs of both local users and tourists.

Methodology

An on-site self-administered questionnaire survey with Beijing residents at Temple of Heaven was used as the primary data collection method, which is also recognized as a reliable method to examine visitors' use pattern and perceptions (Poria, Reichel, &

Biran, 2006). Considering the possible use patterns and perceptions of Beijing residents, the questionnaire was designed with four major parts. Part one acquires basic information on their visiting pattern to Temple of Heaven, primarily including mode of transportation, type of ticket, time of visit, duration of stay, group size, activities undertaken, expenses and so on. Part two was designed to acquire information on their perceptions and evaluation of Temple of Heaven. Five-point Likert scale questions were used to measure respondents' motivations to visit, perceptions of the site and their evaluation of their visiting experience. Their comments and suggestions to the site were also ascertained in this part using open-ended questions. The last part gathers information on the demographic and socio-economic characteristics of respondents. A pilot test with three university students and three Beijing residents was conducted prior to the survey to ensure a proper understanding of questions.

Respondents were sought over the peak summer season in July 2013. The survey was conducted on two Wednesdays and two Saturdays, thereby facilitating a comparison between weekday and weekend users. The East Entrance of Temple of Heaven, which is the major entrance near the newly opened subway station, was chosen as the major survey spot. Questionnaires were also distributed at other spots in Temple of Heaven where people stop and rest.

Potential respondents were first asked whether they are Beijing residents who have resided in Beijing for at least a year. The research objective was then explained to invite their participation. The majority of respondents completed the questionnaire by themselves, asking for clarification only when they had questions. Some required researchers to read the questions and mark down the answers for them. Each questionnaire took about 10–15 minutes to finish. A total of 286 usable questionnaires were collected with an approximate response rate of 70%.

Quantitative data from the questionnaire survey were coded and analyzed by using SPSS 16.0. Frequencies, cross-tabulations and non-parametric tests such as chi square were used to analyze the survey data.

Casual interviews were also conducted along with the questionnaire survey to acquire more information from respondents when possible. Secondary data, including news reports, tourism leaflets and statistics, were also collected and analyzed. Researchers' on-site observation of visitor behavior and use pattern also contributed first-hand information, which was helpful in the execution of the survey and interviews, and also complemented the statistical analysis.

Temple of Heaven World Heritage Site

Temple of Heaven is situated in the southeastern part of central Beijing in Dongcheng District (Figure 2), which until 2010 was part of Chongwen District. Constructed in 1420, Temple of Heaven is a complex of religious buildings where Emperors of the Ming (1368–1644) and Qing (1636–1912) dynasties visited for annual prayer ceremonies to seek good harvests.

Inscribed as a UNESCO World Heritage Site in 1998, Temple of Heaven was described as 'a masterpiece of architecture and landscape design which simply and graphically illustrates a cosmogony of great importance for the evolution of one of the world's great civilizations ...' as the 'symbolic layout and design of Temple of Heaven had a profound influence on architecture and planning in the Far East over many centuries'(UNESCO World Heritage List, 2014).

Temple of Heaven covers an area of 2.73 km² and comprises three main groups of structures along the primary north–south axis, all built according to strict Chinese

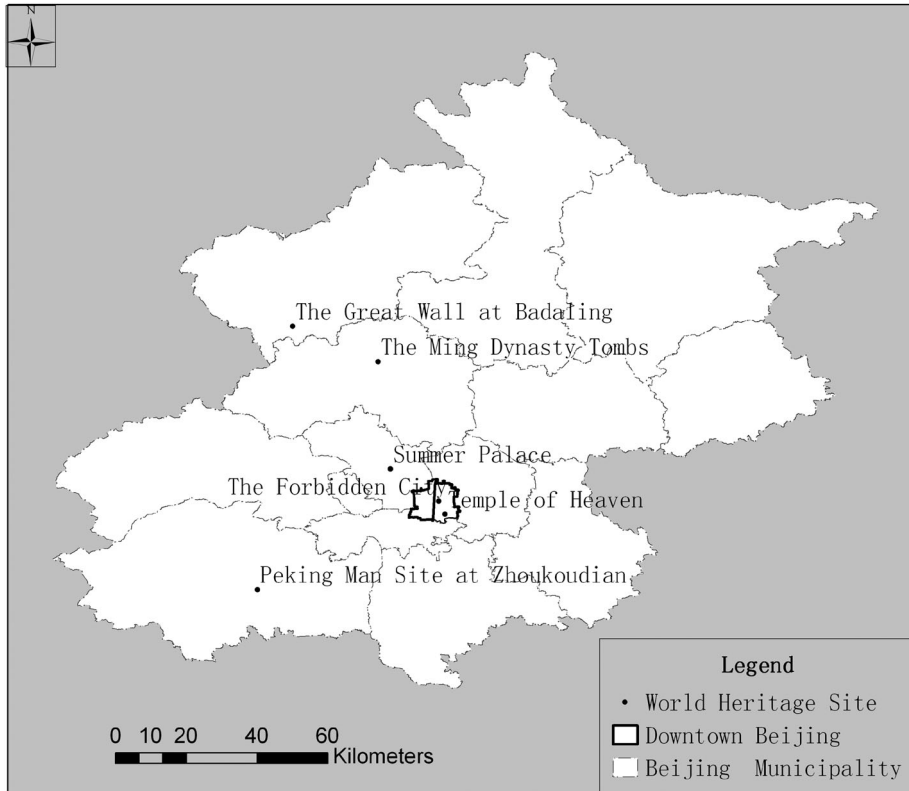


Figure 2. Location map of Temple of Heaven and other World Heritage Sites in Beijing.

philosophical requirements (Figure 3). The temple halls are round and the bases are square, which is in accordance with the Chinese notion that ‘Heaven is round, Earth is square’. At the southern end sits the Altar of Heaven. Next along the axis are the Imperial Vault of Heaven and the Echo Wall. The latter is a smooth circular wall that can transmit sounds over a long distance. At the north end of the axis is the Hall of Prayer for Good Harvests, a magnificent triple-gabled wooden circular building constructed on a three-level marble stone base. This building is often perceived as the symbol of Temple of Heaven and the symbol of Beijing.

Temple of Heaven is managed through the Beijing Park Management Bureau, which manages 11 municipal parks, including the Summer Palace, which is also a World Heritage site. Temple of Heaven is an iconic and one of the most visited sites in Beijing and in China, receiving millions of visitors annually (Table 1).

Table 1. Annual visitor numbers at Temple of Heaven, 2011–2012.

	2011	2012
Annual visitor number (million)	9.8	8.4
Rank in Beijing	3	3
Rank in China	5	7

Source: Statistics from Beautiful China website (<http://www.meijing001.com/>), Retrieved September 2, 2013.

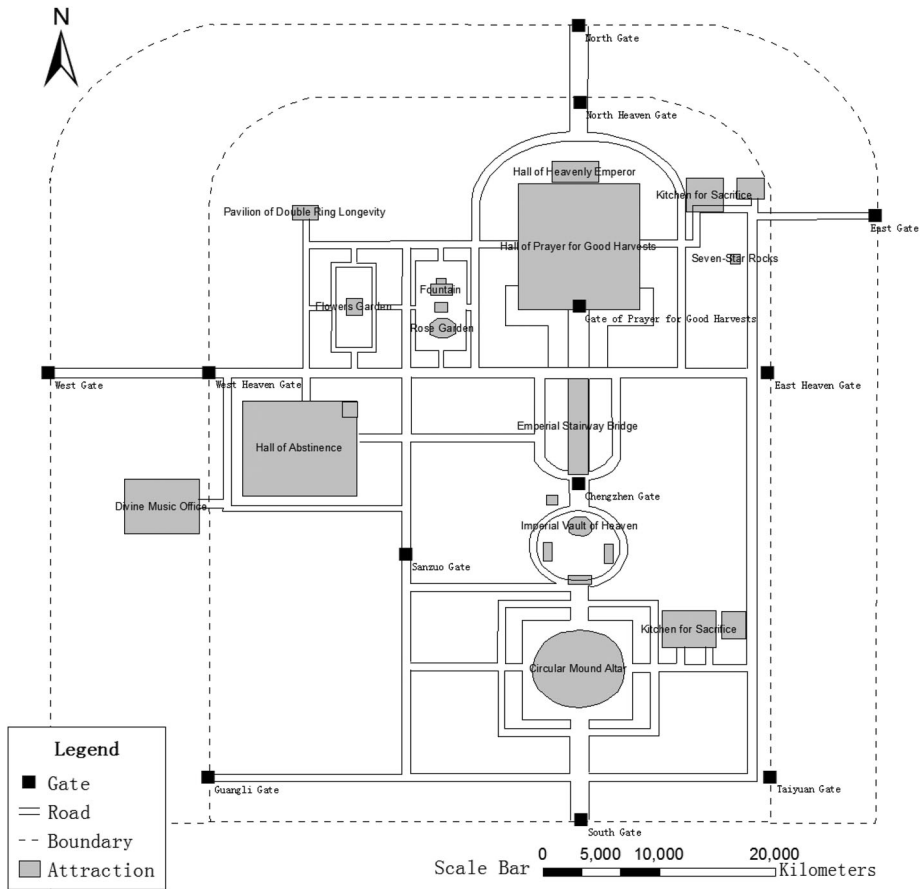


Figure 3. Layout of Temple of Heaven in Beijing.

Being easily accessible to Beijing residents, Temple of Heaven is also extensively used by them for recreation and to take physical exercises. They comprise approximately 10–20% of the annual visitors (Beijing Municipal Administration Center of Parks, 2014). Lonely Planet Beijing also noted (McCrohan & Eimer, 2013, p. 105):

... this neighborhood is one of the most compact in the capital. Far less fashionable than the rest of Dongcheng ... it has always been home to the “Laobaixing” (common people).

In order to cater better for the recreational needs of Beijing residents, annual and monthly admission tickets are offered. They provide unlimited entry within the paid month or year. Annual tickets are issued by Beijing Municipal Administration Center for Parks and can be used at around 20 municipal parks in Beijing (BMACP, 2015). The price of annual ticket ranges from 50 to 200 RMB for different types of residents (BMACP, 2015). Monthly tickets are issued by the management agency of Temple of Heaven and can be used only for Temple of Heaven. A monthly ticket is 15 RMB per month, which is equal to the price of a single entrance ticket during the peak tourism season. According to the ticketing policy of Temple of Heaven, tickets are waived for young children, soldiers, disabled people and retirees with honors. Elders 65 years and

above have recently been added as recipients of free entrance, which was not the case at the time of research (Temple of Heaven, 2015).

Differences in temporal use pattern between residents and tourists have been recognized by Beijing Municipal Administration Center of Parks, indicating that residents tend to use the site in early mornings and late afternoons and tourists usually come during the day.

However, even though it is one of the most visited sites in Beijing, limited research has addressed visitor uses of Temple of Heaven. Sun (2011) discussed the management structure and issues of six World Heritage Sites in Beijing with an inclusion of Temple of Heaven. Lu and Niu (1994) studied the Heaven worship culture of China and its tourism value in the context of Temple of Heaven. Wang, Guo, and Zuo (2012) analyzed issues of English translations on tourism signage at Temple of Heaven. Huang, Zhu, and Chen (2008) discussed the ticket pricing mechanism at Temple of Heaven. Nevertheless, there has been no thorough study of the resident use of Temple of Heaven.

Findings

Characteristics of local users

Demographic and socio-economic characteristics of survey respondents are shown in Table 2. There is a large proportion of seniors in the sample with 52% aged 45–64, and another 25% aged 65 and above. There are slightly more females (53%) than males (47%). Three-quarters (77%) of respondents are retired. A third (36%) reported that they

Table 2. Demographic and socio-economic characteristics of local users at Temple of Heaven.

Item	Valid %	Item	Valid %
<i>Age group (N = 286)</i>		<i>Gender (N = 286)</i>	
18–24	4.2	Male	47.1
25–34	4.2	Female	52.9
35–44	4.2		
45–54	11.2		
55–64	51.7		
65 and above	24.5		
<i>Career (N = 282)</i>		<i>Education (N = 274)</i>	
Company employee	8.5	Primary school and lower	4.2
Government employee	3.5	Junior high	14.6
Self-employed	1.4	Senior high	35.8
Professionals (i.e. doctors)	2.1	College	29.9
Freelance	3.5	University	14.6
Student	1.4	Master and above	0.7
Teacher	1.4	<i>Income (1USD = 6 RMB) (N = 176)</i>	
Retired	77.3	Less than 2000 RMB	3.4
Others	0.7	2000–3999 RMB	71.6
		4000–5999 RMB	14.8
		Higher than 6000 RMB	10.2
<i>Length of Beijing Residence (N = 282)</i>		<i>District of residence (N = 286)</i>	
1–9 years	8.5	Dongcheng	74.5
10–19 years	2.1	Xicheng	2.1
20–29 years	3.5	Chaoyang	6.9
30 years or more	85.9	Haidian	4.1
		Fengtai	7.6
		Others	2.1

have a high-school degree and 30% a college degree. Long residence in Beijing is found in the sample: almost all (90%) of the 242 valid respondents had lived in Beijing for over 20 years for an average length of 52 years. The majority of respondents have a monthly income ranging from RMB 2000 to 3999 (roughly USD 330 to 660). This is below the average monthly income in Beijing, probably due to the high portion of retired residents in the sample.

In terms of the geographical distribution of local users, 75% respondents are from Dongcheng district, where Temple of Heaven is located. Another 20% are from neighboring districts (Changyang, Haidian, Fengtai and Xicheng Districts). This reflects the importance of distance and transportation in determining local use of the heritage resources.

Use pattern of local users

Table 3 shows the recreational and social use patterns of local users at Temple of Heaven. Most respondents walk to Temple of Heaven (62%), with 13% biking and 17% taking a bus. Other modes of transportation, such as subway or car, are rarely used. The percentage of respondents taking the subway (12%) is surprisingly low as the fare was extremely small at the time of research (RMB 2 or US 30 cents) from any station in the Beijing subway network. The average time spent getting from home to Temple of Heaven is about 25

Table 3. Recreational and social use patterns of local users at Temple of Heaven (TH).

<i>Frequency of visit in previous month</i>	<i>Valid %</i>	<i>Type of entrance ticket</i>	<i>Valid %</i>
1–14 times	26.6	Entrance ticket	2.1
15–29 times	54.5	Combined ticket	3.5
More than 30 times		Monthly/annual ticket	82.5
		Ticket waived	11.9
Time spend from home to TH (minutes)	Mean = 25.22 SD = 22.507	Group size	Mean = 1.99 SD = 1.044
<i>Mode of transportation</i>	<i>Valid %</i>	<i>Come with</i>	<i>Valid %</i>
Walking	61.9	Family member(s)	43.4
Bicycle	13.4	Friend(s)	14.7
Bus	18.7	Yourself	42
Subway	5.2	Tour group	0
Driving	0.7		
Taxi	0		
<i>Arrival time at TH</i>	<i>Number of answers</i>	<i>Second arrival time at TH</i>	<i>Number of answers</i>
Before 9 am		Before 9 am	0
9–11 am	218	9–11 am	2
11 am–2 pm	46	11 am–2 pm	0
2–4 pm	10	2–4 pm	20
After 4 pm	10	After 4 pm	102
	2		
<i>Length of stay in TH</i>	<i>Valid %</i>	<i>Expenses on site</i>	<i>Valid %</i>
<2 hours	54.5	None	85.9
2–4 hours	37.1	1–20 RMB	12.8
4–6 hours	4.9	21–50 RMB	1.3
6–8 hours	2.8	Over 50 RMB	0
>8 hours	0.7		

Note: Two arrival times each day are documented and the number of answers is presented instead of percentage because some visit TH twice a day.

minutes one way, with 64% within 20 minutes, 29% traveling 20–60 minutes and 7% traveling more than 60 minutes. This indicates that the majority of local users live within the close proximity of Temple of Heaven. Frequency of visit is high. On average, local users visit Temple of Heaven 24 times a month: 54.5% of respondents come more than 30 times a month.

The majority of respondents (82%) use monthly tickets or annual tickets. Twelve percent of respondents enjoy free entrance. The majority of respondents (95%) come in small groups of 1–3 persons, mostly with their friends and family members (73%).

Of 282 valid answers, 52% respondents prefer visiting during weekends and holidays, 6% prefer visiting during weekdays, while 42% indicated no preference for either weekdays or weekends.

As shown in [Table 3](#) and [Figure 4](#), around 43% respondents in the sample visit Temple of Heaven twice a day, usually in the morning and evening. Three major daily-use patterns were examined: 40% respondents stated that they come in the early morning before 9 am; 43% indicated that they come both in the early morning (before 9 am) and in the late afternoon or evening (after 4 pm) and 12% come between 9 and 11 am.

A visitor count was conducted at the east gate of Temple of Heaven. Limited by resources, it was impossible to count visitors for the whole day. Therefore, the number of visitors was counted for the first 5 minutes of every hour from 7 am to 5 pm in order to illustrate the daily pattern ([Figure 5](#)). The number of visitors peaks at 8–10 am for both Wednesday and Saturday. A second peak occurs only on weekdays around 1 pm and followed by a third peak at 5 pm, which is primarily caused by an influx of residents.

More than half of respondents spent less than 2 hours and 37% spend 2–4 hours at Temple of Heaven. Almost all (92% of 266 valid answers) had no expenses (excluding transportation and entrance fee) at Temple of Heaven. For the 22 respondents who reported their spending, an average of RMB 18 (USD 3) was spent mainly on food and beverages (73%).

Walking (87%) and doing exercises (36%), followed by sightseeing (12%) (multiple responses were permitted for this question), are activities extensively engaged in by residents. Other activities such as visiting exhibitions, appreciating imperial architecture and appreciating tradition music and dance are engaged by few respondents (less than 6%).

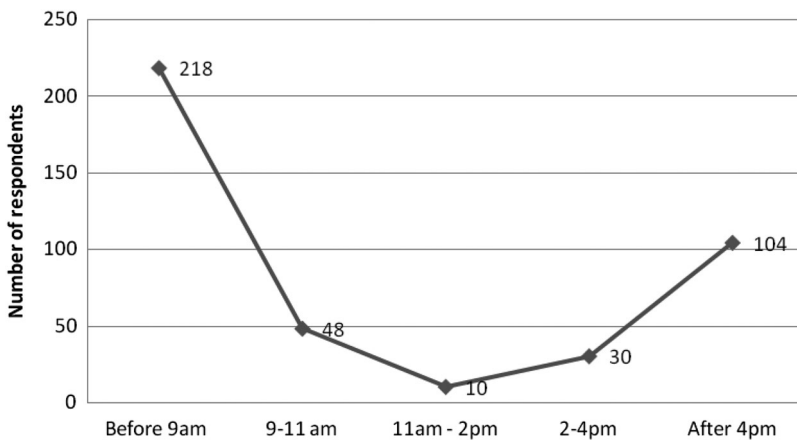


Figure 4. Daily use pattern of local users at Temple of Heaven. Note: multiple responses were permitted for this question.

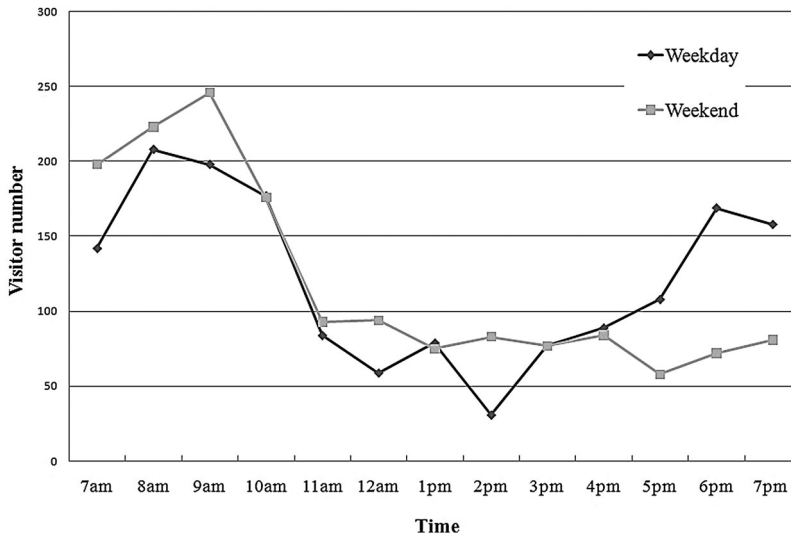


Figure 5. Daily pattern of visitor number at the east gate of Temple of Heaven.

Dancing, singing and playing cards, which are not provided in the choices, are also mentioned as activities by several respondents. On-site observation supports the results. It was observed that residents are engaged in various kinds of group leisure activities and physical exercises, such as singing, dancing, playing Taichi, playing cards and so on.

As one retired respondent said:

I live just a couple of blocks away. I am retired. So I walk to Temple of Heaven almost every morning and evening. I like dancing and singing with my group of friends. We have a big group. We all like come here and spend time together. It is good for health.

More than a hundred (102) respondents indicated that they visited all areas of the site, including the Hall of Prayer for Good Harvests, the Circular Mound Altar and the Echo Wall. Among 286 valid answers, the favorite places at Temple of Heaven were the Hall of Prayer for Good Harvests (87 responses), the Echo Wall (72 responses), the Circular Mound Altar (54 responses) and the Long Corridor (46 votes) (multiple responses were permitted for this question). However, researchers' on-site observations indicated that, rather than visiting these spots, residents usually gather at shaded open spaces or where facilities (such as chairs, tables and exercise equipment) are provided.

Motivations, perceptions and satisfactions of local visitors

As shown in Table 4, five-point Likert scale questions are used to measure local visitors' motivations to visit Temple of Heaven, perceptions of Temple of Heaven and their evaluation of their experiences at Temple of Heaven.

Local users perceive the transportation convenience (Mean = 4.07) as an important motivation factor. Although recognition of the World Heritage status is high (95%), other pull factors such as the traditional god of heaven worship culture (Mean = 3.84), the royal architecture (Mean = 3.84), World Heritage status (Mean = 3.77) and the international

Table 4. Local users' motivations, perceptions and satisfaction with Temple of Heaven (TH).

	Mean	SD	N
Motivations to visit TH (5 for very important and 1 for very unimportant)			
International reputation as a tourist destination	3.75	1.007	284
TH is a World Heritage Site	3.77	0.970	284
The traditional god of heaven worship culture represented by TH	3.84	0.997	282
Royal architecture of TH	3.84	0.915	282
Conveniently connected by different modes of transportation	4.07	0.657	286
To relax	4.16	0.711	284
Release the pressure from daily life and work	3.91	0.751	282
Enjoy time with family and friends	3.79	0.754	282
Enrich knowledge and experience	3.60	0.793	282
Perceptions of TH (5 for strongly agree and 1 for strongly disagree)			
It is the place where I enjoy leisure activities with my family	3.81	1.000	286
It is the place where I socialize with my friends	3.64	0.996	286
It is the place where I do physical exercise	4.06	0.833	286
Visiting TH enhanced my understanding of Chinese culture	4.06	0.729	286
I would like to learn more about the history of TH after my visit	4.06	0.789	286
Visiting TH enhances my pride as a Chinese	4.06	0.676	284
TH is a monument of classical Chinese garden design and construction	4.13	0.640	284
TH represents the culture and history of Beijing	4.01	0.619	284
TH is a must see tourism spot in Beijing	3.95	0.754	286
TH is worthy visiting for tourists from different backgrounds	3.92	0.792	286
Satisfaction with TH (5 for very satisfied and 1 for very unsatisfied)			
Traditional imperial architecture	4.06	0.724	286
The traditional god of heaven worship culture represented by TH	3.94	0.807	286
Heritage preservation at TH	3.92	0.797	286
Cleanness of TH	3.14	0.939	286
Service facilities at TH(i.e. ticketing office, kiosk, washrooms)	3.13	0.659	286
Catering services at TH	2.93	0.579	284
Entrance fee of TH (5 very low; 1 very high)	3.41	0.763	286
Crowding of TH (5 not crowded at all; 1 very crowded)	3.29	0.686	284

reputation as a tourist destination (Mean = 3.75) were considered as less important. Push factors, such as to relax (Mean = 4.16) and gain release from daily pressures (Mean = 3.91), were very significant motivation factors, while enjoying time with family and friends (Mean = 3.79) was evaluated as being less important. To enrich knowledge and experience (Mean = 3.60) was rated as the least important among all factors. Thus, local users of Temple of Heaven are motivated by a mix of pull and push factors, particularly the transportation convenience and the opportunity to relax and gain release from daily pressures. The heritage features of Temple of Heaven, while appreciated, are not the primary motivation factors.

Most local users of Temple of Heaven agree or strongly agree that it is a place where they engage in physical exercise (80%) and leisure activities (73%). They also perceive Temple of Heaven to be a worthy place to visit for tourists with very high cultural and historical values and significance to Beijing and China. They acknowledge that visiting Temple of Heaven enhances their pride in being Chinese (Mean = 4.06) and their understanding of Chinese culture (Mean = 4.06) and history (Mean = 4.06).

High satisfactions are acquired in terms of the imperial architecture (Mean = 4.06), traditional God of Heaven worship (Mean = 3.94) and heritage preservation (Mean = 3.92). Cleanness (Mean = 3.14) and service facilities (Mean = 3.13) were evaluated as being average. Some respondents mentioned the need to improve washrooms and green

spaces. Catering services received the lowest rating ($M = 2.93$), possibly resulting from the high price of food and beverages as mentioned by several visitors.

Local visitors generally acquired satisfactory experiences at Temple of Heaven; most (85% of 286 valid answers) indicated that they will visit Temple of Heaven again and will recommend others to visit (80% of 286). The entrance fee is perceived as being acceptable (42%) or low (48%). Local users perceive Temple of Heaven as not crowded (39%) or average (48%), indicating the current intensity of use is acceptable to them. Although a minority (29% of 286) claims that they choose to come when there are fewer tourists and prefer parts of the site with few tourists, 64% of respondents state that this is not a concern. It suggests that use conflicts between tourists and local users are not prominent but they could emerge. Some local users, with more flexibility concerning when and how they use the site, have adjusted their use pattern to avoid intensive contacts with tourists.

Comparison between weekday and weekend local users

Different intensities of use on weekdays and weekends might lead to different experiences and levels of use conflicts. Therefore, chi-square tests were used to examine possible differences between weekday and weekend local users in visitor characteristics, use pattern, motivations, perceptions and satisfactions. There are 138 weekday users and 148 weekend users in the sample. Items with statistically significant differences examined at the .05 level are shown in [Table 5](#).

Weekend and weekday local users are similar in personal characteristics, including gender distribution, employment composition, district and length of residence, frequency of visit and travel time. Statistically significant differences were found in age, education and income: weekday local users include a larger proportion of seniors with lower levels of education and income.

Weekday and weekend local users have similar use patterns, motivations and perceptions of Temple of Heaven. Statistically significant differences are shown in [Table 4](#). The majority (64%) of weekend users stays less than 2 hours and 27% stays 2–4 hours. In comparison, less than half of weekday users stay less than 2 hours (45%) and the other half stays 2–4 hours (48%). Higher frequency of visit occurs among weekday users (65% visit 30 times or more per month compared with only 45% of weekend users) and they also tend to have a shorter length of stay.

As shown in [Table 5](#), a larger proportion of weekday users (57% agree and 20% strongly agree) than weekend users (38% agree and 15% strongly agree) regards Temple of Heaven as being a place to socialize with friends. Weekday users also show a stronger recognition of the tourism value of Temple of Heaven, regarding it as an iconic tourism spot in Beijing (Mean = 4.12), which is worthy of visiting by tourists with different backgrounds (Mean = 4.07).

In terms of their evaluation of their visiting experiences, although low in both cases, weekend users' recognition (Mean = 2.89) of crowding is slightly higher than that of weekday users (Mean = 2.55) and their evaluation of the cleanness (Mean = 2.96) is lower than that of weekday users (Mean = 3.33), probably reflecting the much higher number of visitors during weekends. As a result, their willingness to recommend others to visit Temple of Heaven is lower than that of weekday users.

Comparison between local users with different frequency of use

Visitors with different usage rates often exhibit different characteristics, use patterns and perceptions (Snepenger, Murphy, Connell, & Gregg, 2003). Therefore, usage rate or

Table 5. Comparisons of Weekday (WD) and Weekend (WE) local users of Temple of Heaven (TH).

	Weekday users N = 138	Weekend users N = 148	χ^2	Sig
Personal characteristics				
<i>Age</i>				
18–24	2.9%	5.4%	12.148	.033*
25–34	1.4%	6.8%	df = 5	
35–44	0%	8.1%		
45–54	8.7%	13.5%		
55–64	62.3%	42.9%		
65 and above	24.6%	24.3%		
<i>Education</i>				
<=Primary school	4.6%	4.2%	17.680	.003*
Junior high	21.5%	8.3%	df = 5	
Senior high	46.2%	26.4%		
College	21.5%	37.5%		
University	6.2%	22.2%		
Master and above	0%	1.4%		
<i>Income</i>				
<2000 RMB	1.5%	9.1%	49.514	.000*
2000–3999 RMB	90.9%	13.6%	df = 3	
4000–5999 RMB	3.0%	50.0%		
>=6000 RMB	4.5%	27.3%		
Use Pattern				
Frequency of visit in previous month	Mean = 27.26 SD = 12.427	Mean = 20.68 SD = 11.972	9.494 df = 2	.009*
<i>Length of stay in TH</i>				
<2 hours	44.9%	63.5%	12.597	.013*
2–4 hours	47.8%	27.0%	df = 4	
4–6 hours	7.2%	2.7%		
6–8 hours	0%	5.4%		
>8 hours	0%	1.4%		
Perceptions				
It is the place where I socialize with my friends	Mean = 3.87 SD = 0.856	Mean = 3.43 SD = 1.074	11.334 df = 4	.023*
TH is a must see tourism spot in Beijing	Mean = 4.12 SD = 0.796	Mean = 3.80 SD = 0.682	10.534 df = 3	.015*
TH is worthy visiting for tourists from different backgrounds	Mean = 4.07 SD = 0.792	Mean = 3.77 SD = 0.768	9.520 df = 3	.023*
Evaluations				
Cleanness of TH	Mean = 3.33 SD = 0.934	Mean = 2.96 SD = 0.913	9.974 df = 4	.041*
Crowding of TH	Mean = 2.55 SD = 0.654	Mean = 2.89 SD = 0.678	13.226 df = 3	.004*
<i>Will you recommend others to come?</i>				
Yes	88.4%	71.6%	10.199	.006*
No	0	12.2%	df = 2	
Don't know	11.6%	16.2%		

Note: Only items with statistically significant differences at .05 level are listed in the table.

frequency of use is frequently employed to segment visitors (Snepenger et al., 2003). In this study, frequency of use/visit during the last month was elicited in the questionnaire survey and was found to range from 1 to 60 times per month. Local users are divided into three sub-groups as light (14 times or less), medium (15–29 times) and intensive users (30 times or

more) based on their frequency of visit during the month preceding interview. This segmentation is adopted considering that the average number of days in a month is 30 and each sub-group includes a substantial number of respondents, thereby facilitating comparison. This segmentation resulted in 54 light users, 76 medium users and 156 heavy users. Similarities and differences in personal characteristics, use patterns, motivations, perceptions and satisfactions across the three segments were examined using chi-square tests as shown in [Table 6](#).

In terms of personal characteristics, local users with different frequency of visit differ in age, education, income, employment and area of residence. Roughly 90% medium and intensive local users are retired residents aged 55 and above with lower education level. Light local users are evenly distributed among different age groups and different careers with comparatively higher level of education. Therefore, light users enjoy a higher income level than medium and intensive users.

Differences in use pattern occur in type of ticket, group size, mode of transportation, time spend to the site, the arriving time and expenses on site. Roughly 90% of medium and intensive users use monthly or annual tickets and the rest enjoy ticket waive. In contrast, about 30% light users buy single or combined tickets. Majority of medium and intensive users prefer come alone or with one companion. In contrast, there is no major pattern for light users. Both medium and intensive users prefer visit Temple of Heaven before 9 am or both before 9 am and after 4 pm. Majority of them walk to Temple of Heaven within 30 minutes. In contrast, most light users visit Temple of Heaven in the morning, either before 9 am or between 9 and 11 am. Light users are evenly distributed among different travel modes and 63% of them have to spend more than 30 minutes from home to Temple of Heaven. In addition, all intensive and 97% medium users declare no expense on site and 40% light users declare expenses ranging from RMB 4 to 50 (roughly 0.6–8 USD).

The primary motivation for light users to visit Temple of Heaven is to relax and release the pressures of daily life and work, which are much higher than other motivation factors examined. Medium and intensive users tend to be motivated more diversely. All pull factors, including the international reputation, world heritage designation, the god of heaven worship culture and the royal architecture, seem to play important roles in motivating them to visit. However, medium and intensive users show differences in evaluating push factors. Medium users acknowledged that relaxation and enriching knowledge and experience are their important motives, both of which are higher than intensive users.

Users with different frequency of use also demonstrate different perceptions of Temple of Heaven. Light users do not perceive Temple of Heaven as a place to socialize or to exercise. For medium users, Temple of Heaven is a place both to socialize and to exercise. Intensive users would rather perceive it as a place to exercise rather than to socialize. Temple of Heaven is recognized by most medium and intensive users as a monument of classical Chinese architecture design and construction, who also acknowledged that visiting Temple of Heaven enhanced their understanding of Chinese culture and would like to learn more about it. The visiting experience also enhanced their pride as a Chinese. Respectively, the recognition among light users is much lower.

Moreover, medium and intensive users demonstrated high satisfaction of the traditional imperial architecture, the traditional god of heaven worship culture and heritage preservation at Temple of Heaven. In contrast, light users demonstrated close to neutral evaluations of the above three factors. Despite some minor group differences, all users reported close to neutral evaluations of the cleanliness, service facilities, catering services and crowding at Temple of Heaven, suggesting that these areas possess room for improvements.

Table 6. Comparisons of local users with different frequency of use at Temple of Heaven (TH).

Personal characteristics	Light users N = 54	Medium users N = 76	Intensive users N = 156	χ^2	Sig
<i>Age</i>					
18–24	18.5%	0	1.3%	31.768	.000*
25–34	18.5%	0	1.3%	df = 2	
35–44	14.8%	5.3%	0		
45–54	18.5%	5.3%	11.5%		
55–64	22.2%	60.5%	57.7%		
65 and above	7.4%	28.9%	28.2%		
<i>Gender</i>					
Male	33.3%	55.3%	52.6%	2.823	.244
Female	66.7%	55.3%	47.4%	df = 2	
<i>Education</i> <=Primary school					
Junior high	0	5.3%	5.6%	11.655	.003*
Senior high	14.8%	15.8%	13.9%	df = 2	
College	14.8%	34.2%	44.4%		
University	29.6%	23.7%	33.3%		
Master and above	40.7%	18.4%	2.8%		
	0	2.6%	0		
<i>Income</i>					
<2000 RMB	8.7%	5.0%	0	12.657	.002*
2000–3999 RMB	30.4%	75.0%	91.1%	df = 2	
4000–5999 RMB	43.5%	5.0%	4.4%		
>=6000 RMB	17.4%	15.0%	4.4%		
<i>Career</i>					
Company employee	25.9%	0	6.6%	43.579	.000*
Government employee	7.4%	7.9%	0	df = 2	
Self-employed	7.4%	0	0		
Professionals	7.4%	0	1.3%		
Freelance	18.5%	0	0		
Student	7.4%	0	0		
Teacher	0	2.6%	1.3%		
Retired	22.2%	89.5%	90.8%		
Others	3.7%	0	0		
<i>Length of Beijing residence</i>					
1–9 years	44.4%	0	0	35.676	.000*
10–19 years	7.4%	0	1.3%	df = 2	
20–29 years	11.1%	2.6%	1.3%		
30 years or more	37.1%	97.4%	97.4%		
<i>District of residence</i>					
Dongcheng	33.3%	92.1%	84.6%	69.975	.000*
Xicheng	7.4%	0	1.3%	df = 2	
Chaoyang	18.5%	2.6%	5.1%		
Haidian	22.2%	0	0		
Fengtai	7.4%	5.3%	9.0%		
Others	11.2%	0	0		
<i>Use pattern</i>					
<i>Type of entrance ticket</i>					
Entrance ticket	11.1%	0	0	10.991	.004*
Combined ticket	18.5%	0	0	df = 2	
Monthly/annual ticket	59.3%	89.5%	87.2%		
Ticket waived	11.1%	10.5%	12.8%		

(Continued)

Table 6. Continued.

Personal characteristics	Light users N = 54	Medium users N = 76	Intensive users N = 156	χ^2	Sig
Time spend from home to TH (minutes)	Mean = 55.19 SD = 30.555	Mean = 17.03 SD = 9.448	Mean = 18.83 SD = 13.666	40.841 df = 2	.000*
<i>Mode of transportation</i>					
Walking	26.9%	80.6%	53.8%	25.986	.000*
Bicycle	15.4%	11.1%	38.5%	df = 2	
Bus	26.9%	8.3%	5.1%		
Subway	26.9%	0	2.6%		
Driving	3.8%	0	0		
Taxi	0	0	0		
Group size	Mean = 3.00 SD = 1.710	Mean = 1.8 SD = 0.645	Mean = 1.84 SD = 0.853	7.778 df = 2	.020*
<i>Arrival time at TH^a</i>					
Before 9 am	18	64	136	34.199	.000*
9–11 am	22	10	16	df = 2	
11 am–2 pm	8	0	2		
2–4 pm	6	4	20		
After 4 pm	0	32	72		
Expenses on site (RMB)	Mean = 8.26 SD = 12.189	Mean = .17 SD = 0.577	Mean = 0 SD = 0.000	23.798 df = 2	.000*
<i>Motivations</i>					
International reputation as a tourist destination	Mean = 3.04 SD = 1.1018	Mean = 3.89 SD = 1.060	Mean = 3.92 SD = 0.870	15.563 df = 2	.000*
TH is a World Heritage Site	Mean = 3.19 SD = .962	Mean = 3.95 SD = 1.064	Mean = 3.90 SD = .852	13.055 df = 2	.001*
The traditional god of heaven worship culture represented by TH	Mean = 3.37 SD = 0.884	Mean = 4.03 SD = 1.190	Mean = 3.91 SD = 0.891	9.253 df = 2	.010*
Royal architecture of TH	Mean = 3.59 SD = 0.931	Mean = 3.89 SD = 1.075	Mean = 3.90 SD = 0.821	3.282 df = 2	.194
Conveniently connected by different modes of transportation	Mean = 3.85 SD = 0.770	Mean = 4.13 SD = 0.578	Mean = 4.12 SD = 0.644	3.174 df = 2	.205
To relax	Mean = 3.96 SD = 0.898	Mean = 4.32 SD = 0.709	Mean = 4.15 SD = 0.644	3.292 df = 2	.193
Release the pressure from daily life and work	Mean = 3.92 SD = 0.628	Mean = 4.11 SD = 0.727	Mean = 3.82 SD = 0.790	3.644 df = 2	.162
Enjoy time with family and friends	Mean = 3.70 SD = 0.669	Mean = 3.97 SD = 0.763	Mean = 3.73 SD = 0.772	2.668 df = 2	.263
Enrich knowledge and experience	Mean = 3.33 SD = 0.784	Mean = 4.00 SD = 0.745	Mean = 3.49 SD = 0.754	14.246 df = 2	.001*
<i>Perceptions</i>					
It is the place where I enjoy leisure activities with my family	Mean = 3.63 SD = 0.884	Mean = 3.95 SD = 1.012	Mean = 3.81 SD = 1.033	3.014 df = 2	.222
It is the place where I socialize with my friends	Mean = 3.26 SD = 0.712	Mean = 3.92 SD = 1.012	Mean = 3.64 SD = 1.019	10.648 df = 2	.005*
It is the place where I do physical exercise	Mean = 3.52 SD = 1.014	Mean = 4.26 SD = 0.685	Mean = 4.15 SD = 0.757	11.819 df = 2	.003*
Visiting TH enhanced my understanding of Chinese culture	Mean = 3.56 SD = 0.577	Mean = 4.26 SD = 0.685	Mean = 4.13 SD = 0.727	16.490 df = 2	.000*
I would like to learn more about the history of TH after my visit	Mean = 3.70 SD = 0.669	Mean = 4.26 SD = 0.795	Mean = 4.09 SD = 0.793	8.589 df = 2	.014*

(Continued)

Table 6. Continued.

Personal characteristics	Light users N = 54	Medium users N = 76	Intensive users N = 156	χ^2	Sig
Visiting TH enhanced my pride as a Chinese	Mean=3.70 SD = 0.609	Mean = 4.24 SD = 0.675	Mean = 4.10 SD = 0.661	10.413 df = 2	.005*
TH is a monument of classical Chinese architecture design and construction	Mean = 3.85 SD = 0.662	Mean = 4.16 SD = 0.754	Mean = 4.21 SD = 0.546	6.323 df = 2	.042*
TH represents the culture and history of Beijing	Mean = 4.04 SD = 0.587	Mean = 3.95 SD = 0.695	Mean = 4.04 SD = 0.595	.466 df = 2	.792
TH is a must see tourism spot in Beijing	Mean = 3.96 SD = 0.587	Mean = 3.84 SD = 0.789	Mean = 4.00 SD = 0.790	1.210 df = 2	.546
TH is worthy visiting for tourists from different backgrounds	Mean = 3.89 SD = 0.751	Mean = 3.76 SD = 0.883	Mean = 4.00 SD = 0.756	1.954 df = 2	.376
Evaluations					
Traditional imperial architecture of TH	Mean = 3.44 SD = 0.751	Mean = 4.26 SD = 0.760	Mean = 4.18 SD = 0.575	22.554 df = 2	.000*
The traditional god of heaven worship culture represented by TH	Mean = 3.33 SD = 0.784	Mean = 4.29 SD = 0.768	Mean = 3.97 SD = 0.720	20.874 df = 2	.000*
Heritage preservation at TH	Mean = 3.44 SD = 0.801	Mean = 4.29 SD = 0.611	Mean = 3.91 SD = 0.793	19.453 df = 2	.000*
Cleanness of TH	Mean = 3.48 SD = 0.753	Mean = 2.84 SD = 0.945	Mean = 3.17 SD = 0.959	7.708 df = 2	.021*
Service facilities at TH (i.e. ticketing office, kiosk, washrooms)	Mean = 3.22 SD = 0.751	Mean = 2.92 SD = 0.487	Mean = 3.19 SD = 0.685	5.334 df = 2	.069
Catering services at TH	Mean = 3.04 SD = 0.662	Mean = 2.89 SD = 0.649	Mean = 2.91 SD = 0.514	.716 df = 2	.699
Entrance fee of TH (5 very low; 1 very high)	Mean = 3.11 SD = 0.892	Mean = 3.39 SD = 0.823	Mean = 3.53 SD = 0.659	5.074 df = 2	.079
Crowding of TH (5 not crowded at all; 1 very crowded)	Mean = 2.96 SD = 0.706	Mean = 2.79 SD = 0.777	Mean = 2.61 SD = 0.610	4.833 df = 2	.089

^aTwo arrival times a day are documented and the number of answers is presented instead of percentage because some residents visit TH twice a day.

*Statistically significant differences at .05 level are examined.

Conclusions

Many heritage sites are shared by tourists and local users. The local community is usually considered as service providers or impact receivers from tourism at heritage sites. However, not all communities are involved in the same way. Particularly in urban settings, local residents and tourists may use the same heritage site for the same purposes (to recreate and relax), but with a different temporal and spatial pattern and different preferences on how to use it. Residents' recreational use of heritage can be considered as community participation in heritage tourism for non-livelihood purposes as illustrated in Figure 1, which could lead to distinctive local perspectives toward heritage resources.

This study examined use patterns, motivations, perceptions and experiences of local users at Temple of Heaven. The large majority of local users at Temple of Heaven are elderly residents, most of whom are retired, live in close proximity and use the site once or twice a day. Local users acknowledge the heritage values of the site which play an important role in motivating them to visit and in their construction of rewarding experiences. They take pride in the international recognition. At the same time, for them it is essentially a recreational and social setting. It is considered to be an ideal place in which to escape the confines of the

city, exercise and socialize with friends. They are engaged in various kinds of group leisure activities and physical exercises, such as singing, dancing, walking, practicing Taichi, playing chess or cards, and many other activities. Thus, while the site has received global recognition and is deemed by UNESCO to possess universal values, it has local meanings for many residents of the surrounding area who comprise its most frequent users.

Nevertheless, as any community, local users of Temple of Heaven are not homogenous. Differences exist between weekday and weekend local users and it was found that the former tend to include a larger proportion of seniors with a lower level of education and income, who also tend to stay a bit longer, visit more frequently, spend less and have a more satisfactory experience, leading to a higher satisfaction. Although they recognize the value of the heritage resources for tourism, for them it is a convenient, affordable and hospitable place to commune with their friends. This does not detract from the experiences of tourists. As suggested in a survey of tourists (Su & Wall, 2015), although the temporal and spatial distributions of their visits differ, tourists enjoy their glimpses of local users and their activities, and they reported that encounters with local users at Temple of Heaven made their experiences more authentic and enhanced their understanding of the local culture of Beijing (Su & Wall, 2015).

Local users with different frequency of use were also compared according to their demographic and socio-economic characteristics, use pattern, motivations, perceptions and satisfactions. It has been shown that three types of local users, identified by their frequency of use, are motivated differently, exhibit different use patterns and preferences, and possess different perceptions of and satisfactions with the site. The majority of medium and intensive local users are retired older residents with comparatively lower levels of education and income. Most of them have resided in Beijing for more than 50 years and live within walking distance of Temple of Heaven. Although they visit the Temple of Heaven mostly to exercise and socialize, they show higher recognition of the heritage value and demonstrate higher satisfaction with the site. Composing roughly 19% of all local users, light local users are more diverse in age, education and employment, travel on average about an hour to Temple of Heaven and use a variety of private and public modes of transportation. They come primarily to relax and show lower recognition of the heritage value of the site and lower satisfaction with their visits.

Temporal and spatial use patterns of Beijing residents at Temple of Heaven have also been examined. Residents usually use the site in the early mornings and early evenings. These are not the peak hours for tourists, who usually come in the middle or late mornings and early afternoons. As observed, the residents prefer shaded open spaces, particularly those supplied with facilities such as chairs, tables and exercise facilities. Shaded corners with fewer tourists host more residents. Their selection of spaces is primarily based on convenience and their suitability for group leisure activities and exercises instead of the heritage and tourism values of the iconic structures, although they enjoy the cultural and historical atmosphere and are well aware of the heritage values of Temple of Heaven.

As a famous tourism destination and a World Heritage Site, Temple of Heaven is experiencing intensive tourism use by both tourists and local residents. Potential use conflicts are currently minimized due to the different temporal and spatial use patterns of the two groups. The current intensity of use is perceived as being acceptable by the majority of residents. Although tourist and resident use conflict is not prominent, it is noticed by some residents. Some residents come at off-peak times and use places with fewer tourists to avoid intensive contacts with them. Complaints about crowding and sanitation were made by several respondents. Therefore, it may be useful to devise strategies to keep local-residents' conflicts at a low level.

It is suggested that special morning and evening packages with a lower price for a limited time of use could be introduced. These could be developed for both single tickets and monthly/annual tickets to cater for the needs of residents with different frequency of use. Facilities and services for senior residents, such as exercise instructions, health consultations and medical services, could be made available, particularly at non-peak hours and in less used locations to encourage local use of these places. In addition, chairs and tables could be added, particularly at less-used places and corner spaces, to provide more resting spaces for both senior residents and tourists. These measures would further separate the temporal and spatial uses of locals and tourists and ensure safety and quality of experiences for both types of visitors at Temple of Heaven.

Through examining residents' uses and perspectives of Temple of Heaven World Heritage Site, this study supplies a more balanced understanding of the recreational use of heritage sites and the relationship between residents and heritage sites is revisited. Practical implications have been generated to enhance the experiences of both residents and tourists at Temple of Heaven.

Heritage resources and tourism development not only supply livelihood alternatives for residents, but can also have an important role in satisfying their recreational and social needs. This can also influence residents' perspective toward heritage and tourism.

Future studies are planned to compare the use pattern, motivations and perceptions of local users and tourists, as well as between Chinese, other Asian and western tourists, to further understand the similarities and differences between types of visitors and to identify measures to reconcile potential conflicts and enhance the experiences of all users at the same heritage site. Also, similar studies can be conducted at other heritage sites to check the consistency of results.

Moreover, despite the heterogeneity of local users, their evaluations of cleanliness, service facilities and catering services were consistently among their lowest evaluations, and all these are important aspects of visitors' recreational experiences. Reasons for such evaluations and measures to enhance visitor evaluations should be further explored in future research, which could generate more useful insights for the managers of Temple of Heaven.

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