

**Understanding Chinese Post-80s' outbound adventure
tourism experience**

Mingming Cheng

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AUTHOR'S DECLARATION

I, Mingming Cheng, certify that the work in this thesis has not previously been submitted for a degree nor has it been submitted as part of the requirements for a degree except as fully acknowledged within the text. I also certify that the thesis has been written by me. Any help that I have received in my research work and the preparation of the thesis itself has been acknowledged. In addition, I certify that all information sources and literature used are indicated in the thesis.

Signature of Student:

Date:

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Statement of Contributions to the Papers contained in this thesis

The following list summarizes Mingming Cheng's particular contributions to the joint papers directly included in this thesis.

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Abstract

Over the last decade, the Chinese Post-80s (born between 1980-1995) generation has gradually become the major driving force of Chinese outbound tourism. While there has been a major expansion of interest in China tourism research, very little of this literature has focused on the cohort of Post-80s travelers and their outbound experiences. Underpinned by generational cohort theory, this PhD research investigates Chinese Post-80s tourists', adventure tourism experiences in culturally distant destinations. In particular, it aims to explore the ways Chinese Post-80s tourists' adventure experiences are linked to social practices in China.

The research design incorporates a netnography approach to undertake a qualitative examination of Chinese Post-80s tourists' adventure tourism experience in Australia and New Zealand through their online travel blogs. The reason for choosing Chinese Post-80s' travel blogs is that they provide a source of deep insights into their outbound adventure travel experiences, acting as a mirror of themselves and their identities. Twenty-nine Chinese Post-80s travel blogs were selected through a series of qualifying conditions. A 'critical discourse analysis' was undertaken to analyze the twenty-nine blogs.

Three key themes emerged from the analysis (1) task engagement, (2) group dynamics and (3) settings. Task engagement deals with Chinese Post-80s' efforts and attention associated with adventure tourism activities. This includes the task's challenges and self-efficacy of the participants. Group dynamics is concerned with Chinese Post-80s' interaction with others in a group environment, including interaction with staff, other tourists and their own group members. Settings refer to physical and humanized surroundings where adventure tourism takes place, including Chinese Post-80s' interaction with nature, their personal attachment to nature and artistic conception.

While each theme is distinctive, they are inter-related. More importantly, this research reveals that while the blog representation of Chinese Post-80s on their adventure tourism experiences is situated in the tourism discourse, it is inevitably connected to wider social practices in China – where they grew up, and now live and will be part of the future of China’s rapid transformation.

Theoretically, the study contributes to a richer and deeper understanding of Chinese Post-80s as a generational cohort and extends generational cohort theory from a relationship perspective. On a practical level, the study informs the strategic and practical guidance for tour operators and destination management and marketing organizations. It is proposed that the findings of this research will assist these organizations to have a better understanding of Chinese Post-80s tourists such that they may better design culturally relevant adventure tourism products and the strategies to market them.

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CHAPTER 1 BACKGROUND

1.1 Introduction

Recent years have witnessed the rapid growth of outbound Chinese tourists (UNWTO, 2015). While Chinese tourists traveling as part of organized groups account for a large percentage of outbound Chinese tourists, there is an increasing number of independent tourists, particularly amongst the younger generation (Kristensen, 2013; World Tourism Cities Federation, 2014). Born between 1980 and 1995 this generation is referred to as “Post-80s” or “Chinese Generation Y” and consists of approximately 340 million Chinese citizens (National Bureau of Statistics China, 2010). Many are the first to have grown up in comparatively well off families, and in the environment of China’s gradual opening to the outside world, who are recipients of the benefits of China’s economic development. They have little experience of the tough times of their parents that occurred during China’s Great Leap Forward (1958-1961) and the Cultural Revolution (1966-1976) (Cao, 2009). Subsequently, these young Chinese tourists (hereafter referred to as “Chinese Post-80s”) tend to be more affluent, widely travelled, and better educated than their parents and they seek a greater diversity of travel experience (The Economist, 2014). In Australia, more than 73% of Chinese free independent travelers are Chinese Post-80s (Tourism Research Australia, 2015).

The increasing number of publications about Chinese Post-80s tourists is evidence of the rapid growth of this cohort and their importance to many tourism destinations (Gardiner & Kwek, 2017; Jin, Lin, & Hung, 2014; Ong & du Cros, 2012; Qiu, Cai, Zhang, & Chen, 2016; Yang & Lau, 2015). However upon close examination, these studies tend to simplify Chinese Post-80s as a homogenized generational cohort. There is widespread cause-effect logic behind these studies that assume because of China’s Open Reform Policy, Chinese Post-80s tourists will have certain characteristics

and they will be more Westernized (Cockain, 2012). While this claim might be valid at first sight, it fails to recognize the significance of their formative experiences that involve various relationship changes with different actors. Ryder (1965), Strauss and Howe (1991) and Egri and Ralston (2004) argue that the major events shared by people in their formative pre-adulthood years have a significant influence on their values and behavior, which remain consistent through different stages of their life. The resulting values will subsequently influence their tourist experience (Chung, Chen, & Lin, 2015). For example, Chinese Post-80s generally have a modern worldview as illustrated by their desire to travel, however, they are heavily influenced by traditional Chinese values, as they are what Chinese Post-80s have grown up with (Wei, 2009).

Equally, it has become almost a cliché to state that Post-80s tourists have had more exposure to Western values and mainly seek individuality (SKIFT, 2013). However, many tourist destinations underestimate the importance of a culturally sensitive approach when servicing this group (King & Gardiner, 2015; Xu, Brown, & Long, 2016). For example, Chinese Post-80s are more fluent in English than their parental generation but they expect services such as Chinese language signage because of “face” values in terms of wishing to maintain respect in front of others (SKIFT, 2013). Thus, the same wisdom of Chinese traditional values still applies but the degree of its influence is uncertain. In a more precise sense, it is the constant negotiation process for Post-80s between old (traditional Chinese) and new values (modernity, Western), which makes Post-80s tourists a complex phenomenon to understand. Ryan et al. (2016) in an editorial on Chinese domestic tourism claims that the rapid change in Chinese tourist markets over the last two decades is a reflection of China’s internal change. The authors highlight that inter-generational differences in China are more likely to be greater than in many other countries requiring future research in this area

(Ryan et al., 2016). Indeed, current discourse on Chinese Post-80s in the academic literature remains under-developed (Lian, 2014; Wei, 2009).

Hence, scholars and practitioners turn to news media and industry reports for immediate and wide ranging knowledge of Chinese Post-80s. Discussion of Chinese Post-80s as the next wave of tourists has become common in the mainstream media (Arlt, 2016; Freed, 2016; People's Daily Online, 2014). Industry reports claim that China's Post-80s tourists are the key drivers for Chinese outbound tourism, accounting for 56.2 per cent of the total compared to 26.4 per cent of post-70s (World Tourism Cities Federation, 2014). Many industry reports, magazine articles, and newspapers claim to provide various insights into the values, characteristics and preferences of Chinese Post-80s tourists and offer guides for practitioners. This has pushed Chinese Post-80s tourists into the spotlight as the next major force of Chinese outbound tourists. While some of the claims have been validated empirically, most of the information is opinion-based without substantial verification. Anecdotal evidence suggests that the concept of Chinese Post-80s and its nomenclature is still under development. Thus, from an academic point of view, with Chinese Post-80s being a major driving force of Chinese outbound tourism, a rich and deep understanding of this group is needed for both researchers and practitioners.

1.2 Adventure tourism as the context

Among the diversity of experiences and activities Chinese Post-80s tourists seek, exotic experiences, such as those achieved through adventure tourism, are increasingly attractive (Gardiner & Kwek, 2017; Peltier, 2015; Uncle Advertising, 2014). A growing number of Chinese tourists seek adventure tourism experiences domestically (Buckley,

2016a; China News, 2011; Chinese Association of Mountaineering, 2014) and, more recently, outside China (Budde et al., 2013; Gardiner & Kwek, 2017; Global Times, 2013; Tourism Victoria, 2014). Buckley et al (2014) claim that around 25% of Chinese tourists aged from 18-35 years participate in at least one adventure tourism activity annually. In recent years, outbound destinations such as Australia and New Zealand are proving attractive to Chinese Post-80s. In the state of Victoria in Australia, 66% of the international adventure tourists are between 15-44 years old and Chinese tourists ranked second in term of visitors, with an estimate of 124,100, accounting for 28 percent of the adventure tourism segment of the state (Tourism Victoria, 2014). In New Zealand, around 16% of Chinese tourists visit New Zealand for adventure tourism experiences (Tourism New Zealand, 2012). In particular, compared with other types of special interest tourism, adventure tourism involves multiple-sensory dimensions that provide a unique context to identity ways in which tourists construct meanings of their experience (Swarbrooke, Beard, Leckie, & Pomfret, 2003; Trauer, 2006). Adventure tourists including Chinese Post-80s do not simply look for the experience of a place but the experience of themselves in place (Bosangit, Hibbert, & McCabe, 2015; Cater, 2013), as they have invested considerable courage and emotional commitment to the activities and that help them build a sense of self identity (Myers & Hannam, 2012; Swarbrooke et al., 2003). This makes them significantly different from their parents. As such, adventure tourism provides opportunities for powerful tests to explore the influence of their formative experiences on their adventure tourism experience.

However, a close examination of relevant literature on adventure tourism reveals that few research articles have addressed the experience of Chinese adventure tourists (Buckley, McDonald, Duan, Sun, & Chen, 2014; Gardiner & Kwek, 2017) despite the recognition that Chinese tourists are different from their Western counterparts due to

their cultural background and previous domestic experience. For example, when comparing white water rafting in China and the West, Buckley et al (2014) found that there was a substantial difference between the two operational models, which resulted in different psychological experiences. This is congruent with Chinese language academic literature which show Chinese models of adventure tourism and the Chinese aesthetic way of appreciating adventure tourism present differences from their Western counterparts (Wu, Xiong, Li, & Du, 2010). Despite this important difference, there is limited substantial research that has examined how these differences would manifest themselves in Chinese tourists' outbound adventure experience, particularly in a culturally distant destination. One recent example is that of Gardiner and Kwek (2017) .

Using adventure tourism as a context will provide not only a unique lens to explore Chinese Post-80s as a distinctive generational cohort but also contribute to a cross-cultural understanding of adventure tourism. From a practical perspective, knowledge of the differences between their parental generation and Western counterparts is needed for emerging tourism destinations, particularly concerning adventure tourism, where inbound Chinese tourists are increasing (Peltier, 2015; Tourism New Zealand, 2013). There is also a lack of knowledge amongst industry practitioners about Chinese tourists and their cultural attributes. Adventure tourism products in Western countries, in particular, are designed largely to cater for Western visitors (Buckley, 2016a; King & Gardiner, 2015) and it is unclear to what extent this matters to Chinese tourists. Therefore, both scholars and practitioners require a better and deeper understanding of this growing Chinese tourist segment. Findings from understanding this tourist segment could serve as industry empowering materials to re-evaluate existing tourism products.

As a sub-field of tourism research, adventure tourism still has blurred conceptual definitional boundaries (Sung, 2004). A detailed discussion of adventure tourism can be found in Chapter 3. As such, in this research, an activity-based definition of adventure tourism (Swarbrooke et al., 2003) that chooses adventure tourism activities, which closely fit “classic outdoor adventure pursuits” (Weiler & Hall, 1992, p. 144) is adopted. This provides a specific context that could be used to better understand the core nature of adventure tourism. Adventure tourism activities examined in this research are white water rafting, sky diving, bungee jumping, and long distance trekking, as these activities have been widely accepted in the research community as classical adventure tourism activities (Pomfret, 2006) and are popular among Chinese Post-80s (Peltier, 2015; Zhao, 2015; Zou, Chen, & Li, 2010).

1.3 Personal influences on problem identification

Maxwell (2012) points out that the researcher’s own experiential knowledge of a proposed topic could shape his/her perspectives. Additionally, a researcher’s ethnicity and experience as an ‘insider’ with a topic and its participants aids deep insight into the phenomenon under investigation (Strauss & Corbin, 1990).

My interest in Chinese Post-80s tourists grows out of my personal experience as a member of this group. I grew up in an environment with comfortable living standards as a result of China’s rapid economic development. As the only child in my family, my parents allowed and financially supported me to travel both domestically and overseas, including Canada, Southern Europe, most Southeast Asian countries and Australia. During my travels, I observed that similar to myself, many Post-80s were affluent and experienced. In particular, when placed in an unfamiliar environment overseas, my

peers exhibited a number of differences in their behaviors from conventional Chinese tourists, such as Chinese Post-80s' preference for bargaining.

When I started my first trip to Canada, I had limited knowledge of life in the Western world. My friends and relatives could not provide me with information. As a result, I had to rely largely on the internet. My search for information was not fruitful, as the information was mostly on immigration, standard government promotional materials or even a battle between various political issues between Canada and China. Finding Qyer.com (an on-line discussion forum mainly for Chinese mainland tourists traveling independently outside China – a full description in Table 5.3) was an eye-opener. Many of the experiences were from my peers who offered a vivid personal view of the reality of traveling in Canada. After my trip to Canada, I looked at the blogs again and many of the bloggers' travel experiences resonated with me. Soon after my initial encounter with Qyer.com, I realized that writing travel blogs had become a popular trend among my peers, not only to document their experiences but also to assist other Chinese Post-80s, like myself. Then I started wondering what messages Chinese Post-80s bloggers would like to deliver and why they resonated with me.

With regard to my adventure tourism experience, one case I remember vividly is an informal talk with one of my peers during a long distance trekking trip. He was in his early 30s at that time and operated his own small company. He had intensive trekking experience and once nearly lost his life. During the trip, he told me that this trip would be his last long distance trekking. I asked him why and he responded, "I got married a few months ago and my wife is pregnant. My family keeps telling me that I should have a stable job and be safe and take care of myself and my family as my parents are old now. I should be Xiao (filial piety – a virtue in Chinese society that advocates respect and obedience to one's parents) (Gardiner & Kwek, 2017). I did not really care about

this at the beginning but after long battle with myself and tension with my parents, I decided to follow what they requested.” His story came to mind three years ago when I accidentally told my parents that I had done bungee jumping. They were quite angry and asked me to stop, saying “you should take care of yourself. You have responsibilities for your family.” While still undertaking adventure tourism when abroad, I took my parents’ advice into consideration. I wondered whether my peers took the same path because of the pressure from parents and social norms.

It was felt that an empirical study was necessary to improve the understanding of the real adventure tourism experience of my generation as well as how the adventure tourism experience is linked to social practices in China.

As a Chinese Post-80s growing up in a city, my formative experiences and those of many peers have resulted in a cultural identity that is distinct from my parents and Western counterparts. My generation has traveled domestically to nearby regions, and is now embarking on long-haul explorations of the world. This research is against the backdrop of the growing importance of Chinese Post-80s tourists in the Western market, the distinctiveness of the Chinese Post-80s generation and their pursuit of adventure tourism and to counter the common misconceptions many Westerners have about the cultural identity of this cohort.

1.4 Research Objectives

The overall research aim is to understand Chinese Post-80s tourists’ outbound adventure tourism experiences. There are two subsidiary questions:

1. What adventure tourism experiences are portrayed by Chinese Post-80s tourists?

2. In what ways are Chinese Post-80s tourists' adventure experiences linked to the social-cultural environment of that cohort in China?

1.5 Significance of the Research

Despite academic research into Chinese Post-80s and into adventure tourism, relatively little attention has been paid to examining Chinese Post-80s tourists' adventure tourism experiences. Existing research on Chinese Post-80s in tourism has taken a narrow approach without a significant understanding of the wider social-cultural changes that shape this distinctive generational cohort, resulting in partial or superficial knowledge to guide academics and practitioners (Jin & Wang, 2016; Jørgensen, Law, & King, 2016; Lian, 2014). Researchers have also recognized the Western-centric tendency in the extant literature to treat adventure tourism as a homogeneous construct and have called for a new model integrating the social, economic, political and cultural dynamics in China (Buckley, 2016a; Buckley et al., 2014). Therefore, the current study addresses these calls in the tourism literature. In particular, building on existing literature that has analyzed Chinese Post-80s and generational studies, adventure tourism, tourism experience, and travel narratives, it will attempt to establish synergies amongst these elements with the aim of developing new theoretical and practical insights into the fast growing Chinese Post-80s tourist segment.

The study aims to depict empirically and conceptualize theoretically Chinese Post-80s tourists' adventure tourism experience and link the adventure experiences to the social-cultural environment in China. It will contribute to a cross-cultural understanding of adventure tourism. More importantly, it endeavors to examine the

complexity of Chinese Post-80s in tourism literature by looking at the wider social-cultural changes that shape this generation. By linking Chinese Post-80s' adventure tourism experiences to wider social practices, it will provide a historical continuity of Chinese Post-80s between their past and present to enrich the current under-developed academic discourse on Chinese Post-80s. Particularly, by establishing the theoretical basis of Chinese Post-80s as a distinctive cohort and empirically examining their adventure tourism abroad, it will provide a solid foundation for future research on Chinese Post-80s tourists and beyond. Collectively, this research makes significant contributions to adventure tourism and generational studies in tourism.

Practically, the study offers strategic and practical guidance to tour operators and Destination Management and Marketing Organizations (DMOs). The results of this research are considered of relevance to adventure tourism destinations worldwide, which are also endeavoring to attract more Chinese Post-80s tourists. It will assist them in developing a richer and clearer understanding of Chinese Post-80s in order to design culturally relevant tourism products and marketing strategies that appeal to this group.

1.6 Research method

This study adopts a qualitative approach using netnography. Guided by an interpretive paradigm that “looks for culturally derived and historically situated interpretations of the social life-world” (Crotty, 1998, p. 67), this study aims to understand the subjectivities of Chinese Post-80s' adventure tourism experience in Australia and New Zealand through the lens of their travel blogs. The selection of travel blogs is based on the rationale that a travel blog is a reflection of an insider's view of a particular phenomenon that appears in a social-cultural context (Wu & Pearce, 2014b). In

particular, blogs are not only personal diaries that reflect who the author is but also a social and discursive channel to connect oneself to the public (Tang & Chao, 2010). The data analysis is guided by Fairclough's (1992) three-dimensional model of Critical Discourse Analysis (CDA) to capture the dialectical relationship between discourse and social practices. It does not aim to generalize findings to the entire population of Chinese Post-80s, but rather it views Chinese Post-80s' participation in adventure tourism as an approach to understand this generation's complexity and explore ways Chinese Post-80s tourists' adventure experiences are linked to the social practices in China.

1.7 Key terms

As this research deals with a distinctive Chinese segment – Chinese Post-80s and use an emerging research approach – Netnography guided by CDA, many of the terms might not be readily accessible to readers. For example, it is important for me to define the term - discourse as there is no agreed definition over what discourse constitutes (Tang, 2008). In the spirit of Fairclough (1992), in this research, I considered discourse as texts in context that create specific historically and culturally situated meanings in both social-theoretical and text-and-interaction senses. Table 1.1 provides a summary of the key terms and their interpretation for easy reference, although all the terms are explained as they arise.

Table 1.1: A summary of key terms

Key terms	Interpretation
Discourse	Texts in context that create specific historically and culturally situated meanings in both social-theoretical and text-and-interaction senses
Blog	A website of entries (also called posts) per page, normally arranged in reverse chronological order; however, the Chinese version of blogs are in chronological order
Approved destination status (ADS)	A Chinese government scheme that allows Chinese tourists to travel to approved destinations for leisure purposes in guided groups
Chinese Post-80s	340 million Chinese born between 1980 and 1995
Xiao	Filial piety - a virtue in Chinese society that advocates respect and obedience to one's parents
Guanxi	Chinese social network of influence
Hukou policy	Household registration system in China
Suzhi	Human quality of character describing an individual's qualities based on his/her education, ethics and behavior
Explosive Rich	A term in China, similar to the meaning of 'nouveau rich' in English, describing a person who gains wealth suddenly but is not well educated with poor human quality (Suzhi), usually associated with unrefined or unsophisticated values and behaviors

1.8 Delimitations

There are two boundaries acknowledged in this study. First, it is based on Chinese Post-80s' adventure tourism experience in Australia and New Zealand. As many destinations have different adventure tourism product offerings, the application of the findings to other tourism destinations should be carefully considered. Second, the data was based on a small sample that represents only a certain segment of the Chinese Post-80s population. Extra care should be taken when applying these findings to other sub-groups within Chinese Post-80s, as variations involved in these groups such as rural and urban backgrounds have been noted in the literature (Li, 2015; Lian, 2014).

1.9 Organization of the thesis

The thesis including publications is structured into seven chapters that address gaps in theory and research on Chinese Post-80s and adventure tourism literature (Figure 1.2). Two of these six chapters have been accepted in peer reviewed tourism academic journals. These two self-contained journal articles have been incorporated as chapters of this thesis to contribute to the overall understanding of Chinese Post-80s tourists' experiences in the context of adventure tourism. Each article is distinct in that it approaches the research problem from different angles to generate new insights and consequently contributing to the thesis.

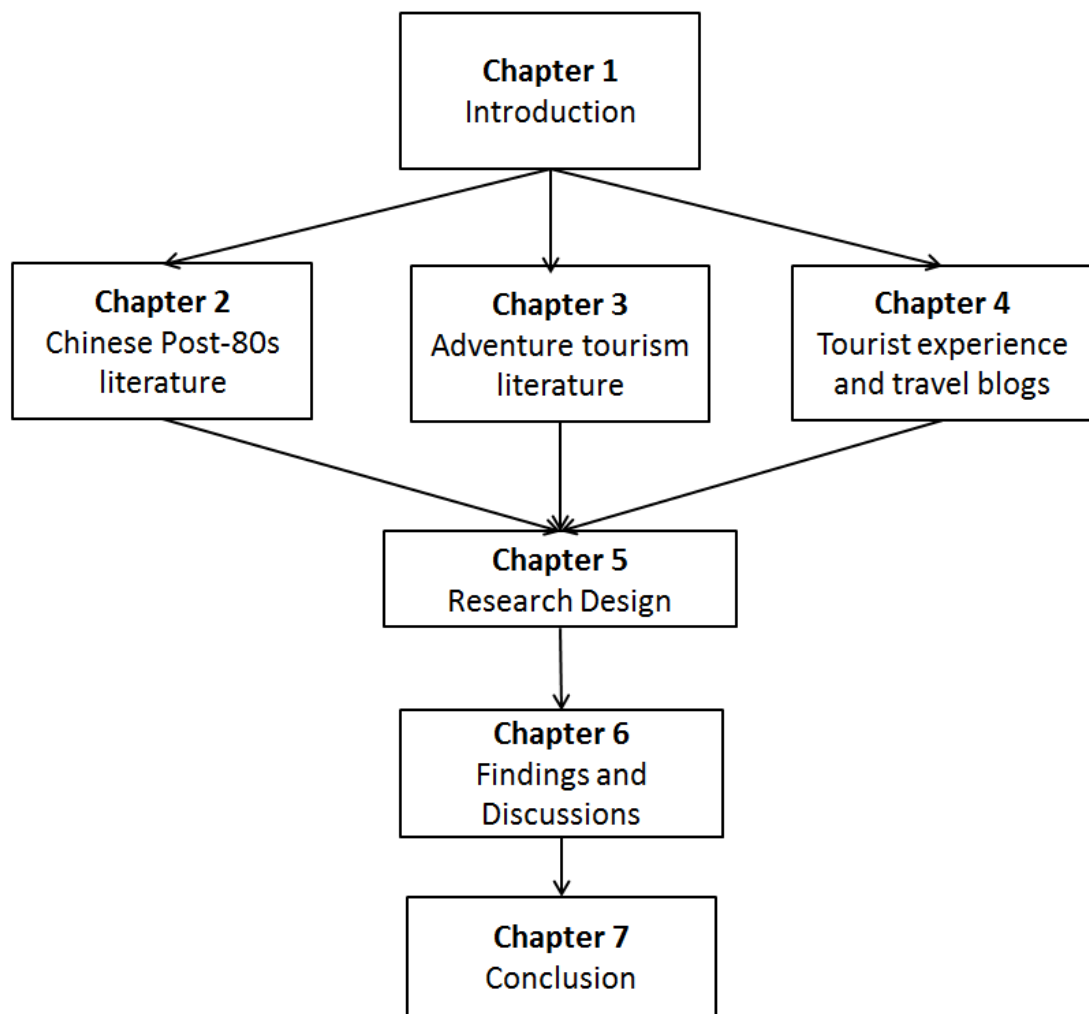


Figure 1.2: Outline of PhD thesis

The purpose of chapters 2, 3 and 4 is to highlight the important literature underpinning the research question and methodology. Chapter 2 is a conceptual paper examining Chinese Post-80s, their formative experiences, and implications for the tourism literature. This conceptual paper highlights the main drawback underpinning a naïve understanding of Chinese Post-80s. Scholars tend to take Chinese Post-80s' existence for granted or focus superficially on their behaviors without tracking “why” – how their formative experiences redefine and shape individual and collective identity (Lian, 2014). Hence, it becomes difficult for practitioners and researchers to determine the

implications of how the formative experiences of this generation are manifested in outbound travel, particularly when Chinese Post-80s are placed in a Western and developed culture. It also raises questions of how DMOs and tour operators respond to this fast changing Chinese market. This chapter highlights the thesis' theoretical contribution in understanding Chinese Post-80s' outbound travel experiences.

Chapter 3 is a comparative text-driven review of the academic adventure tourism literature between China and the West. By using a text-driven approach, the main themes and concepts of Chinese adventure tourism literature are highlighted and mapped to a conceptual boundary. In particular, the comparative approach using prominence scores illuminates similarities and differences between Western and Chinese literature. It reveals that the Chinese aesthetic way of appreciating adventure tourism and their organization models present differences from their Western counterparts. Current studies investigating Chinese tourists have adopted Western assumptions without considering the cultural values that differentiate or mediate tourist expectations and experiences in an adventure tourism setting. In addition, showing a conceptual boundary between Western and Chinese academic literature contributes to a better cross-cultural understanding of adventure tourism globally. Hence, by highlighting the contextual contribution of this thesis in understanding the rapid growth of adventure tourism field in the context of Chinese tourists, this paper concludes with a call for future investigations from an emic approach.

Chapter 4 is structured as a traditional thesis chapter and discusses two additional streams of literature. By identifying distinctive features of adventure tourism experience, the first stream places adventure tourism in the broad context of tourist

experience literature. The second stream is about travel blog literature and offers additional support for the use of netnography as a methodology in Chapter 5. Justification for choosing Australia and New Zealand as the research context is presented and the chapter concludes with a synthesis of the relevant literature from Chapter 2, 3 and 4.

Chapter 5 describes the methodology. Guided by the interpretative paradigm that “looks for culturally derived and historically situated interpretations of the social life-world” (Crotty, 1998, p. 67), a qualitative approach using netnography was chosen. Additional methodological considerations are discussed such as using an emic approach as well as the procedures in undertaking netnography. The use of Critical Discourse Analysis (CDA) to analyze the blog data is highlighted and ethical considerations to protect the online identities of bloggers are described.

Chapter 6 presents the findings and discusses the key themes identified through the netnography approach that contribute to the formation of Chinese Post-80s’ adventure tourism experiences. Travel blogs, while situated in the tourism discourse, are inevitably connected to wider social practices in China as the Chinese Post-80s grew up in the past and live in the present and the future of these rapid transformations. Chinese Post-80s, being a distinct generational cohort, are an indication of China’s on-going changes shaped by a range of modernization forces. It identifies ways in which Chinese Post-80s tourists’ adventure experiences are linked to social practices in China.

Chapter 7 synthesizes previous chapters and articulates the theoretical, methodological and practical contributions of the research. First, by taking an emic

approach, this research contributes to theory in the adventure tourism literature in developing a critical understanding of Chinese Post-80s' adventure tourism experience by addressing the calls of Buckley et al. (2014). Second, it contributes to generational studies literature in the body of tourism knowledge by challenging the conventional wisdom on the conceptual convenience and causal-effect approaches surrounding Chinese Post-80s. It shows that despite the rapid changes in China, China's unique political and social structures have been effective in making Chinese Post-80s conform to many social norms. Through inter-generational connections, Chinese traditional values still remain strong and are context-dependent. This research also extends generational cohort theory by demonstrating that a generational cohort may be better understood through a relationship perspective, as Chinese Post-80s negotiate and re-negotiate their relationships with different actors, challenging the narrow casual-effect approach commonly used in the literature. Third, by establishing a three-level model of how Chinese Post-80s approach nature, the research contributes to the outbound Chinese tourism literature by providing a contextualized understanding of the way in which the Chinese typically approach wilderness, a specific form of natural setting, where prior cultural knowledge is absent. This enriches the existing literature on Chinese tourists' way of approaching nature, as the existing literature is based on the ecotourism contexts, where the cultural dimension of the ecotourism sites have significantly directed Chinese tourists' gaze (Packer, Ballantyne, & Hughes, 2014; Xu, Cui, Ballantyne, & Packer, 2013). Methodologically, this research has been conducted to answer the recent calls of tourism scholars to integrate critical discursive perspectives into the study of tourism (Small & Harris, 2014; Wilson & Hollinshead, 2015). It also contributes to the evolution of netnography by introducing the sampling technique called "completeness of the data". Practically, it informs and makes recommendations

to tour operators and relevant stakeholders with respect to the incorporation of culturally specific knowledge of Post-80s Chinese tourists in an adventure tourism setting. Implications for researchers and practitioners in approaching this generation are highlighted and discussed.

CHAPTER 2 LITERATURE REVIEW ON CHINESE POST-80S

Preface

The purpose of this thesis is to better understand Chinese Post-80s' outbound travel experiences in an adventure tourism context. To achieve this, it is necessary to have an in-depth understanding of the Chinese Post-80s cohort. This chapter is a conceptual paper about Chinese Post-80s that draws on generational cohort theory. Existing approaches in understanding this generation from within and outside the tourism literature are critiqued. The literature largely focuses on the proposition of the topic (Lian, 2014) and description of this generation's general characteristics without seeking to understand why and in what way it contributes to their current tourism experience. By understanding the formative experiences that shape the generation as well as engaging the broader discourse (e.g. media) and contexts (e.g. national policy) within which the generation forms, a clearer and richer picture of Chinese Post-80s emerges. Chinese Post-80s tourists demonstrate group distinctiveness and dynamics that are different from their parental generation as well as their Western counterparts. When this group's subculture emerges as the dominant culture in Chinese society, it is likely to have profound implications for their outbound travel and for the destinations they visit. As such, this chapter forms the theoretical basis for this thesis.

Understanding the distinctiveness of Chinese Post-80s tourists through an exploration of their formative experiences

Abstract

Chinese Post-80s (the Chinese equivalent of Generation Y) are a distinct generation that emerged during a period of rapid political, social and economic change under Deng Xiaoping's policy exploration with capitalism. Chinese Post-80s demonstrate higher levels of both complexity and sophistication in their tourist behaviors when compared with earlier generations of Chinese tourists yet their distinctiveness has been largely ignored in tourism research. This study explores the formative experiences of Chinese Post-80s and provides insights into the way these experiences have shaped the generation. This nuanced understanding of Chinese Post-80s tourists has profound implications for theory and practice in the context of Chinese outbound travel and more broadly for generational studies.

Keywords: Formative Experiences, Chinese Post-80s, Generation Y, Chinese Outbound Tourism, Bricolage

Introduction

In conjunction with the rapid growth of outbound Chinese tourism over the past decade there has been an increase in the number of scholarly publications about Chinese tourists. There is a consensus among both scholars and practitioners that the latest wave of Chinese tourists present new and distinctive tourism characteristics, behaviors, and forms (Wu & Pearce, 2016) including shifting from package tours to independent travel (Jin & Wang, 2016). Recently, a sub-group of Chinese tourists – Chinese Post-80s - have emerged as the key drivers of Chinese outbound tourism. This group is now claimed to account for roughly 56 per cent of outbound Chinese tourists (World Tourism Cities Federation, 2014). The Chinese Post-80s generation is approximately equivalent to the Western “Generation Y” in terms of the age group (Stanat, 2006). Growing up in the time of China’s transformation, this group is characterized by “its optimism for the future, newfound excitement for consumerism, entrepreneurship, and acceptance of its historic role in transforming modern China into an economic superpower” (Jin et al., 2014, p. 618).

Chinese Post-80s tourists demonstrate significant differences from other tourist groups including previous generations of Chinese tourists (Prayag, Disegna, Cohen, & Yan, 2015; Yang & Lau, 2015) and their Western counterparts (Gardiner & Kwek, 2017; King & Gardiner, 2015). However, it is not clear why this group is distinctive and the broader social, cultural and political implications arising from this fast-growing market have not been explored. A close look at the extant publications on Chinese Post-80s reveals that current discourse in academic literature remains fragmented (Lian, 2014; Wei, 2009). A congruent knowledge of the concept is yet to develop. Indeed, tourism operators and destination managers are increasingly confronted by the challenge of aligning infrastructural provision and business practices (that predominantly cater to

Western tourists) with the needs of Chinese Post-80s to maintain their competitiveness (King & Gardiner, 2015).

The fragmented discourse surrounding Chinese Post-80s that currently exists in Western contexts is associated with, and reflective of, the discourse associated with this group in China itself. The rapid development of China in the last three decades has led to new manifestations of modernization that are, as yet, not fully conceptualized in either a cultural or a theoretical sense (Cockain, 2012). The image of Chinese Post-80s is heavily influenced by the Chinese media who have used their technical and ideological codes to construct a series of oversimplified yet contradictory narratives. First was the image of a “spoiled” and “selfish” generation courtesy of Chinese Post-80s’ perceived heavy consumption behaviors and unique status within the family (Chen, 2008; Yang & Lau, 2015). This representation created angst within Chinese society with the fear that this generation could not be relied upon to serve the wider community as their collective and harmonious parental generations had done (Cockain, 2012). Only in the last decade, Chinese society began to recognize and re-evaluate this generation (Rosen, 2009). The Chinese state newspaper – China Daily has a series of videos and a dedicated website about Chinese Post-80s (http://www.chinadaily.com.cn/video/focus/80s_index.html). As such a second narrative aligning Chinese Post-80s with “generosity” and “altruism” emerged in the wake of the 2008 Wenchuan Earthquake and the 2008 Beijing Olympics Games when this generation was heavily represented in media by images of volunteers assisting in times of need. Such contradictions in media representation are probably based on conceptual convenience approach (Cockain, 2012), which compares Chinese Post-80s with Westerners or/and their parental generation in a binary fashion. As Weber (2002, p. 352) states conceptual convenience produces “stereotypical and distorted constructions

of complex, changing social realities.” The sudden emergence of Chinese Post-80s has been too rapid for the public to develop a coherent understanding. Equally, the stark contrast that appears to exist between Post-80s and their parental generations brings into question previous understandings of Chinese behavior, particularly within the tourism context, and makes them untenable. This highlights the need for a study that synthesizes discourse around Chinese Post-80s and considers the implications for tourism.

Within tourism in particular, a coherent understanding of Chinese Post-80s is urgently required as many destinations have now welcomed hundreds of thousands of these tourists. Generational cohort theory suggests that formative experiences during a generation’s pre-adulthood define a group’s basic perspectives and core values and that these will remain consistent throughout their life (Morton, 2002). As such, the purpose of this paper is to provide an analysis of the key formative experiences of Chinese Post-80s in order to offer initial insights into their tourism behaviors and to identify future research needs to develop a deeper understanding of the role they will play in 21st century tourism.

This paper commences with its theoretical underpinning – generational cohort theory. A discussion of the concept of Chinese Post-80s and their formative experiences follows. The distinctiveness of the Chinese Post-80s generation in tourism and ways in which they view the world are examined. The article concludes with both theoretical and practical implications for scholars and practitioners.

Theoretical background in approaching a generation

Generational studies have a strong basis in sociology and gained prominence in management and business fields with the recognition of the usefulness of segmenting generations as a technique to understand a group’s values and preferences (Gardiner,

Grace, & King, 2014; Parry & Urwin, 2011). The standard approach categorized Western society (mainly Australia, UK and USA) into four generations -Veteran, Baby Boomer, Generation X and Generation Y (Parry & Urwin, 2011; Strauss & Howe, 1991). In the mainland Chinese context, there exist four similar generations but with different age brackets - Republican, Consolidation, Cultural Revolution, and Post-80s (Social Reform) generations (Egri & Ralston, 2004). The various generations are categorized according to significant historical events during their pre-adulthood that influenced their values (Chung et al., 2015). A critical appreciation of the events during formative years of a generation has many uses. For instance, marketing practitioners often draw on the nostalgia of a particular generation's formative years for effective marketing, including the use of celebrities and/or film stars that "belong" to a generation for compelling marketing campaigns (Parry & Urwin, 2011).

In order to fully examine a particular generation and its dynamics it is essential to understand the formative experiences that shaped the generation and to make sense of these experiences in the broader discourse and contexts within which the generation formed (Steele, 2012; Wyn & Woodman, 2006). Generational cohort theory provides a useful and ideal theoretical lens as it posits that individuals from a particular generational cohort share a distinctive set of macro-level economic, social and political events from their impressionable pre-adult years (Strauss & Howe, 1991). The events of their formative years bind people from a particular generation together to create generational cohorts and these events have a lasting impact on the generation (Strauss & Howe, 1991). The resulting values and beliefs remain stable throughout a generation's different life stages (Inglehart, 1997; Morton, 2002; Strauss & Howe, 1991).

According to Chung et al. (2015), generational cohort theory is different from life stage theory, which posits that an individual's values, beliefs and behaviors change

throughout their life cycle, suggesting that all individuals within a culture will pass through the same stages throughout their life and that there is consistency of values from generation to generation (Chung et al., 2015; Erikson, 1998). From a life stage theory perspective, younger generations will have similar values to older generations, shifting in similar ways as they reach each life stage (Parry & Urwin, 2011). However, evidence from longitudinal studies confirms that the values developed in the context of the social-economic conditions of one's pre-adulthood remain stable throughout life (Egri & Ralston, 2004). Aberrations may occur in times of social upheaval but these changes are usually "only temporary shifts with generations' value orientations returning to previous levels once stability is regained" (Egri & Ralston, 2004, p. 211). Therefore generational cohort theory provides a more effective lens to understand a generation's value systems and behaviors (Chung et al., 2015).

In addition, generational cohort theory posits that when a significant change occurs in a society during a generation's formative years, it will result in a more distinctive generation. Chinese Post-80s' formative years were situated in a period of rapid and significant change as China embraced Deng Xiaoping's modern reform and open policies (Chung et al., 2015). Ryan et al. (2016) highlight that intergenerational differences in China are likely to be greater than in many other countries requiring future research in this area.

Generations form their values in their formative years and "reflect the value priorities emphasized during a country's particular historical period" (Egri & Ralston, 2004, p. 210). For Chinese Post-80s this historical period encapsulated considerable social change. It is likely that the values adopted by this generation during their formative years will be both distinctive and stable throughout their lifespan. It is of both theoretical and practical importance to understand this generation because as they

become the majority in Chinese society and the members of this generation assume social positions of power and influence, their value orientation will become dominant (Inglehart, 1997).

The generational cohort theory lens undertaken in this study resonates with a famous Chinese saying about “branches and their blooms: sometimes flowers may confuse people and make them neglect the existence of branches on which they thrive” (Li, 2015, p. 137). Thus, this conceptual paper concentrates on the branches and even the roots of the blooms known as Chinese Post-80s.

Concept of Chinese Post-80s (baling hou 八零后)

The famous Chinese writer Gong Xiaobing first introduced the concept of Chinese Post-80s to describe a group of writers born after 1980 in his article “Summary of Post-80s” published on the Chinese Tianya online forum in 2003. Typical representatives of this group are Han Han with his Triple Gate book (2009) and Guo Jingming with his Never Flowers in Never Dreams book (2008). Their work reflects the values of this generation including their discontent with the conventions of life, love and education. Time Magazine named Han Han as one of the most influential people of 2009 and in 2010 CNN described him as the rebel voice of his generation (CNN 2016). The success of writers such as Han Han and Guo Jingming at an early age (both had earned celebrity status by their early 20s) has fundamentally changed the view of the traditional path to success in Chinese society. They represent a new cultural symbol of their generation; a symbol of the transformation taking place in China (Wei, 2009).

Chinese Post-80s were born between 1980 and 1995 and are the first products of China’s One Child policy (Stanat, 2006). At the time of this research, they are aged between 20 and 35 years old and range from university students to junior or middle

level employees in China. They represent a population of around 340 million (National Bureau of Statistics China, 2010). Various sources suggest that this generation is the main driving force of China's future consumption, including tourism, as well as the backbone of many enterprises (China Daily, 2010; Gu, Wang, Sun, & Xu, 2010; Renesas, 2013).

Formative Experiences of Chinese Post-80s

Because of their distinctive formative experiences, Chinese Post-80s demonstrate significant differences from their parents in terms of values, behavior, lifestyle and political participation (Liu, 2011; Wei, 2009). Three public policy reforms of the late twentieth century were significant in shaping the experiences of the post-80s generation in their pre-adult years: Reform and Open Policy, One Child Policy, and Education Reforms (Lian, 2014; Wei, 2009). To understand more about this generation, it is necessary to examine each of these reforms and the ways in which they have shaped this cohort.

Reform and Open policy with Deng Xiaoping's exploration of capitalism

In 1978, with Deng Xiaoping's return to power in the Central Committee of the Communist Party of China, China implemented economic reforms which included opening up the country to foreign investment. Since then, China has undergone extraordinary institutional changes, including market liberalization and restructure of state owned enterprises that has resulted in economic growth and enhanced well-being for the Chinese people by greatly improving the material living standards of many Chinese families (Lian, 2014).

Because of these reforms the Post-80s generation did not experience the same levels of poverty that previous generations had during China's Great Leap Forward Movement (1958-1961) and the Cultural Revolution (1966-1976). Their experiences

started from the beginning of China's period of rapid modernization and many enjoyed the material comforts of modern consumer lifestyles. This resulted in conceptual and attitudinal differences from their parents towards consumption (Lian, 2014). As a result of growing up in a consumption-driven society, Post-80s tend to be more active and demanding in their consumption, whereas their parents continue to value hard work and treat thrift as a virtue (Wei, 2009).

Consumer culture for Post-80s is a direct result of the Reform and Open policy which exposed this generation to not only greater wealth but also Western ideologies and practices around consumerism. Western literature on consumer culture is substantial (Featherstone, 2007); however, consumer culture in Chinese and Western contexts are disparate (Hulme, 2014). For example, the Chinese government has been influential in shaping consumer culture and, arguably, wields a heavier hand than most Western governments; particularly in the areas of endorsing, banning and taxing various imported goods (Hulme, 2014). Additionally, classical Chinese philosophical views (such as Daoism) continue to mediate the rise of materialist aspects of consumerism (Sigurðsson, 2014). While Chinese Post-80s are generally perceived to enjoy consumption by building their sense of self, they also express concerns or even dissatisfaction with the commercialization of their living spaces and being surrounded by domestic-based leisure commodities (e.g. televisions, Taobao Shopping) (Cockain, 2012). Some of them even propose a "quiet" and "back to origin" life as a means to escape from the oppression of consumer culture.

With a market economy replacing a planned economy, social competition intensified in China. Post-80s grew up in a time in which the fittest survives and thrives and this played an important role in constructing their belief system (Li, 2015). While economic development provided Chinese Post-80s with greater opportunities for

enhanced lifestyles, the competitive environment placed constraints on their choices (Li, 2015). Chinese Post-80s entered a period in Chinese history where the opportunities for social mobility were unprecedented; yet the rapid change also brought a sense of confusion and alienation as traditional ways of being are annihilated and cultural identity becomes blurred and ambiguous (Li, 2015; Zhang, 2009).

It should be noted that the affluence brought about by the Reform and Open Policy is related to geography. Rapid modernization and urbanization occurred primarily in the cities which, together with the Hukou policy (household registration system), meant that Post-80s living in cities, particularly first-tier ones, had access to more material and education resources than those from rural areas (Li, 2014). Therefore caution should be used to differentiate Chinese Post-80s according to regional identities.

The *Reform and Open Policy* provided many Chinese Post-80s with unprecedented opportunities for travel outside China with the Chinese government recognizing tourism as an economic activity as well as an opportunity for leisure for its citizens and establishing Approved Destination Status (ADS) agreements with many countries to allow self-funded Chinese tourists to travel for pleasure (Zhang, 2015). Many destinations have liberalized their visa policy for Chinese tourists in the hope of increasing visitation from what is now regarded as a lucrative market (Zhang, 2015). As such, Chinese Post-80s are the first generation to take advantage of these opportunities for independent travel and freely explore destinations outside China.

One Child Policy

At the same time that China was implementing its economic reform, the *One Child Policy* was put into effect. The One Child Policy was a unique family planning policy in China that was promulgated in 1979 and widely implemented in 1980 across China following the passing of China's second Marriage Law (Liu, 2015). The purpose of this

family planning policy was to control the explosive population growth in China and as a result significantly restructured the traditional Chinese family from a model where 4-6 siblings was common to the “4-2-1” structure (i.e. four grandparents, two-parents and one child) (Riley, 2004).

Having no siblings, Chinese Post-80s spent their childhood mainly with adults or stayed alone at home (Lian, 2014) and the traditional component of Chinese family education of interaction with siblings diminished (Lian, 2014; Liu et al., 2014; Sabet, 2011). This traditional sibling relationship in China was highly valued as a key element of adult social networks that maintain gifts and favors, and was considered vital to economic and emotional well-being (Fong, 2007). Chinese Post-80s parents have attempted to make up for this lack of sibling relationships by educating their children to be sociable with friends in order to maintain *renqing* (human feelings) and *guanxi* (connections) (Fong, 2007). Post-80s extended their relations outside of the family to society and, subsequently, their development has been heavily influenced by societal influences such as their formal school education than was the case for previous generations (Liu et al., 2014).

The One Child Policy has made Chinese Post-80s heavily reliant on, and influenced by, social trends and more likely than their parents, and arguably even their Western counterparts, to seek information from social media and to trust the opinions of their peers (Wu & Pearce, 2016). Consequently, social media is central to the lived experience of most Chinese Post-80s and has become their point of reference for all stages of their travel (Wu & Pearce, 2016). For example, both *qyer.com* and *mafengwo.com* (two Chinese blog websites with many thousands of blogs from this generation) are referred to by Post-80s as their *little lonely planet*.

The One Child Policy resulted in Chinese Post-80s receiving excessive attention from their family. As such, they have been portrayed as *little emperors* in the family and are generally perceived to be less caring towards others than their parental generations (Wei, 2009). Improved living standards combined with fewer offspring has resulted in Chinese Post-80s being better educated and more affluent than previous generations (Liu, 2011) and are inclined to spend more money on themselves than their parents spend on themselves (Cao, 2009). This consumption behavior is largely due to their optimistic attitude toward China's economic development, and undivided attention from their parents, making them feel financially secure and entitled.

As a result of improvements in living standards, their pursuit of a better quality of life, extensive and exclusive attention from their parents, and no experience with extreme poverty, Post-80s tend to be more individualistic and self-centred, and think and act independently (Wei, 2009). In terms of their consumption motives and preferences they favor hedonistic values (e.g. novelty seeking) more than utilitarian values (e.g. quality) (Hsu & Huang, 2016; Wang, Chen, Chan, & Zheng, 2000). In particular, they seek add-on experiential components of products to maximize their personal experience.

The Chinese phrase “Zhong Zai Can Yu” (participation is more important than anything else) has become a mantra for Chinese Post-80s. When they travel, they demand interactive and adventurous activities that reflect who they are. For them, participating in an adventure tourism activity goes beyond the activity itself. It is about their identity. Buckley et al. (2014) estimate that around a quarter of Chinese Post-80s have purchased at least one of the seven piaoliu (adventure tourism activities) products in China. More importantly they look for experiences that help differentiate them from their peers (Cockain, 2012). This explains why they might stay in a youth hostel, but

they are very willing to pay for costly activities such as sky diving. This spending pattern may represent a point of difference between Chinese Post-80s tourists and Western backpackers (King & Gardiner, 2015).

Paradoxically, along with their interest in adventure tourism, Chinese Post-80s are concerned with safety and value restraint, balance and moderation. They have the obligation to fulfil their Xiao (filial piety) (Gardiner & Kwek, 2017) which includes some level of adherence to the value of Zhongyong. The notion of Zhongyong is a propensity for the middle point between extreme choices. The moral code of Zhongyong primes Chinese people to take a moderate attitude towards everything and to avoid taking a prominent position or going to extremes. Because of their parents' support and their expanded freedom to explore, traditional values such as Zhongyong have less impact on Post-80s but they still exist. As such, they exhibit caution and tend to travel in small groups rather than alone, particularly when they are "strangers in the strange land" (King & Gardiner, 2015).

Education reforms

The third great reform that served to modernize China in the late twentieth century was a series of education reforms. Ryder (1965) argues that in a modern society, secondary socialization is more salient than primary socialization in the creation of a generation. Secondary socialization describes people's processes of learning the appropriate behavior as a member of a society. This process occurs from late childhood to pre-adulthood enabling human beings to learn the norms, values and roles of the culture (Ryder, 1965). Secondary socialization is largely attributed to the education system (Ryder, 1965).

Two major education reforms were enforced in the Chinese education system that significantly impacted Chinese Post-80s. The first was the implementation of nine-

year compulsory education in 1986. This reform greatly increased the literacy rate of many Chinese Post-80s, with many acquiring at least a university-preparatory type education, compared to their parental generation, many of whom barely completed primary education (Lian, 2014). The other significant change stems from China's former president Jiang Zemin's development strategy regarding science, technology and education. Large government investments devoted to developing key universities in China allowed them to develop relationships with other universities, communities and industry, domestically and internationally, without rigid control from the government, as well as to raise funds and form their own strategies (Guthrie, 2012). This resulted in improvements in facilities and allowed Chinese Post-80s to access greater education resources including study abroad opportunities (Li, 2015).

In addition to the educational impacts arising at these macro policy reform levels, China has undertaken school curriculum reforms (Rosen, 2009). Chinese traditional cultural values were restored to the curriculum and re-emphasized in schools; the Cultural Revolution (1966-1976) had previously attempted to purge these. Chinese Post-80s were formally taught Chinese traditional Confucian values at school, such as Ren and Xiao (benevolence and filial piety) (Cao, 2009). Their education was also steeped in Chinese literature, including poetry, and this has influenced the way they appreciate landscapes. When they travel to certain places, literature learned at school provides them with emotional connections. This is why many Chinese Post-80s use poems to articulate their experience and feelings towards a destination. When they gaze at a landscape they are renowned for "zooming in for a finer gaze and zooming out for a further gaze and imaginary overlook [...enabling them to] reflect on past events and life in general and to arouse an appreciation of this historical continuity or changes beyond the immediate scene" (Yu & Xu, 2016, p. 402).

Western literature and values were introduced into the formal school curriculum, albeit not intensively. This helped Chinese Post-80s to develop an understanding of the Western world and developed cultures that may have been missing in previous generations. At the same time the Chinese government embedded their own political ideology in the education system, which included a patriotic discourse with the emphasis on China's past national humiliations, in order to foster love of the nation (Wang, 2008). Cheng and Wong (2014) confirm that Chinese Post-80s are influenced by Chinese political ideology including nationalism. This was made apparent in their travel decisions during the period of China and Japan's island dispute. However, it is unclear how, and to what extent, this will be manifested in other contexts. Indeed, the question as to the ways in which Chinese traditional values, Western values, and Chinese political ideology manifest in Chinese Post-80s travel experiences remains largely unexplored.

Through their education reforms the Chinese government de-emphasized class struggle and socialist ideology and engineered a greater focus on economics, science, technology and global trends that were pragmatic to maintaining its legitimacy; shifting the government "from a legitimacy based on ideological criteria to a legitimacy based on performance indicators" (Rosen, 2009, p. 366). This performance oriented approach (which included, for example, unified college entry exams) has resulted in a more pragmatic and success-oriented Chinese Post-80s; "their public lives are placed in service to their private ambitions" (Rosen, 2009, p. 368). These reforms provided Chinese Post-80s with opportunities to enrich their knowledge, broaden their horizons and establish their distinct values.

Outcomes of the education reforms have been mixed for Chinese Post-80s. On the one hand they enjoy the position of decision makers in their families and wield

significant influence about the travel decisions of their parents and family members. This is due largely to the fact that their parental generation trust their advice based on the perception that Chinese Post-80s are better educated and have a greater ability to seek out and obtain valuable information to make informed decisions. On the other hand, the mass education reforms have intensified both expectations and competition for benefits such as good employment opportunities and high standards of living and this has created discontent with the emergence of a gap between expectations and reality (Rosen, 2009).

Diversification of social and cultural values

Together, China's Open and Reform Policy, One Child Policy and Education Reforms led to the diversification of the cultural structure of Chinese society which intensified in the early 1990s as the Post-80s generation was growing up (Wei, 2009). Their formative years occurred at a time when state-sanctioned attitudes towards Western values changed from something that needed to be resisted to something that was deemed appropriate in Chinese society. At the same time, Chinese traditional cultural values were restored after being banned during the Cultural Revolution and their importance was re-emphasized in the societal system. Evidence shows that the enduring influence of Chinese traditional values remains strong (Lin, 2011; Pan, Rowney, & Peterson, 2012). Consequently while Chinese Post-80s seek freedom and individualism, they still adhere to traditional social responsibilities such as taking care of the older generation (Liu, Li, & Yue, 2010), but with their own modified versions of how this is done. While it is important to pay Xiao, there are different ways to achieve it. Meanwhile, as a socialist and communist country, the Chinese government has ensured that their political ideology continues to permeate everyday life in Chinese society. However, none of these values have been able to fully dominate the Post-80s generation. While

Chinese Post-80s are more open-minded to this suite of values, they also enjoy critiquing them (Rosen, 2009).

In summary, the economic boom in China, the One Child Policy, and exposure to western values through the economic and education reforms that coincided with the formative years of Chinese Post-80s have provided this generation with abundant opportunities to explore change, enjoy diversified choices, and bring their personalities into full play. But the Chinese socialist ideology and Chinese traditional values still color their perceptions and values; albeit with the Post-80s' own interpretation and adaptation. These major changes have led to the Post-80s generation in China to live a life that bears little resemblance to their parental generation. Thus, their own unique value systems have emerged and form an essential foundation that has influenced Post-80s to develop a clearer sense of their own rights and entitlement, and to pursue their self-identify and self-expression (Yan, 2010) with ongoing influences from Chinese socialist ideology and traditional values. The combination of the three value sets present a conflicted model and Chinese Post-80s are constantly discovering new ways of resolving these tensions (Palmer, 2012).

Conceptual Framework of Chinese Post-80s

To illustrate the formative experiences of Chinese Post-80s and various relationships described earlier, an explanatory model was established. In Figure 1, the center of the circle on the left represents Chinese Post-80s.

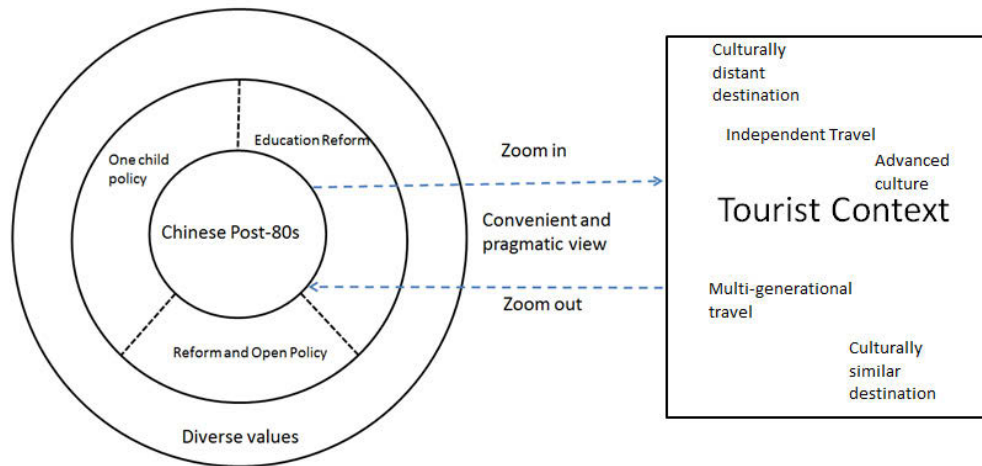


Figure 1: Post-80s' value system operating in a tourism context

The inner circle comprises their formative experiences including One Child policy, Reform and Open policy and education reforms. Each of their formative experiences intertwines with each other. For example, because of Open and Reform policy, the Chinese government has allowed Western materials into the Chinese education system while also reinforcing Chinese traditional values. The outer circle represents diversity of values in contemporary China as a result of the Reform and Open policy, One Child policy, and education reforms and that have penetrated Chinese society. These result in a distinctive triple-value system for Chinese Post-80s, which influences their identities, characteristics, attitude and behaviors, and their experiences. This triple-value system is a mixture of Chinese traditional, Western values and Chinese political ideology with Chinese Post-80s' own modification.

Each generation has its own collective experience around particular reference points. Their experience is internalized during their formative years (pre-adulthood) and drawn upon to formulate distinctive worldviews. Roskin (2012) argues that the interpretations of generations rely on how things are filtered through a generation's own

lens and Steele (2012) further adds that across generations, contemporary events are experienced through past, recalled events; a past re-experienced in the present to create the normative, moral and rational base for action. Hence, when Post-80s approach the world outside China, they *zoom in* on the particular tourism context with a Chinese gaze developed by their formative experiences and values and *zoom out* with new learnings that they pragmatically draw into their past experience with present and this process underpins their behavior (right side of Figure 1). However, their processes of zooming in and zooming out are moderated by a convenient and pragmatic view.

In constructing a convenient view (middle of Figure 1), Kelly (2003) *personal construct* theory is relevant. People approach the world through their own socially influenced and personally cultivated views and these views have a range of convenience (Kelly, 1977). Hence, Chinese Post-80s' perception of the world depends on the current situation, who they are with, and in what role (Procter, 2009) (i.e. advanced culture, culturally similar or distant destinations).

Co-existing with the convenient view is the pragmatic view that has dominated the thinking of Chinese people since the 1980s (Zhao, 2000), and is particularly strong with Chinese Post-80s (Rosen, 2009). This is demonstrated by China's pragmatist leader, Deng Xiaoping's famous saying "It doesn't matter if a cat is black or white, so long as it catches mice". This saying reflects China's strategy of modernization by taking any pragmatic policies shown to be correct for China's rapid growth. As such, for Chinese Post-80s, they will first zoom in to recognize the situation they are in and then zoom out to relate this to themselves at an individual level using a pragmatic approach by choosing the means that are relevant and beneficial to them. In this respect, we refer to Chinese Post-80s as bricolage as they understand and combine readily available information to discover and grab fresh or expanded mental representation (Boxenbaum

& Rouleau, 2011; Lévi-Strauss, 1966). Being pragmatic, they integrate existing values and remodify them rather than inventing a new value. Adopting pragmatic and convenient approaches in gazing at the world, Chinese Post-80s utilize a distinct way of operating their complex value system, combining different values in response to contextual factors.

Chinese Post-80s tourism research

In tourism, evidence is emerging of the influence of Chinese Post-80s' formative experiences on their outbound travel behavior. A study by Chung et al. (2015) on generational cohorts in Taiwan and mainland China argues that mainland Chinese tourists' motivation to visit Taiwan is strongly influenced by their personal values developed in their generation cohort and that these values influence both their behavioral intention and actual behavior. In a similar study, Jin, Lin and Hung (2014) found that Post-80s' expectations of outbound group tours were shaped by cultural values developed in Chinese Post-80s' pre-adulthood which influenced the perceived importance attached to service attributes. A closer examination of the relevant research concerning Chinese Post-80s tourists reveal that current studies tend to: 1) focus primarily Chinese Post-80s' tourist experience within mainland China (Wen, Lehto, Sydnor, & Tang, 2014) or nearby regions (Ong & du Cros, 2012); 2) study Chinese international student groups (Gardiner & Kwek, 2017; King & Gardiner, 2015); 3) focus on Chinese independent tourists generally who might not be necessarily be representative of Chinese Post-80s (Wu & Pearce, 2014a); and 4) use a quantitative approach and adopt existing Western constructs (Jin et al., 2014; Yang & Lau, 2015). While many of these studies offer a descriptive analysis of a particular aspect of this generation, they tend to lack depth, partly due to a failure to demonstrate an

understanding of the formative experiences which have shaped the attitudes and values that contribute to their current tourist experience (Lian, 2014). Yang and Lau (2015) cautiously point out that most of the existing literature on generation analysis is not applicable to the emerging regions and call for novel approaches when investigating Chinese Post-80s. Only recently, through the investigation of Chinese international students participating in adventure tourism, Gardiner and Kwek (2017) have started to provide a more insightful view of Chinese Post-80s by linking tourist experience to Chinese Post-80s' formative experiences.

An integrated perspective that takes Post-80s' formative experiences into consideration is needed to understand their outbound travel, including their motivations, social behaviours, sensory, cognitive and affective components of their experience and the driving forces behind them. Post-80s have expanded their itineraries from travel to nearby regions (Macao and Hong Kong) to other Asian destinations, and more recently to long haul, non-Asian destinations, and their confidence and experience is evolving. However, many Chinese Post-80s tourists are the first in their family to explore destinations outside of China. With limited information from their parents and peers, their formative experiences, as well as their domestic travel experiences, play a crucial role in shaping their expectations of the outside world, including destinations which are culturally dissimilar (Buckley et al, 2014).

Further to recognizing the distinct formative experiences of Chinese Post-80s, it is also useful for us as researchers to recognize the variations within this generation. Chinese Post-80s can be broken down into two discrete groups: "made in China" Post-80s and transnational Chinese Post-80s. While both groups share their common formative experiences, each of them presents their own distinctiveness.

Made in China Post-80s

Made in China Post-80s tourists currently account for the largest proportion of this group (China Tourism Academy, 2014). The term describes Chinese Post-80s who have spent their entire study in China and are currently working in China. This group has relatively limited first-hand experience with other cultures. Within this group, those from first-tier cities are more exposed to rapid changes than those from second tiers cities while those from second and third tiers cities rely more on online services due to limited access to face-to-face tour operators; they also have fewer resources in terms of experienced friends and family members to draw on for travel information (China Tourism Academy, 2014; World Tourism Cities Federation, 2014). “Made in China” Post-80s generally rely on popular media for immediate and wide knowledge of the rest of the world.

Transnational Chinese Post-80s

Transnational Chinese Post-80s refers to who have studied or are currently studying overseas and whose lives, interests and connections are based in multiple countries, as international education has a transformative effect on people’s behavior (King & Gardiner, 2015). This group have become “intercultural mediators who learn to grow beyond the psychological parameters of their own origin culture” (Brown, 2009, p. 184). The result is the enhancement of their self-efficacy (Milstein, 2005), intercultural confidence and expanded outlook of the world (King & Gardiner, 2015). As such, they are more willing to take extra efforts to visit *off the beaten track* destinations and are skilled in obtaining various sources of information without heavily relying on their relatives and friends.

Conclusion

Recent years have witnessed a surge in outbound Chinese tourists driven by Chinese Post-80s. They are gradually becoming the largest driving force for Chinese outbound travel and it is widely predicted that their number will increase significantly over the next five to ten years. They are changing the landscape of Chinese outbound tourism. Yet, to date, Chinese Post-80s have received only modest academic attention in general, and particularly in tourism where studies remain isolated and limited in scope. While the intent of this paper is not to provide suggestions or solutions to the challenges for tourism scholars or practitioners arising from this generation, it does suggest that much of the literature on tourism continues to follow the trend of a simplified shift from Anglo-Western centrism to a “one size fits all” Chinese centrism approach, resulting in attention being given principally to a prototypical, simplified and homogenized tourist subject (Winter, 2009). This paper highlights other layers of complexity to be considered when approaching Chinese Post-80s tourists. Indeed, while Chinese Post-80s may share many aspects in common with their Western counterparts, this generation in fact presents its distinctiveness due to its emergence from a specific sets of events with China’s rapid change that make Chinese Post-80s different from any generation in the global environment, creating new academic inquiries for established theories of generational studies (Hulme, 2014). We have provided a deeper understanding of Chinese Post-80s by establishing a conceptual model to explain their various aspects, which invites further theoretical challenge and critique. The ongoing rise of Post-80s tourists promises to redefine the way we think, approach and sustain a research agenda that demands novel theoretical and methodological approaches.

We argue that the intricacies of the value systems underpinning the behaviors and attitudes, expectations and motivations of Chinese Post-80s tourists can be better

understood with reference to generational cohort theory and the complex and dynamic formative experiences of this generation. As Li (2015) suggests, understanding Chinese Post-80s starts from “ their most personal experiences as they grew up, to the present self in relation to the social-cultural contexts that have shaped their identities, evoking emotions and revealing their struggles and confusions in life as well as their despair and hope towards the future for themselves and Chinese society” (p.137). This research is a starting point for our scholars and practitioners to reflect on the emergence of Chinese Post-80s in a tourism context and we invite future discussion on how we could better respond to this generation. Here we have presented a small step for this larger endeavor in revealing the complexity of Chinese Post-80s.

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CHAPTER 3: LITERATURE REVIEW ON ADVENTURE TOURISM

Preface

Chapter 2 presented a detailed picture of the complexities of Chinese Post-80s' formative experiences and the implications of understanding their cultural nuances in terms of tourism. The chapter revealed a value system that distinguishes this cohort from previous generations. One way in which this manifests is the increasing number of Chinese Post-80s seeking adventure tourism experiences domestically and, more recently, internationally. Buckley et al (2014) highlights that around 25% of Chinese young tourists aged from 18-35 years participate in at least one adventure tourism activity annually. In recent years, these activities are becoming very attractive to Chinese Post-80s in outbound destinations such as Australia and New Zealand (Gardiner & Kwek, 2017; Peltier, 2015; Tourism New Zealand, 2013)

As adventure tourism requires considerable courage and emotional commitment, it helps tourists build a personal sense of self identity (Myers & Hannam, 2012; Swarbrooke et al., 2003). Adventure tourists do not simply look for the experience of a place but the experience of themselves in a place (Bosangit et al., 2015; Cater, 2013). As such, adventure tourism can provide a unique context to identify ways in which tourists construct meaning from their experience (Buckley, 2006a; Trauer, 2006).

In Chapter 3, I conduct a comprehensive review of existing literature on adventure tourism by using a comparative text-driven approach. By comparing the Chinese language and Western academic literature on adventure tourism, the results suggest that there are differences between Chinese and Western adventure tourism. However, the nature and extent of these differences has yet to be fully investigated. Thus, this chapter calls for an emic approach in understanding Chinese Post-80s adventure tourists.

A Cross-Cultural Comparison of East and Western Academic Literature on Adventure Tourism

Abstract

In the last two decades, adventure tourism has enjoyed increased popularity in China with a rapid growth in participation. Running in parallel has been an increasing number of research publications on Chinese adventure tourism, covering similar topics to that of Western adventure tourism literature but based on Chinese perspectives. To bridge the Western and Chinese academic literature on adventure tourism, a text-driven review approach is utilized to analyze both sources of literature to identify their similarities and differences. The results reveal that while Chinese adventure tourism scholars seek knowledge from the West, Chinese adventure tourism has its own dynamics, which include their organization models and Chinese tourists' aesthetic approach to adventure tourism experiences. By developing deeper knowledge on how adventure tourism operates in China, alternative interpretations that Chinese tourists offer, and the divergence of views in adventure tourism, this study reflects the need for a grounded approach, which will help penetrate the invisible academic wall.

Keywords: Adventure tourism, China, text-mining, comparative approach, literature review

Introduction

There are a growing number of Chinese-language academic publications covering similar topics to that of Western tourism literature but from a Chinese perspective (Buckley, Cater, Zhong, & Chen, 2008; Cong, Newsome, Wu, & Morrison, 2014; Xu, Ding, & Packer, 2008). Some authors have started comparative exercises to bring Chinese-language tourism literature to a global audience (Buckley et al., 2008; Donohoe & Lu, 2009) such as translating the leading Chinese tourism journal - *Tourism Tribune* to bring it to the attention of a Western audience (Ryan et al., 2016). However, despite these efforts, language barriers, lack of institutional links and China scholars' time and geographical constraints (Buckley et al., 2008; Xu, Zhang, & Lew, 2014), result in an academic wall between the Western and Chinese academic literature (Ryan et al., 2016).

In the context of adventure tourism, Buckley et al. (2014) note that operating mechanisms between the Chinese model of white water rafting and the Western one present substantial differences and hence, they stress the importance of understanding Chinese domestic adventure tourism model and its influence. Thus, the first step to building a global perspective in adventure tourism, is a review of Chinese literature (Buckley, 2016a). With outbound Chinese tourists form a major tourism trend (UNWTO, 2015), understanding Chinese adventure tourism literature is imperative. Their domestic experiences strongly influence their risk-taking behavior and experiences during their outbound travel, which may present potential safety issues (Buckley et al., 2014). Any injuries and fatalities will not only lead to complete shutdown of adventure tourism operators but also a tourism destination crisis (Bentley, Cater, & Page, 2010; Bentley, Page, & Edwards, 2008). Building on previous work and addressing the call of Cheng, Edwards, Darcy, and Redfern (2016) and Buckley et al. (2014), the aim of this study is twofold: 1) Analyze the Chinese academic literature on

adventure tourism; and 2) Understand the similarities and differences between Chinese academic literature and Western literature to help penetrate the academic wall through a comparative text-driven approach. By understanding the content of Chinese academic literature, a further comparison will foster greater engagement of Chinese and Western scholars in the global context, provide another lens for an East-West tourism dialogue and ultimately be another step in globalizing tourism research (Ryan et al., 2016; Weaver et al., 2015; Wu & Pearce, 2016).

This paper starts with a review of relevant Western academic literature on adventure tourism and then moves to a review of adventure tourism in China. This is followed by the research design including data collection and data analysis. Relevant insights from the results are then presented. Research gaps and areas for future research follow and concludes with a summary of the findings and limitations.

Adventure tourism

Adventure tourism increased in popularity over the last two decades. The Adventure Travel Trade Association (2013) states that the adventure tourism market in Europe, North America, and South America had a yearly growth of 65% from 2009 to 2012. A United Nations World Tourism Organization (UNWTO) report also revealed that adventure tourists spend an average of USD 3,000 per person with an average eight days per trip indicating a high yielding tourist market (UNWTO, 2015). Recently there has been a growing number of non-Western adventure tourists travelling in their own territories and beyond (e.g. Brazil and China) (Tourism New Zealand, 2013; UNWTO, 2015). This growth has resulted in academic attention evidenced by an increase in research on adventure tourism (Cheng et al., 2016).

Adventure tourism has a strong tradition within sports and outdoor recreation literature and started with understanding motivations and experiences in adventure tourism activities (Hall, 1992), and is still relevant and popular today (Kane, 2013; Lee & Tseng, 2015; Mlozi & Pesämaa, 2013; Pomfret & Bramwell, 2016; Tsaur, Lin, & Liu, 2013). This literature is predominantly influenced by the risk paradigm, flow theory (Tsaur, Yen, & Hsiao, 2013), edgework (Ewert, Gilbertson, Luo, & Voight, 2013), and the notion of play (Gyimóthy & Mykletun, 2004). A significant shift occurred with the study of Cater (2006) after his ethnographic work in the world adventure tourism capital – Queenstown, New Zealand – which challenged the risk paradigm. He posited that adventure tourists were not attracted by actual risks but rather self-efficacy, thrill and ultimately embodied experiences. Later, Buckley (2012) developed a new notion of rush that characterized a state of feeling beyond that description, particularly for more experienced adventure tourists. His work is guided mainly through auto-ethnography (Buckley, 2015b, 2016b) by highlighting the importance of personal experience in investigating adventure tourism, which is difficult to describe (Allman, Mittelstaedt, Martin, & Goldenberg, 2009). Buckley (2015a) further highlights that when adventure tourists become more experienced, adventure thrills become addictive. More recently, a number of studies about tour guides (Houge Mackenzie & Kerr, 2013a, 2013b) highlight their role in various aspects of adventure tourism experience and their interaction with employees and clients. Houge et al. (2013) proposes future research is required to alleviate stressful experiences between employers and guides, as any miscommunication between tour guides and clients could cause potential safety issues (Buckley, 2010).

While the adventure tourism literature is rapidly evolving, a declining area of research in the past decade is safety in adventure tourism. Research on adventure

tourism safety was pioneered by Bentley and colleagues within the context of New Zealand, UK and Australia (Bentley et al., 2010; Bentley, Macky, & Edwards, 2006; Bentley & Page, 2001; Bentley, Page, & Macky, 2007; Bentley, Page, & Laird, 2001). They highlighted their concerns that risk management frameworks are yet to be formed and there is a lack of funding to put adventure tourism on the serious research agenda. In practice, commercial adventure tourism products are framed in the realm of a “public secret”, where tourists are positioned in contradictory perceptions that they are simultaneously in danger but safe (Fletcher, 2010; Varley, 2006). After their last study in 2010, safety management in adventure tourism dwindled (Cheng et al., 2016). Another group of scholars criticized the literature that focused primarily on the demand side, neglecting an understanding of the supply side of adventure tourism products (Swarbrooke et al., 2003). Laing and Crouch (2009) point out that it is the fantasy narratives and dreamscapes that motivate the frontier adventure tourism travelers to create a paradigm of the ‘performance of adventure’ (Cater & Cloke, 2007). Thus, the well-crafted ‘on the edge experience’ of adventure tourism destinations by these few frontier travelers might mistakenly represent the real experience that an adventure operator could realistically offer (Hallin & Mykletun, 2006). Williams and Soutar (2005) highlights that for adventure tourism to maintain a long term and sustainable future, operators need to carefully craft their products to maintain tourists’ perception of being “close to edge” but safe and address the sustainable issues arising from the development of adventure tourism.

Adventure tourism literature has evolved with investigations from multiple disciplines (Cheng et al., 2016). A number of detailed reviews of the Western academic literature (Buckley, 2006b; Cheng et al., 2016) on adventure tourism have been conducted to map the boundary of adventure tourism, with an increasing number of

parallel academic publications in Chinese; however at this stage, there is still a gap between them.

Buckley (2014a) proposes a future research agenda to combine multidisciplinary approaches to advance the adventure tourism field. Buckley's (2016) recent review of a foreign perspective on adventure tourism development in China highlights an urgent need to bridge Eastern and Western academic literature, as Chinese tourists continue their exploration of adventure tourism outside China.

Adventure tourism in China

Adventure tourism started much later in China than in other developed countries (Song & Zhong, 2009; Wang & Yao, 2011). In China, adventure tourism is literally translated as “Tanxian lvyou” (adventure tourism) or “Huwai Tanxian” (outdoor adventure). It started from government-organized forms of activity, such as a national mountaineering team climbing Everest. In the last decade it has gradually been commercialized and gained popularity among the general public in China (Zhao, 2015). This is evidenced by outdoor adventure clubs and adventure tourism associations (e.g. China mountaineering association) being established in many cities in China (Wang & Yao, 2011) as well as the growth of the outdoor equipment industry (Buckley, 2016a). A 2013 industry report on the outdoor equipment market showed that there were more than 1000 outdoor adventure clubs in China with more than 60 million participants annually (China Industry Research, 2013) compared to just 300 hundred clubs in 2007 (Wang & Yao, 2011). Buckley (2016a) estimates that there are around 80 million Chinese participants aged between 18-35 participating in white water rafting annually.

Domestic mass adventure tourism has enjoyed a rapid growth, particularly in white water rafting and trekking (Buckley, 2016a). Mountain biking and rock climbing,

are also gaining popularity though on a relatively small scale (Wang & Yao, 2011). Long-distance trekking usually ranges from a weekend to a one or two week trip, usually organized by tourists themselves or by outdoor adventure clubs (Zhao, 2015). The Chinese model of white water rafting commonly referred to white water drifting, is highly modified from its Western equivalent and requires fewer skills from the participants (Buckley et al., 2014).

Travel agencies are not popular among Chinese tourists, as they are formally institutionalized. They provide limited types of adventure tourism activities and are perceived as lacking challenge and flexibility (Wang & Yao, 2011). Outdoor adventure clubs are the most popular channel as they offer a relatively reasonable price, adequate training and proper equipment (Zou et al., 2010). However, these clubs are in major developed cities or destinations with rich adventure tourism resources. As a result populations outside these areas find it harder to participate (Wang & Zhang, 2007). These tourists tend to organize their trips independently using internet platforms (Zou et al., 2010). This not only offers them the advantages of flexibility but also cost effectiveness (Wang & Yao, 2011). However inadequate skills, knowledge and equipment along with self-management aspect creates safety concerns (Wang & Yao, 2011). Outdoor adventure is under the governance of China's National Ministry of Sports and is therefore regarded as sport. However from a commercial perspective, it operates like a travel agency. This operating model presents problems resulting in a vacuum in regulations (Zhao, 2015). This anecdotal evidence suggests that adventure tourism in China might be rather different to Western models; however, a coherent understanding of the similarities and differences between East-West adventure tourism is still under development in the literature.

In the last decade, adventure tourism injuries and fatalities have been the topics of Chinese popular media across the nation and a series of concerns have been raised at multiple levels from individuals to organizers, operators and the government (Zou, Chen, & Hu, 2009). The Chinese Association of Mountaineering reported that 48 Chinese tourists died while mountaineering in China in 2013 (Chinese Association of Mountaineering, 2014). This resulted in greater public debate over adventure tourism safety in China with news and government agencies reporting that many Chinese tourists in China have been injured or died. Reasons for these accidents include underprepared tourists (e.g. health conditions, being over-confident and inadequate skills), management (e.g. unprofessional tour guides and unfamiliar situations), environment (e.g. unexpected weather) and more importantly, ill-structured risk management systems (Chinese Association of Mountaineering, 2014; Wang & Zhang, 2007; Zou et al., 2009). From a tourist perspective, few participants in adventure tourism are properly trained. Many have inadequate knowledge and lack essential skills to deal with safety issues (Wang & Yao, 2011). From an operator's perspective, the adventure tourism market is largely uncoordinated and unregulated, with many small businesses operating in their own territories. From a destination perspective, as adventure tourism is still quite new to many destination agencies, there are insufficient facilities and management practices in place to ensure tourists' safety (Zou et al., 2009). In particular, some of the operators have a lower awareness of safety and risk issues in adventure tourism and in some destinations, no risk monitoring or rescue teams exist (Zou et al., 2009). From a regulatory authorities' perspective, the monitoring of adventure tourism lags behind its rapid growth and development. In particular, local governments have limited resources to rescue tourists when incidents occur (Wang & Yao, 2011). This results in inefficient or unsuccessful rescue plans. From an

environmental perspective, major accidents can also be triggered by environmental factors, such as unexpected flood. In China, while hard adventure tourism activities present a higher level of actual risks, a large proportion of accidents actually occurred at the soft end as this is related to tourists' inaccurate perception of actual risks (Chinese Association of Mountaineering, 2014; Wang & Zhang, 2007). Tourists in "soft" adventure tourism tended to be over-confident about their skills and potentially overlooked the actual risks involved (Wang & Zhang, 2007). Figure 1 presents a detailed summary of the causes of each category of accidents. The overlapping area of these three circles represented the highest chance for an accident to occur.

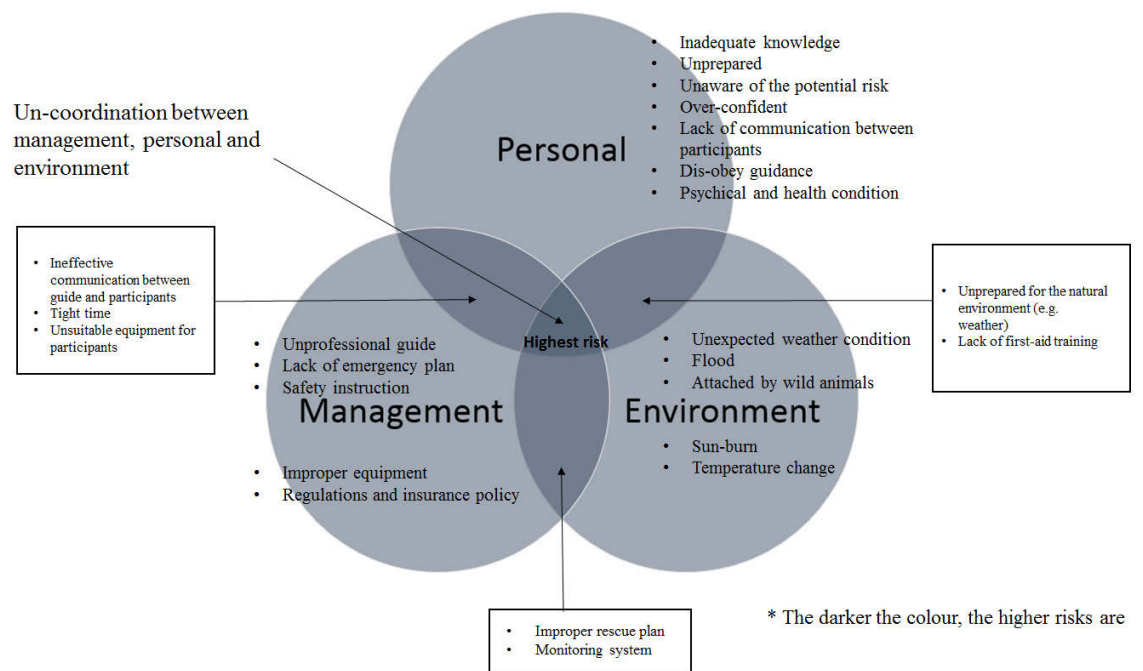


Figure 1: Summary of major safety concerns in China (Adopted from Wang & Zhang (2007) and Zou & Cong (2008)).

In response to these incidents, various measures have been undertaken to ensure the safety of adventure tourism activities over the last three years. The China National

Ministry of Sports through the Chinese Association of Mountaineering launched an education campaign around major Chinese cities, to raise awareness of the risks involved and the precautions and essential skills needed for adventure tourism (Chinese Association of Mountaineering, 2014). However, the lack of coordination between the stakeholders, such as national park agencies, monitoring systems and rescue teams, prevents effective management or timely rescue when accidents occur and a national framework on adventure tourism is yet to emerge (Zou et al., 2009).

Adventure tourism in China is popular because of its perceived “soft” nature and accessibility and as such has the great potential for huge growth (Buckley, 2016a; Wang & Yao, 2011). There is also an increase in Chinese tourists participating in adventure tourism overseas (Tourism New Zealand, 2013; Tourism Victoria, 2014). Considering the current situation of adventure tourism in China and fragmented research, a systematic and holistic review of Chinese adventure tourism academic literature and a further comparison with the Western literature will shed new insights on the future development of adventure tourism globally.

Research design

Data collection

The selection of articles followed the process recommended by Cheng et al (2016) as a means to achieve comparative equivalence (Esser & Hanitzsch, 2013). This stresses that comparisons should be based on equivalent theoretical framework, conceptualizations and/or methods (Esser, 2013). The researcher examined titles, keywords, and abstracts for “adventure tourism”, “adventure tourists” and “adventure travel” in the largest Chinese language database – China Knowledge Resource Integrated Database (CNKI) (<http://www.cnki.com.cn/>). Additional articles were identified by reviewing the references and communicating with adventure tourism scholars in China. Articles

published in core journals categorized by CNKI were reviewed as these papers are deemed to reach the threshold of academic standards in China. An initial search resulted in 89 journal articles. The researcher selected the 38 with adventure tourism as the main focus of research.

Data analysis

Text-mining of the publications was performed using Leximancer software (edition 4.0). Leximancer transforms “lexical co-occurrence information from natural language into semantic patterns in an unsupervised manner” by using “two stages of extraction – semantic and relational” (Smith & Humphreys, 2006, p. 262). This reduces the likelihood of researcher’s subjectivity frequently present in manual text analysis techniques (Smith & Humphreys, 2006). Operating with Bayesian theory, it aggregates “fragmented pieces of evidence” to “predict what is actually happening in a system” (Watson, Smith, & Watter, 2005, p. 1233). By drawing both conceptual and relational insights from the texts, Leximancer facilitates a more objective review of the literature (Biesenthal & Wilden, 2014).

The output of Leximancer is a heat map that visually demonstrates the end results (Angus, Rintel, & Wiles, 2013), where the themes are colour-coded (hot – cold) to indicate their prominence (Angus et al., 2013; Smith & Humphreys, 2006). Concepts that are mapped closely have a strong semantic relationship (Campbell, Pitt, Parent, & Berthon, 2011; Rooney, 2005; Smith & Humphreys, 2006), while a missing concept indicates that “important concepts fail to occur sufficiently frequently within the text to be identified and associated with other concepts” (Liesch, Håkanson, McGaughey, Middleton, & Cretchley, 2011, p. 25). Leximancer has gained increasing attention from scholars across various disciplines including tourism (Tseng, Wu, Morrison, Zhang, &

Chen, 2015; Wu, Wall, & Pearce, 2014), particularly with its recent use in analysing tourism academic publications (Cheng, 2016; Jin & Wang, 2016).

The process of analysis involved three stages. First, as a requirement to be included in the core journal category in CNKI, authors are usually required to provide an English abstract along with their Chinese abstracts. The researcher in this study is a native Mandarin speaker and fluent in English. In order to perform the analysis in Leximancer, the researcher read each English abstract and compared it with the Chinese and adjusted the English version only when inconsistency was noticed. An additional check was conducted with another Chinese scholar to ensure the translation truly reflected the meaning of the Chinese abstract. The adjustments were minimal. The reasons for using abstracts are twofold. First, from a practical perspective, it is impossible to translate all the articles to English as meanings could be lost (Van Nes, Abma, Jonsson, & Deeg, 2010). Second and most importantly, an abstract is a concise summary of an article and as such it should contain the most salient information (University of Melbourne, 2013). Therefore, it is unlikely that the expanded examination of whole articles would change the major conclusions (Nunez-Mir, Iannone, Curtis, & Fei, 2015). Considering practicality and theoretical reasoning, the author of this research has cautiously used abstracts to achieve comparative equivalency (Esser & Hanitzsch, 2013). All the translated abstracts of journal articles in Chinese were then analyzed through Leximancer.

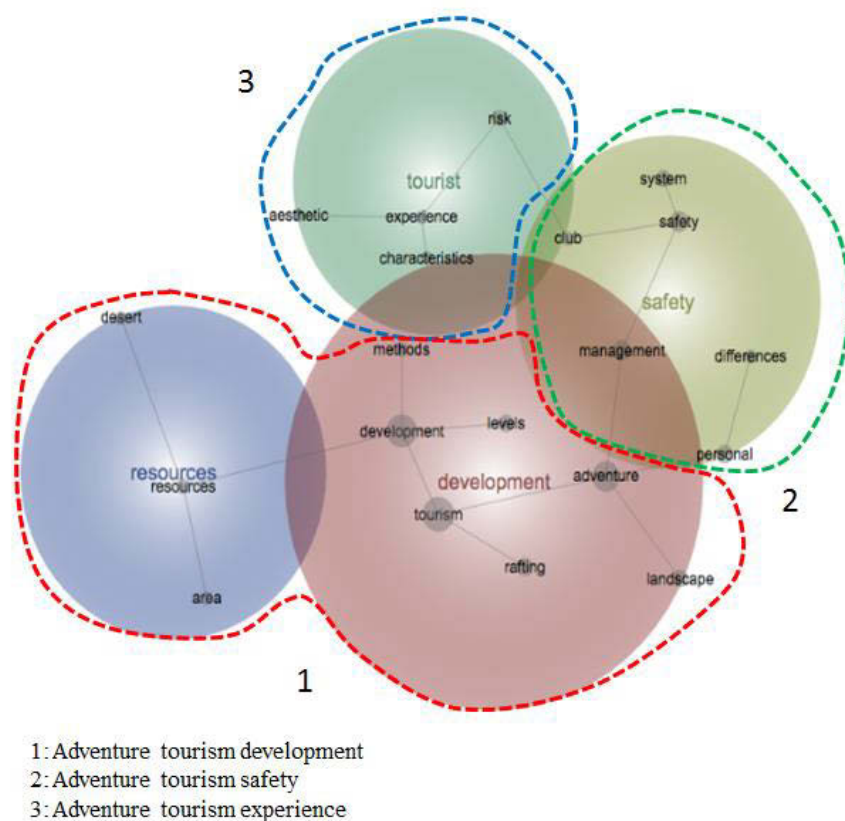
Secondly, the author of this research gathered 114 articles from the recent literature review by Cheng et al. (2016) on Western adventure tourism academic literature. Thirdly, in order to identify the differences between concepts in Chinese and Western academic literature, prominence scores were used as suggested by Cheng (2016) (Leximancer, 2011). The output was generated in a quadrant diagram. In

Leximancer, prominence refers to “the joint probability divided by (the product of the marginal probabilities)” (Leximancer, 2011).

Results

Figure 2 presents the findings of Chinese language academic literature on adventure tourism. Three areas of foci emerged from the analysis including;

- 1) Adventure tourism development;
- 2) Adventure tourism safety and
- 3) Adventure tourism experience.



*Colored spheres represents themes (size and color matters) while dots represent concepts.

Figure 2: Conceptual map of Chinese language adventure tourism literature

Adventure tourism development

Adventure tourism development was the dominant area. This consists of a variety of concepts which include the emergence of *adventure tourism*, adventure tourism *landscape*, *levels* of development as well as *methods* in evaluating the development of adventure tourism. Of particular notice is the development of water *rafting* highlighting its popularity among domestic Chinese tourists. “Resource” is the other important theme, which shows the heavy reliance of adventure tourism on natural resources. These investigations concentrate on the Western parts of China with rich natural resources and various physical environments such as deserts that have the potential for adventure tourism development. However, the concept of product does not appear indicating current literature lacks adventure tourism product assessment. This might have been expected, considering the rapidly increasing demand from the market (Buckley, 2014b).

Adventure tourism safety

Adventure tourism safety is the second dominant area. The connection of concept *management* and adventure tourism development highlights the importance of management in adventure tourism. The area includes proposals to establish safety *systems* and the triggers for injuries and fatalities, including safety and *personal differences* and the organization form of adventure tourism (e.g. club). These concepts highlight different operating models of adventure tourism. These articles detail various reasons for tourism accidents and the corresponding strategies to deal with issues of safety.

Adventure tourism experience

Adventure tourism experience is the smallest focus area covering the concepts of demographic *characteristics*, domestic *experience*, *aesthetic* appreciation and *risk-taking* behavior. From the studies of Zou et al. (2010) the concept of *characteristics*

reveals that Chinese adventure tourists tend to be young, i.e. between 20 to 40 years old with moderate incomes and university degrees. Most of them are first time participants or with a limited experience. Aesthetic appreciation is the aesthetic way Chinese tourists approach adventure tourism. The concept of *club*, which connects the two themes – tourist and safety, highlights the popularity of adventure tourism clubs as a channel for Chinese tourists to participate in adventure tourism, but also points out the safety concerns (risks) associated with clubs.

Comparison between two sources of literature

Following Cheng's prominence approach (2016), the top 15 concepts with prominences scores were compared. In Figure 3, the strength measures the uniqueness of a particular concept in a certain category, while the relative frequency measures the frequency of a particular concept mentioned in a certain category (Leximancer, 2011). The color represents the source of the relevant category. Quadrant 4 represents concepts that occur often and are unique to a certain category, while Quadrant 1 denotes concepts that seldom occur and are not unique to a certain category.

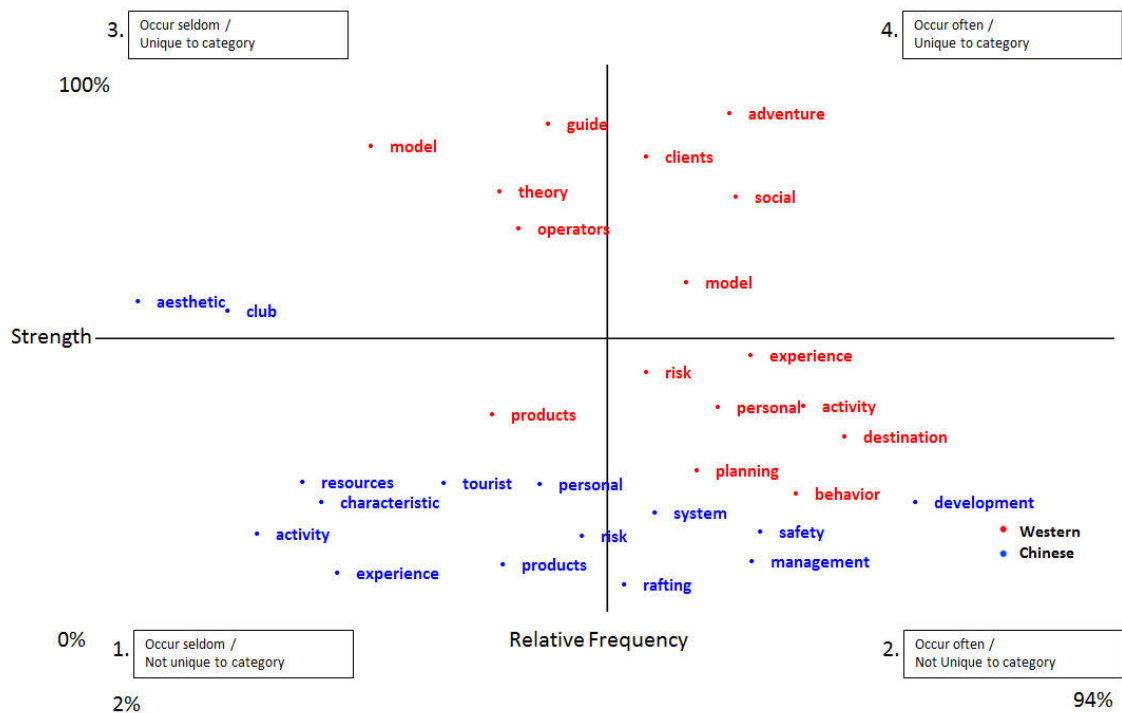


Figure 3: Conceptual comparison between Western and Chinese academic literature

Figure 3 shows that while both Chinese and Western academic literature have emphasized safety management, Chinese literature placed more importance on it (Quadrant 2). Many important areas of research were not covered in the Chinese literature, particularly the nature of adventure and tour operators' or tour guides' perspectives (Quadrant 2). The absence of discussion of the nature of adventure in Chinese literature indicates a lack of conceptual development. Western academic literature places great emphasis on the tourist experience area (Quadrant 3 and 4) with increasing evolution and engagement with theory and models (e.g. reverse theory) and the benefits associated with adventure tourism. Quadrant 3 shows that Chinese literature is starting to see Chinese perspectives of organization through clubs and aesthetic appreciation. It highlights the need for a contextualized approach of adventure tourism in China. The concept of 'clients' in Quadrant 4 indicates that Western academic literature emphasizes the commercialized feature of adventure tourism. Quadrant 4 also

demonstrates the focus of the Western literature on adventure tourism experiences. Each research stream and its associated representative articles from both sources of literature are given in Table 1.

Table 1: Research Streams and Representative Articles

Research Streams	Representative articles from each sources of literature	
	Western literature	Chinese literature
Adventure tourism experience*	Buckley (2012) Tsaur, Lin & Liu (2013) Pomfret & Bramwell (2014)	Zou, T., Chen, Y., & Li, T. (2010) Wu, Xiong, Li, & Du (2010)
Destination planning and development*	Beedie, P., & Hudson, S. (2003). Buckley, Shakeela & Guitart (2014)	Song, Z., & Zhong, L. (2009).
Adventure tourism operators*	Houge Mackenzie, & Kerr (2013) Williams, P., & Soutar, G. (2005)	N/A
Structure of adventure tourism products	Buckley (2007)	N/A
Adventure tourism safety	Bentley, Page & Edwards (2008)	Wang, X., & Zhang, S. (2007)

*Research Streams based on Cheng et al (2016)

Discussion

The text-driven review of extant Chinese academic literature on adventure tourism reveals three areas of foci: 1) adventure tourism development, 2) adventure tourism safety, and 3) adventure tourism experience. Comparison between Chinese and Western adventure tourism literature indicates that while there are subtle differences (e.g. means of aesthetic appreciation), it is unclear that these differences are major factors in differentiating Chinese tourists' experiences of adventure tourism from their Western counterparts. The following discussion focuses on three promising areas for future research.

Adventure tourism safety

The review of Chinese literature concerning adventure tourism safety reveals that most accidents are results of personal and management factors and hence, Chinese scholars consistently point out that there is a need for coordinated efforts to establish a national safety framework (Wang & Yao, 2011; Zou et al., 2009). The rapid growth of literature on safety reflects influence of the Chinese government's institutional approach with the Ministry of Sports funding a number of projects to investigate the safety issues in adventure tourism. However, while existing studies on adventure tourism safety are full of recommendations and strategies for various stakeholders, including governments, operators and tourists, the effectiveness of these recommendations has not been empirically tested. Many Chinese scholars call for a close collaboration between academics and industry practitioners to understand and solve the safety issues at a practical and operating level (Zhao, Zhang, & Chen, 2014). Future research to conceptualize and operationalize recommendations relevant to the adventure tourism industry seems a logical progression.

While these studies explain causes of injuries, the safety concerns of Chinese participants are unclear and more importantly, what coping strategies they use. From a management perspective, only one study empirically tested the feasibility of a national framework to regulate instructors in mountaineering, rock climbing, white water rafting, bungee jumping and diving and the authors propose an urgent agenda for an instructor regulation framework (Zhang, Yu, Ma, Chen, & Jiang, 2011). While these articles propose a comprehensive framework to involve all stakeholders, they lack a multi-level analysis, as the articles are based on previous incidents and authors' self-reflection. It is unclear how each stakeholder would respond or how they would interact with each other, as each stakeholder has their own concerns and operating limits. Two papers

compared China's current safety practices with Western models, however their conclusions have not been empirically tested (Wang & Yao, 2011). A contextualized research approach and multi-level analysis that involves various stakeholders' perspectives would have the potential to establish an effective safety framework.

Adventure tourism development

The examination of the extant Chinese literature on adventure tourism development reveals that these studies were investigated mainly from a geographical perspective to assess the condition of river and caves, in the Western part of China. By using a recreational opportunity spectrum, Song and Zhong (2009) assess not only the potential of developing different types of adventure tourism and relevant experiences but also the potential risks in the Sanjiangyuan region. Xi, Liu, Qi, and Wu (2007) examine the ten most popular adventure tourism destinations in China and rank them according to the level of risk involved. Their risk assessment provides practical support for government and tourists to have a feasible and safe adventure tourism trip. While recognizing the economic contribution of developing these natural resources for adventure tourism, the Chinese literature, in contrast to some Western literature, lacks a sustainability perspective. As almost all the adventure tourism destinations have fragile natural conditions, it is critical to examine the impacts of adventure tourism and strategies that could enhance development of an adventure tourism destination in a sustainable way. Currently, there is no research concerning the effects of adventure tourism on local communities. Future research is needed to assess the impact of adventure tourism development on these communities so that a development and tourism management framework can incorporate their interests.

Adventure tourism experience

The results of this analysis indicate that adventure tourism experience receives relatively little attention in Chinese literature, despite the rapid increase in number of adventure tourists each year in China (Buckley et al., 2014; China Industry Research, 2013). There are a number of similarities and differences between Chinese and Western tourists; however, at this stage, it is unclear how they manifest. In terms of differences, Wu et al. (2010), explain how Chinese tourists make sense of their caving adventure through aesthetic appreciation. Chinese people approach adventure tourism in four different stages, cognitive, imaginary, appreciative and affective aesthetics. These pioneering questions ask how and to what extent this aesthetic appreciation influences Chinese tourists' overall adventure tourism experiences. Most of these studies are based on a quantitative approach and so provide little insight into the behavior of Chinese tourists. As such, an emic approach building on prior literature is more desirable to offer a richer understanding of Chinese tourists' experience from an insider's view. In addition, most of the empirical studies are based on Western literature with Buckley's definition being the most popular. Chinese adventure tourism literature lacks its own conceptual development despite the acknowledgement of its distinct historical development, cultural tradition and unique social-economic contexts.

From an organizing perspective, Zhang (2007) explains the reasons for adventure tourists' engagement with adventure clubs and offers advice for their future development. Participating as part of a club not only offers advantages of knowledge and training but also support for and personalization of their experience. Clubs also sell equipment - a key role in the outdoor market's supply chain (Zhao, 2015). Outdoor adventure clubs are also perceived as the key players in regulating and monitoring adventure tourism in China (Zhao, 2015). Hence, further research investigating their

role in terms of adventure tourism product development, tourist behavior and safety management is critical.

Two studies show that behavioral differences between Chinese and their Western counterparts are derived from cultural values and more importantly, their domestic experiences (Buckley et al., 2014; Zou et al., 2010). This presents an important area of investigation not only in the domestic context but also for worldwide destinations. As China has rich natural resources for developing adventure tourism (desert and caves), it is a potential source of investigation. Equally, with China's steady economic growth, there is an increasing number of Chinese tourists participating in adventure tourism outside China (Budde et al., 2013; Gardiner & Kwek, 2017). This is particularly important for destinations such as Australia and New Zealand, so they are better prepared to manage Chinese tourists to meet their needs but also encourage sustainable behavior and avoid accidents. As Buckley et al. (2014) point out, if the organization and operating models are different, this will affect the expectations of Chinese tourists and be manifested in their experience when they are "strangers in strange lands". King and Gardiner (2015) concur that current facilities in Australia and New Zealand are historically designed for Western backpackers and are inappropriate for Chinese tourists.

Conclusion

By systematically reviewing the current Chinese language adventure tourism literature and comparing it with the Western literature, this study reveals three areas of foci in Chinese literature and highlights that Chinese adventure tourism is distinctive in, for example, organization models and Chinese tourists' way of approaching adventure tourism experiences. This study also reveals that Chinese adventure tourism literature

relies on Western literature for guidance on conceptual development. The richness, wide scope and increasing methodological advancement (e.g. auto-ethnography) of Western adventure tourism literature (Cheng et al, 2016) show that Western scholars are comparatively advanced in driving the adventure tourism field forward highlighting an opportunity for cross-cultural fertilization. With increasing numbers of Chinese tourists participating in adventure tourism at home and abroad and China's rich natural resources for adventure tourism development, there exists much scope for international collaboration between Western and Chinese scholars from a variety of approaches towards a global understanding. As Buckley (2014a) points out, future adventure tourism is moving towards a multi-disciplinary approach. Chinese scholars will benefit from engagement with this approach to advance the understanding of adventure tourism in the global context.

Many outdoor adventure activities originated in the UK and USA with a long tradition of evolution from the 1800s (Pike & Weinstock, 2013). A majority of these activities have expanded worldwide (Buckley et al., 2014). This long tradition resulted in a perception of adventure tourism as culturally homogenous. As demonstrated in Chinese piaoliu mode, Buckley et al. (2014) point out that the Western model of adventure tourism does not always capture the way adventure tourism is conceptualized and practiced in non-Western cultures. Gardiner and Kwek (2017) point out that Chinese generation Y's behavior and experience in adventure tourism has been greatly influenced by their distinctive formative experiences. For example because of Xiao (filial piety), they pay extra attention to their safety (Gardiner & Kwek, 2017). The number of adventure tourism safety studies aligned with the priorities of the Chinese government, also reflect the dominant institutional approach in China. Essentially, adventure tourism in China is so far a learning-by-doing process, which is quite distinct

and different from the Western literature. The Chinese literature demonstrates that there are insufficient policies and regulations for the rapid growth of adventure tourism participants domestically. It is important for researchers to recognize the relatively recent development of adventure tourism in China and the continuing tension between a strive for market-oriented adventure tourism industry and a desire for control / regulation to avoid disorderly organization and management (Ryan et al., 2016).

In conclusion, this study highlights a continued need for cross-cultural research in tourism to focus on pragmatic practices as opposed to idealism (Bramwell & Lane, 2015; Xu, Zhu, & Bao, 2015). By using a text-driven comparative approach, this paper shows a conceptual boundary between the Chinese and Western literatures of adventure tourism by highlighting similarities and differences. By developing deeper knowledge about how adventure tourism operates, alternative interpretations that Chinese tourists offer, and the divergence of views in adventure tourism, the study reflects the need for a grounded approach, which will help penetrate the invisible academic wall and produce further steps in globalizing tourism knowledge (Ryan et al., 2016).

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CHAPTER 4: LITERATURE REVIEW ON TOURIST EXPERIENCE AND TRAVEL BLOGS

4.1 Introduction

This chapter concludes the literature review for this research with two streams of review on tourist experience and travel blogs. The first stream identifies distinctive features that places adventure tourism in the broad context of tourist experience literature. The second stream of travel blog literature and its relationship with Chinese Post-80s sets the scene for the introduction of the research approach – netnography in Chapter 5. Chapter 4 is structured as a normal chapter of a traditional thesis chapter, beginning with a discussion of literature on tourist experience, followed by travel blogs, presenting the research context of Australia and New Zealand and concluding with a synthesis of the relevant literature from Chapter 2, 3 and 4.

4.2 Tourist Experience

The tourist experience has been investigated extensively in tourism research due to its significance for understanding tourists' decision making process as well as the implications for tourism-related sectors (Ritchie & Hudson, 2009). Favorable and memorable tourist experiences lead to repeat visitations and positive word of mouth (Tung & Ritchie, 2011). Early conceptualization of the tourist experience treats it as a linear temporal process that comprises three phases: 1) the anticipatory phase; 2) the experiential phase and 3) the reflective phase (Jennings et al., 2009; Wang, Park, & Fesenmaier, 2012). However, the advent of the experience economy reinforces the importance for service providers to create an experience that is unique, memorable and personal (Pine & Gilmore, 1998). The concept of tourist gaze is that tourists see the

world through a personal lens which was developed in their home society. Uriely (2005) noticed that conceptual development in tourist experiences has moved from “the toured objects to the tourists’ subjective negotiation of meanings” and also “from decisive statements to relative and complementary interpretations” (p.209). More recently, the concept of tourism experience is moving from a narrowly supplied product staged by destinations and tourist service providers to a co-creation of an experience that present meanings to tourists by engaging in the “tourist experience value chain” involving a wide range of agencies and processes (Prat & de la Rica Aspiunza, 2014).

While the growing interest in tourist experience facilitates multitudinous perspectives simultaneously that strengthen the understanding of the dimensions of the tourist experience, a universal definition is yet to emerge and the concept is still somewhat opaque (Larsen, 2007). A common research approach is the consumer behavior approach which links various variables, such as prior knowledge, past experience and external stimuli to understand satisfactory or quality tourist experiences. The social science perspective focusses on the subjective experience. Quan and Wang (2004) suggest that the tourist experience should be treated as an organic whole that consists of core experiences (e.g. peak experience from activities or attractions) and supporting experiences (e.g. transportation and other services facilitating the peak experience). This approach treats the tourism experience as a representation of a personal attribution of meanings (one’s sense of reality) in relation to one’s personal values (one’s sense of identity) (Prat & de la Rica Aspiunza, 2014). Essentially, the meaning created through the process is “a distinct level of cognitive significance that represents how people understand the world around them – literally, the reality they construct in their minds that explains the world they experience. Meaning is the deepest level of this understanding and is distinct from values, emotions and functional or

financial benefits” (Shedroff, 2001, p. 22). This is in line with the proposition of post-consumption experience that an outcome of the experience should go beyond a simple appraisal of the quality of the tourist experience either satisfactory or unsatisfactory (Bosangit, Dulnuan, & Mena, 2012). It includes storage of “physical evidence and memories, reflection on the experience and the enrichment of the experience by sharing it with friends and relatives” (Bosangit et al., 2015, p. 207). A detailed examination of the tourist experience can be found in the work of Morgan, Lugosi, and Ritchie (2010) and Sharpley and Stone (2014).

Adventure tourism, in particular, involves multiple-sensory dimensions that can provide a unique context for tourists to construct meanings for their experiences (Buckley, 2006a; Trauer, 2006). Adventure tourists do not simply look for the experience of a place but the experience of themselves in place (Bosangit et al., 2015; Cater, 2013). Tourists devote considerable courage and emotional commitment to activities that help them build a personal sense of self identity (Myers & Hannam, 2012; Swarbrooke et al., 2003) and provide extraordinary transformational experiences (Swarbrooke et al., 2003). Current academic understanding centres around the theory of optimal experience, serious leisure (Kane & Zink, 2004), risk paradigm (Carl Cater, 2006), flow (Tsaor, Yen, et al., 2013), notion of play (Gyimóthy & Mykletun, 2004), edge work (Kane & Tucker, 2004) and more recently, rush (Buckley, 2012). However, a recent review of adventure tourism literature by Cheng et al. (2016) reveals that these current approaches are descriptive or based on a single theoretical construct and fail to thoroughly address the psychological underpinning of an adventure tourism experience and its links to everyday life. The authors reveal that research examining non-Western tourists in Western geographic environments is under-presented. Buckley et al. (2014) call for a new approach to examine Chinese tourists’ with their culturally distinctive

outbound adventure tourism experiences. Buckley (2012) and Allman et al. (2009) note cautiously that adventure tourism is different from other types of tourism experience. An adventure tourism experience is considered as 'ineffable' or 'indescribable'. As travel blogs are often written as a form of participants' internal 'reflection', they make the 'indescribable' to 'describable' possible. Thus, travel blogs offer a window into the way participants reflect on their experiences and how it affects their deeper self (Goodnow & Ruddell, 2009; Noy, 2004).

4.3 Travel blog – travel narratives in online space

Travel blogs are a symbolic way in which tourists build their travel experience into narratives and stories, transform the intangible to tangibles and maintain their memories (Pudliner, 2007). Due to the widely connected nature of online travel blogs, the stories and narratives have an added benefit of constructing the tourist's own identity, crafting the experiences into the "tourist's own space" with a sense of "being a particular tourist" among others (Enoch & Grossman, 2010; Schmallegger & Carson, 2008). The style and construction of the blog reflect their means of self-presentation in front of others (Bosangit et al., 2012). Through their writing, they record only events that occurred deeply in their minds rather than a simple list of places and items (Bosangit et al., 2012). The commentary sections in the blogs allow opportunities for establishing and maintaining social relationships with others (Pan, MacLaurin, & Crotts, 2007). Hence, they are not simply a self-reflective travel experience but can act as a mirror of their identities. These narratives are "the most likely medium to capture the contingencies of human experience as lived in the context and over time" (Craig, 2007, p. 174) as well as the closest one can approach experience (Connelly & Clandinin,

1990). As Bosangit et al. (2015) argue, travel narratives help tourists to be self-reflective and negotiate “new identities”. Essentially, they are an emic interpretation of “how, why, who, when, and where events unfold” (Woodside, Cruickshank, & Dehuang, 2007, p. 163).

For Chinese Post-80s, the re-presentation of their experiences in travel blogs reflects their own distinctiveness, and their Post-80s' gaze on the world and self. In China, online travel communities have been established to facilitate the virtual production and consumption of travel experiences. They are devoted to independent Chinese travelers with a considerable proportion of Chinese Post-80s participants. Qyer.com and Mafengwo.com are examples that attract millions of users. Qyer had more than 5 million users at the end of 2013, who were mainly well-educated Chinese with high incomes and aged between 18 and 35 years old (Wu & Pearce, 2014a; Qyer, 2014). These online communities are highly active with discussions covering all aspects of travel such as travel advice from peers, visa applications, recommended shops and many other issues (Wu & Pearce, 2014a). The blogs are abundant with thousands of words and pictures describing past experiences as well as many other issues updated on a nearly daily basis. The use and power of these sites for research insights have been recognized by tourism researchers (Ji, Li, & Hsu, 2016; Wu & Pearce, 2014a). Chinese Post-80s' travel narratives are free from the intervention of others and therefore afford unique research data that truly provide researchers with a heightened sense of awareness and deeper understanding of experiences that is meaningful to the tourists (Bosangit et al., 2015). These stories and narratives constructed through Chinese tourists' own cultural lenses assist in the conceptualization of their outbound adventure tourism experience.

4.4 Research Context

Existing research shows that Australia and New Zealand are becoming increasingly popular destinations for Chinese tourists with the potential for further growth (New Zealand Ministry of Business, 2016; Saurine, 2013; Tourism Australia, 2014). Although at its early stage of development, Chinese Post-80s are beginning to form a large share of Australia and New Zealand's inbound market (Tourism Australia 2015; Tourism New Zealand, 2015), as they offer a range of attractive adventure tourism activities (Global Times, 2013; Peltier, 2015; Tourism Australia, 2014). Australia has one of the best global environments for outdoor adventure. Tasmania offers world-class bush-walking trails and among the trails, the 65 km-long 7 day "Overland Track" has been listed by National Geographic as one of the 20 dreams trails in the world (National Geographic, 2016). New Zealand also offers a variety of activities with 1 in 2 international tourists undertaking some sort of adventure tourism (Tourism New Zealand, 2013). Recent years witnessed an increasing number of Chinese participants as many of these activities are not accessible in China (Peltier, 2015). To cater for the niche market, Tourism Australia has a section on their website in Chinese on adventure tourism products, operators and destinations (<http://www.australia.com/explore/things-to-do/australian-adventure.aspx>). A similar service has also been offered by Tourism New Zealand (<http://www.newzealand.com/au/adventure/>). Considering the increasing demand and the corresponding supply, Australia and New Zealand offer an ideal context to investigate Chinese Post-80s' adventure tourism experience in an unfamiliar environment.

4.5 Synthesizing research opportunities

This thesis builds on three existing areas of research — Chinese Post-80s, tourist experience and adventure tourism, and travel blogs. Table 4.1 provides a concise summary of the findings from the literature from Chapter 2, 3 and 4 and implications for this research. By linking these three areas, this thesis synthesizes the dynamic evolution of a traditional market activity with an increasing number of new players. This study investigates a group of Chinese Post-80s tourists undertaking adventure tourism in culturally distant destinations, who detailed their experience through their travel narratives in online communities. As Wu and Pearce (2014a) states, a study of this kind on Chinese Post-80s provides timely insights into a new market and tourism phenomenon and alerts researchers and practitioners to the larger forthcoming Chinese tourist waves of the future. This next chapter will now outline the research design of this research to address the research gaps in the literature.

Table 4.1: Summary of literature review

Streams of Literature	Findings from literature	Implications for the study
Distinctiveness of Chinese Post-80s tourists	<ul style="list-style-type: none"> • Generational cohort theory suggests a generation of individuals share a distinctive set of values, beliefs and attitudes as a result of macro-level economic, social and political events during a birth cohort's impressionable pre-adult years, which is different from a life stage theory • Chinese Post-80s' formative experiences form their evolving cultural values • Chinese Post-80s are influenced by a blend of Chinese traditional values, Western values and new values developed in their period. • Chinese Post-80s are internet savvy and frequently use social media to record their travel experiences 	<ul style="list-style-type: none"> • Chinese Post-80s gaze is developed through an evolving blend of different cultural values • A negotiation of different values exists • The distinctiveness of this group will be reflected in their travel experience • When Post-80s generation becomes the majority in Chinese society, members of this generation will assume social positions of power and influence. Their value orientation will become dominant, including their relationship to outbound travel
Adventure tourism experience and tourist experience	<ul style="list-style-type: none"> • The adventure tourism models and theories are tested in Western paradigms • Western operational models of white water rafting, are different from Chinese models, and these two are unconnected • Tourists' domestic experiences in a similar setting and cultural values will forge their expectations in outbound travel • When participating in adventure tourism activities, tourists have devoted considerable courage and emotional commitment. This helps them build a personal sense of self identity • Adventure tourists do not simply look for the experience of a place but the experience of themselves in place 	<ul style="list-style-type: none"> • Theories and models generated in the Western world can be falsified, verified or extended in a Chinese context • Domestic adventure tourism experiences will influence Chinese tourists' behavior and experience when abroad • Adventure tourism provides a unique context to identify ways in which tourists construct meanings about their experience
Travel blogs	<ul style="list-style-type: none"> • Online travel communities with considerable numbers of participants are dominated by Chinese Post-80s • Travel blogs are an emic interpretation of "who and what we are, what has happened, and why we are doing it." • Blogs are not only personal diaries that reflect who they are but also a social and discursive channel to connect oneself to the public. Many seemingly trivial events documented in a travel blog are connected with wider historical and social practices 	<ul style="list-style-type: none"> • Travel blogs constructed through Chinese Post-80s tourists' own cultural lenses assist the researcher to understand their complexity

CHAPTER 5 RESEARCH DESIGN

This chapter outlines the overall research design and methods adopted in this research. First, the chapter starts by evaluating two alternative research paradigms (positivism and interpretivism) and justifications are made for the utilization of a qualitative research strategy. This is followed by an explanation of the method - netnography that has been chosen to answer the research questions. The procedures involved with netnography are then elaborated including the sampling method, data collection and analysis process and relevant ethical issues.

5.1 Research Paradigm

Rice and Ezzy (1999) indicate that the research design, methodology, data collection and analysis should be informed and guided by a paradigm, which is a philosophical framework that underpins the social inquiry of the research. In the existing literature, there are two dominant research philosophies. They are positivist and interpretivist (Denzin & Lincoln, 2005). The positivist approach assumes reality is objectively given and is independent of the researcher. It focusses on formulating and testing hypotheses to generalize findings from empirical studies. The interpretative approach is based on inductive reasoning with its origin in phenomenology whereby the phenomena being studied are observed through the direct experience of the researcher (Denzin & Lincoln, 2005). It assumes that reality is socially constructed, with an emphasis on developing a detailed view of what is happening through inductive reasoning (Crotty, 1998). The positivist approach tends to utilize quantitative methods, such as experiments and surveys, while the interpretive approach is strongly associated with qualitative methods (Denzin & Lincoln, 2005) such as focus groups and in-depth interviews. Table 5.1

below presents a summary of these two philosophies highlighting the difference between beliefs, the role of the researcher and the approaches undertaken.

Table 5.1: Differences between research paradigms

Key Areas	Positivist	Interpretivist
Assumption	<ul style="list-style-type: none"> • Social facts have an objective reality • Science is value free 	<ul style="list-style-type: none"> • Reality is socially constructed • Science is driven by human interests and motives
Research Purpose	<ul style="list-style-type: none"> • Generalization • Causal explanations • Prediction 	<ul style="list-style-type: none"> • Contextualization • Understanding • Interpretation
Role of the researcher	<ul style="list-style-type: none"> • Detached from material being researched • Passive involvement 	<ul style="list-style-type: none"> • Close connection and concern • Personal involvement • Creation of the data with the researched
Research Approach	<ul style="list-style-type: none"> • Structured, formal specific, and detailed plan • Deductive • Large and representative • Experiments, surveys and structured interview 	<ul style="list-style-type: none"> • Evolving and flexible • Inductive • Small samples in depth or over time • Observation, semi-structured interview, documentation

Adapted from Lincoln and Guba (1985) and Cooper and Schindler (2003)

Based on the review of relevant literature on the adventure tourism experience, a series of theoretical constructs was identified to help explain the adventure tourism experience. Positivist research approaches have dominated with standardized surveys to measure experiences. However, this approach often falls short in explaining the more subtle meanings and deeper and richer understanding that underpin a particular

phenomenon (Crotty, 1998). Despite the fact that quantitative approaches can provide reliable outcomes, they are usually unable to reveal in-depth knowledge on how and why theoretical constructs are transformed into adventure tourism experiences (Gardiner & Kwek, 2017; Schneider & Vogt, 2012). As demonstrated in Chapter 2, the distinctive generational cohort of Chinese Post-80s has been, to a large degree, oversimplified amongst researchers. It is not uncommon for social scientists to use imported Western conceptualizations and their standardized measures to study various aspects of Chinese Post-80s though it is important to reflect on whether such imported concepts can fully capture phenomena related to this group. Yang and Lau (2015) note that most of the existing literature on generation analysis is not readily applicable to emerging regions and call for further emic approaches when investigating Chinese Post-80s. Quantitative positivist approaches appear to be inadequate to produce the detailed insights required to reveal the deeper and richer understanding of the Chinese Post-80s tourists' adventure tourism experience.

As such a qualitative approach was chosen based on interpretive research philosophy as existing Western-centric theories or models are insufficient to explain this culturally distinct generational cohort. Crotty (1998, p. 67) states that the interpretative approach “looks for culturally derived and historically situated interpretations of the social life-world” and aims to understand how people in a specific cultural context assign their own meaning to a particular phenomenon. Since this research examines the blog representation of the adventure tourism experiences in Australia and New Zealand of the emerging and complex Chinese Post-80 generational cohort, a qualitative approach situated in the interpretative paradigm was adopted. This approach provides an opportunity for a deeper and fuller interpretation of their experience related to the social-cultural context of which they are a part (Crotty, 1998). The next section will

detail current etic and emic approaches and justify the reason for choosing an emic approach for this thesis.

5.2 Etic and emic approaches

Two major approaches have been undertaken in cultural studies: etic and emic. The etic approach promotes cultural free theories to examine behavioral differences and similarities between cultures by applying pre-determined theoretical constructs (e.g. values) to a given culture (Morris, Leung, Ames, & Lickel, 1999). The etic approach is based mainly on the assumption that diverse cultures ultimately share a frame of reference and standardized measures can be applied in different cultural contexts leading to a greater generalizability of the results (Ronen & Shenkar, 1985). This approach usually takes the form of comparisons between cultures and is typical for cross-cultural research. The etic approach has been criticized for simplifying the complexity of any given culture (Hoare, Butcher, & O'Brien, 2010). As it aims to identify the conceptual equivalence between cultures, it pays less attention to the internal features of a particular culture (Hoare et al., 2010). As a result, it often risks losing detailed insights into the culture-specific aspects of the observed phenomenon (Berry, 1989). Mixed evidence still exists when translating cultural differences into behavioral differences using this approach (Mueller, Palmer, Mack, & McMullan, 2003). Hoare et al. (2010) add that not all pre-determined cultural constructs are active at one time. Indeed, they are highly dependent on a particular situation and, hence, might not be generalizable to a variety of contexts.

In contrast, the emic approach searches for a complete understanding of culture through a culture-specific and inductive approach (Berry, 1989). It is a within-culture

investigation through a thick and rich description, rather than a direct comparison between different cultures. The emic approach has started to gain prominence in tourism and hospitality research only in the last decade compared to the dominant etic approach (Chang, Kivela, & Mak, 2011). Emic researchers face difficulties “when presenting key cultural principles to non-emic-conversant researchers, who may dismiss and marginalize such approach” (Hoare et al., 2010, p. 361). By using an emic approach, Xu et al. (2013) found that Chinese tourists behave differently in a number of aspects based on their cultural values when compared with their Western counterparts. The subtle difference in interpretation of an ecotourism experience for Chinese tourists was due to their unique cultural values, for example, they are relational thinkers and they view the relationship between nature and human beings, whereas their Western counterparts have a tendency to view reality in mechanics (Xu et al., 2013). Sofield and Li (1998) say “when Western tourists look at the Yangtze, they see a river; the Chinese see a poem replete with philosophical ideals” (p.367). Thus, the core values developed in the context of a specific culture serve as a basis for Chinese tourists’ behavior, guide individual preferences and actions and differentiate them from others (Hoare et al., 2010).

As this research investigates an emerging phenomenon to obtain detailed culture-specific insights, the researcher adopted an inductive, emic approach enabling the establishment of a broad knowledge-base for understanding Chinese Post-80s as a distinctive generation cohort underpinned by generational cohort theory. As Chinese Post-80s presents a sub-culture of Chinese society with distinctive use of social media, using an emic approach has the ability to generate a deeper interpretation of Chinese Post-80s’ blog representations of their travel experiences. The next section explains the rationales for selecting the specific method – netnography.

5.3 Rationale for selecting netnography

Recent studies confirm that travel blogs, as a form of online travel narrative, are an appropriate source of reliable and credible information for both consumers and researchers (Pan et al., 2007; Sun, Ryan, & Pan, 2014). For Chinese Post-80s, travel blogs are perceived as a “little Lonely Planet” (Wu & Pearce, 2016). Many Chinese Post-80s not only seek information from these blogs but also write their own travel blogs to fulfil their obligation to help their peers when travelling abroad. Much of the information forms an important part of their itinerary and the way they deal with uncertainty during their travels (Wu & Pearce, 2016). A travel blog can be a list of items and places as well as a deep reflection of the important issues in bloggers’ minds (Bosangit et al., 2015). It is a reflection of an insider’s view of a particular phenomenon that appears in a social-cultural context (Wu & Pearce, 2014b). Hannam and Knox (2005, p. 23) note that texts [in the blog] are very much “mediated cultural products, which are part of wider systems of knowledge”. Burrell and Morgan (1979) suggest “meanings are socially constructed while knowledge is negotiated within cultural settings and relationships with people” (as cited in Cheng, Wong, and Prideaux (2017, p. 6). As such, an emic approach utilizing netnography focusing on insiders’ voices through travel blogs seems appropriate. The following sections outline and explain netnography in detail together with ethical considerations.

5.4 Netnography and its procedure

Kozinets (2002) defines netnography as “a new research methodology that adapts ethnographic research techniques to study cultures and communities that are emerging through computer-mediated communications” (p.62). It is a naturalistic and unobtrusive methodology that “approaches cultural phenomena in their local contexts, providing windows on naturally occurring behaviour” (Kozinets, Dolbec, & Earley, 2014, p. 262). The user generated content (UGC) used in netnography is “a dynamic repository of individuals’ unprompted experiences and reflections that enables the researcher an understanding of which individual components of their experience these individuals consider important ” (Mkono & Markwell, 2014, p. 290). As a conventional practice, it follows five steps: definition of research questions, community identification (entrée), data collection, data analysis and interpretation and presentation and evaluation identified in Table 5.2 (Kozinets, 2010). Step 1 – definition of research questions was presented in the introduction chapter (Chapter 1) and step 5 – presentation and evaluation are presented in the findings and discussion chapter (Chapter 6).

Table 5.2: Steps in a netnographic research project

Step 1	Definition of research questions, social sites or topics to investigate
Step 2	Community identification and selection
Step 3	Community participant-observation and data collection
Step 4	Data analysis and interactive interpretation of findings
Step 5	Write, present and report research findings and/or theoretical and/or policy implication

Sources: (Kozinets, 2010)

This approach has been recognized in many disciplines, including tourism, as a powerful means for obtaining insiders' views on a given online culture (Mkono & Markwell, 2014). In tourism research, netnography is growing in popularity. It has been used to investigate Chinese tourists' driving experiences in Australia (Wu & Pearce, 2014b), passengers' airline experiences with crying babies (Small & Harris, 2014), tourists' perceived authenticity at a restaurant setting (Mkono, 2012) and tourist experiences in China (Hsu, Dehuang, & Woodside, 2009). It is valuable as an exploratory approach to investigate newly emerging phenomena, such as the topic of the present research, through blog representations of the phenomenon. In particular, as an inductive approach, netnography could be helpful for studying new and emerging areas for opportunities to build theoretical propositions (Kozinets, 2010).

5.4.1 Step 2: Data Entrée: identify and familiarise myself with appropriate online communities

Because of my unique position as a Chinese Post-80s, a frequent user of social media platforms in China and my familiarity with adventure tourism, I commenced the project by carefully examining the relevant travel blog websites with which I am familiar. To form a comprehensive overview of the most frequently used adventure tourism websites, additional advice was sought from operators and tourists to confirm my own selections and obtain additional websites. All selected sites were in Chinese. The Chinese way of writing travel blogs is quite unique and different from the Western counterparts. For example, Sina Weibo, the Chinese version of Twitter, has a similar limit of 140 characters; however, in the context of the Chinese language “140 written characters on Weibo could tell a full story” (Nooruddin & Zhang, 2012, p. 42). From a research perspective, the benefits of travel blogs are evident in information richness from the “frequently updated, reverse-chronological entries on a single Web page” (Blood, 2004, p. 53) and high levels of self-presentation/disclosure (Kaplan & Haenlein, 2010). They often document experiences using multiple media (e.g. text, image and video). A detailed examination of travel blogs is presented in Pan, MacLaurin and Crofts’s (2007) work.

To choose the relevant blog sites, I based my selection on the richness of information, the level of traffic and popularity among Chinese social media users (Wu & Pearce, 2016). Two sites, Qyer.com and Mafengwo.com were selected. A detailed profile of each website is provided in Table 5.3. These two websites require users to register and create a profile before they are allowed to post blogs. Examples of profiles and blog styles are presented below with a series of screenshots and English translation. Their profiles provided useful demographic information including user name (their

associated other social media accounts, if they link with their user names together), gender, date of birth, past and present residency, signature (personal statement), personal website and travel preference, countries and places that they have travelled before (Figure 5.1).

Table 5.3: Website profile

Website	Profile
Qyer.com (穷游网)	A discussion forum mainly for Chinese mainland tourists traveling independently outside China. It is the first and largest online community of Chinese independent travelers, focusing on a diversity of areas of Chinese outbound travel. Users of “Qyer.com” are mainly well-educated Chinese with high incomes and aged between 18 and 35 years old (Wu & Pearce, 2014a; Qyer, 2014).
Mafengwo.com (马蜂窝)	The largest travel platform in China with 50,000,000 travelers and 16,000,000 entries (2014). Most of its users are from the first-tier cities - Beijing, Shanghai, Guangzhou and Shenzhen. The communities in Mafengwo are particularly interested in outdoor travel, and self-driving with a high level of photography skills (Mafengwo, 2014)

Figure 5.1: User registered profile in Qyer.com in Chinese and English

The image displays two versions of a user profile on the Qyer.com website, one in Chinese and one in English. Both profiles belong to a user named 'Mingming_Cheng'.

Chinese Profile (Top):

- Header:** Mingming_Cheng, 等级: 新进弟子 (New Disciple), 穷币: 6, 前往兑换 >> 现居: 悉尼 (Sydney).
- Navigation:** 首页 (Home), 足迹与点评 (Footprint and Reviews), 我的想去 (Places I want to go), 帖子 (Posts), 照片 (Photos), 问答 (Questions and Answers), 行程计划 (Travel Plan), 最世界订单 (Most of the world's orders), 更多 > (More), 设置 (Settings).
- Left Sidebar (个人资料 - Personal Information):**
 - 关注 (8) (Follow 8)
 - 粉丝 (0) (Fans 0)
 - 账号管理 (Account Management)
 - 用户认证 (User Authentication)
 - 邀请好友 (Invite Friends)
 - 邮件订阅 (E-mail Subscriptions)
 - 修改密码 (Change Password)
 - 修改头像 (Modify Avatar)
- Right Content (个人资料 - Personal Information):**
 - 用户名: Mingming_Cheng
 - 性别: 男 (Male)
 - 生日: 1990年08月03日 (Birthday: August 3, 1990)
 - 现居住地: 悉尼 (Current Residency: Sydney)
 - 曾居住地: 中国, 澳大利亚, 悉尼 (Past Residency: China, Australia, Sydney)
 - 个性签名: 南半球旅游学者进行时, 专研探险旅游。 (Signature: South Hemisphere Travel Scholar in Progress, Specializing in Adventure Travel.)
 - 个人网站: (Personal Website)
 - 旅行偏好: 美食 (Gourmet), 户外 (Outdoor), 体育 (Sports), 独自旅行 (Traveling Alone)

English Profile (Bottom):

- Header:** Mingming_Cheng, Category: New Disciples, Now living in: Sydney.
- Navigation:** Home, Footprint and Reviews, Posts, photo, Questions and answers, travel plan, Most of the world order, More >.
- Left Sidebar (personal information):**
 - Follow (7)
 - Fans (0)
 - Account Management
 - User Authentication
 - invite friends
 - E-mail Subscriptions
 - change Password
 - Modify avatar
- Right Content (personal information):**
 - user name: Mingming_Cheng
 - gender: male
 - birthday: August 3, 1990
 - Current residency: Sydney
 - Past residency: Australia, China, Sydney
 - Signature:
 - Website:
 - Travel preferences: Gourmet, outdoor, sports, traveling alone

World Map Section (Bottom):

Both profiles feature a world map titled 'Explore the world' (点亮你的足迹世界和旅行梦想 / Visit TA's footsteps and travel the dream world). The map shows the user's travel history with red pins. Statistics indicate 13 countries and 31 cities visited. The Chinese version includes a '点评' (Review) bar with '0/0' reviews. The English version includes a 'Reviews' bar with '0/0' reviews. Both maps have buttons for '添加足迹' (Add Footprint) and '分享' (Share).

Travel blogs usually start with a sequential summary of bloggers' itineraries, followed by their own narratives with pictures. Some of the blogs are written over a period of time in several parts and have the potential to be shaped by other tourists' comments. Both travel forums allow other registered users to comment and ask questions. A typical example of the blog is presented in Figure 5.2. Some of the travel narratives may be 'well-crafted' or 'edited' to give the reader a 'proper socially acceptable answer'. However, this does not make these travel blogs less meaningful as these stories enable readers to examine the "deeper meaning of events" through the voices of the bloggers (Gudmundsdottir, 2006) and their online self-identity (Bosangit et al., 2015). This helps achieve a richer and deeper understanding of this underlying phenomenon as suggested by Denzin and Lincoln (2003).

Poor travel forum

Forum Home
All sections

Together with the tour

European Forum

Asian Forum

The American

Travel Forum: [Australia](#)

Australia's first trek - Tasmania Overland Track on foot 6 days 5 nights full record [End]

8 bags of elders
2014-10-05 4985 people read only landlord 无图模式

1 2 Next page



8 bags of elders
Posted on

1st floor

Overland Track Introduction:

One of Australia's most famous jungle trekking routes. Throughout Cradle Mountain and Lake St Clair National Park, every year more than 8000 hikers complete the entire line. There are several Side Walk and hiking trails along Lake St Clair with a total length of 100 km. Trekking routes pass through



10 bags of elders
Posted on

6th floor

Hi, you are 10.3 Sunrise National Park, we meet in the wind ridge 😊

Report Reply



8 bags of elders
Posted on

7th floor

Day 5

The fifth day is from Kia Ora Hut to Windy Ridge Hut. Full-length 10 km, the estimated time is about 3 to 4 hours, the actual time-consuming almost three hours or so.



Figure 5.2: An example of the blog

*The blogger's name has been removed and Qyer is literally translated as poor travel in English.

5.4.2 Step 3: Data Collection

Travel blogs were collected from Chinese Post-80s who participated in adventure tourism in Australia and New Zealand from the two travel blog sites above.

The data came from travel blogs that involved three types of adventure tourism activities. Overland trekking was the first activity because trekking and mountaineering are popular activities for mainland Chinese tourists (Chinese Association of Mountaineering, 2014; Wang & Yao, 2011). To increase theoretical variance and to capture important differences not caught in trekking data, the second activities were skydiving and bungee jumping, as they require fewer skills but also offer short and intense experiences. The third activity was white water rafting, chosen to ensure that the emergent themes would encompass an adventure tourism activity requiring few skills and generate additional theoretical properties that are unique to the data set.

Figure 5.3 is a decision tree demonstrating the data selection process. Step 1, was a search for the key terms “adventure tourism” and the three types of activities in the two websites above under the section of “Australia” and “New Zealand” (See Figure 5.4).

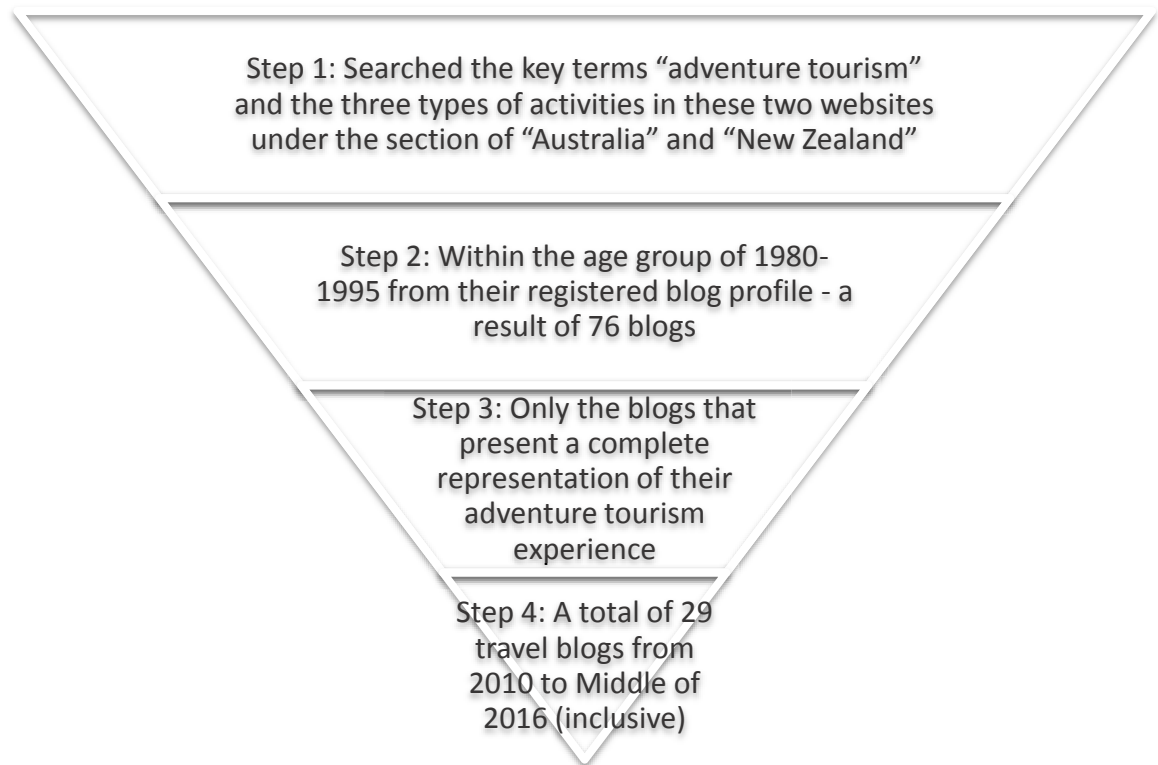


Figure 5.3: Decision tree of the data selection process

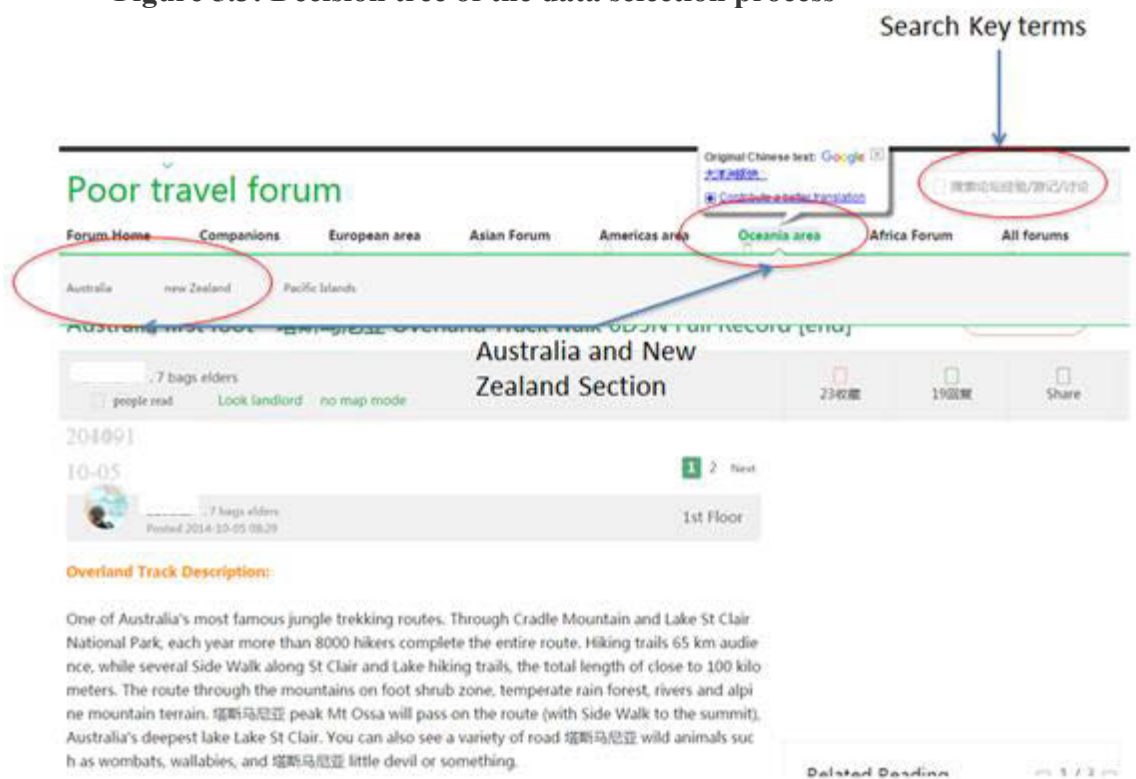
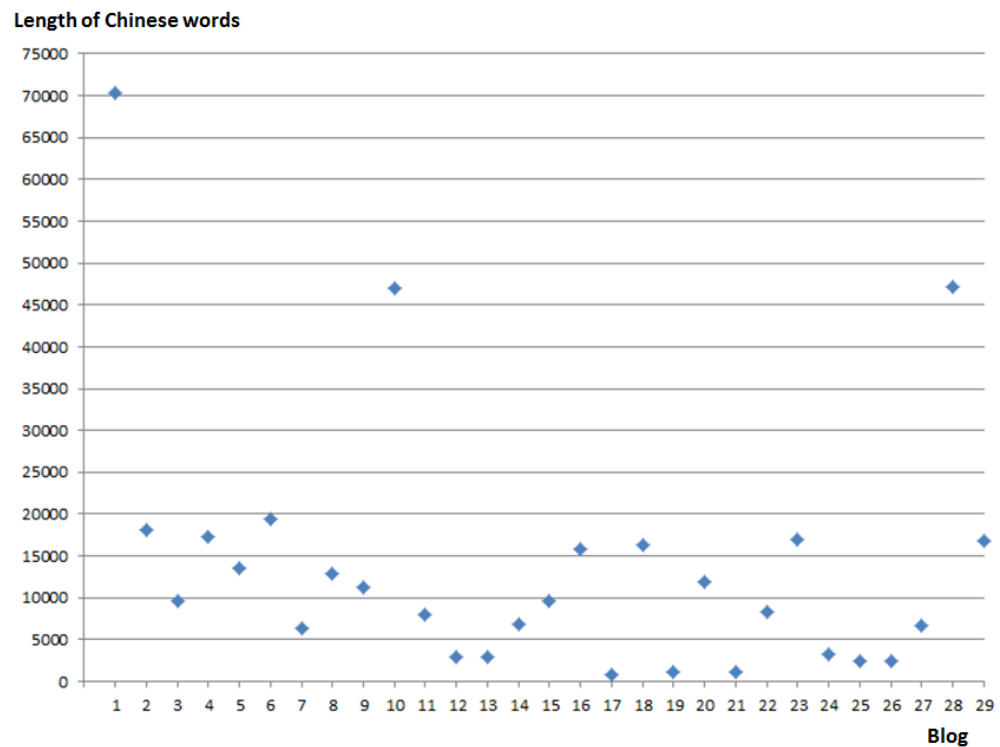


Figure 5.4: Snapshot of key term search (Step 1)

*The blogger's name has been removed

In Step 2, using profile information, the data was further narrowed to bloggers born between 1980 – 1995 based on the research criteria, resulting in 76 blogs. In Step 3, an initial reading was undertaken to choose blogs with “the completeness of data”. Firstly they had to be broad enough to have a clear blend in content with both functional information and reflection. Secondly, they had to be “finished” with a clear path from beginning to end; the blogger had to have identified the place, time, and sequence of their participation. An example of one full blog is included in Appendix 1. Many bloggers were very enthusiastic about documenting their experience via travel blogs at the beginning; however, soon after the initial freshness, many of the blogs were abandoned and not finished. This left a vacuum in fully capturing their representation of their experience. I therefore only collected the blogs that fully documented the bloggers' adventure tourism participation. In Step 4, 29 travel blogs from 2010 to middle of 2016 (inclusive) were collected at the time of this research. All the blogs were downloaded one by one and saved in Microsoft Word documents. Each blog was stored independently based on the anonymized name of the blogger. An additional Microsoft excel file was created by linking the anonymized name to the web link of each blog. All the blogs were written in Chinese and were read line by line and an initial demographic profile for each blog was built. However, it is important to note that not all the bloggers provided the complete information that the researcher sought. Hence, informal communication was conducted to seek this missing information. This missing information was largely concerned with bloggers' demographic profiles. A total of 29 travel blogs were obtained. The length of the blogs ranged from a length of 865 to 70,311 Chinese words. On average, there are 14,065 words per blog. Figure 5.5 show the distribution of word length in each blog.



*Diamond represents blogged words

Figure 5.5: Blog's word length distribution

The demographic profiles of the 29 bloggers are presented in Table 5.4. Fifty-five percent of them were male and 93% of them were between late 20s and early 30s. It appears that while nearly half of Chinese Post-80s bloggers came from first-tier cities in China (Beijing, Shanghai, Guangzhou and Shenzhen – the most developed regions in China), nearly an equal number were from second or even third tier cities. The selected bloggers' profiles showed that 80% of them had been to more than 3 countries before they travelled to Australia or New Zealand with an average of 10 countries each. The top three destinations were the USA, nearby Asian countries (Thailand, Japan and South Korea) and Western Europe. This finding supports the previous claim that Chinese Post-80s are experienced travelers and they had relatively rich experiences before undertaking long haul holidays (Wu & Pearce, 2014a). The duration of their trips in

Australia or New Zealand ranged from six days to three months while the time they were engaged in adventure tourism activities was from 3 to 20 days. Both Australia and New Zealand are popular destinations for long-distance trekking, while New Zealand tends to offer a combination of adventure tourism activities and Australia tends to have a combination of adventure and other forms of tourism activities.

Through the analysis, ten informants explicitly said that their purpose for visiting Australia or New Zealand was mainly for adventure tourism (long distance trekking, skydiving or a combination) while for the other 19 bloggers, undertaking adventure tourism was only part of their itinerary along with other tourism activities. The popularity of trekking is strongly related to its existing popularity in China (Xing, 2016). Twenty-two out of 29 respondents travelled with a small group, either with a partner or friends but there is a number of Chinese Post-80s travelled alone with four out of seven solo travelers being female. A close analysis of these solo travelers' travel blogs suggested that they tended to be more experienced in terms of the number of countries they visited. They clearly demonstrated an increased confidence associated with their previous travel experiences and they also perceived that traveling in New Zealand and Australia was safe.

Table 5.4: Demographic characteristics of the Chinese Post-80s bloggers

Demographic	Item	Frequency (n=29)	Percent
Gender	Male	16	55%
	Female	13	45%
Age	Early 20s	2	7%
	Late 20s	19	66%
	Early 30s	8	27%
Travel companion	Alone	7	25%
	With friends	16	55%
	With one's partner	6	20%
Origin	First tier	14 (two of them reside overseas)	48%
	Second/third tier	15	52%
Duration of the trips in Australia or/and New Zealand	Less than one week	4	14%
	1-2 weeks	8	28%
	2-4 weeks	10	35%
	More than 1 month	7	23%
Overseas travel experiences(countries visited)*	Fewer than 3 countries	6	20%
	3-10 countries	10	35%
	11-20 countries	10	35%
	More than 20 countries	3	10%

*average 10 countries

5.4.3 Step 4: Data analysis and interpretation

Despite the growing research on Chinese tourists through the lens of the blogs, critical and discursive engagement with Chinese tourists' travel blogs is missing. In particular, the extant literature falls short of adequately addressing the wide social practices arising from Chinese blog discourse (Tang & Chao, 2010). Tang & Chao (2010) argue that blogs are not only personal diaries that reflect who they are but also a social and discursive channel connecting oneself to the public. Many seemingly trivial events

documented in travel blogs are connected with wider, larger historical and social practices (Tang & Chao, 2010). This is similar to Urry's (1990) argument that tourists' socially constructed images are not created directly by tourism industries but rather produced by a range of non-tourism practices.

There are two dominant approaches to analyzing a discourse. One is structure-oriented, placing importance on micro-level investigation of texts, such as lexical choices and textual organization, while the other emphasizes the social-cultural dimensions of a discourse beyond the surface of a text (Tang, 2008). Instead of simply abandoning the micro-level investigation in favor of full capture of wider social practices, CDA combines the strengths of both micro-and-macro approaches to "pinpoint the crux at which the macro-level social relations get materialized and manifested through discursive arrangements at micro level" (Tang, 2008, p. 25). Hence, CDA was adopted in this research. It is described by Fairclough (1992, p. 4) as "a combination of more social-theoretical sense of 'discourse' with the text-and-interaction sense in the linguistically-oriented discourse analysis." "Any discursive event is simultaneously a piece of text, an instance of discursive practice, and an instance of social practice" (Fairclough, 1992, p. 4) to orchestrate a coherent understanding of the discourse by understanding the interdependent nature of each other. There are relatively few examples of CDA in tourism (see examples Small and Harris (2012, 2014); Yan and Santos (2009)), as researchers generally underestimate the effectiveness and power of CDA in linking text to social practices (Wilson & Hollinshead, 2015). In this research, Fairclough's (1992) three-dimensional model of CDA was adopted. This includes three dimensions of analysis: 1) analysis of the text; 2) discursive practices; and 3) social practices. These three dimensions inevitably overlap.

The first dimension analysis of the text started with analytic coding through established coding steps that helped generalize what a researcher sees in data. The travel blogs were read and reread line-by-line. This helped increase familiarity with and reflection on the material by developing an initial set of in-vivo codes. Sections of the text were highlighted by using a short phrase (in-vivo code) as the label. The purpose of generating in-vivo codes was to help the concepts remain as close as possible to the key elements of what was described in the bloggers' own voices (King, 2008). For example, "interaction with nature" was selected as an "in-vivo" code as a direct phrase from bloggers' travel narratives to a section of text describing their thoughts on nature. After each interaction, categories of meaning emerged with high-level themes by incorporating similar codes. These codes were compared within and across the informants to code additional incidents and categories (Glasser & Strauss, 1967). By constant and critical comparison with literature, the interpretations of the findings were expanded and refined (Strauss & Corbin, 1998). I fully recognized my dual role as both a researcher and an insider and was constantly reflective of my role during the data analysis process and my efforts to step in and out throughout the coding and framework development process. This whole process involved multiple iterations (Denzin & Lincoln, 2003), which will be further detailed in section 5.7.

In the second dimension (discursive practices), the wider issues of these travel blogs' production, distribution and consumption were considered. The third dimension – social practices allowed for a richer and deeper explanation of the ideologies that supports the discursive practices (Small & Harris, 2014). This further helped explore the meaning in ever-widening circles of social significance (Kozinets, 2010) by understanding "the interests, power bases and motivations of various players behind the discourse" (Small & Harris, 2014, p. 31). Thus, the narratives and stories constructed by

Chinese Post-80s tourists in their travel blogs help to explore the deeper meanings of the online representation of their adventure tourism experience.

For these two stages of analysis, hermeneutic interpretation was undertaken. I delved into the social setting to examine various aspects of bloggers' views that reflected facets of the fundamental meaning underpinning their individual and collective adventure tourism experiences (Burrell & Morgan, 1979). As an insider of the Chinese Post-80s generational cohort, I was able to use my knowledge of historical, cultural, and social practices that may have shaped their formative experiences and associated outcomes and utilized this as a means to interpret previously identified themes in the code-analytic process. I constantly sought deep meaning in the blogs by examining why the bloggers wrote in a particular way, and what they would like to achieve. Themes that emerged speak to theories or concepts of, for instance, self-presentation theory (Goffman, 1959) and generational cohort theory (Strauss & Howe, 1991) and also reflected wider social discourse. The findings in Chapter 6 are supported by quotes, which mirror the bloggers' perspectives (Creswell, 2003; Kruger & Saayman, 2015) to form a comprehensive understanding of their views. In addition, I paid attention to the narratives that are missing in blog discourse, as Yan and Santos (2009) remind us that absences can be as powerful and productive as explicit naming.

All the travel blogs collected for the research are written in Chinese. Following the conventional approach used for analyzing data sources in Chinese and subsequently reporting the findings in English (Jin & Sparks, 2017), the analysis was based on the Chinese version. Later, when the themes were finalized after the iterative process, all the key themes were translated into English, as two-way language translation has a high likelihood of losing the meaning embedded in the travel blogs.

The data analysis process was facilitated by using the qualitative textual analysis software NVivo (edition 10) to provide additional insights into the data and clearer and better research results (Veal & Darcy, 2014). As indicated earlier in the analysis, when relevant themes become clearer, they are organized into “tree nodes” where additional themes are then organized into the initial ones. These tree nodes enable a hierarchical structure of the themes and sub-themes in the data.

In summary, this study used netnography through an emic approach focused on the subjectivity of Chinese Post-80s via their travel blogs and interpreted their adventure tourism experiences as representations of themselves in relation to the social practices that have helped shape their identities (Li, 2015).

5.5 The role of the researcher

In qualitative research, it is important for a researcher to openly acknowledge his/her role and describe relevant aspects of themselves that may impact on the research process (Greenbank, 2003). This includes any bias, any assumptions and any experiences that qualify the researcher to undertake the research.

As a member of the Chinese Post-80s with my own experiences in adventure tourism and use of travel blogs, I am regarded as an “insider” familiar with this topic. My “insider” role helps me generate deeper and richer insights into the phenomenon under investigation (Strauss & Corbin, 1990). However, I am also aware of the subjectivity of the interrelationship between the blogs and myself in co-shaping my final interpretation by embracing a conscious and reflective approach as suggested by Yan and Santos (2009). Through the data analysis process, I was mindful of applying a narrow focus to Chinese tourists (Winter, 2009) or of over-generalizing research

findings (Cui & Liu, 2000). One of my supervisors, a Western tourism researcher, worked with me in interrogating my initial interpretation of the findings. This helped me de-center myself as a researcher and enabled me to engage with multiple viewpoints (Yan & Santos, 2009). I was also cautious of individual and regional variations and the dynamics of growth and change across China. Internal variations were highlighted within the Chinese market when considered necessary (e.g. geographical variations). Through the process, a research journal was used to record my reactions to the travel blogs and my own reflections. This research journal enabled me to be reflective of my role as an insider, which helped me generate deeper insights than a non-Chinese Post-80s (Denzin & Lincoln, 2003).

5.6 Ethical considerations

An ethical research practice, including netnography, should be grounded in the principle of informed consent, and take potential benefits and risks to the person and community who participate into consideration. Due to the unique nature of social media in “blend[ing] the public and private into a novel hybrid form” (Kozinets et al., 2014, p. 268), new approaches are required for potential risks and issues of privacy when using netnography.

The first concerns the online representation of identity. The researcher bears a responsibility for protecting social media users’ identities, in the same way as obtaining data from other human subjects in face-to-face contexts. Anonymized data is required to avoid potential harm to social media users. Many users already have established and valued pseudonymous online identities that are easily recognized (Kozinets, 2010).

Therefore, further pseudonyms have been used to anonymize their identities. Hence, I used blogger 1, 2, 3... to protect the identities of all the bloggers.

The second is archiving data. Although many social media data are publicly accessible, there are ethical issues inherent in using direct quotes, original images or any data elicited from further interaction with users, such as obtaining missing information. One group of researchers suggest that it is obligatory for researchers to explain their identity and to obtain permission from informants and to check the use terms of online communities to ensure there is permission for academic research (Wu & Pearce, 2014b).

Yet, there is an on-going debate over seeking the consent of social media users and the necessity of revealing the identity of the researcher in terms of publicly accessible data (Kozinets, 2010). As this research uses publicly available social media data in the context of China, I followed the conventional approach with other studies that were published using social media as sources of information for research (Hookway, 2008). That is, it is not considered necessary to obtain consent to code and evaluate their User Generated Content (UGC) as Kozinets (2010, p. 151) note “download of existing posts does not strictly qualify as human subjects research. It is only where interaction or intervention occurs that consent is required”.

Additionally, as discussed earlier, the terms and restrictions of these websites were also checked to determine the way the content could be used. It is clearly written on these websites that written permission is required only for commercial use of the websites and their associated contents. After further consultation with UTS human research ethical officers, my research was approved as nil risk (UTS HREC 2015000102).

5.7 Trustworthiness of data

Any research findings should be evaluated based on the research procedures being as rigorous as possible. In qualitative research, “trustworthiness” is deployed to achieve research rigor (Graneheim & Lundman, 2004). “Trustworthiness” includes four aspects 1) credibility, 2) transferability, 3) dependability and 4) conformability (Lincoln & Guba, 1985). Each highlights particular procedures and strategies researchers adopt to generate “trustworthy” findings. Systematic data collection, and justifiable research procedures are required to allow for post-hoc evaluation by others in order to ensure “trustworthy” research. According to the four aspects, the strategies outlined in the sections below were adopted to enhance the rigor of this study. Additionally, due to the interdependent nature of qualitative research, the researcher needs to be constantly interactively engaged with the research design and the actual investigation so that the literature, research findings and results are congruent (Lincoln & Guba, 1985).

5.7.1 Credibility

Credibility deals with the extent to which the interpretation is consistent with the focus of the research (Lincoln & Guba, 1985). A number of strategies have been recommended including prolonged engagement, triangulation, peer briefing, negative case analysis, observation and member checking. In this thesis, three techniques have been chosen to ensure the credibility of the findings and interpretation.

The first was peer briefing, in which the researcher asked a peer, who was not involved in the research to question the findings, methods and conclusions. I sought assistance from my PhD colleagues at UTS as well as my Chinese Post-80s friends who are regular participants in adventure tourism to serve as peer briefers to identify any

aspects I may have missed. I took my quotes in Chinese and presented them to my Chinese Post-80s friends. I asked them whether my interpretation sufficiently captured the text, which enabled me to have other “inside” views on my analysis. An external co-supervisor who is fluent in Chinese and English and a Western co-supervisor were also involved in the analysis. The role of my external supervisor was to help me generate additional insights from a Chinese speaking person with a tourism background. Having someone independent from my research reduced any personal biases (Lincoln and Guba, 1985). Lastly, I also looked for discrepant evidence and negative cases. I constantly reflected on my dual role as a researcher and a member of Chinese Post-80s to confirm or seek alternative interpretations by asking why. When negative cases were found, I modified the relevant research findings to account for the negative cases.

5.7.2 Transferability

Transferability describes “the extent to which the findings can be transferred to other settings or groups” (Polit & Hungler, 1999, p. 717). However, “transferability” is subject to readers who will determine whether or not the findings could be transferred to other research setting or with other participants (Lincoln and Guba, 1985). Hence, as the research findings from this research are germane to Chinese Post-80s’ blog representations of their adventure tourism experience in Australia and New Zealand (culturally distant destinations), they might not be applicable to other generation cohort groups or other tourism destinations.

Therefore, to achieve transferability as much as possible, I followed the suggestion of Lincoln and Guba (1985) to present a robust and clear description of the research context, characteristics of travel blogs, data collection (e.g. decision tree) and

data analysis process (e.g. CDA) in a systematic manner. The findings are also presented in a rich and precise way with direct quotes for each finding to provide a full picture of the views of the participants (Creswell, 2003; Kruger & Saayman, 2015).

5.7.3 Dependability

Dependability refers to the process that the researcher “seeks means for taking into account factors of instabilities and factors of phenomenal or design induced changes” (Lincoln & Guba, 1985, p. 299). To achieve this aspect of “trustworthiness”, I kept an audit trail as it plays a key role for other researchers to check the process of the research (Lincoln & Guba, 1985). Every aspect of the materials collected throughout this PhD research were clearly delineated, such as which blog sites, the characteristics of the blogs and how I selected them in my research. Importantly, using Nvivo provided an important audit trail for analysis that can clearly identify the paragraphs and sentences used as direct quotes in the thesis, which bloggers presented them. This allowed me to achieve dependability of the findings as much as possible.

5.7.4 Confirmability

Confirmability refers to how well the research results reflect the participants’ perspectives. The same audit was performed by using Nvivo to ensure the findings’ objectivity to avoid the problem raised by Guba and Lincoln (1989, p. 243) who described “figments of the [researchers’] imaginations”. This process enables the reader to trace the original sources to verify the research design and subsequently the research results and conclusion. Importantly, this is a direct extension of dependability where the

quotes can be seen in context to the sentences surrounding the quote, the paragraphs in which they occur and the frequency of use across the bloggers. In essence Nvivo provides an opportunity to understand the spread of the themes across the bloggers rather than the analysis being dominated by one or two of the blog transcripts.

5.8 Conclusion

This chapter outlined the paradigm that guides the research design of this research. The interpretative paradigm highlights the multiple realities that exist in the investigated phenomenon. It also points out the importance of an emic approach to allow for the establishment of a broad knowledge-base for Chinese Post-80s bloggers' online representations of their adventure tourism experience. The research was designed using a netnography approach to provide an accessible and effective means to investigate the research objective and questions raised in Chapter 1. By adopting CDA, blog discourse was linked to the wider social practices of the bloggers milieu, thus generating a rich and deep understanding of the blogs. The next chapter presents the central research findings derived from the netnography approach by using Fairclough (1992) three-dimension model of CDA.

CHAPTER 6 FINDINGS AND DISCUSSION

6.1 Introduction

Chapter 6 presents the findings and discussion of this research. This chapter is organized in three sections following the three dimension model of Fairclough's (1992) Critical Discourse Analysis (CDA) including analysis of the text, discursive and social practices. The first section is the analysis of text (blogs of Chinese Post-80s tourists) where the themes and sub-themes emerge to create a deeper and richer understanding of Chinese Post-80s' adventure tourism experience. The second section covers discursive practices by examining how Chinese Post-80s' travel blogs on adventure tourism are produced, distributed and consumed. The last section focuses on social practices, which contribute to the representation of Chinese Post-80s' adventure tourism experience through the analysis of blogs. The importance of social practices is essential in understanding this cohort, as while the blog represents their adventure tourism experiences situated in the tourism discourse, it is inevitably connected to wider social practices in China.

6.2 Analysis of the text

The first dimension of Fairclough's CDA deals with analysis of the text. By examining the text written by Chinese Post-80s bloggers, three related themes emerged from their adventure tourism experiences. These themes are (1) task engagement, (2) group dynamics and (3) settings. The definitions of each theme and its associated sub-themes are presented in Table 6.1 overleaf. To demonstrate how widespread each theme and sub-theme was in the individual blogs, Table 6.2 highlights the relevancy and prominence of each across the 29 blogs.

Table 6.1: Themes and definitions

Themes	Definitions	Sub-themes
Task engagement	The efforts and attention associated with adventure tourism activities (e.g. complete a skydiving trip). This includes challenges and self-efficacy	<ul style="list-style-type: none">• Challenges (physical and psychological challenges and life constraints)• Self-efficacy (courage as well as ability, knowledge and skills)
Group dynamics	Interactions with others in a group environment	<ul style="list-style-type: none">• Interaction with staff• Interaction with other tourists• Interaction with an individual's own group
Settings	Physical and humanized surroundings where adventure tourism takes place	<ul style="list-style-type: none">• Interaction with nature• Personal attachment to nature• Artistic conception

Table 6.2: Theme distribution across blogs

Blogger	Task engagement		Group Dynamics			Settings			Total counts per bloggers
	Challenge	Self-efficacy	Interaction with staff	Interaction with other tourist	Interaction with own group	Interaction with nature	Attachment to nature	Artistic conception	
1	*	*	*	*		*		*	6
2	*	*				*			3
3	*	*			*	*			4
4	*	*			*	*	*	*	6
5	*	*		*	*	*	*		6
6	*	*	*		*				4
7					*	*	*		3
8	*	*	*			*	*	*	6
9	*	*		*		*		*	5
10	*	*	*	*	*	*	*	*	8
11	*	*	*	*	*				5
12	*	*	*	*		*			5
13	*	*	*			*			4
14		*				*			2
15	*	*	*	*		*			5
16	*	*	*	*		*	*	*	7
17	*	*		*		*			4
18	*	*	*	*		*	*	*	7
19	*	*	*	*		*			5
20	*	*							2
21	*				*	*	*		4
22	*	*	*		*	*	*	*	7
23	*			*	*				3
24	*	*		*		*	*		5
25	*	*	*			*	*		5
26	*	*	*	*		*			5
27	*	*	*						3
28	*	*	*	*	*				5
29	*	*	*	*	*	*	*	*	8
Total counts per theme	27	26	17	16	12	23	12	9	

Table 6.2 illustrates that task engagement is the most prominent theme, but group dynamics and settings also appear often across blogs. It also shows the most common sub-themes – ‘challenges’, ‘self-efficacy’, ‘interaction with other tourists and staff’ and ‘interactions with nature’ while ‘interaction with own group’, ‘attachment to nature’ and ‘artistic conception’ appear less often. The analysis and interpretation of each theme and sub-theme are presented below with bloggers’ narratives. Quotes from these blogs are presented in italics and an audit trail is provided to the blog where the quotes originated.

6.2.1 Task engagement: Challenges and Self-efficacy

Task engagement describes Chinese Post-80s bloggers’ engagement with a task (e.g. to complete a skydiving trip). This involves the logistics, effort and attention associated with the relevant adventure tourism activities. This theme includes two major sub-themes – the challenges (physical and psychological challenges as well as unexpected challenges) and self-efficacy (courage as well as ability, knowledge and skills).

Challenges

Chinese Post-80s bloggers perceive that challenging oneself requires significant effort, however they enjoyed these challenges. These include both psychological and physical challenges as well as unexpected challenges, which could be immediately associated with respective adventure tourism activities. Psychological challenges could also be life constraints, which are long term. Table 6.3 illustrated the relationship of each challenge along with exemplary quotes.

Chinese Post-80s bloggers wrote about their challenges with a great deal of amusement and humor, as long as these challenges were perceived as being

manageable. In situations where the challenges were not perceived as manageable, they wrote in a serious manner. The first challenges are immediate ones associated with the nature of the adventure tourism activities. Physical challenges are concerned with the physical difficulties involved (e.g., the risk level of white water rafting, the distance of trekking) while psychological challenges are concerned with the cognitive and emotional dimensions (e.g. the blogger's mental state, perceived skills to meet the challenges of the activity and fears associated with heights when sky diving). Blogger 25 wrote about both physical and psychological challenges associated with his bungee jumping:

But when I stood on the springboard. I have no support from either side. I could feel my heart pounding. I understand now. Adventure refers to "heart" – the courage [to jump]. (Blogger 25, F)

While blogger 25's narratives reflect the challenges that might take him outside his comfort zone, these challenges are not necessarily regarded as "extreme". When challenges were perceived as "somewhat extreme", Chinese Post-80s bloggers use the phrase "life and death". Blogger 22 (M) wrote about his puzzled feelings just before he signed the exclusion of liability. He did not write it as an exclusion of liability, but referred to it as a "life and death contract" which he took very seriously. *"In addition to gorgeous rhetoric narrative, this is a naked "life and death" contract. In simple Chinese, it probably indicates that if you participate, it is your own responsibility. If something happens, you deserve it and it is nothing to do with others"* (Blogger 22, M). The hidden message behind blogger 22's comments is that if someone decides to participate in adventure tourism, then he/she needs to be aware of challenges and bear

the responsibility for the risks. The signing of the waiver of liability created fear and anxiety, which is in sharp contrast to the bloggers' initial excitement of challenging themselves.

To reduce their feelings of fear and to maintain the perception of safety, blogger 22 and other bloggers used a variety of psychological techniques. *"Think of this, the instructor has tied himself to us and jumped with us, they will not take their life for granted"* (Blogger 22, M). *"Well, I signed the "life and death" contract, along with insurance, I didn't want to buy the insurance but my husband said, we can't just lose life and money at the same time ~ "* (Blogger 21, F). For blogger 21, her message was that I spent the money to buy a safe trip. Whether the money blogger 21 spent on the insurance will bring her safety does not matter; what matters is that the insurance gives her a sense of emotional security so that she can go ahead and jump. These two bloggers' thoughts reflected a Chinese way of seeing destiny and fate. While they perceived that they had handed over their fate to the adventure tourism operators and they have no control over it, they still employed psychological techniques to gain a sense of control and feeling that everything will be okay.

For Chinese Post-80s bloggers, challenges can be associated with life constraints that constantly pull them back. These are often associated with the responsibilities from their parents and social norms that encourage them to stick to what they know and not take extra risks. *"I took a deep breath because our parents have been against us doing something adventurous for so many years."* (Blogger 29, M) and *"It is hard for us to give up what we already have. Also, it is hard for us to have the courage to go beyond our normal life to seek an adventure that challenges oneself."* (Blogger 3, F).

In addition to these challenges, Chinese Post-80s bloggers also spent considerable time writing about unexpected challenges that might not necessarily be

associated with the two challenges identified earlier. These unexpected challenges, in most cases, present safety concerns, which include tourists' personal aspects (e.g. health condition, being over-confident and inadequate skills), management (e.g. unprofessional tour guides and unfamiliar operation practices), and the environment (e.g. unexpected weather). Blogger 10's narratives highlight unexpected challenges during his long distance trekking and the fact that his team were inexperienced and over-estimated their abilities:

While trekking is not mountaineering, walking with a heavy bag for a couple of days is not easy and without experience, it is hard to handle unexpected situations. One of the team members just underestimated the trip. (Blogger 10, M).

Blogger 3 (M) pointed out unexpected challenges with the environment – *“unfortunately, when we are all the way down, the sudden rain sent mud and small rocks down. When we reached the bottom of the valley, in fact, it became harder and harder”*. A similar unexpected challenge caused by the weather that nearly made blogger 5 (F) give up: *“The road is much longer than I expected; when we finished one mountain, there was another one. I was nearly desperate... With wind and rain, I was nearly frozen to death.”*

Blogger 10 (M) highlighted his unexpected challenges with the management as a result of operational practices: *“for all trekkers, when you arrive at a hut, you must check in to record your own itinerary as there is no staff stationed and all depends on yourself.”* Apparently, for all these bloggers, these challenges made them value their adventure tourism experience. However, their enjoyment is enriched by demonstrating their self-efficacy during their adventure tourism trips.

Table 6.3: Sub-themes of challenges

	Immediate		Life constraints (long term)
	Expected	Unexpected	
Physical	<p><i>This time we need to carry considerable amount of weight as there are food, clothes, and equipment for 6 days overland trekking... This not only tests our physical condition but also means you need to carefully select what necessities are for our trip; otherwise, we will be overloaded.</i> (Blogger 15,F)</p>	<p><i>While trekking is not mountaineering, walking with a heavy bag for a couple of days is not easy and without experience, it is hard to handle unexpected situations. One of the team members just underestimated the trip.</i> (Blogger 10, M)</p>	N/A
Psychological	<p><i>But when I stood on the springboard. I have no support from either side. I could feel my heart pounding. I understand now. Adventure refers to “heart” – the courage [to jump].</i> (Blogger 25, F)</p>	<p><i>The road is much longer than I expected; when we finished one mountain, there was another one. I was nearly desperate... With wind and rain, I was nearly frozen to death.</i> (Blogger 5, F)</p>	<p><i>It is hard for us to give up what we already have. Also, it is hard for us to have the courage to go beyond our normal life to seek an adventure that challenges oneself</i> (Blogger 3, F)</p>

Self-efficacy

Self-efficacy describes the perceived strength of Chinese Post-80s’ belief in their own ability to complete challenges (Bandura, 1997) in their respective adventure tourism activities and beyond. Their self-efficacy not only helped them successfully complete their chosen activities but also increased it for their life afterwards beyond the activities themselves. Twenty-six of the Chinese Post-80s tourists made note of this in their blogs.

This includes the courage to overcome challenges and the ability, knowledge and skills to develop coping strategies to deal with both expected and unexpected challenges (Table 6.4). These two sub-themes of Chinese Post-80s' self-efficacy come from their past experience of mastery (e.g. successful domestic experience), vicarious experience (e.g. their knowledge of peers who have achieved certain activities through blogs), social persuasion (e.g. encouragement from peers and staff) and control of physiological factors (e.g. demonstration of calmness in unexpected challenges) (Bandura, 1997). These four sources are demonstrated throughout the three themes across the analysis of text section.

Courage as the first theme under the sub-theme self-efficacy appears constantly in Chinese Post-80s' narratives. They treated "courage" as the key to overcoming all the challenges and they showed great enjoyment in this "courage". Blogger 27 (F) wrote about her experience in a question and answer format to acknowledge the challenges openly. She highlighted her courage by demonstrating her strong belief in her ability and the resulting gratification *"sky-diving is exciting? Yes. Am I nervous? Yes. If I say, I am not afraid. That is cheating, because I feel my heart is not that strong and I am always worried about my heart. But I have to be crazy at least. I did it. I am proud of myself."*

Blogger 19 (F) wrote in a different way by initially highlighting the indescribable nature of adventure tourism activities and indirectly encouraging others to participate. *"The beauty of extreme adventure activities is that this kind of feeling can only be experienced if you participate. It is hard to describe in words."* Then, she pointed out that an adventure tourism experience is far more than the experience itself but includes the courage to undertake it. *"This process is not only because it is hard to*

forget but also you remember the courage you demonstrated to achieve it” (Blogger 19, F).

Bloggers 19 and 27 were proud of their “courage” in undertaking their respective adventure tourism activities. Other bloggers even linked the outcome of their courage as a transformation of their life to be more confident not only in their abilities in handling the respective activities but also dealing with difficulties in life. Blogger 18 (M) wrote: *“I have experienced the thrill of bungee jumping... learned a lot. The most important feeling is that I admired myself and I am more confident! Before I felt that there are places that I would not dare to go to and now I feel there is nothing I cannot do.”* (Blogger 18, M). Blogger 18 had a positive ‘mastery’ experience that increased his self-efficacy. For blogger 18, this transformation had symbolic meanings, which gave him a sense of achievement that appears to be hard to obtain through everyday living. Further to this, Blogger 29’s (M) courage and its associated transformation were viewed as resistance to his parents’ control during his childhood. He openly expressed his oppression and helplessness under his parents’ control. He wrote with deep reflection:

I took a deep breath, our parents has been against us doing something adventurous for so many years. Before I go to university, I am so immature... Everyday, my parents arranged everything as long as I studied well...When I was in my twenties, I felt that I could not support myself...Life is so interesting. The more you want to control it, the more oppressed it will be. In 2014, I secretly started my adventure journey. Once you are in it, you never stop. (Blogger 29, M,)

These represent the ability, knowledge and skills to develop strategies in dealing with both expected and unexpected challenges as described in the second sub-theme.

Chinese Post-80s bloggers treated challenges seriously, in particular with unexpected challenges; but clearly they enjoyed developing new coping strategies to not only address their safety concerns but also in the hope that the tacit knowledge and skills they presented would enable them to help other adventure tourists. To a large degree, by demonstrating their ability and knowledge, these bloggers portray an image of enhanced maturity in their abilities to handle challenges. Blogger 10 (M) wrote:

From the beginning of November 2014, we carefully planned to select our group members. We also looked thoroughly at the information and were physically prepared. It is precisely because of the tacit understanding from our early full preparation that we successfully completed the long distance trekking. It is not only about trekking because the preparation is an attitude towards life. We hope that through our activities there will be a better understanding of the fun of trekking and the risk involved. (Blogger 10, M)

When developing these strategies, Chinese Post-80s bloggers were cautious of what they were doing. In some way, it is fair to say that they are pragmatic. This could largely be due to the fact that they are “strangers in strange lands” but also the operating mechanisms are different from their domestic adventure tourism experiences. Blogger 10 wrote in his blog that because of his team’s skills in quickly learning and following the rules in long distance trekking, they were able to avoid getting lost despite trekking at night. He wrote:

It was so dark to recognize the road... Everything seems strange, because of the plant, environment or the atmosphere...but we stuck to the signage without using the head lights. Not surprisingly, as we became more and more nervous, the familiar wooden cliff appeared; meaning we got closer to the hut...If you pay

close attention to learning the materials, which has all the information how things operated, there is no chance you will get lost. (Blogger 10, M)

Blogger 10 recommended following the rules, he also highlights the ability to learn from other adventure tourists and to be flexible. In his blog, he recognized that because he “made himself at home” by observing others, it helped him avoid rushing to camping areas so as to conserve his energy. He learnt that rushing during the day would only make him exhausted if he had to trek at night as well as causing additional risk. He wrote:

I thought we have to camp on the camping platforms. But actually, many Westerners camps on the grasses. So we have to make yourself at home, as if we only look at guidebooks, it will not tell you the truth. (Blogger 10, M)

The theme related to self-efficacy in the bloggers narratives also shows their strong resistance to their social norms and their parents’ and Chinese education values. They demonstrate a strong desire to exert their independence and the need to make their own choices. Four of the bloggers used the word “freedom” to describe their escape from the social discourse around them as a “spoiled generation” with heavy control from their parents. The hidden message underlying the discourse on their adventure tourism experiences is indicative of their efforts to negotiate their identities to offer a more balanced and desirable “self” as an independent, responsible and mature in contrast to the social (dominant) discourse that describes their generation in a derogatory manner (Cockain, 2012). Blogger 6 (F) even took a step further and in a way, her narrative directly indicates that other Chinese Post-80s should follow her lifestyle to challenge themselves.

I am not saying everyone should leave their job like me and travel around the world [participation in adventure tourism]. Everyone has things to do at the moment and not everyone would be able to “have the freedom”. We are concerned with family’s health, marriage, children...So if you are busy, you can finish [your adventure tourism journeys] later. The only thing is “I think...persistence” (Blogger 6, F).

Here the argument is framed in a modest but clever manner. She did not openly object or challenge social norms, such as family, but rather advocates a balance between desire for “self” (to meet one’s personal needs) and social values. Indeed, she demonstrated the skills of persistence to overcome life constraints in the right place at the right time.

Table 6.4: Sub-themes of self-efficacy

	Immediate	Life constraints (long term)
Courage	<i>Sky-diving is exciting? Yes. Am I nervous? Yes. If I say, I am not afraid. That is cheating, because I feel my heart is not that strong and I am always worried about my heart. But I have to be crazy at least. I did it. I am proud of myself. (Blogger 27, F)</i>	<i>I took a deep breath, our parents has been against us doing something adventurous for so many years. Before I go to university, I am so immature... Everyday, my parents arranged everything as long as I studied well... When I was in my twenties, I felt that I could not support myself... Life is so interesting. The more you want to control it, the more oppressed it will be. In 2014, I secretly started my adventure journey. Once you are in it, you never stop. (Blogger 29, M,)</i>
Ability, knowledge and skills	<i>From the beginning of November 2014, we carefully planned to select our group members. We also looked thoroughly at the information and were physically prepared. It is precisely because of the tacit understanding from our early full preparation that we successfully completed the long distance trekking. It is not only about trekking because the preparation is an attitude towards life. We hope that through our activities there will be a better understanding of the fun of trekking and the risk involved. (Blogger 10, M)</i>	<i>I am not saying everyone should leave their job like me and travel around the world [participation in adventure tourism]. Everyone has things to do at the moment and not everyone would be able to “have the freedom”. We are concerned with family’s health, marriage, children... So if you are busy, you can finish [your adventure tourism journeys] later. The only thing is “I think... persistence” (Blogger 6, F)</i>

6.2.2 Group dynamics (Interaction)

Across all the travel blogs, Chinese Post-80s bloggers spent a significant amount of time writing about the dynamics of the group environments they found themselves in. This highlights the importance of social interactions in their adventure tourism experiences. It includes interaction with other tourists, interaction with staff (e.g. guides) and interaction with one's own group, which are examined in detail below.

Interaction with other tourists

Chinese Post-80s bloggers paid important attention to how other tourists perceived and interacted with them; even if they did not have any direct verbal exchanges with other tourists. With the physical and psychological challenges involved they valued positive interactions with others. As blogger 1 (M) wrote, even a smile and a hello were interpreted as positive encouragements as Chinese Post-80s bloggers perceived that these tourists were sharing with them the same experience of overcoming challenges. *"Most of the people I met during the trek greeted me in a very friendly manner. Sometimes I probably had more than 100 "hellos" a day. Trekking in such an environment made me feel warm along with the landscape."* (Blogger 1, M)

When facing challenges in front of other tourists, Chinese Post-80s bloggers in this research behaved in two ways. One was to behave in an excited manner in the hope of being perceived as confident and brave. Blogger 16 (M) wrote *"In order to pretend that I am not nervous, I acted very excitedly. Like a monkey jumping up and down. Then the guide thought that I am a crazy man. P.S, the girl from Taiwan sitting next me acted very shy by saying "I am ready to die" and her guide's face turned green. The guide re-emphasized and corrected her misunderstanding - "ready to dive not to die!"* Blogger

16's reaction was a way for him to save face in front of others by engaging in surface acting, in which his outward expressions of excitement were used to cover up his internal nervousness. The other way was to portray a calm image to show they were experienced and it was easy for them to achieve. Blogger 11 (F) wrote *"Everyone looked as if they had skydived thousands of times and were so calm. So I was quietly standing among them to seem as if I had jumped thousands of times."* This calmness aligns with the argument that individuals coming from an inter-dependent culture/country such as China tend to experience deactivated affect (calmness), whereas those coming from an independent culture, such as Western tourists, demonstrate an activated affect (excitement) (Yik, 2010). However, the fake excitement and calmness was a way to escape perceived humiliation of being seen to be timid, shy or afraid. It also revealed that for Chinese Post-80s, the long-standing face values, are still regarded as important, in particular in front of others (Sun, 2013).

Chinese Post-80s bloggers' narratives on their interaction with other tourists (these were predominantly Western and Japanese tourists) also exhibit the interplay of power and race on their perceptions of themselves and their relationships with others. Blogger 10 (M) reported his friend's reaction in his narratives when his friend realized that other tourists looked at him, he felt like he was being looked down upon. Blogger 10 wrote *"My friend was a bit crazy doing all sort of crazy things. Then he noticed others passed by. He said to me "If they looked at us in a bad way, I will pretend I am Japanese"* (Blogger 10, M). Clearly, blogger 10's friend used "Japanese" as a way to protect his country's face that "Chinese are good". At the same time, it indicates that blogger 10's friend was finding ways to revenge "Japan" by associating it with negative images. This is also reflected by blogger 29 who associated the "theft" behavior of a Tasmanian devil (stealing his food) with the behavior of the Japanese. A

dislike of Japan seems to be deeply embedded in Chinese Post-80s' minds. Blogger 18 (M) hesitated to do bungee-jumping; however, he did not want to lose China's face, which he framed as "national pride". He wrote:

When I looked around, I was the only Chinese. My national pride came out immediately. No matter what happened, I cannot lose Chinese face in front of foreigners...I conquer the bungee jumping. I did not lose our China's face in front of foreigners. I am proud (Blogger 18, M).

However, blogger 18's feeling changed dramatically when he was about to choose his picture from the screen and he felt extremely embarrassed when he read the sign above the screen, *"Please do not take a picture of the screen [where the digital pictures of bungee jumping are displayed]. It is considered a theft. It is in Chinese!"* Blogger 18 was appalled at the implication that Chinese tourists were avoiding paying for a digital image and that someone would be taking a photo of them in the first place. Blogger 18's response seems natural for him, as in one way he hated the apparent previous behavior of some Chinese; on the other hand he perceived that this warning was an indication of a potential loss of face for Chinese in front of others. For blogger 18, the sign was not interpreted towards any one individual but to Chinese tourists as whole. It was perceived as a direct attack on China's face – a poor reflection of the whole country. He wrote the word "Chinese" in bold: *"I hope around the world this kind of warning never happens again, particular in **CHINESE**!"*

There were also comments made in blogs that looked down on other tourists due to their economic capital. Blogger 18's interaction during his trips was mainly with young Western backpackers. He mentioned that the differences in term of an expectation of safety and comfortable facilities between Chinese Post-80s and young

Western tourists are based on their economic capital. He even called them “poor white”.

He wrote:

Chinese youth who travel in Western countries have usually been working for several years. They are rich, have successful careers, and are very confident. Foreigners at a similar age might be at the start of their career because they are interested in taking a gap year, and enjoying a working holiday. So usually we [Chinese] have a higher expectation in terms of the facilities offered than these “poor white”, perhaps we are more picky. Also, as such, we tend to care more about our safety than them. (Blogger 18, M)

While blogger 18’s narrative did not explicitly point out that he is “privileged”, he was seemingly aware that he has the economic capital and was better off than his Chinese Post-80s peers and Westerners, who might not have as much money as he does. However, with only two week’s holiday in New Zealand, the fact that blogger 18 quickly jumped to this conclusion presents his stereotype of Westerners. Indeed, his conclusion from his observation is simply a strong suspicion rather than hard evidence.

A similar case happened with blogger 10 when his first-hand experience with other Western adventure tourists was in sharp contrast to the romanticized view in his mind that “all Westerners are environmentally friendly”. This romanticized view is a result of notions that the Western model of liberal democracy and modernization represents a more “advanced culture” to which China aspires (Li, 2015; Yan & Santos, 2009). This view has become embedded, consolidated and deepened through the education of Chinese Post-80s by their parents, school teachers and society (Li, 2015). As such, he was very surprised at first, but soon he reflected that Chinese and Westerners are perhaps not as different as might be expected when relating to

environmental issues. This perhaps also helped him confirm his scepticism about Western practices. Blogger 10 wrote:

I remembered from other travel blogs saying Westerners are absolutely environmentally friendly. They value the life of grass, and even in the muddy environment, they will step on the mud without hurting the grass. After reading this, I was thinking, really? Can people from developed countries fulfill this?... In reality, I saw so many “new roads” on the grass. This shows that foreigners are not stupid. With this muddy road, I do not think any foreigners will NOT step on the grass. So, what you saw is reality. All the things that are processed by words and media are “art”, which is ‘from reality’ but not ‘represents reality’.
(Blogger 10, M)

Blogger 18 and 10’s responses partially reflect China’s opening to the outside world, Chinese Post-80s’ discourse is shaped by widespread tensions between Chinese traditions and increasingly imported practices from outside China (Hulme, 2014). They do not want to be perceived as having a servile attitude to foreign practices, although Chinese Post-80s were confused about what is appropriate for them (Li, 2015).

When interacting with other Chinese tourists, the Chinese Post-80s bloggers expressed mixed feelings. On the one hand, they enjoyed “speaking” Chinese, received encouragement and had no “foreign” pressure from other Chinese tourists who have shared the same adventure experience and come from the same cultural background. On the other hand, they were trying to be different and wanting to move away from a particular type image in which they might be seen as “explosive rich” (a term in China similar to the meaning of ‘nouveau rich’ in English, describing a person who gains wealth suddenly but is not well educated with poor human quality, usually associated

with unrefined or unsophisticated values and behaviors). Blogger 5 met a group of rich Chinese Post-80s tourists during her adventure tourism trips and she explicitly mentioned her dislike of the attitude of those “explosive rich” peers. Blogger 5 believed that the true joy to be derived from the travel experience is not about money. Her narrative shows she was making a clear boundary between “explosive rich” and herself. She wrote:

We came cross a few people with Asian looks taking their fancy equipment. [The equipment] looks very professional and three professional cameras occupy the whole table. WS [blogger’s friend] approached one of the “beautiful” girls. Indeed, they are from China. Luxury tour. [There is] is nothing to be jealous of. We definitely enjoy more than they do! (Blogger 5, F)

Also mentioned in the blogs are the admiring attitudes that stemmed from encounters with other Western tourists. Blogger 5 (F) met two 15 year old Western teenagers during her trekking and she showed her admiration of them because “they are allowed to”. “[I] cannot believe these two guys are 15 years and they do trekking by themselves. I think Western education is good to encourage this kind of practice... I think because of the fierce competition in our [Chinese] education, students would not be able to get these kinds of opportunities.” (Blogger 5, F). The hidden message from Blogger 5 was that she missed out on the opportunity to trek when she was a teenager. Clearly, the narratives of Chinese Post-80s bloggers did not simply document the moment of encounters with other tourists during their adventure tourism trips but also reflect on and link these experiences to wider social and cultural practices in China.

Interaction with staff from adventure tourism operators

Chinese Post-80s bloggers in this study were often positive about their interaction with staff from adventure tourism operators, but frustration did occur on occasion, some of which was related to safety concerns. Blogger 22 (M) openly acknowledged that in the past he was timid in many situations and for him, sky-diving is psychologically demanding. He was particularly grateful for the guide's encouragement and patience that helped him jump out of the plane successfully.

Thank you for your patience [guide] with my excitement and thank you for taking me out of the plane... The moment you [the blogger himself] started to jump, you [the blogger himself] need considerable courage. (Blogger 22, M).

While blogger 22 did not explicitly highlight that he was looking for hints for guaranteed safety, he felt that the guide's skydiving experience gave him sufficient trust to relieve his "timid" feeling. He wrote *"having jumped more than 10,000 times, he [the guide] will feel as comfortable with the sky as lying on his bed."*

Yet, they occasionally expressed their anxiety, which might be due to cultural differences, miscommunication and/or language barriers. Blogger (11, F), a first time skydiver, wrote about her frustration *"The guide wearing black sunglasses, looked like very angry and aggressive. This guide is the one I hate the most. He asked me to go out by saying "Hi Sarah, let us go." He has an accent and my English is not good. In the field, it started to rain. "Let us go back, raining again". He made me feel so awkward and I felt nervous even though he made me pretend that I am calm."* Blogger 11 (F) not only experienced language barriers but also was uncomfortable with the way the guide

communicated with her. It seems that she did not understand the impact of the weather on sky-diving and equally, the guide did not explain that to her.

Chinese Post-80s bloggers also spoke up about the staff to correct Chinese tourists' commonly held misperceptions towards adventure tourism guides. Blogger 18 (M) wrote *"I want responsibly to clarify this: these staff will never push you to jump. They definitely have done this for me. Because at the moment you jumped, you will feel differently. They will stand behind you and encourage you or help you yield 1,2,3. Definitely not to push you!"* For Blogger 18 (M), his narrative presents a different view of the adventure tourism experience for many would-be tourists on their interaction with guides. Thus, in a way, these blogs are not just about Chinese Post-80s documenting and evaluating their experience but are also a channel to create a more balanced and reflective view of the adventure tourism experience from a personal perspective.

Interaction with one's own group

Interaction with their own group was regarded as an important determinant for achieving satisfaction when participating in adventure tourism for this sample of Chinese Post-80s bloggers. The "group" refers to a small group of friends who travelled together. Chinese Post-80s bloggers' experience with their groups fluctuated but was generally reported as positive by the end of their adventure tourism trips. Being able to share the challenges of the adventure tourism experience bound them together. Blogger 10 (M) highlighted the fact that the intimate interaction among friends with a shared goal helped his group successfully complete a long distance trek. This made him realize the "unexpected gain" of friendship, which he described as "deep feeling of human beings". He wrote:

I think the most memorable part is that we experienced lots of difficulties but as friends, we always worked together to solve them. Although we have conflicts in terms of the routes and strategies in handling materials during this long trek, we cared about each other, particularly in a difficult time. It was the deep feelings of human beings. (Blogger 10, M)

Chinese Post-80s bloggers were cautious of over-claiming their own individual abilities for successfully completing their respective adventure tourism activities. Instead they emphasized group work with their friends. In a sense, they consistently attributed their achievements to their group members. This reflects an enduring value in China's collective culture that emphasizes cooperation and interdependence (Aguinis, 2002). Blogger 22 (M) wrote *"I have to thank my best friend – Jason for accompanying me, without whom I would not be able to do this [sky-diving]."* Blogger 3 (M) made a similar claim about the importance of his group during his long distance trekking by describing it as his "spiritual support". *"We forgot the time and ended up trekking at night. We were extremely tired and walked mechanically. If any of us said stop and relax, we [two] will immediately give up. It is the concept of a friend's spiritual support."* (Blogger 3, M).

At the completion of their adventures, the experiences the Chinese Post-80s bloggers had with the groups they travelled with were reported as positive. However, like all groups they also experienced frustration and unhappiness and even conflict, some of which was related to safety concerns. Blogger 10 (M) wrote: *"JJ was busy taking the pictures... we nearly forgot the time and that we needed to arrive at the camping area before sunset. It is a complete disaster trekking at night. We nearly gave up."* As such, bloggers offered tips to avoid this conflict by carefully pre-selecting their team *"we organized one trekking [at home] during one of the weekend to do trekking*

with heavy bags. The outcome is good. It is a time to know who we [team members] are and also exchange any questions we have.”

The narratives indicate that Chinese Post-80s bloggers value the group experience with their peers who had a shared goal to overcome challenges. Also, despite their desire to assert their independence, they still have a collective mindset by travelling in groups and paying particular attention to group dynamics.

6.2.3 Settings

Settings describe the importance of place and space to Chinese Post-80s bloggers during their adventure tourism trips. Places and spaces are socially constructed and each cultural group or individual will often see places and spaces in very different ways (Tuan, 1977). This theme includes interaction with nature, personal attachment to nature and artistic conception.

Interaction with nature

Interaction with nature refers to engagement with the natural landscape, including animals, plants and other objects in nature. In particular, Chinese Post-80s bloggers appreciate and value opportunities to get close to and be with nature. Blogger 10 (M) found it was an adventure to get close to animals and see their reactions with human beings. *“The wombat is not afraid of human beings even though I used my torch to shine on it. Very interesting but a bit scary. This wild species is probably only in somewhere like Australia, but such an adventure to see it.”* This blog also highlighted that participation in adventure tourism would offer the opportunity to see scenery that would otherwise not be possible to see. Blogger 1 (M) wrote *“after a long free fall, you*

start gliding, and you then have enough time to watch the beauty of the present [the scenery of the mountains from the sky]. This leap will be unforgettable [the scenery]!” (Blogger 1, M). This is in line with the arguments of Swarbrooke et al. (2003) that adventure tourism is a mixed pursuit of activities and destinations that enhance each other in co-creating the experience.

The Chinese Post-80s tourists regularly used the word “wilderness” in their blogs. Wilderness made them feel a sense of mystery and sacred power providing the opportunity to get close to nature. Blogger 10 wrote of his excitement along with trepidation on his trekking trip when he engaged deeply with “wilderness”. He wrote:

Also, the whole trekking area is a wild place - a place full of mysteries. All of my memory is a mixture of cloud, wild lands, wild forests, lake and mountains and animal names: Tasmanian devil, possum, wombat... When we came to the end of the trail, there is a feeling of reaching the horizon, and then in front of us, there is the scenery. We now feel the real Tasmanian wilderness - the sky had blossoming white clouds with the sun sinking, turning into a large thick black cloud. We looked back to the road, - empty. Finally, we came to our own world, full of unknown, full of excitement, of course, with a trace of fear. (Blogger 10, M)

There was a particular focus on reaching the peak of a mountain in their long distance trekking where they paid relatively little attention to the view around them during the climb. They felt that the mountain peaks offered enormous beauty. Blogger 15 (F) wrote *“At that moment, I feel I am on the top of the world”* when she reached one of the mountains during trekking. The word “top” for her was a valuable chance to see all the beautiful scenery and a feeling of enjoyment.

While showing appreciation of nature in New Zealand and Australia, there were concerns about or even criticism of the current natural environment in China. Exposure to pristine environments creates a greater juxtaposition to their everyday reality at home. The bloggers had witnessed rapid changes in China and they felt very negative about the impacts brought about by urbanization. Blogger 29 (M) wrote in some sadness that he deeply missed his childhood with a clean sky where he was able to see the stars at night. He felt all the natural environment had disappeared with rapid urbanization. *“When I was young, when there was a Leonid meteor shower, the whole family accompanied me for the whole night. Suddenly one day, high-rise buildings, the city lights, more and more serious fog and haze appeared and the stars have disappeared.”* Clearly, blogger 29 cherished the intimate interaction with nature during his adventure tourism trip.

As a result, Chinese Post-80s bloggers expressed a strong desire to escape from pollution, crowdedness and work pressure, but they felt somewhat hopeless in terms of the reality of their daily lives (Cockain, 2012; Li, 2015; Liu, 2011). Blogger 13 (F), who was taking a career gap at the time of her adventure tourism trip, expressed her dissatisfaction toward work in China. She felt that because of the need to survive and strive in the workplace, she was constantly under high pressure with little time to enjoy nature. For her, participation in adventure tourism could give her a chance to release pressure and she was jealous of New Zealanders who have a number of weeks’ annual leave to do so. She wrote:

In China, we do not really have annual leave. Everyone is thinking of working and we have only a few days for holiday [for adventure tourism] and then go

back to work. So New Zealanders will stay a long time. I am so jealous, when can we reach work life balance? (Blogger 13, F)

Similarly, blogger 16 (M) felt deeply annoyed with “modern life” as a result of China’s rapid economic development. He wrote “*I cannot stand my life. Overtime every day and serving the “f**k” boss. Life should not be like this. I should do what young people are meant to do. To sky dive! To bungee jump. To nature.*”

The narratives highlight the changing relationship between them and nature due to China’s rapid development. For them, the contrast between China and Australia and New Zealand make them appreciate closeness to nature.

Personal attachment to nature

In their blogs, Chinese Post-80s tourists attached personal feelings to the scenery, which “humanized” the natural landscape. This appears multiple times in the blogs on long distance trekking, which involves considerable interactions with nature. The deep immersion in nature meant they spent days away from their typical ‘electronic environment’, and they were left with time to think and reflect deeply. They felt that good weather, for example, brought luck for their adventure tourism trips. “*That blue sky, that white cloud, that neat walk way. Such a good weather “welcomes” us to have our first [long distance trekking] activity. That is a perfect start.*” (Blogger 10, M). This is also a reflection of the Chinese way of relational thinking that “Chinese think about and learn things in the way that things could be associated with them” (Xu et al., 2013, p. 119). Chinese tourists also have the tendency to view a connection between nature and human beings (Buckley et al., 2008; Xu et al., 2013).

Personal attachment to nature helps create the more meaningful harmonious relationship between humans and wilderness that is part of classical Chinese culture (as for example shown in the shan-shui paintings that contain human figures in the landscape and include allusions to the role of yin-yang where a landscape can be read as comprising hardness (rock) and softness (water) as forming a harmony) (Bruun, 1995; Xu, Cui, Sofield, & Li, 2014). This provided profound experiences for the Chinese Post-80s bloggers. It is this wilderness with its challenges that made them reflect deeply on themselves, others and their life (McDonald, Wearing, & Ponting, 2009). Their deep engagement with reflection is related to the fact that in China, wild places are associated with spirituality (Shen), as Daoists build temples in the wilderness as a place to meditate, purify the spirit and find renewal (Department of Asian Art, 2004). Blogger 22 (M) even used the metaphor “throw out the rubbish” to describe his desire to purify his spirit. He wrote: *“I must have lots of “rubbish” in my heart and I want to throw them out”*. However, the narrative of blogger 29 (M) shows a different emotional side.

Staring at the sky, taking the journey of time, there is another world and period of time gradually appearing in my mind. I cannot stop my memories coming out...I left home to attend a high quality high school. My mother felt the hardship of my study when I closed my eyes on a winter night, and lying in bed, she read the history subject exam questions to me....The accumulation of tears in my heart for several years came out suddenly, accompanied by the feeling of life deviated from the track. This is the power of the wilderness [trekking], you think you conquered it but it is silently watching you. Nature generously gives you beauty during the day but at night it hollows your heart, so you no longer can hide from things. (Blogger 29, M)

It is perhaps the quietness of wilderness and the challenges in his trekking trip that made him reflect deeply on his past and present and attach his feelings to nature. Blogger 29 communicates his feelings about the competitive education environment in China and parent-child relationship, which made him make many life decisions that he otherwise would not have made. Blogger 29 tended to feel lost because “*I realized in this busy world I forgot myself.*” For Chinese Post-80s’ bloggers, nature is no longer a physical setting for them; it is a place that evokes strong feelings. The challenges they have with nature and their deep reflection on it is viewed as a gift from nature.

Artistic conception

Chinese Post-80s’ description of the wilderness goes beyond a simple attachment to highlight a lasting state that human beings can comprehend but is hard to articulate in words (the experience was ineffable). It is the combination of reality (i.e. what is in front of human beings) and imagination (imaginary reality beyond the immediate) (Li, 2010). This could be related to the Chinese idea of ‘artistic conception’, which has a strong influence on Chinese perceptions of beauty and feelings and its relationship with nature (Zhang, Chen, Sun, & Bao, 2013). Indeed, artistic conception incorporates wider aesthetic elements. To demonstrate artistic perception, Chinese Post-80s bloggers used various strategies, such as ancient and contemporary Chinese and Western literature and metaphor. Both blogger 4 (F) and 10 (M) used a well-known saying from a contemporary Chinese writer, Wang Guozhen to describe her determination to face the challenges of long distance trekking in Tasmania. She wrote “*If we have chosen to go further, we have no choice but to go through wind and rain.*” Blogger 29 started his

entry with sentences that had a poetic style leaving the readers in a vast imaginary space, which reflects his deep engagement with nature. He wrote

Going through wilderness and forest, across mountains and lake. I heard the wind through the freedom of the wilderness, and felt the streams gently moisten the trees. I saw the dawn falling like rain and the flow of the galaxy at night. I could feel the ups and downs of life without a moment of rest.”

Chinese Post-80s bloggers enjoy the landscape for its poetic charm and picturesque grace, just like other traditional Chinese art forms, such as landscape painting (Cultural China, 2010), which makes the readers of their blogs understand the messages they are conveying. Being in awe of nature could be seen in the constant use of metaphors, which also signifies the indescribable features of the adventure tourism experience (Allman et al., 2009) and the Chinese aesthetic way of appreciation (Wu et al., 2010). Blogger 29 (M) wrote:

This journey allowed me the freedom that I have never thought of. It was quietness of the wilderness that helped me to gain “myself”. I had experienced the ambition to climb the mountains and the calmness escaping from death.

6.2.4 Summary of the analysis of the text

In summary, the Chinese Post-80s’ adventure tourism experience is made up of three elements including (1) task engagement, (2) group dynamics and (3) settings. The three elements influence each other to co-create the overall adventure tourism experience. Participating in adventure tourism, such as skydiving and long distance trekking is treated as a challenging task for many. These adventure tourism activities present both

physical and psychological challenges; but in order to undertake these activities, the bloggers demonstrated their self-efficacy believing they could overcome their fears to fulfil their goals. Through the process, group dynamics can play a positive role in facilitating the bloggers' participation. During the adventure tourism activities, they had the opportunity to experience indescribable scenery. To express their experience, they attached their personal feelings to the landscapes, creating an artistic conception for themselves. When all three elements became positive, this led to an exciting and positive adventure tourism experience for Chinese Post-80s bloggers in this research. This is reflected vividly in blogger 10's and 16's summaries:

People always ask me why I enjoy trekking and why I torture myself? Usually I do not want to explain a lot. During the process of trekking, you will train your temper; deal with challenges including dangers and life-threatening situations. You will gain true friendships and also sense the glorious feelings of close contacts with others (tourists). It is a truly enjoyable moment. (Blogger 10, M)

This [journey] came to an end. With the more than 10 days journey, I could say I had many "accidents" but I "harvested" a lot. We saw the incredible scenery, did our first bungee jumping, kissed the blue sky [sky diving] and "dated" the stars for a few nights. I have gained friendship and the exoticness in a foreign country. (Blogger 16, M)

The three dominant themes (task engagement, group dynamics and setting) reveal two parallel discourses. They are around "here and there" and "past and present". "Here" refers to the current physical states of the bloggers, while "there" describes bloggers' home experience. "Present" refers to the mental states of the bloggers, while "past" describes bloggers' past experiences. However, "here and there" and "past and present" should not be taken in a binary fashion. For Chinese Post-80s bloggers, the

distinction between ‘here and there’ and ‘past and present’ has become blurred by the adventure tourism contexts in which Chinese Post-80s reflected and negotiated their self. Table 6.5 overleaf presents examples of the two parallel discourses which reflect Chinese Post-80s’ negotiations of self from here and there as well as past and present.

Table 6.5: Examples of two parallel discourses

Discourse	Data exemplars
Here and there	<p><i>We have seen the good management practices of Western countries, experienced international trekker's environmental friendly behavior, and met lots of friends from around the world with similar interests. This has confirmed my willingness to participate in trekking...It is to feel the real world and touch the most beautiful and original scenery. (Blogger 10, M)</i></p> <p>[Contrasted to trekking in their home country]</p> <p><i>When you reach an intersection in many Chinese domestic routes for trekking, there are many marks - red, green. This belongs to this club and that belongs to that club. One mark is a piece of cloth and another is a water bottle... (Blogger 10, M)</i></p>
Past and Present	<p><i>I took a deep breath, our parents have been against us for doing something adventurous for so many years. Before I go to university, I am so immature... Everyday, my parents arranged everything as long as I studied well...When I was in my twenties, I felt that I could not support myself...Life is so interesting. The more you want to control it, the more oppressed it will be. In 2014, I secretly started my adventure journey. Once you are in it, you never stop. (Blogger 29, M)</i></p> <p><i>When I looked around, I was the only Chinese. My national pride came out immediately. No matter what happened, I cannot lose Chinese face in front of foreigners...I conquer bungee jumping. I did not lose our Chinese face in front of foreigners. I am proud" (Blogger 18, M)</i></p>

Being placed in culturally dis-similar environments (here), Chinese Post-80s bloggers constantly compared what they saw and learned with their culture back home (there). By realizing what is happening now (present), the bloggers are reminded of their past. Their participation in adventure tourism is a challenge beyond the adventure tourism activities themselves, because in the present, they have the freedom to pursue their own interests. This reminds them of their past education and parent-child relationships, which had constrained their participation in adventure tourism in the past. The two discourses show that Chinese Post-80s bloggers are seeking a balance between “here and there” and “past and present”. In other words, adventure tourism with its challenges presents a space and place for Chinese Post-80s to reconstitute themselves and refine their identities. It is a place where they can express their resistance to the dominant Chinese social-cultural discourse to present “true self”. This balance of “self” cannot be fully understood in isolation with “here and there” and “past and present”, but rather is negotiated through their interactions. In summary, what was ultimately presented in the Chinese Post-80s travel blogs on their adventure tourism is a product of ongoing processes between their past and present as well as the here and there, which jointly co-construct dynamic, complex and occasionally contradictory representations of “true self”.

6.3 Discursive practice

In this research, Fairclough’s second CDA dimension focuses on the social contextual issues of how travel blogs are produced, distributed and consumed (Fairclough, 1992; Small & Harris, 2014). As shown in the earlier analysis, the blogs were produced by Chinese Post-80s tourists who have travelled in Australia and New Zealand and had

undertaken adventure tourism activities. The following section is organized under 3 main sub-headings including ‘production’, ‘distribution’ and ‘consumption’.

6.3.1 Production

There are practical reasons for bloggers to create and take care of their blogs diligently. First, blogs provide an immediate channel for Chinese Post-80s to document their personal travel experiences. These were difficult in the past and thus they can gain respect from undertaking them now (MacKinnon, 2008; Strafella & Berg, 2015). Second, they are interested in telling their followers about the essence of an adventure tourism experience that many of their peers might not be able to undertake. *“Sharing, is not a way to document the experience for myself but of offering would-be peer travelers some advice and tips.”*(Blogger 27, F). Third, the existing promotional materials of many destinations offer only a snapshot of the adventure tourism experience. They do not provide an insider’s view, whereas Chinese Post-80s’ travel blogs can present a refreshing personal engagement with the experience. *“I want to follow my fellows’ spirits to spread the wonderfulness of this outside world to make us continue to see and feel the real world.”* (Blogger 10, M)

In particular, “being helpful to fellow travelers” is considered a distinctive motivation for Chinese Post-80s (Wu & Pearce, 2016). As they are the first Chinese generation to have the most freedom to travel outside their countries, while they enjoy writing blogs, they feel an obligation to assist other travelers to travel independently. Many bloggers in this research stated that they personally benefitted from reading the blogs of other travelers. This obligation could be attributed to “benevolence” - an

expectation from an ordered harmonious society to help others (Wu & Pearce, 2016).

Blogger 7 (F) wrote:

Before I start [my blog], I would like to thank all those who are passionate about sharing their travel experience in blogs. They have produced many wonderful travel blogs and tips that I have used. In particular I would like to thank @01, whose blogs give me abundant information and he is also very nice to offer me much advice.... Every wonderful trip results from everyone's generous sharing. (Blogger 7, F).

By establishing an alternative online discursive space on adventure tourism, the Chinese Post-80s bloggers were able to open up a space in which to share new ideas and to discuss these with other like-minded people.

The travel blogs in this research are rich in information and show the time consumed and considerable efforts made (e.g. editing) to blend text, images, videos and hyperlinks. By employing a combination of various digital blogging technologies, Chinese Post-80s are able to showcase their personal insights and experiences of adventure tourism. As a result, when compared to traditional print material, these travel blogs created by Chinese Post-80s are more spontaneous and vivid in their various perspectives. Two points are important to highlight here: 1) pictures and videos are perceived to be real and un-manipulated; 2) adventure tourism tends to be indescribable in many ways (Allman et al., 2009). These perceptions increase the trustworthiness and attractiveness of the information provided.

More importantly, these travel blogs are not produced in one go. They appear gradually on the relevant websites with considerable comments from would-be tourists and other bloggers. This process allows for the co-creation of these blogs. For example,

as some would-be tourists posted questions on a particular aspect of the trip, the bloggers addressed these issues in subsequent blog posts. Indeed, the interactive comments that appear after the main blog contribute to a vivid representation of the adventure tourism experience. For would-be tourists, these blogs offer a platform from which to obtain relevant information and subsequently posting a reply or question enriches the blog content. This interaction provides them with a sense of support and appreciation. From observation, the comments appear supportive rather than critical. Wu and Pearce (2016) claim that Chinese tourists are generally positive in documenting their experience and participating in online travel communities is a fun and an enjoyable experience for them. Indeed, the co-creation process presents a culturally specific dialogue between Chinese Post-80s bloggers and would-be tourists, creating a community of support and sense of belonging that both groups value (Chu & Choi, 2010).

The way Chinese Post-80s have constructed their travel blogs can be explained by their self-presentation in the online space. Self-presentation is a process where people are involved in managing their information to present a certain image and the construction process to portray this image is consistent with the expectations of their audience (Goffman, 1959). Through their travel blogs on adventure tourism, the Chinese Post-80s bloggers present a desirable picture of themselves that appeals to like-minded bloggers and would-be tourists. In order to achieve a desirable self-representation in the travel blogs, four self-presentation strategies have been identified – (1) competence, (2) supplication, (3) ingratiation, and (4) belongingness. The first three strategies are similar to the previous findings of Chu and Choi (2010) on Chinese younger generations' use of social network websites, while the concept of "belongingness" as a fourth strategy emerged from the data in this research. The

competence approach refers to bloggers' need to be perceived as having abilities, accomplishments and performance, whereas a supplication strategy is to be seen as appearing helpless and weak (Dominick, 1999). Blogger (22, M) wrote not only about his frustrated and timid past but also his competence in undertaking sky-diving, thereby engaging in both competence and supplication strategies. He stated:

Previously, I was a coward, afraid to play extreme adventure tourism activities. When I stand in tall buildings, my legs shake. Then, I had opportunities to experience jumping machines and roller coasters several times. In addition to having fun, I would like to overcome my fear and challenge myself... Nothing is impossible. It depends on what kind of life you want. (Blogger 22, M)

Ingratiation is to achieve the objective of being liked by others through demonstrating humor, modesty and positive experiences (Dominick, 1999) coupled with mildly negative experiences. The belongingness approach shows commonalities among peers. Chinese Post-80s bloggers consistently portrayed an image that they are in a particular group, with a shared lifestyle and features with their intended readers. Blogger 10's (M) narrative reflected both his ingratiation and belongingness. *"Other tourists' travel experience can't represent one's own. Everyone has his/her own lens and feelings towards the outside world. We just hope our travel blogs can bring some valuable information to others."* (Blogger 10, M). Chinese Post-80s bloggers use a combination of these strategies to produce their desired travel blog discourses. In fact, these strategies have effectively facilitated Chinese Post-80s bloggers' social cognitive process by effectively managing their information, identity and relationships in online travel communities (Schmidt, 2007).

6.3.2 Distribution

The twenty-nine travel blogs discussed in this chapter are distributed across two online travel communities (Qyer.com and Mafengwo.com). These two websites are the largest online travel communities in China with a high level of traffic from Chinese Post-80s (See Table 5.3 in Chapter 5). The establishment of these two websites is strongly associated with the increasing number of independent Chinese Post-80s and their new travel styles. Qyer.com was established in 2004 by a Chinese Post-80s overseas student. ‘Qyer’ in Chinese Mandarin means poor travel, which reflected the original purpose of this travel community, which is to help Chinese tourists to travel overseas cheaply and independently by posting previous travelers’ experiences as a guide and basis from which to make decisions. While the meaning has now changed to “value for money”, it remains a popular site for Chinese Post-80s tourists. This change is vividly reflected in Blogger 27’s narratives:

Travelling poorly has different meanings to different people. I like Qyer (Chinese translation: poor travel), but it doesn’t mean that I need to travel poorly. I am not at the age of travelling poorly. I have been working for quite a few years and I have the capital to pursue whatever I like. My understanding of travelling poorly is that one can spend every single dollar [on adventure tourism activities] effectively. Carefully and effectively spending every dollar is the right attitude towards Qyer.com. (Blogger 27, F)

Mafengwo.com was established in 2006 in Beijing for Chinese “donkey friends” to share their travel stories. “Donkey friends” is a cultural symbol in China representing Chinese tourists who organize their trips largely independently in small social groups with the flexibility to control their trips (Kristensen, 2013). These two travel

communities provide the public with free access to all the travel blogs on their websites and have gained great popularity in China. The popularity of these two travel communities is also strongly linked to the sense of communities they establish. Many of the users, particularly Chinese Post-80s (the majority of whom grew up in one child families), found a sense of belonging by being embraced by members who share similar backgrounds, values and lifestyles (Chu & Choi, 2010; Wu & Pearce, 2016). Some of the travel blogs with high levels of recommendation from users in these two travel communities have been turned into travel guides. These travel guides contain practical information similar to “Lonely Planet”, which many Chinese Post-80s appreciate. This explains why Chinese Post-80s bloggers are still attached to these sites.

6.3.3 Consumption

Travel blogs are not only primarily consumed by like-mind bloggers but also by would-be Chinese Post-80s tourists, particularly in their information search process. As demonstrated in this study the blogs have far-reaching influence over the decisions of many Chinese Post-80s tourists (Wu & Pearce, 2016). Wu and Pearce (2016) argue that Chinese tourists’ use of blogs is socially culture-dependent. Chinese Post-80s tourists are the first generation possessing the financial means to travel freely outside the country and they are passionate about travelling to attractive but unfamiliar destinations. However, most lack experience with travelling abroad due to the lack of available information (Wu & Pearce, 2016) and the control on this information that was common in the past (MacKinnon, 2008). It is therefore nearly impossible for them to seek travel advice from their immediate peers or relatives. The travel blogs produced by their peers present components of trustworthiness - benevolence, integrity, affective quality,

entertainment, offering them a community of support, points of reference and an opportunity to increase their confidence when travelling to unfamiliar destinations (Wu & Pearce, 2016).

The title of any travel blog presents an important link to the content of the blog, as it is the first thing any reader will look at before continuing to read the rest of the blog (Tang, 2008) and it is also an indication of one's personality and creativity (Yu, 2008). An examination of the travel blogs' titles in this study reveals that in 27 of the chosen 29, adventure tourism activities were highlighted. It reflects Chinese Post-80s' perceived importance of adventure tourism experiences as part of their changing identities. It is a social image they prefer to present to their peers and would be tourists.

In addition, whether it is skydiving, long-distance trekking, white-water rafting or bungee jumping, the 29 bloggers translated their adventure tourism experiences into vivid and humanized pictures, which leave readers with emotional and cultural impressions. Although each blog might offer a different description of the same experience, they come together to paint an image of strangers in foreign lands and make the adventure experience better known. They offer a fresh perspective away from the dominant tourism marketing discourse and a balanced representation of adventure tourism in the online discursive space. The blogs investigated in this study share a common goal of writing about adventure tourism experiences from a personal point of view. Through the process, some bloggers regularly commented on each other's travel blogs and also cross-referenced each other's statements and strategies. A number of the bloggers were found to be followers of each other with notifications of each other's updates. The travel blogs collectively form a seemingly loose but highly connected community with members supporting each other.

6.4 Social practices

The third dimension of Fairclough's CDA is concerned with social practices. Small and Harris (2014) argue that it is essential for researchers to link the tourist experience with its historical, social and cultural contexts to provide a cohesive lens. Since Chinese Post-80s' representations of their adventure tourism experience are socially, culturally and historically constructed - presenting multiple realities - an understanding of their adventure tourism experience needs to be situated in their historical and contemporary context.

6.4.1 Wider social practices linked to the blog representation

With China starting to open up to the rest of the world and its continuing economic reforms, it has experienced rapid transformations, resulting in various economic, social and cultural impacts. During Chinese Post-80s' pre-adulthood, China underwent major changes to achieve modernization (Yan & Santos, 2009). The travel blogs, while situated in the tourism discourse, are inevitably connected to wider social practices in China as the Chinese Post-80s grew up in the past and live in the present and will represent the future of these rapid transformations. Chinese Post-80s being a distinct generational cohort is an indication of China's on-going changes from a range of forces that have shaped its modernization.

The blogspace for Chinese Post-80s bloggers reflects the Chinese government's Reform and Open Policy in balancing openness with control that treats the blogspace as an entertainment highway (MacKinnon, 2008). Travel related information, as a form of entertainment, is free of Chinese government censorship (Sun, 2013) whereas blogs about any political aspect of China are highly discouraged and censored (Strafella &

Berg, 2015). This balance offers Chinese Post-80s a new and relatively uncensored platform, where they are able to express their personalities through travel. In China, traditional media publishing and the internet to some degree (Council on Foreign Relations, 2017) has come under the control of editors, publishers, and media directors who act as “cultural gatekeepers” making it difficult for ordinary Chinese people to gain popularity or express themselves (MacKinnon, 2008; Strafella & Berg, 2015). This is one explanation why Chinese Post-80s are eager to express themselves through blogs, as blogs have opened a cultural door to ordinary people. Thus, to many Chinese Post-80s, travel blogs are a public space that gives voice to their peers who would otherwise not be heard through conventional media channels. It empowers them to engage with others by documenting their experiences in an easy and convenient manner, which has long been open only to institutions (MacKinnon, 2008). It is also equally important to note that the censorship of Western blog sites as well as language barriers present opportunities for the development of China specific travel communities (Qyer.com and Mafengwo.com in this study) and to grow and nurture these (Gracie, 2014) that bind these Chinese Post-80s together.

Additionally, in China, writing travel narratives can be traced to the 17th century with the famous travel book – *The Travel Diaries of Xu Xiake* - which documents Xu Xiake’s 30 years of extensive travel in China. However, for normal Chinese people, the production of travel narratives is expensive (Sun, 2013). It is almost impossible for normal Chinese people to document their travel diaries in a format like Xu Xiake’s but his book left many Chinese with the dream of documenting their own travel diaries (Sun, 2013).

In the creation of Chinese Post-80s’ travel blogs via online multiple media, it is important to recognize China’s technological advancements in the past two decades.

These enable people to publish personalized experiences online that might not otherwise be readily accessible to their audiences (Sun, 2013). Moreover, technological advancements in blogs, enable blog readers to connect with their peers' lived experience through the bloggers' unmediated perspectives (Chiu, Ip, & Silverman, 2012). The inclusion of a comment section facilitates an interactive platform of exchange. More importantly, the co-creation of adventure tourism experiences enhances the connectedness of Chinese Post-80s bloggers and would-be tourists, which creates a heightened sense of community with like-minded peers. In this respect, each of the blogs examined in this research is no longer a separate blog created by a single author but rather the polyphony of multiple meanings of Chinese Post-80s attached to adventure tourism.

For Chinese Post-80s, adventure tourism provides opportunities not only to challenge themselves and demonstrate self-efficacy but is also an avenue for self-reflection. The blogs contain reflections on comparisons between Chinese and Western practices on the management of adventure tourism opening up opportunities for bloggers as well as their peers and would-be tourists to reflect on their own experiences and needs. These create an awareness that their perception towards the Western world might have been skewed by the economic and social capital they have gained in China. The constant comparison of the environment in China with New Zealand and Australia indicates the awareness of many Chinese Post-80s of the costs (e.g. environmental degradation) as a result of the rapid economic development of China. Due to the rapid industrialization and urbanization in China, Chinese Post-80s live in crowded cities with a rising jungle of concrete apartments (Cockain, 2012) and often dangerous levels of pollution (Zheng & Kahn, 2013). Chinese Post-80s' childhood memories are lost to the ferocious force of China's modernization. They have come to appreciate the opportunity

to view and become immersed in natural landscapes via sky-diving or long distance trekking. They even treat their adventures as a means to escape from their day-to-day living spaces that are surrounded by commercialization and domestic-based leisure items (e.g. televisions, Taobao Shopping) (Cockain, 2012). This can also explain their desire to see and interact with wild animals during their trips. Indeed, the rapid urbanization in China has significantly changed Chinese Post-80s' relationship with nature.

Chinese Post-80s bloggers' narratives on the relationship between their parents and themselves reflect changes in Chinese society's values on parent-child relationships. As demonstrated in Chapter 2, with the implementation of the One Child Policy, Chinese society shifted from a family with more than one child to "priceless little emperors" (Wei, 2009). Chinese Post-80s' blogs reflected the ongoing negotiation or sometimes resistance between their parents and themselves. In comparison with the study of Small and Harris (2014) who found Western parenthood tends to be permissive where parents avoid direct confrontation with children and refrain from applying consistent discipline, this study illustrates a number of contrasting perspectives of Chinese Post-80s' parent-child relationship. As the only child in the family, they are provided with rich resources but also they often live under strict discipline and control from their parents to conform to Chinese social norms (Fong, 2004). By recognizing the importance of education to their success in the future, Chinese Post-80s' parents place great importance on their children's education (Fong, 2007). Hence, many Chinese Post-80s are encouraged to limit leisure activities (Cockain, 2012) such as participating in outdoor recreation activities (Gardiner & Kwek, 2017). Instead their parents guide them to spend most of their free time focusing on academic pursuits. As a result, Chinese Post-80s bloggers constantly feel that while their parents gave them many

opportunities and resources, they also imposed significant responsibilities on them. For example, Chinese Post-80s are aware of their parents investing hope and love on them as the only child in the family (Gardiner & Kwek, 2017). In return, due to Chinese traditional values such as filial piety (xiao), they have a huge moral responsibility towards their parents. As they are expected to 'look after' their parents in their old age, traveling in a group and paying extra attention to safety during their adventure tourism trips is considered a wise strategy for them.

As most Chinese Post-80s grew up in a single child family, the traditional component in Chinese family education of interaction with siblings has diminished (Liu et al., 2014; Sabet, 2011). As a result, Chinese Post-80s extended their relations outside the family to society (Liu et al., 2014), which has made Chinese Post-80s heavily reliant on, and influenced by, social trends (Wu & Pearce, 2016). This could also explain the striking popularity of social media including blogs (Chu & Choi, 2010). In this case, travel blogs allow Chinese Post-80s to embrace a sense of belonging through networks with liked-minded peers as outlined in the section on consumption. It is speculated that they missed this sense of belonging in their single child families so it has become highly valued in the collective Chinese society (Fong, 2007). The influence of the One Child Policy was also demonstrated in their attention to group dynamics and safety concerns as well as seeking sociability. In the group dynamic theme, Chinese Post-80s paid a lot of attention to group relationships both within and out and attribute a lot of their success to their peers. At first sight, it appears that this is natural for tourists with Chinese backgrounds as the Chinese have collective values. Being in a group in an adventure tourism environment fulfills an important need of Chinese Post-80s to achieve the type of sociability that is created by having siblings. Hence, Chinese Post-80s bloggers in

this study highly appreciated and valued the collective experience with peers with whom they shared goals during their adventure tourism trips.

It is important to note that during the time that Chinese Post-80s were growing-up, China began its formal school curriculum reform (Rosen, 2009). After the Cultural Revolution, Chinese traditional cultural values and ancient and contemporary Chinese literature were restored and re-emphasized in schools. As a result they learned ancient and contemporary Chinese literature (Cao, 2009), while Western literature and values were also introduced albeit in a less extensive manner. More importantly, because of China's highly centralized political system, the content of the curriculum taught at school were centrally controlled and largely similar across the country (Yu, 2008). This provides common reference points for many Chinese Post-80s, which helps "direct Chinese tourists' appreciation of landscape by zooming in for a finer gaze and zooming out for a further gaze and imaginary overlook" (Yu & Xu, 2016, p. 402) at the destination. This enables them to "reflect on past events and life in general and to arouse an appreciation of this historical continuity or changes beyond the immediate scene" (Yu & Xu, 2016, p. 402). For example, when climbing mountains, this research shows that Chinese Post-80s bloggers are generally oriented more towards reaching the peak of mountains than paying attention to the view along the way. This is in line with findings from Xu et al. (2013) and could be attributed to the need for Chinese Post-80s having to memorize poems during their formal school years. An example could be: "When shall I reach the top and hold all mountains in a single glance" (Xu et al., 2013). However, this could be also attributed to the fact that in Chinese national parks, such as Huangshan, any hike through the mountains is accompanied by viewing locations that have literary associations (Li, Bin, & Ryan, 2017); however, for mountains in New Zealand and

Australia, there is lack of such literary associations combined with uncertainties about the terrain because of a lack of such reference points.

As Chinese Post-80s are the first generation to travel widely outside China and their exposure to the Western world was not extensive (Wu & Pearce, 2016), materials learned at school about the Western world become their points of reference. Because of the Chinese government's central control over the school curriculum and the education system in general, Chinese Post-80s' points of reference can result in either a romanticized or stereotyped view of the world outside China (Ji et al., 2016). In this research, the narratives that emerged from the blogs in their interaction with other tourists (predominantly Western and Japanese tourists) represent an interplay of power and race on Chinese Post-80s' perceptions of themselves and relationships with others. The bloggers look down on Westerners on account of their relatively poor economic circumstances; however, they are also wanting to separate themselves from the "explosive rich". It reflects "inside barbarian: culturally othered; outside barbarian: racially othered" (Dikötter, 1992). This could be explained by Chinese Post-80s victim complex stemming from their patriotic education in the formal school system, which is based on humiliation in China's historical context in order to foster love of the nation (Rosen, 2009). Cheng and Wong (2014) observed that this world view contributes to their current framing of an event. As China is gaining increasing world economic and political power, Chinese Post-80s feel a need to protect the 'face' of China. Equally, it also points to growing grassroots nationalism with a certain dislike of Japan because of the events of WW2 and recent political disputes (Kang, 2013; Takeuchi, 2014).

The economic transformation in China has resulted in various social and cultural impacts. For Chinese Post-80s this can be seen in their desire to learn the best practices of the West and bring them back to China. This is commonly reflected in

Chinese Post-80s bloggers' narratives about their criticism of China's current adventure tourism operation practices and reflections on how Western practices could be transferred to China's environment. While this action might be interpreted as seeing Western practices as being superior, Chinese Post-80s bloggers were very cautious in selecting and presenting certain aspects of their personal reflections by simply not passing any direct personal judgement. These bloggers presented strong evidence with their arguments why they believed certain Western adventure tourism practices are better. This partially reflects that, with China's opening up to the outside world, Chinese Post-80s discourse is shaped by tensions between Chinese values and traditions and increasingly imported values and practices from outside China (Hulme, 2014). Such a selective process is an indication of bloggers' control of their blogs that might potentially result in a "loss of diverse experience and a flattening of perspective" (Shapiro, 1999, p. 107).

6.4.2 Omitted narratives

In this research, I also noted narratives that are relevant to social practices but omitted in the blogs. I call these the "omitted narratives". My observation of these 29 blogs is an unfortunate absence of narratives regarding the fact that these rapid changes in China are also beneficial to the Chinese society and these Chinese Post-80 bloggers. In particular, Chinese Post-80s bloggers in this study have benefited from a series of policy changes on outbound travel. During Chinese Post-80s' pre-adulthood, many tourism destinations established agreements with the Chinese government on the ADS scheme. This policy was regarded as a major instrument to allow for an increasing number of outbound Chinese tourists (Arlt, 2006). While the ADS scheme is designed for guided

tours, it allowed travel agencies to promote their destinations in China, while non-approved destinations were not permitted (Sun, 2013). At the time of this research (the end of 2016), there are 123 destinations with ADS status, however, Australia and New Zealand were the first Western countries to gain the status (China National Tourism Administration, 2016). As a result, the establishment of ADS meant many Chinese Post-80s were exposed to Australian and New Zealand destination promotion materials during their pre-adulthood and some may even have taken group guided tours with their parents to these countries.

Further, in order to cater to the growth demands of travelling abroad, the Chinese government has changed its regulations on foreign currency over the last two decades. The State Administration of Foreign Exchange in China has changed a number of times the amount of foreign currency that an individual can change at authorized monetary agencies. It started with a maximum amount of US\$2,000 but is now US\$50,000. This change was a clear indication that individual citizens are required to travel “at own expense” (Dai, Jiang, Yang, & Ma, 2016) rather than “at the expenses of overseas relatives or friends”, which was the Chinese government's original idea in allowing its citizens to visit Macao and Hong Kong for family reasons (Arita, La Croix, & Mak, 2012; Sun, 2013). This change is also reflective of an increase in Chinese households' disposable income being sufficient to fund their own overseas travel (Dai et al., 2016). In particular, the services of the Chinese monetary agency – UnionPay, which was approved by the People's Bank of China in 2002 and is similar to Mastercard and Visa, has been available at many tourism destinations worldwide with broad coverage in major Australia and New Zealand destinations. Due to the availability of UnionPay, Chinese Post-80s bloggers in this study can withdraw cash at ATMs and/or purchase directly from merchants without carrying bank cheques or large amounts of

cash. In 2016, 65% of merchants and 90% of ATMs in Australia and nearly 20,000 merchants and 50% ATMs in New Zealand accept UnionPay (UnionPay International, 2016). This had made it much more convenient for Chinese Post-80s to travel overseas. However, travelling to New Zealand and Australia is considered relatively expensive. In Australia, Chinese tourists spend on average A\$4,544 per trip (Tourism Australia, 2016), where the average monthly salary in China's major cities is 6,070 yuan (US\$922.64) (Wu, 2016). So integrating adventure tourism activities into a trip can significantly add to overall expenses.

Hence, as shown in this study, Chinese post-80s bloggers have the power and privilege of being part of the new “happy” middle-class generation, who has the economic and social opportunities to participate in adventure tourism in developed countries, such as Australia and New Zealand. Most of the bloggers in this study are either in managerial positions or students who have financial support from their family (economic capital). They are well-educated, extensively-travelled and speak relatively fluent English (social capital). Indeed, their new lifestyle of participating in adventure tourism is a reflection of this generation seeking new experiences and developing capabilities often neglected by their parental generation. As such, Chinese Post-80s bloggers' desire to be different through their participation in adventure tourism should not be interpreted simplistically.

With the widespread consumer culture in China, Chinese Post-80s increasingly avoid being constructed purely on economic grounds but rather wish to be associated with a new identity to increase *sushi* (Human quality of character describing an individual's qualities based on his/her education, ethics and behavior) (Hulme, 2014; Kipnis, 2006). Adventure tourism provides a basis for them to accumulate social and cultural capital among their peers and their parental generation. Common perceptions of

the Chinese middle class are portrayed through their materialistic spending. Hence, Chinese Post-80s bloggers are engaged in a process to establish their status through “being cultured” to help them disassociate from the “explosive rich” who are heavily portrayed in Chinese media (Hulme, 2014).

Similarly, Cockain (2012) notes that much of the existing discourse on Chinese Post-80s is that they are a “happy” generation, symbolic of the country and its vitality but also to varying degrees a worrying or even problematic generation. Chinese Post-80s in this study are clearly aware of these discourses and seek to convey an image of maturity. Hence, adventure tourism with its challenges presents a space for Chinese Post-80s to reconstitute their selves and refine their identities. However, their departure from the dominant discourse should not be interpreted as resistance to parental or traditional Chinese values. It is instead their way of seeking “themselves”. They do not simply or completely reject the old values but seek a way to fit into the relevant social orders with their own characteristics through negotiation with others.

Therefore, demonstrating their lifestyle, courage and excitement by participating in adventure tourism asserts their unique status. In particular, their experience in the blog space gives them an advantage in acquiring other social, cultural and even economic capital. Compared with many Chinese Post-80s and their parents, they produce an inequality not based on economic capital per se but rather on accumulated capitals from other sources. It is their everyday practices and the subcultures they have created that make this possible.

In summary, the representation of Chinese Post-80s adventure tourism experience through their blogs not only reflects wider social transformations in the last three decades in Chinese society, it also demonstrates how Chinese Post-80s re-define and negotiate their view of “self”. By seeking a balance between the past and

present/here and there, Chinese Post-80s challenge the domain discourse of who they were told/they should be to present their “true self”.

6.5 Conclusion

This chapter has presented the findings and discussion of this research by adopting Fairclough’s (1992) three dimension model of CDA. It reveals that while the blog representation of Chinese Post-80s on their adventure tourism experiences is situated in the tourism discourse, it is inevitably connected to wider social practices in China where Chinese Post-80s grew up in the past and live in the present and will be an important part of China’s future rapid transformation. Chinese Post-80s, being a distinct generational cohort, indicate China’s on-going changes arising from rapid industrialization and modernization. Chapter 7 will now outline the contributions of this thesis in relation to the literature along with the theoretical and practical implications and conclusions researched regarding this research.

CHAPTER 7 CONCLUSION

7.1 Introduction

The overarching aim of this thesis was to understand Chinese Post-80s' outbound adventure tourism experience in order to gain new theoretical and practical insights into this tourist segment. To investigate Chinese Post-80s' adventure tourism experience, I undertook an emic approach of exploration through their blogs. The 29 Chinese Post-80s bloggers can be classified as middle class or affluent young generation in China due to their economic capital that allows them to have the opportunity to participate in adventure tourism in Australia and New Zealand. The research analyzed their travel blogs to understand their outbound adventure tourism experience. It does not aim to generalize the findings to the entire population of Chinese Post-80s tourists, but rather it views their participation in adventure tourism as an approach to understanding this generation's complexity. It also sought to explore how Chinese Post-80s tourists' adventure experiences are linked to the social-cultural environment in China. Aspects of this shaping environment are both historical and contemporary. This final chapter builds on my journey along with the literature identified in Chapters 2, 3 and 4 and the empirical findings from Chapter 6. It begins with a summary of the findings addressing the research questions detailed in the previous chapter (Chapter 6). The contributions to theory and practice are then discussed. It concludes with limitations and recommendations for future research.

7.2 Summary of Findings

There were two subsidiary research questions that were addressed in this study including:

1. What adventure tourism experiences are portrayed by Chinese Post-80s tourists?

By using a netnography approach, this research identified three key themes that inform an understanding of the Chinese Post-80s' adventure tourism experience – (1) task engagement, (2) group dynamics and (3) settings. While each theme is distinctive, they are inter-related and overlapping. For the 29 Chinese Post-80s bloggers, their adventure tourism experience was full of challenges both physical and psychological, as illustrated in Table 6.3. However, the challenges are also related to their life constraints that constantly pull them back. Such constraints are often associated with the power and influence of parents in the parent-child relationship and social norms that discourage them from taking risks.

To overcome these challenges, Chinese Post-80s bloggers demonstrated self-efficacy believing that they can overcome the challenges to achieve their goals. Two types of self-efficacy emerged. One is based on a belief that Chinese Post-80s possess the capability of overcoming challenges premised on their determination and “courage”. The other is their ability, knowledge and skills to develop coping strategies to deal with both expected and unexpected challenges. As a result of their perceived self-efficacy, they not only successfully completed their activities but also increased their own self-efficacy for their life.

Throughout their trips, group dynamics were seen to play an important role in facilitating participation. Their overall experiences of interaction with others were positive. In particular, they highly valued the common shared experience with other tourists, who all have to overcome the same challenges when undertaking adventure tourism trips. Also, they enjoyed the professionalism and care received from the

adventure tourism operators as their encouragement helped them to successfully complete their respective activities. However, frustration did occur between the staff and Chinese Post-80s bloggers when there was miscommunication between both sides due to cultural norms and language barriers. Despite this, and most importantly, the Chinese Post-80s bloggers felt a sense of belonging with others through the process, especially with their own group members. They treated adventure tourism as a space and place for developing meaning and friendship. However, Chinese Post-80s bloggers also reflected on the interplay of power and race in their perceptions of themselves and relationships with others. This could be attributed to their stereotyping of others as a result of a romanticized view of the world outside China that is deeply embedded in their minds. They did not simply document the moment of encounters with others but also examined on and linked these experiences to wider social practices in China.

Because of their participation in adventure tourism activities, Chinese Post-80s bloggers have opportunities to experience the landscapes that they are usually unable to see at home, as these adventure tourism activities were undertaken in “wilderness”. To express their experiences they attach personal feelings to scenery, creating an artistic conception for themselves and their readers. As artistic conception is hard to explain, they tended to use ancient and contemporary literature, such as poems, tacitly and strategically to create an imaginary space for the readers.

Yet, Chinese Post-80s bloggers in this research are not strictly considered as “hard” adventure tourists according to the literature (Swarbrooke et al., 2003), as the activities in which they participated are highly commodified and did not require a high skill level. They can be classified into Buckley’s “less experienced clients” category. As the tourists in this category are numerous, they can be the principal cash flow generators for most adventure tourism operators. However, despite participating in

commodified adventure tourism, Chinese Post-80s bloggers showed that their experiences were very rich and rewarding providing them with opportunities for deep reflection.

2. In what ways are Chinese Post-80s tourists' adventure experiences linked to the social-cultural environment of that cohort in China?

Wide social-cultural changes in China have been evidenced in the various relationship changes of Chinese Post-80s. Figure 7.1 presents these relationship changes revealed in this research. These include Chinese Post-80s' evolving relationships with family, environment, institutions, Chinese society, the rest of the world, and self. Each of the relationships is detailed further on.

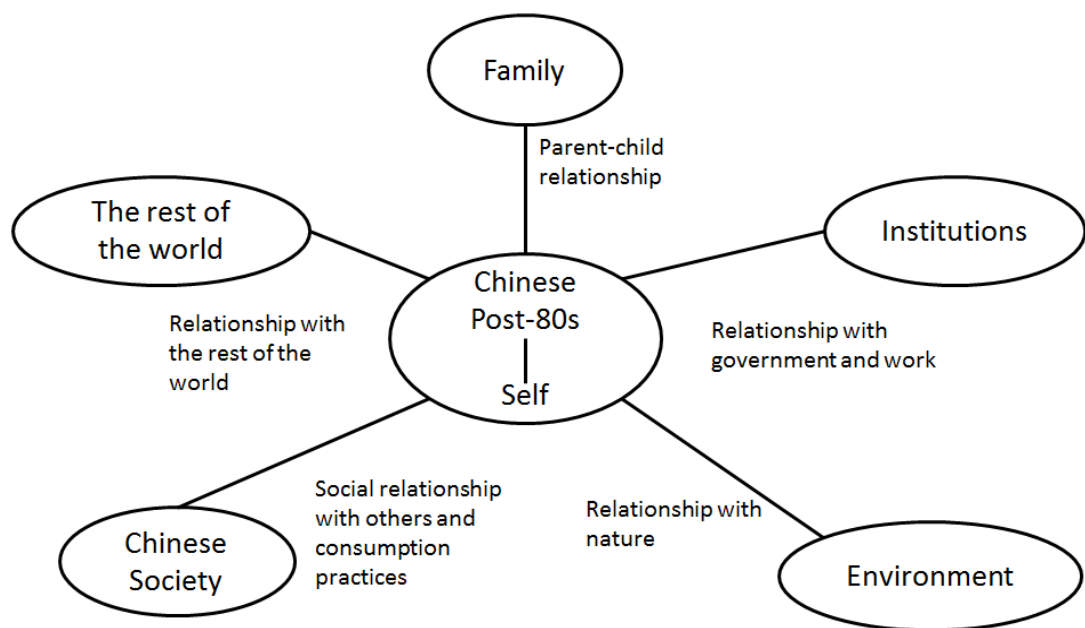


Figure 7.1: Chinese Post-80s' relationships

The relationship change between Chinese Post-80s and family has occurred mainly through changes in the parent-child relationship that emerged with this generation. As the only child in the family, many Chinese Post-80s are given abundant resources, but equally their parents place high expectations on them and seek to control them to be “model youth” (Cockain, 2012). Chinese Post-80s parents have gone to great efforts to keep them safe and on secure pathways, which are believed in Chinese society to be necessary for their success (Fong, 2004). They were encouraged to excel in study while discouraged from participating in other activities (Fong, 2004), such as outdoor recreation (Gardiner & Kwek, 2017). Having experienced a high degree of control during their pre-adulthood they started to negotiate “self” with their parents. Chinese Post-80s bloggers in this study did not completely reject their parental values and social norms but rather sought a balance between meeting their own desires and parental and societal expectations. In this case, Chinese Post-80s’ participation in adventure tourism is part of the negotiation process. More importantly, their participation in adventure tourism is an indication of the widely changing flexible structure in the parent-child relationship that “despite parental influence and control, sons and daughters retain some sense of autonomy in the planning of their lives and utilized strategies that enable them to negotiate with parents so that their own desires are fulfilled” (Cockain, 2012, p. 96). It departs from the commonly held understanding in the literature that Chinese Post-80s simply want to rebel or resist their parents’ values (Moore, 2005; Stanat, 2006). The relationship between parents and Chinese Post-80s is a back-and-forth process to reach a balance between independence and family responsibilities.

The relationship change between the environment and Chinese Post-80s arises from the fact that Chinese Post-80s have experienced China’s rapid urbanization and its consequences – one being that nature was diminished. They missed out on interacting

with the wild environment at home and as such, they deeply appreciated the opportunities they had to interact with the wild environment in New Zealand and Australia through their participation in adventure tourism. However, this appreciation should not be interpreted as an environmental contrast between China and the Western world because of China's environmental degradation. Appreciation of nature has a long tradition in Chinese history (Li, Pearce, & Zhou, 2015), which upholds values of unity of nature and human beings – the harmonious relationship between nature and human beings (Buckley et al., 2008). It is the historical values in the contemporary environment in China that heightened the awareness and appreciation of nature. As such, Chinese Post-80s bloggers in this study appreciated the opportunities brought about by adventure tourism to engage deeply with nature.

The third change is between institutions and Chinese Post-80s. As explained in previous chapters, their freedom to write blogs is strongly associated with the changing institutional environment in China. The term institution here refers to the government and public services in China. As travel blogs do not usually contain sensitive or political messages, being viewed instead as an “entertainment highway” (MacKinnon, 2008), the Chinese government does not exert censorship over them (Sun, 2013). Equally, thanks to the Chinese government's opening-up to the outside world along with Chinese Post-80s' strong desire to explore, there are opportunities for them to travel freely to New Zealand and Australia. As indicated in section 6.4.2, the establishment of ADS has allowed many Chinese Post-80s to be exposed to foreign promotional materials during their pre-adulthood (Sun, 2013). Also, an increase in the amount of foreign currency an individual citizen can carry and the availability of UnionPay at major tourism destinations have greatly facilitated the convenience for the Chinese traveling to many foreign countries. Similarly, the transition of government-led adventure tourism

initiatives to mass adventure tourism in China provided opportunities for Chinese Post-80s to have previous experiences of adventure tourism (Buckley, 2016a). Many Chinese Post-80s appreciate this as their domestic experience helped them prepare for their adventure tourism trips abroad. Indeed, Chinese Post-80s bloggers in this study have benefited from the relationship change between institutions and themselves.

The fourth relationship change is between Chinese Post-80s and the rest of the world. Chinese Post-80s bloggers exhibited either a positive attitude towards “better Western practices” and demonstrated “race and power” relationship with some negative feelings towards other tourists of particular backgrounds. This study shows that the Chinese government’s efforts to control information flows and foster a unified education system (Li, 2015) painted a romanticized view of the world outside. Chinese government’s attention to patriotic education in the formal education system has been successful in passing on patriotic values to Chinese Post-80s (Wang, 2008), which imbues them to have a strong will to restore the glory of China’s past and promote China’s future success (Cheng & Wong, 2014; Wang, 2008). For example, as outlined in 6.2.2, Chinese Post-80s bloggers’ interaction with other tourists during their adventure tourism demonstrates their “love and dislike” sentiments with aspects of the world outside China. However, their first-hand experiences in Australia and New Zealand have challenged their romanticized image of all Western countries being environmentally friendly, which was deeply embedded in their minds and they began to have a clearer and personal sense of the world outside China and to form their own judgements (Li, 2015).

The fifth relationship change is between Post-80s and Chinese society. Due to the one child family structure, traditional Chinese sibling relationships disappeared. However, this sibling relationship was highly valued as a key element of adult social

networks in Chinese society that maintained gifts and favors. Indeed, Chinese society considers this relationship vital to individual's and society's economic and emotional well-being (Fong, 2007). Recognizing this importance, Chinese Post-80s parents have constantly educated their single child to be sociable with friends, to maintain *renqing* (human feelings) and *guanxi* (connections) (Fong, 2007). As demonstrated in Chapter 2 and 6.4.1, Chinese Post-80s extend their relationship to Chinese society. Blogs provide them a space for reaching like-minded peers that share the same lifestyle of undertaking adventure tourism. This also helps explain why Chinese Post-80s highly appreciate their relationships with group members who have shared goals during their adventure tourism experience. Similar adventure tourism challenges bound them together and create a sense of belonging.

Due to the social discourse around Chinese Post-80s as an immature, self-centered and spoiled generation (Cockain, 2012; Durvasula & Lysonski, 2010; Fong, 2004), participation in adventure tourism is a reflection of their seeking a means to assert/display their independence and maturity. As indicated in 6.4.2, they use adventure tourism to transfer their economic capital for social and cultural capital as a way to improve their own quality of human character. As such, their desire for change challenges and re-balances the social discourse around them.

The last relationship change is between Chinese Post-80s and themselves. As the research in this study indicates Chinese Post-80s bloggers recognized themselves as a result of various changing relationships with different actors. They often recognize themselves as having a strong Chinese inheritance but they believe that they are modern Chinese. They no longer wish to be passive recipients but rather seek ways to tacitly and strategically balance their relationship with different actors to find their "true" self.

7.3 Contributions to the body of knowledge

This research has established the theoretical basis of Chinese Post-80s as a distinctive cohort and empirically examined this cohort's long-haul outbound travel experience in the context of adventure tourism using a netnography approach guided by CDA. I have synthesized relevant literature in the areas of generation studies, adventure tourism, tourist experience and travel blogs to understand this generation. As a result, this research seeks to make four main contributions to extant literature in the area of adventure tourism, generation studies, outbound Chinese tourism and methodology in tourism studies.

7.3.1 Contribution to adventure tourism literature

This research contributes to the adventure tourism literature by addressing the call made by Buckley et al. (2014) to avoid a Western-centric tendency that treat adventure tourism as culturally homogenous (Table 7.1). As shown in Chapter 3, this cultural homogeneity is due to the fact that most adventure tourism activities originated in the Western world (Pike & Weinstock, 2013) and have been diffused worldwide by Western tourists (Buckley et al., 2014). By departing from the current approaches, this research takes an insider's perspective and reveals that Chinese Post-80s' adventure tourism experience consists of task engagement, group dynamics and settings. These themes share some similarities with those identified in the Western adventure tourism literature, such as self-efficacy and challenge (Buckley, 2012; Morgan, 2000; Swarbrooke et al., 2003; Williams & Soutar, 2009).

By taking a critical lens, this research unpacked Chinese Post-80s' adventure tourism experience by understanding it in relation to Chinese social practices. For example, adventure tourism is not only a space and place for Chinese Post-80s to challenge themselves physically and psychologically, but also a way to construct a "true" self by reflecting on their parent's values and social norms. Hence, this research contributes to the literature by suggesting that Chinese Post-80s' adventure tourism experience is better understood by contextualizing it in a broad socio-historical canvas, beyond the tourism space, and taking various relationship changes as demonstrated in 7.2 into consideration (Table 7.1). The findings also empirically confirmed the previously speculative argument made by Buckley (2014), namely that Chinese tourists' cultural background and previous domestic experience influence their outbound experience (Buckley et al., 2014) (Table 7.1)

In addition, Chapter 3 contributes to a cross-cultural understanding of adventure tourism by introducing Chinese literature on adventure tourism to the Western audience and serves as another step in the globalization of tourism knowledge (Ryan et al., 2016; Weaver et al., 2015) (Table 7.1).

Table 7.1 Contributions to adventure tourism literature

Findings of this research	Current Status of research in the literature	Contributions to extant knowledge
Chinese tourists' previous domestic experience influence their outbound experience	Speculated on or commented without empirical testing (Buckley et al, 2014)	Empirically confirmed the literature
Chinese Post-80s' adventure experience consists of task engagement, group dynamics and settings	In-depth investigations on Western tourists' adventure experience including social (e.g. friendship and escape), nature (nature appreciation) and activity related (e.g. self-efficacy and challenge) (Buckley, 2012; Morgan, 2000; Swarbrooke et al., 2003; Williams & Soutar, 2009)	Empirically reveals that Chinese Post-80s tourists' adventure tourism experience shares some similarities with those identified in the Western adventure tourism literature
Adventure tourism is not only a space and place for Chinese Post-80s to challenge themselves physically and psychologically, but also a way to construct a true self by reflecting on themselves in relation to parental values and social norms	Emerging research evidence on the link between adventure tourism and wider social practices but not comprehensive (Buckley, 2016a; Gardiner & Kwek, 2017) Adventure tourism is culturally homogenous (Buckley et al, 2014)	Provided a critical lens of links between adventure tourism and wider social practices and a cross-cultural understanding of differences between Chinese Post-80s tourists and their Western counterparts
While Chinese adventure tourism scholars seek knowledge from the Western world, Chinese adventure tourism has its own dynamics, including their organization models and Chinese tourists' aesthetic way of approaching adventure tourism experiences.	No prior research in comparing Chinese and Western literature on adventure tourism although some preliminary evidence of differences is emerging (Buckley et al, 2014).	Globalization of adventure tourism knowledge by developing deeper understanding on how adventure tourism operates in China, alternative interpretations that Chinese tourists offer, and the divergence of views in adventure tourism

7.3.2 Contribution to generational studies in the body of tourism literature

The findings of this research contribute to generational studies in the tourism literature. Using generation cohort theory as the theoretical lens, this study moves beyond the existing approaches based on conceptual convenience or casual-effect approaches. This thesis has developed a more critical understanding of Chinese Post-80s as a distinct generational cohort by employing CDA. It supports the observation that Chinese outbound tourism could serve as an area of theory fertilization (Jin & Wang, 2016; Jørgensen et al., 2016)

More specifically, it has two subsidiary contributions as illustrated overleaf in Table 7.2:

Challenging Conventional Wisdom

The findings of this research challenge the literature on Chinese Post-80s that employs a conceptual convenience approach for examining generationally and culturally distinct groups (Cockain, 2012). As indicated in Chapter 2, the conceptual convenience approach compares Chinese Post-80s with Westerners or Chinese Post-80s with their parent's generation in a binary fashion. As a result of adopting this approach, current research produces widespread acknowledgement of the differences between Chinese Post-80s and their parents or Western counterparts in term of their values (Cao, 2009; Durvasula & Lysonski, 2010; Liu, 2011; Sun & Wang, 2010).

Despite its rapid changes, China's unique political and social structures have been very effective in making Chinese Post-80s comply with many social norms

(Cockain, 2012). As shown in this research, school and family education have successfully made Chinese Post-80s to be aware of or even conform to their parent's values and the country's broader social norms. During their adventure tourism trips, Chinese Post-80s still demonstrated a strong sense of collectivism in managing their group dynamics. However, the activation of these values, such as collective values, is context-dependent. For example, the make-up of the group during their adventure tourism trips can exert a significant influence over which particular values are activated (Hoare et al., 2010).

Cockain (2012) argue that the statement that Chinese Post-80s are moving toward a more individualistic orientation, which is in contrast to their parents' collectivism, is misleading, as in China "old structures overlap and co-exist with new structures" (p.162). The existing conceptual convenience approach "produce[s] stereotypical and distorted constructions of complex, changing social realities" (Weber, 2002, p. 352). By departing from the existing conceptual convenience approach, this research reveals that there exist intergenerational connections and the enduring influence of traditional values which can remain strong for Chinese Post-80s and such values will be context-dependent. Hence, it contributes to the generation studies in tourism by providing a more accurate account of Chinese Post-80 as a distinctive generation.

Looking beyond causal-effect relationship

As introduced in Chapter 2, generational cohort theory states that a distinctive set of macro-level events that happened in a particular generational cohort's formative years will bind the generation together. As a result, this generational cohort will share similar

values, and these values will remain stable throughout one's life. Using a similar causal effect approach, extant literature (Cao, 2009; Huang, Deng, Chen, & Lu, 2009), particularly in tourism (Jin et al., 2014; Yang & Lau, 2015), consistently assumes that a particular macro-event will lead to a particular outcome for a generation. That is, researchers tend to infer that Chinese Post-80s' behavior is a direct result of the Open and Reform Policy or the One Child Policy (Jin et al., 2014; Yang & Lau, 2015). However, this approach has over-simplified the complexity of Chinese Post-80s as a generational cohort. In many cases, tourism researchers using generational cohort theory have failed to acknowledge that a generation is not a passive recipient of the impacts of the events. This research finds that Chinese Post-80s negotiate and re-negotiate their intertwined relationships with different actors to find a balanced and true self. As shown in this study, wider social changes have created conditions of possibilities with which Chinese Post-80s "make sense of themselves, their lives and the social agencies that surround them: by doing so they structure the context in which they live" (Cockain, 2012, p. 159).

As discussed in 6.2.4, adventure tourism with its challenges presents a place and space for Chinese Post-80s to reconstitute their selves and refine their identities. It is their way of seeking "themselves", as Chinese Post-80s bloggers did not completely reject traditional values, but rather seek a way to fit into the relevant social orders with their own characteristics through negotiation with others. By employing a CDA approach, this research demonstrates the micro-level process through which Chinese Post-80s as a generational cohort is con-constructed between themselves and other actors rather than being passive recipients. These results extend generational cohort theory in tourism, that a generational cohort may be better understood through a relationship perspective rather than the existing narrow causal-effect approach. This

relationship perspective (Figure 7.1) and its key findings can serve as a basis for subsequent re-evaluation of tourism's theoretical approach when seeking to analyze the phenomenon from a generational perspective (Benckendorff, Moscardo, & Pendergast, 2010).

Table 7.2 Contributions to generational studies in tourism

Findings from this research	Current Status of research in the literature	Contributions to extant knowledge
<p>Chinese Post-80s can still be collective in a group environment but whether they demonstrate collectivism is context dependent.</p> <p>School and family education have successfully made Chinese Post-80s aware of or even conform to their parents values and social norms.</p>	<p>Current literature takes conceptual convenience that compare Chinese Post-80s with Westerners and/or their parental generation in a binary fashion (Sun & Wang, 2010; Cao, 2009; Durvasual & Lysonski, 2010; Liu, 2011). This approach has oversimplified the Chinese Post-80s generation (Lian, 2014)</p>	<p>This approach is challenged as there is intergenerational connection and some traditional values still remain strong and be context-dependent.</p>
<p>Chinese Post-80s negotiate and re-negotiate their intertwined relationships with different actors to find a balanced and true self.</p> <p>Wider social changes have created conditions of possibility with which Chinese Post-80s “make sense of themselves, their lives and the social agencies that surround them: by doing so they structure the context in which they live” (Cockain, 2012, p. 159).</p> <p>Chinese Post-80s bloggers do not completely reject traditional values but rather but rather seek a way to fit into the relevant social orders but with their own characteristics through negotiation with others</p>	<p>Cause-effect approach is commonly used that macro-level events during Chinese Post-80s’ formative years will result in the internalization of certain values of Chinese Post-80s (e.g. Because of one child policy, Chinese Post-80s are individualistic) (Cao, 2009; Jin et al., 2014; Yang & Lau, 2015).</p> <p>This “produce[s] stereotypical and distorted constructions of complex, changing social realities.” (Cockain, 2012).</p>	<p>Extension of generational cohort theory in tourism through a micro-level perspective that a generational cohort can be better understood through a relationship perspective</p>
<p>A coherent understanding of Chinese Post-80s’ formative experience and implications for outbound Chinese tourism (Chapter 2)</p>	<p>Fragmented and under-developed discourse on Chinese Post-80s as a distinctive generation cohort (Lian, 2014)</p>	<p>Establishment of the theoretical basis for Chinese Post-80s as a distinctive generation cohort</p>

7.3.3 Contributions to literature on Chinese tourists' way of approaching nature

This research offers a fresh perspective on the Chinese way of approaching nature by looking at it through the eyes of Chinese Post-80s tourists (Table 7.3). Section 6.2.3 identified three ways in which Chinese Post-80s approach nature, including interaction with nature, personal attachment to nature, and artistic conception. Building on these, this research establishes a three-level model that explains how these are related to each other (Figure 7.2).

The model in Figure 7.2 shows that Chinese Post-80s start approaching nature by making an immediate sense of their surroundings through interaction with nature as they realize that they are in a wilderness without prior cultural knowledge. Then they will think of what will be happening in a short amount of time with these surroundings and how they are going to deal with. In the second level, they attach their personal feelings to the natural environment by using “metaphor”. This can be related to Chinese figurative thinking, which helps them associate nature with specific images from their common knowledge (Packer et al., 2014; Xu et al., 2013). This reflects a Chinese anthropomorphic view that all things are able to make meanings (Li & Sofield, 2008). Lastly, they reach a stage where there is artistic conception containing imaginary space. The artistic conception is usually an extension of the positive feelings they attach to the nature. As it is difficult to explain artistic conception, Chinese Post-80s have utilized a variety of strategies, such as poetry, to achieve it. These three levels are built up through the Chinese way of relational thinking. The Chinese “often tend to think about and learn things in the way that things can be associated with them. There is no pure object world that needs to be cared about” (Xu et al., 2013, p. 119). Hence, the three level model contributes to extant Chinese tourism literature (Jin & Wang, 2016; Pearce, Wu, & Osmond, 2013) on Chinese way of approaching nature. This research also stresses the

important role of adventure tourism that can stimulate Chinese Post-80s' deep reflection with nature as these adventure tourism activities involve considerable physical and emotional commitments from Chinese Post-80s bloggers.

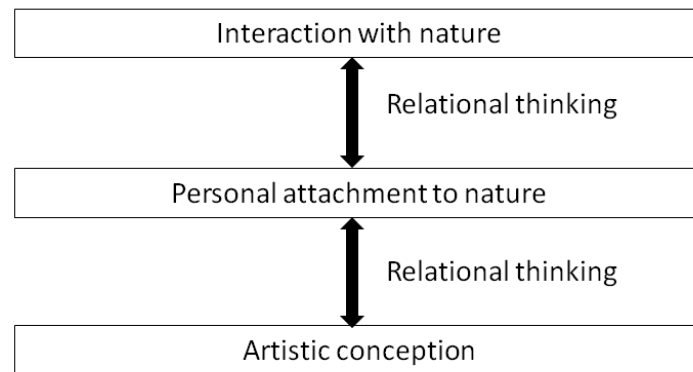


Figure 7.2: Chinese Post-80s' three-level model of approaching nature

In addition, the existing literature on Chinese tourists' way of approaching nature has been largely conducted in ecotourism contexts within and outside China, where the cultural dimensions of the nature experience are treated as inseparable (Buckley et al., 2008; Cheng, Wong, Wearing, & McDonald, 2017; Packer et al., 2014; Xu et al., 2013). This cultural dimension of the ecotourism sites themselves have significantly directed Chinese tourists' gaze, such as a landscape's connection with famous people (Zhang, Gursoy, Deng, & Gao, 2015). As such, Chinese tourists have the tendency to view places as depicted in the literature of famous poets (Xu et al., 2013).

This research takes a different context, in which prior specific cultural knowledge of the destination is absent for most Chinese Post-80s tourists. For them, these adventure tourism activities took place in "wilderness". Indeed, wilderness is a Western concept/idea for them, which is defined as "wild nature preserved in its original state largely altered or unaffected by human society" (McDonald et al., 2009, pp. 371-

372). As Sofield and Li (2003) explain, wilderness in Chinese is equivalent to the term “Huang Ye” with a strong connotation as an abandoned place that is considered unsuitable for human beings. It is seldom regarded by Chinese tourists as a natural place for their leisure activities and they do not necessarily have cultural knowledge associated with Chinese Post-80s because of an absence of encounter with wilderness. In particular, most Chinese when traveling within China tend to go to managed locations; even hiking tends to be along well defined paths (Li et al., 2017). Therefore, this research also contributes to the outbound Chinese tourism and wilderness literature by providing a contextualized understanding of the way in which the Chinese typically approach nature, in this case unmodified wilderness settings, where prior cultural knowledge and interaction with wilderness is absent (Figure 7.3).

Table 7.3 Contributions to outbound Chinese tourism literature

Findings of this research	Current Status of research in the literature	Contributions to extant knowledge
Adventure tourism takes place in a wilderness environment where prior specific cultural knowledge of the destination is absent. Chinese tourists approach the natural environment through three levels	Existing literature on Chinese tourists' way of approaching nature conducted in ecotourism contexts within and outside China, where the cultural dimensions of the nature experience are treated as inseparable and prior cultural knowledge exist (Buckley et al., 2008; Cheng, Wong, Wearing, et al., 2017; Packer et al., 2014; Xu et al., 2013).	Provided a contextualized understanding of the way that the Chinese typically approach nature in the case of unmodified wilderness settings, where prior cultural knowledge is absent.
A three-level model of how Chinese Post-80s approach nature in the unmodified wilderness, including interaction with nature, personal attachment to nature, and artistic conception. These three themes are connected by relational thinking.	<p>In-depth investigation of separate concepts (e.g. relational thinking, interaction with nature, nature and culture are interrelated, importance of ancient and contemporary literature) (Buckley et al., 2008; Cheng, Wong, Wearing, et al., 2017; Packer et al., 2014; Xu et al., 2013; Zhang et al., 2015), but not synthesized</p> <p>Limited research on the 'wilderness' as a concept, a specific form of natural setting and its connection with other concepts, making previous arguments remain inconclusive (McDonald et al., 2009)</p> <p>Wilderness can provide tourists with aesthetic qualities, escape from pressure, people and concerns of the human made world, and heightened awareness of the self and the world (McDonald et al., 2009)</p>	<p>A three-level model of how Chinese Post-80s approach nature in the unmodified wilderness settings was established.</p> <p>Artistic conception was further refined in the tourism literature</p> <p>Empirically reveals that Chinese Post-80s tourists' adventure tourism experience shares some similarities with those identified in the Western wilderness literature</p>

7.3.4 Methodological contribution

This study has been conducted to answer the recent call of tourism scholars to conduct critical discursive research into the study of tourism (Muldoon & Mair, 2016; Small & Harris, 2014; Wilson & Hollinshead, 2015). The study applies CDA to a new cultural context by investigating Chinese Post-80s' representation of their adventure tourism experiences. It does this by analyzing travel blogs and the way in which these are linked to broader discourses of Chinese social practices, which have been largely overlooked in tourism literature. Guided by an interpretive framework (Chapter 5), it reveals that the creation and dissemination of Chinese Post-80s' travel blogs discourse is strongly associated with the complex interplays between political, social-cultural and historical factors. The use of CDA that links Chinese Post-80s' online representation of their adventure tourism experiences to social practices reveals CDA's efficacy when applied to different cultural contexts (Chinese Post-80s), thus contributing to the sphere of research methodology in tourism studies (Table 7.4).

Traditional approaches to knowledge production in adventure tourism have typically been obtained through standardized surveys or interviews. It is only recently that more radical alternative approaches such as auto-ethnography have begun to be employed (Buckley et al., 2014; Houge Mackenzie & Kerr, 2012). Hence, approaching adventure tourism experiences with a netnography approach that "lets them [Chinese Post-80s] talk themselves" and "dives into their selves" is a worthwhile complement to the current retrospective style of studies (Ankor, 2012; Buckley, 2016b). In particular, by using travel narratives as a window for adventure tourism that is considered to be "ineffable" or "indescribable" (Allman et al., 2009), netnography opens new ways of

looking into their experiences (Table 7.4), as blogs are often written as a form of internal ‘reflection’, thus making the ‘indescribable’ now ‘describable’.

Lastly, this research also contributes to a modest expansion of Wu and Pearce (2014b) and Kozinets (2010) work on netnography as a research method applied to tourism studies. The methodological contribution of this thesis is to the sampling process attached to netnography, referred to as ‘completeness of data’ as outlined in the Chapter 5. With the growth of social media data, it creates a problem for researchers, concerning where boundaries in sampling may lie. Qualitative researchers can fall into the trap of adopting breadth rather than depth by attempting to gather all of the available data instead of focusing on a limited number of exemplar cases (e.g. Wu and Pearce (2014b)) and then failing to highlight the sampling delimitations employed (e.g. Mkono (2011); Zhang and Hitchcock (2017)). In this thesis, it was decided that completeness of social media data was important to the aims of the research. The richness of the 29 blogs selected for inclusion contained both bloggers’ functional and reflective information and enabled a deeper CDA to unpack the complex interplay between political, social-cultural and historical factors. Hence, the fresh “completeness of data” from this research contributes to the evolution of netnography as a research method in tourism (Table 7.4).

Table 7.4 Contributions to methodology literature in tourism

Findings of this research	Current Status of research in the literature	Contributions to extant knowledge
CDA is also powerful in different cultural contexts (Chinese Post-80s)	No prior research using CDA in understanding Chinese tourists, particularly through the analysis of their blogs	Contribution to critical tourism studies
Approaching adventure tourism experience employing a netnography approach which “lets them [Chinese Post-80s] talk themselves” and “dives into their selves”	Traditional approaches to understanding adventure tourism have typically employed standardized surveys or interviews and only recently has more radical and alternative methods such as auto-ethnography begun to be used (Buckley et al., 2014) Adventure tourism experience is considered to be “ineffable” or “indescribable” (Allman et al., 2009)	Netnography opens new ways of looking into adventure tourism experiences, as blogs are often written as a form of internal ‘reflection’, thus making the ‘indescribable’ now ‘describable’.
Completeness of social media data was important to the aims of the research. The richness of the 29 blogs contained both bloggers’ functional and reflective information, which enabled a deeper CDA to unpack the complex interplay between political, social-cultural and historical factors.	Concerns over boundaries in sampling may be an issue. Qualitative researchers can fall into the trap of adopting breadth rather than depth by attempting to gather all of the available data instead of focusing on a limited number of exemplar cases (e.g. Wu and Pearce (2014b)) and then failing to highlight the sampling delimitations employed (e.g. Mkono (2011); Zhang and Hitchcock (2017))	Fresh “completeness of data” from this research contributes to the evolution of netnography as a research method in tourism.

7.3.5 Practical implications

Considering that Chinese Post-80s generation is a fast growing segment of the Chinese outbound tourism market, this research is timely and suggests some important implications for practitioners including DMOs, tour operators and relevant business communities.

The findings of this research highlight the practical aspects of designing a culturally relevant adventure tourism experience for Chinese Post-80s. While challenge and self-efficacy are important dimensions in creating a positive experience, this group showed a deep appreciation for group experiences through interactions with their peers who had shared the same goal as themselves, which was to overcome the wilderness/adventure challenge. They also valued the opportunities adventure tourism brought - a refreshing and stimulating nature experience. Given that Chinese Post-80s tourists understand places and experiences in terms of “here and there”, “past and present” and “zooming in and zooming out”, an implication for management is the need for local stories that can appeal to the Chinese mind and enrich their experience. In addition, bloggers frequently employed terms that could be used in marketing materials because they are culturally relevant and they could potentially have a deep connection with Chinese Post-80s. This can help reduce their psychological distance toward the materials produced by adventure tourism operators (Zhang, Laroche, & Richard, 2017). For example, the word ‘freedom’ indicates both the enjoyment of an activity (e.g. skydiving), and the ability of Chinese Post-80s tourists to pursue a true self. It is recommended that all three themes (i.e. task engagement, group dynamics and settings) in the adventure tourism experience are emphasized in the design of marketing promotions and that these are carefully crafted into the wording of materials. This will

help Chinese Post-80s build a deep connection and imaginary space with the portrayed adventure tourism experience.

For adventure tourism operators, the findings of this research indicate that communication is a key concern for Chinese Post-80s adventure tourists and that guide and safety instructions are sometimes inadequate for meeting their needs. This research recommends that adventure tourism operators better design guide training and safety instruction.

In term of guide training, this study reveals that guide or coach's knowledge of and their experiences in the respective adventure tourism activities (e.g. how many times they have jumped in skydiving) are strong indications of the safety standard of the company for Chinese Post-80s. This provides reassurance that participating in these adventure tourism activities is safe. As such, promoting the experience of guides and the organization generally would be an effective means of addressing Chinese Post-80s' safety concerns.

The findings of this study suggest that while most Chinese Post-80s have a moderate mastery of English, they showed their frustration and anxiety in the face of guides where they may experience a limited understanding of the safety instructions. As such, besides verbal communication from the staff, it is equally important to have non-verbal communication (videos/pictures) and role modelling to deliver key safety and other vital information (Buckley, 2010). As revealed in this study, bloggers might not only miss key information because of language barriers but also because of cultural norms, where they will rarely ask for clarification. To address Chinese tourists' safety concerns, it is not only important for them to understand the technical aspects of what they should follow and do but also facilitate their appreciation of the significance of doing so (Buckley, 2010). Video/translation of critical safety information in Chinese as

well as cultural engagement of the staff would be highly desirable and appreciated by Chinese Post-80s clients, as participation in certain travel activities does not depend on the absence of constraints but rather on the successful negotiation of them (Jackson, Crawford, & Godbey, 1993).

While many scholars recommended providing Chinese language services as a means of being cordial and showing a friendly attitude toward the host (Arlt, 2006; Sun, 2013), this should be done in an appropriate manner; otherwise operators can unintentionally offend Chinese Post-80s as was the case with the message on the sky diving image. As shown in this study, Chinese Post-80s still consider themselves as members of a group. Any inappropriate actions could be interpreted as an attack on the whole nation (Sun, 2013).

Lastly, the analysis of the discursive practice of how the blogs are produced, distributed and consumed reveals bloggers' considerable effort and commitment they make to the evolution and population of the two online travel communities. The bloggers not only provide updated functional information and personal travel experience but also generate a sense of belonging in these two communities. To further enhance these blog sites and assure their long term viability, it might be helpful to use automatically generated memory alerts by the sites to refresh bloggers' memories of adventure tourism experiences. Using the idea of "nostalgia" that highlighted their past commitments and emotional experiences of participating in adventure tourism is recommended as these could effectively strengthen ties in the online community (Wellman, Boase, & Chen, 2002).

7.4 Limitation and future research

From the findings, new research directions have emerged and the need for future research has become clearer.

Chapter 2 on Chinese Post-80s and Chapter 3 of the cross-cultural comparison of adventure tourism literature have identified a number of research avenues. Chapter 2 highlighted future research opportunities on understanding Chinese Post-80s' role in multi-generational travel decision making process and an emic approach on transnational Post-80s by recognizing the variation within this large generational cohort. There is a need to reflect and re-evaluate current approaches to provide a more critical and accurate account of Chinese Post-80s as a distinctive generational cohort. Chapter 3 has identified three promising areas for future research: adventure tourism safety, adventure tourism development, and adventure tourism experience. Adventure tourism can not only provide a test-bed for examining existing theories but can also serve as a context for theory fertilization. As such, there exist future opportunities for international collaboration between Chinese and Western scholars employing a multi-disciplinary approach that involves various disciplines to advance the understanding of adventure tourism in the global context.

In this research, all the bloggers were born between 1980 and 1995 and this may cover two sub-generations. Those born in the earlier part of the '80s' could also be referred to as an 'in-between' generation. Some of these Post-80s are in their early 30s now having their own children, whose values could potentially differ from those in their early twenties. As such, future research in examining these sub-groups of this generation and their values will yield additional insights on the intra-Post-80s

generational change and subsequently the implications for Chinese Post-80s' adventure tourism experience.

Findings from this research show that Chinese Post-80s' adventure experiences in Australia and New Zealand stimulated their reflection on adventure tourism operation practices in China. It is possible that this cultural change and interaction, as Buckley (2016a) noted, might influence adventure tourism operation practices when Chinese Post-80s return home. For example, the bloggers were impressed with some of the safety standards in place in Australia and New Zealand. They particularly appreciated practices such as being required to register at each hut. Future research could track the influence of outbound adventure tourism on the domestic products. As such, it provides future opportunities in examining how Chinese Post-80s' interaction and deep reflection can influence the domestic adventure tourism operation practices.

This research also highlights the necessity to understand the intricacies of cross-cultural communication in commercial adventure tourism activities. The verbal and non-verbal communication of the guides plays an important roles in shaping Chinese Post-80s' experience as well as appeasing potential safety concerns (Buckley, 2010). The research indicates that there was a break-down in communication in a number of instances. Although the bloggers were unclear about the information provided by the guides they did not seek clarification because of language barriers and cultural norms (e.g. saving face). Therefore, research that further unpacks the communication pattern of guides and Chinese Post-80s tourists and underlying influences could generate additional insights into the operational communication practice literature in the context of adventure tourism (Buckley, 2010).

Lastly, this research has not considered images and videos posted by Chinese Post-80s bloggers. Research that employs a multimodal netnography approach by

combing text, videos, and images could yield additional insights into the dynamic blog space by creating new and exciting internet-based research. For example, the images that Chinese Post-80s select and subsequently embed in their blogs reflect what matters to them in the public space (Tang, 2008). A multimodal netnography approach will offer researchers opportunities to embrace the online discourse of Chinese Post-80s from multiple angles of inquiry and to form a more nuanced understanding of the social practices involved.

7.5 Final Comment

In the last three decades China has undergone significant and rapid social, cultural, political, economic, industrial and technological transformation. Travel blogs have now become an integral part of many Chinese Post-80s' life and are treated as their 'Lonely Planet'. By taking a netnography approach using CDA, this research offers unique insights into this generation's experience through their adventure tourism blog discourses and paints a richer understanding of the wider historical, social, cultural and political connectivity in which the Chinese Post-80s' travel blogs discourse is situated (Wilson & Hollinshead, 2015). By placing Chinese Post-80s in a historical, social, cultural and political context, this research provides a document of Chinese Post-80s between their past and the present. Here it presents a small step in the larger endeavor of revealing the complexity of Chinese Post-80s tourists.

My three years' experience in this research has opened my eyes to many facts I have taken for granted. I am now much more appreciative of the rapid societal changes taken place in China that have given me opportunities, which my parents never dreamed of. Equally, this research made me think deeply about the resulting realities of the

changes that I have been facing. I started to recognize who I am and why I have the freedom and ability to pursue a true self. I have moved beyond a superficial understanding of my generation and myself.

Researching Chinese Post-80s' blog representations of their adventure tourism experiences was a highly enjoyable process, where I felt I lived their experiences. The findings confirmed some of my speculation of my own experience in adventure tourism. Adventure tourism is not only a place and space for challenging myself and developing my self-efficacy, but also an environment in which I can find my own freedom from some of the social and parental norms that feel stifling at times. The findings also challenged and opened me up to a different world. Researching the blogs that are presented in this study made me reflect on the way in which Chinese Post-80s are portrayed in the media as passive recipients of societal changes. Indeed, these societal changes have created contexts in which my generation and I negotiate these social structure and norms. Had I not taken an interpretivist paradigm and employed a critical approach, I may not have understood how my peers experience adventure tourism and how this experience is linked to social practices in China.

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APPENDICES

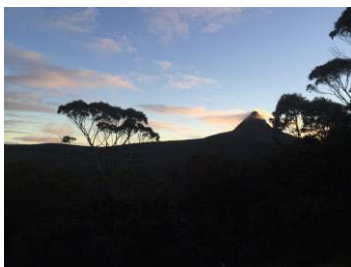
Appendix 1: An example of one full blog

Wild Planet S1 - The Overland Track, Tasmania

第一篇 南半球的月圆之夜

在以往若干次的旅行当中，能够印在我脑海中的瞬间很多，云南玉龙十三峰的银河系，新疆帕米尔高原和天山狼塔的八月十五月圆之夜，西藏珠穆朗玛峰黄昏的旗云，然而最近的一次旅行却重新刷新了我脑海中的旅行印记。

这里是一片荒野地带，是一处洼地，看上去四面环山，在我的身后，是一片高山，一轮巨大的圆月刚刚从不算厚的云层中穿越出来，将月亮的光辉送到这片荒野地带，望着这轮巨大的圆月，我不仅怀疑，难道南半球的月亮要比北半球的大吗？这样的怀疑和感叹，不止一次从我的口中说出，我自己都奇怪，怎么变得这么絮叨。哗哗的小瀑布声音很大，常常会打断我的思绪，而在我的正前方，抬头一看还是一片高山，但是，这座山的形状有些怪异，更加怪异的是山顶的周围居然环绕着一圈旗云，我原以为只有高海拔的雪山才会有旗云现象，所以，我时而回头看看那轮巨大的圆月，时而抬头望一望那一圈稳定不动的旗云，试着让自己知道，其实这里是另外一个世界，要提高警惕，集中精神。



热水翻滚的声音打断了我对旗云的好奇，我赶紧把高山气罐关掉，心想这野蛮人和Clark怎么还没回来，不就是打个水吗。营地很安静，大概有6、7顶帐篷，只有我们的帐篷还开着门，还点着营地灯，还有米饭的飘香。我正和Nida说，他俩怎么打水还没回来，忽然，一个兔子大小的棕色皮毛小动物溜进了营地，离我的直线距离大概有10米，直接奔去了和我隔一个的帐篷那里，它的突然出现，吓我一跳，我赶紧把头灯照向它，希望通过这种方式告诉它，它已经暴露了自己的行踪，应该赶紧闪人，然而，结局不是像设想这样的，它居然停下来，直勾勾的盯着我，一眨都不眨，相当淡定，我一看这架势一下子想起来查攻略时，有人提示，这些小动物根本不怕人，于是我试着把头灯光束移开，然后再重新射过去，结果没有任何效果，它依然淡定的和我对视，似乎在告诉我：哥们儿，你想咋地吧？顿时我服了，我这是到人家地盘来了，应该礼貌才对，我还用头灯照人家，显然它会生气。当我再一次移开光束射过去的时候，它已经失去了耐心，干脆对我视而不见，该干啥干啥，其实它是无事不登三宝殿，人家大大方方的开始用短短的前爪开始翻人家的外帐，然后直接钻进去了，我赶紧让Nida一起看看，即使多了一个人发现了它的行径，人家依然视而不见，掩耳盗铃似得，继续翻东西，我担心我的头灯会把帐篷里的朋友晃醒，所以干脆，我和Nida只能静静的看着它就那么在那里为非作歹。这应该是一只Possum（负鼠），和它们的对决今天是第一次，我败的很惨，没有任何脸面会见江东父老。

以前无论是电影还是小说，在这样的月圆之夜都会似乎有什么故事发生，所以，我们在沉醉在这样的夜色中的同时，也冥冥中感觉有种不祥之感。

话还要从我们刚抵达营地是说起，我们抵达营地时，已经19:05分，天色已经渐渐变暗，但是借着夕阳黄昏的余光，还能仔细的观察一下营地周围的环境。就在我们扎营的时候，Clark发现了在距离我们不到100米的草丛里，有一头移动的动物，虽然它的皮毛保护色和灌木丛差不多，但是它的移动和慢慢向营地靠近还是让我们4个人同时注意到了它，当时只有4个外国人和我们几乎同时到达的，也在忙着扎营，其它的帐篷都已经很安静了。经过仔细辨认，那应该是一只wombat（袋

熊），一路上都在学习这个词，没想到念叨念叨它真的来了。



就在我和李达感叹那只偷食负鼠不怕人的时候，野蛮人和Clark终于回来了，光注意偷食的负鼠，却忘记了肚子已经咕咕叫个不停了，再一闻到米饭的飘香，马上觉得胃口大开，加上地道的当地酱牛肉的诱惑，这几个人早等不及了。因为到达营地太晚了，米饭熟了以后，大家决定不做热菜了，吃点榨菜和酱牛肉先将就一顿吧。



我们几个把能点亮的灯全部拿出来，再加上气罐烧开水的火焰，希望这样可以吓唬吓唬小动物们，不要靠近。一吃上饭，才感觉山里怎么这么冷，我把羽绒服都套上了，还穿着棉拖鞋，都浑身打哆嗦。而野蛮人和Clark居然只穿一个凉拖鞋，虽然冷的要命，但是对于野蛮人来说，兴奋还是盖过了他的寒冷，他好久没有露营和野餐了，所以他不停的拍照，似乎已经忘记了一天的疲惫。就在大家都狼吞虎咽的往嘴里填食物的时候，突然，Clark发现脚在流血，于是放下饭碗，看看什么状况，顺手一划，居然发现一只黑色的东西掉进草丛，而流出来的血已经把凉拖前面染红了。当时一种极其不祥的预感涌上心头，我立刻意识到这是我攻略中特别提出的“水蛭”，Clark也发现了问题的严重性，他还故作淡定的说，这东西吸血后，伤口的血不会凝固。野蛮人也傻眼了，不知所措，我心中只是在想似乎问题严重了，但当时却不知道任何对策，索性李达懂点，至少比我们三个懂，她赶紧取出湿巾把Clark大脚趾和二脚趾中间的伤口擦干净，果然发现那里有一个洞在流血，确认无疑，这就是吸血的水蛭，它之所以一碰就掉了下来，是因为它已经吸血吸的饱饱的了，所以才会这么容易脱落。李达赶紧找出了消炎药，碾碎，然后又取出止血布包扎伤口，有了这些措施后，Clark也淡定了许多。就是这个时候，他依然没有感觉的任何疼痛，为什么呢？因为他的脚早就已经冻麻木了，没有知觉了。所以，才会让水蛭一直吸的饱饱的，才被打掉，反过来想这也是好事，如果没冻麻木，很快发现了水蛭，看着一个黑色的虫子正钻进你的肉里吸血，估计效果更恐怖。伤口包好，多少感觉会安心些，但是对于这个罪魁祸首该如何处理呢，当时大家异口同声的决定，弄死它，野蛮人先是用脚去踩，但是在软软的草地上显然不能置它于死地，于是索性直接放到了火上，活活的烧死了，知道确认烧死无疑了，大家才安心。饭也吃的差不多了，为了驱寒，更为了压惊，我们又煮了一大锅生姜红糖水，希望可以驱赶一下刺骨的寒冷，也希望用热热的开水，温暖一下恐惧和受惊的心。

就在惊恐的情绪还没有彻底挥散的时候，野蛮人告诉我，他的睡袋恐怕不合格，他说舒适温标是0度的，真是一波未平一波又起，这时的温度，估计晚上起码要零下5°了，他俩的帐篷还是三个季帐全纱网，还好Clark的新睡袋比较好，他和我带了羽绒服，我们就把羽绒服给了野蛮人，在这样

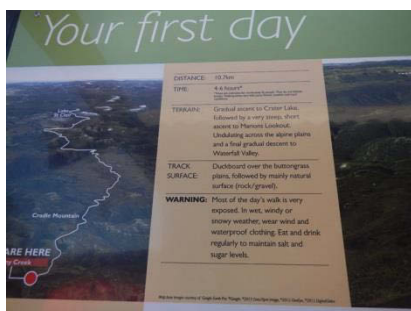
的铺垫，渗透和恐惧寒冷纠葛的夜晚，再野蛮的人，估计也要有所畏惧了。为了不让动物偷吃我们的食物，大家都做好了足够的准备，尤其是看到负鼠那么大方的行窃，我们都把食物放进了内帐。当大家都收拾好东西，进帐篷后，营地终于安静了，但是还隐约能听到野蛮人和Clark在聊天，虽然这时的圆月已经升空挂起，旁边的山上的旗云依然盘绕在山顶，听着瀑布溪水的哗哗声，在这片纯纯的荒野之地，既惊奇，又兴奋，既恐惧，又向往，但是，此时此刻我不得不考虑明天是否要撤退。如果Clark真的流血不止，如果野蛮人的睡袋真的就这样不合格，如果我们遇到雨雪天气，我们必须明天撤退，再好的美景也抵不住生命的重要性，就像我们俱乐部的宗旨：Explore and Challenge, but never put our life in danger(探索和挑战，但绝不冒险)。在这样的怀疑和担心中，渐渐的睡去了，然后，这样的夜晚并不代表没有精彩的白天。送走了幽默的Devonport老头Hyland，我们乘坐Cradle Mountain Park (摇篮山公园)的shuttle bus来到了本次徒步的起点，Ronny Creek，今天还真是个好天气，回头望望来时的路，再看看前方的路，心情豁然开朗，蓝天白云，还有那片等待我们的荒野地带。下车的人不多，摇篮山公园是个国家公园，非常大，除了The Overland Track这种世界著名的徒步路线外，其实还有很多徒步路线和旅游路线，所以，乘坐这班车的人们，可能是游客，也可能像我们一样是背包客。



在车站，这里就是第一个登记处了，对于所有来徒步的人来说，每到一个指定地点，就要签到，记录你的徒步行程，这里没有工作人员，全凭自觉签到。签到的目的是为了，让公园管理人员知道你的行踪，便于如果有人失踪，可以定位大概失踪位置，缩小搜寻范围。



除了签到外，小亭子里还有各种维度的线路介绍，总行程，今日行程，各种分支路线行程等等，详细至极。相信对于只要能看懂英文的人，认真做攻略的人来说，绝对不会走丢。



这里算是一个四岔口，虽然有一个超级明显的大牌子和步道就明晃晃的在那里，我还是分析了一阵并得到司机的确认后，才确定The Overland Track的入口是要从这里走，真是打自己脸，刚说完指示明显，标记清晰，还没开始走，就迷路了。我们之所以喜欢徒步，就是因为那里人少，有时甚至少的连个拍照的人都没有，还好，野蛮人带了三脚架，留下了我们出发时充满期待和向往的瞬间。

就在我们欢乐拍照的时候，天空中时而有乌鸦飞过，这地方乌鸦真多，还叫的很欢，不知道是在欢迎人类，还是在警告人类，这一只直接落在我们的三脚架旁边，旁若无人的踱着小方步，一点不屌我们，这里的乌鸦不光是不怕人，长得也舒适比国内的乌鸦大一大圈，看上去还TMD挺凶狠，事实证明，它们真的是这里的地头蛇。



拍完合影，打点好行装，看看时间，13:55分，我们的小分队，正式出发，踏上了这条充满未知的世界十大徒步路线之一的The Overland Track.

那蓝天，那白云，那整洁的步道，用这样一个晴朗透彻的，秋高气爽的天气，迎接我们globaltrekkingclub的第一次活动，完美至极。

沿途一会木质栈道，一会砂石山路，缓慢的上升。低矮的灌木丛，露兜树和落叶山毛榉，茶色的湖水，清澈的溪水，伴随在我们身边，一路渐渐的提升海拔。



野蛮人总是担心自己的体能，相信看到了这位老爸，他该能心安些了，我觉得这个孩子好幸福，如果将来我有孩子了，我也要让他享受这样的游山逛景，所以，我的重装徒步还得继续啊。这只小蜥蜴，给我拍个正着。



尽管是秋高气爽的天气，但是每个人都背着20多公斤的背包，加上冲锋衣和冲锋裤，这一路缓上升，还是让人吃不消，很快，Nida和野蛮人都开始减衣服，一段上升结束后，来到了第一个小平台，这里我们能够看到Crater Lake，说实话，这个景色，并不能震撼到我们。



野蛮人，第三个抵达，也不顾看景了，先是来个彻底的放松，扔掉背包，睡了。一路上伴随我们上升的茶色湖水，原来在远处看是这样的效果，Nida这张还是霸气侧漏的，尽管她的经典防雨罩有些另类，当然这也符合她的性格。

这里也是第一个休息点，这么好的天气，大家肯定不能忘了忘情拍上几张，这个木台子好像就是为了拍照铺设的，一路遇到的那对来自悉尼的小情侣，也在这里忘情的拍上几张，当然小伙子最后一张暧昧的动作，让一向开放的外国姑娘都害羞了，或许是因为有几个亚洲人在的缘故，哈哈。但是，对于他们大方，搞怪的精神，我深表赞同。野蛮人的背包从特意从丹麦买回来的，可惜，他还是买错了，一个65L的背包怎么可能那么小呢，所以，这直接影响了他的进度和心情，好在，我们从出发时提过包的问题，再后来就没提，避免他在身体受折磨的同时，心理再受到煎熬。从这个平台起，Clark主动要求和他换一下背包背，我相信他也不希望和我换背包，因为我的背包25kg。

稍微调整一下后，野蛮人背上Clark的背包，健步如飞啊，他终于真切地感受到，什么叫背负系统了，尽管接下来的这段上升比刚才强度大不少，但是他还是有速度，有激情，冲在了前面。

最后编辑于 2015-06-01 11:17

• [回复](#)

3袋长老

发表于 2015-05-22 17:10

[2楼](#)

这段上升的终点是Marions Lookout，是摇篮山之前的最佳观景点，也是普通游客这个方向的游览终点，通常普通游客到达这个观景台，就开始原路折返，而伴随着我们的那对儿悉尼小情侣，还有一队10多人的本地游客，这里就是他们今天的最后一站。而对于我们来说，这里才让我们正式走入真正的The Overland Track。悉尼小情侣轻装，速度挺快，一路上都很热情，也很搞笑。那一队本地游客，装束比较整齐，男的都是西部牛仔风格，女的都是有点像修女那种感觉的装束，我不懂他们是不是什么教会的，还是什么情况，总之，通过装束打扮看得出他们应该是有信仰，并且比较传统的那种当地人。他们也似乎对我们这几个亚洲面孔挺好奇，也主动和我们搭讪，他们一群人自拍合影效果不好，野蛮人英语超强，就跑过去主动充当摄影师，相信，他们对这几个亚洲面孔的印象应该不错。当然，我们会告诉他，我们来自China，如果被他们发现了不文明现象，野蛮人会立刻用日语证明自己的“身份”。传说中的摇篮山就是我们身后，并不出奇，它将是

我们的下一站。

• [回复](#)

3袋长老

发表于 2015-05-22 17:14

3楼

在观景台的另一个方向，是Dove Lake，下面有一条路线，是直接通往路边的，我起初就差点走错了，还好，大家及时纠正了错误。没有走冤枉路。不过说实话，有些地方的标记还是有点会让人产生歧义。不过，也只有那仅有的有些地方。

站在Marions Lookout上，全景图是这样的，虽然景色不算是特别壮观和别致，但是还是很特别，至少让我们感受到了来自摇篮山后的原始荒野的呼唤。



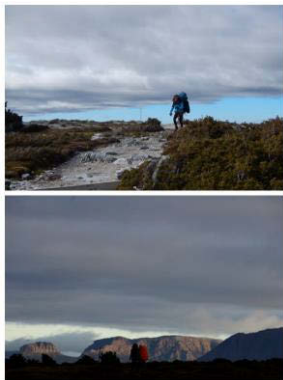
因为这片区域还属于游客较多的区域，所以对于环境的破坏和影响还是有的，所以，公园管理处，也会设立这样的指示牌，提示游客，这里是修复地带，不要随意进入。这让我想起了黄山的保护措施，有些山峰就是5年保养一次，轮流开放，为的就是恢复生态。但是不得不说国内景区的游人数量实在是太多太多了。



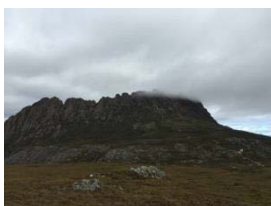
离开了Marions Lookout，我们终于算是踏入了正式The Overland Track，因为从这里开始，继续向前的都是背包客，所有的游客都将和我们在这里分道扬镳。就在我们踏入步道之前，遇到了两个外国背包客，一男一女，他们携带者航拍飞机，引来了不少游客的围观。而我们也离开了稍显人多的Marions Lookout，开始了我们的穿越之旅。这里才真正的属于我们，一条不知通往何方的步道上，除了我们，再也找不到其它人类。



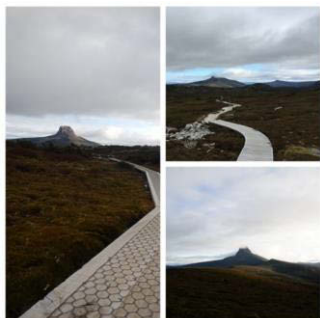
走到了步道的尽头，有一种到了天边的感觉，然后前方的风景，让我们此刻才真实的感觉到什么叫塔斯马尼亚荒野，天空中原本一朵朵的白云已经随着太阳的下沉，变成了大片厚厚的黑云，而回头看看来时的路，已经空无一人，我们终于来到了属于我们背包客的世界，那里充满了未知，充满了兴奋，当然也带着一丝恐惧。



刚才还是远望的摇篮山，转眼间，就来到了它的脚下，这里有一条支路是登顶摇篮山的，2km，需要花费2-3小时的时间，看看时间，再看看阴沉的黑云压境，我们一致决定放弃登顶摇篮山，直接赶往营地。



本以为，一共就不到11公里的路，应该没有任何难度，可是因为开始的上升和一路的游山逛景，耽误了不少时间，所以，接下来留给我们的才是真正考验。一条弯弯曲曲木栈道，正前方，出现了一座类似于《霍比特人》里的孤山的画面，那云雾半遮半掩的画面，更加增加了我们对前方探索的欲望。



放眼整个荒野，有魔幻版的“孤山”，有神秘的山谷，有云雾缠绕的摇篮山，也有漫山遍野的山毛榉，我们四人小分队，保持都在可视范围的距离，通讯基本靠吼，一步步的，渐渐的深入了Tasmania荒野腹地。路迹比较明显，没有岔路，当然也没有任何人工的标记。



偶尔，我们会追上和我们一样的外国背包客，最先追上的是一位老人，估计应该60岁上下，对于这样的背包客，我们只有心中敬畏。接着，我们才到了全程第一个hut，Kitchen Hut，这里坐了一些人在休息，一看是亚洲面孔，我就和他们打招呼，原来可以讲国语，但是听口音是来自台湾，他们应该是走到这边后再走回去的。虽然之前看过一些游记，有中国人来到这里，但是相比之下，来这里的大陆背包客还是相当的少。大家在这里的一个岔路口休息，调整，补充路餐，野蛮人直接掏出一罐可乐，享受的喝了一半，另一半被我给消灭了，今天是第一天，对于这种宝贵的饮料，能省还是省。在这里，我们也第一次见识了The Overland Track的厕所，就是下图的小屋，精致，美观，环保，清洁。



离“孤山”越来越近，也越发感觉它的神秘，至此一路上没有再遇到任何人。



蓝色的天空渐渐变暗，乌云也变成了晚霞的彩云。



太阳渐渐的远离了我们，大块的乌云挡住了太阳的光辉，但是在乌云之外的远方，却充分享受着夕阳柔和的光芒，一块深色的土地，一片柔和的远方，一片片彩色的祥云，一丝山雾缭绕的山景，我们不知道前方还有多远，但是漫步于这样的天际云端，魔幻世界，那是一种属于懂得的人的享受。这里是世界的尽头，是地球上几乎最南端的岛屿，这里是号称世界十大徒步天堂的The Overland Track，这里是塔斯纳尼亚荒野世界遗产区，没错，这里是蓝色星球的南半球，大洋洲，澳大利亚。

• [回复](#)

3袋长老

发表于 2015-05-22 17:15

[4楼](#)

第一天总结：

徒步行程：Ronny Creek - Crater Lake - Marions Lookout - Foot of Cradle Mountain - Kitchen hut - Waterfall valley hut

徒步距离：10km

全程用时：5小时10分钟，公园建议时间为：3 - 5小时

另外有两条主要支线：一条是登顶Cradle Mountain，2km，建议时间为2 - 3小时；另一条是去Barn Bluff，7km，建议时间是3 - 4小时

最后编辑于 2015-05-25 09:43

• [回复](#)

总版主

发表于 2015-05-22 17:29

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坐等更新完毕

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3袋长老

发表于 2015-05-25 09:25

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回复 [5#](#) w

多谢支持，今天继续发布

• [回复](#)

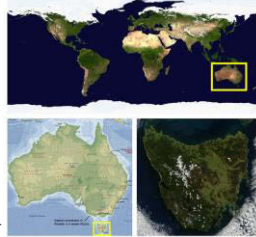
3袋长老

发表于 2015-06-01 11:20

[7楼](#)

第二篇 Welcome to Tasmania

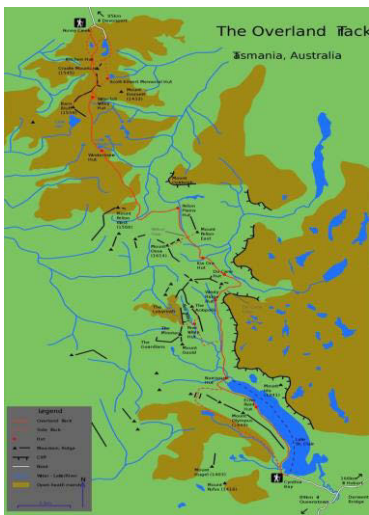
Tasmania（塔斯马尼亚）是澳大利亚联邦唯一的岛州，是澳大利亚六个州中最小的一个，是唯一的一个人们可以用几天就可转一圈的州，位于澳大利亚的最南面，西临印度洋，东濒太平洋的塔斯曼海，北隔深不及60米的巴斯海峡与澳大利亚大陆相望，几乎算是世界上最南端有人居住的岛屿



是“世界的尽头”，号称“澳大利亚版的新西兰”。塔斯马尼亚是澳洲大陆的后花园，相当于中国的海南岛。岛屿呈心形，空气质量一流，是澳洲空气最清洁的地方



之一，保持了良好的野生物种，丛林，溪流等，有良好的海岸线沙滩，丰富的海产。按照俱乐部的世界十大徒步路线活动计划，我们把第一站选择了这里，因为世界十大徒步路线之一的The Overland Track就位于澳大利亚塔斯马尼亚州，朗赛斯顿（Launceston）附近的摇篮山（Cradle Mountain）和圣克莱尔湖（Lake St Clair）之间。全程版路线长80公里，标准版长65公里，通常在六天内走完陆上路径的全程，将穿越被列入世界遗产名录的塔斯马尼亚荒野的心脏地带。海拔在700~1000米间起伏，累计爬升和下降1200-1500米之间，强度不大。但这里完善的管理体系和人与自然的和谐共处的环保理念，使这里被列入世界十大徒步天堂。



确定了计划，我们从2014年11月份就开始了行程的准备工作，按照俱乐部的理念，必须要对每一次活动进行足够充分和认真的准备，才能最大限度的保证活动的安全和顺利。因此，从2014年11月份开始，就开始了活动的招募计划，但是因为那个时候俱乐部网站还没有正式上线，所以只能通过内部朋友圈招募的形式进行，虽然强度不算大，但是毕竟是6天的全程重装穿越，因此对于申请队员的考核也必须严格。每一名队员都经过电话面试，见面沟通，户外资历审核几道程序。因为我们选择的日期为2015年4月3日进入，这段时间是澳洲的春末和夏秋季，气候温和，正是这条路线的旺季（每年10月到第2年5月期间），旺季期间徒步需要

向塔斯曼尼亚公园和野生动物服务处（Tasmania's Parks & Wildlife Service）网上预约，预订费用每人200澳元，只能从北向南（Cradle Mountain - Lake St Clair）单向行走，每天徒步限流34人，对于小团体不允许超过8人。之所以这样规定，第一是体现了管理部门对于徒步路线的保护和限流管理，第二小团体不允许超过8人，担心人多会吵闹，影响到其他背包客和当地的小动物。因为是第一次去感受国际的徒步路线，所以，对于这种规定和国内相比，自然感觉合理和科学了很多。因此，我们计划最多招募8人，可是因为是旺季，到了2月份的时候，有个意大利的朋友想加入我们，有个加拿大的女孩也想加入我们，但是已经没有了预订名额。因此，最终确定队员4人，全部来自中国。

第一个报名的是Clark，来自上海，一名户外徒步爱好者，走过江浙一带众多徒步路线，但是还没有重装5天以上的徒步经历。考虑到他认真负责的态度，担任本次小团队的财务官和住宿安排联系员第二个报名的是Nida，来自北京，走过北京周边多条徒步路线，有过稻城亚丁转山和四姑娘山大峰重装徒步经历。因为她懂得些医学常识和有一手不错的厨艺，负责团队的伙食和医疗事宜。第三个报名的是Morpheus，来自上海，若干年前有过青岛周边的徒步经历，但是近两年武功已基本荒废，但是工作原因经常国际出差，因此对这种路线非常感兴趣，并积极主动完善装备，锻炼体能，因此属于本次队伍中户外资历最浅的一个。但是他英语最牛，所以担任翻译官和包车联系员，我们称呼他为“交际花”，更因为他和老外的近乎相似的爽朗大笑和大气粗犷的性格，得名“野蛮人”。最后一个，是我本人，3K，来自北京，徒步行走多年，本次活动的发起人。

确定了队员以后，我们就开始DIY行程，分头来查找攻略，因为这不是旅游团，有导游全权管理，拿钱跟着走就行，我们的原则是人人参与，这是一次属于每一个人自己的自助式徒步旅行。经过了无数次的邮件和电话沟通，大家按照约定完成了DIY版的攻略合并工作，攻略内容包括：行程介绍，机票，护照和签证，出入境，当地消费水平，文化语言，生活习惯，消费，通讯，治安，徒步行程，攻略，城市介绍（悉尼，墨尔本，朗塞斯顿和霍巴特），购物，特产，包车，住宿等等



一应俱全。2月份，利用一个周末的时间，我们到杭州单独组织了一次重装拉练活动，效果非常显著，充分了解了大家的体能，同时也对本次行程的疑问进行了意见交换。最后，在出发前半个月的时候，我们在上海又举行了一次见面沟通会，主要讨论下食物采购和装备确认的事情。会后，按照任务分配，大家分头进行物资的采购和准备。剩下的就是带着一颗期待的心，准备迎接远在南半球的塔斯马尼亚。

分类	装备	数量	准备情况	备注
徒步	背包3个L	1	Done	Nida 60L
	冲锋裤	1	Done	
	重装徒步鞋	1	Done	
	加厚冲锋衣	1	Done	
	加厚冲锋裤	1	Done	
	雨披	1	Done	
	冲锋衣	1	Done	
	冲锋裤	1	Done	
	速干衣	1	Done	
	速干裤	1	Done	
	速干袜	3	Done	
	睡袋	1	Done	
	登山杖	2	Done	
	冰镐	1	Done	
	保温杯	1	Done	
	手套	1	Done	
	防滑鞋	1	Done	
露营	平心静三季帐	1	Done	
	睡袋（-10°野战睡袋）	1	Done	
	帐篷宝	3	Done	
	防潮垫	1	Done	
	头灯	1	Done	
	手电筒	1	Done	
	备用电池	6	Done	
	炉头	1	Done	
	锅具	1	Done	
	高山气罐	3	Done	备用1个
	打火机和火圈	1	Done	备用1个
	防风帐	1	Done	
个人	护照	1	Done	
	身份证	1	Done	
	现金，信用卡	1200澳元	Done	
	手机、充电器		Done	
	笔	1	Done	
	攻略	1	Done	
	指甲刀	1	Done	
	书	1	Done	

分类	食品	数量	国内/澳洲	费用	支付人
早餐 (5顿)	面包	6个	澳洲		
	方便面	4包			Jackson
	挂面	3斤			Jackson
	咖啡	8小袋			Jackson
	果珍粉	8小袋			Jackson
	葡萄糖粉	1袋			Jackson
	生麦仁糖粉	8小袋			Jackson
	麦片粥	8包			Jackson
	新鲜水果	12个	澳洲		
	复合维生素片/薯片	1盒			Jackson
午餐 (6顿)	维C泡腾片	1盒			Jackson
	牛乳糖	50块			Morpheus
	葡萄干、腰果等干果	2斤			Morpheus
	馍	6个			Clark
	士力架	12个			Morpheus
	酱牛肉	5斤	澳洲		
晚餐 (5顿)	米饭	5斤			Jackson 3斤, Clark 2斤
	脱水蔬菜	5包			Jackson
	茄子干	5包			Jackson
	豆油、咸盐、葱花、酱油、醋	适量			Clark
	火腿肠	20根			Morpheus
	馍	2			Clark
	榨菜或咸菜	10包			Clark
	汤料包	3包			Clark
	备用粮	压缩饼干	6包		Morpheus
	燃料	高山气罐	6个	澳洲	
	打火机	3个	澳洲		

整个团队的行程是：

北京/上海 - 广州/香港转机 - 悉尼/墨尔本 - 朗塞斯顿集合 - The Overland Track - 霍巴特 - 墨尔本/悉尼回家

我和Nida从北京出发，乘坐南航航班，广州转机后，经过9个小时的飞行抵达悉尼。没想到取行李时发现我的防雨罩丢失了，结果找了工作人员一问，他们告诉我要去找南航登记，正好遇到一个华人南航工作人员，直接告诉我可以登记备案，能不能找到就不好说了，想想之前在北京我连丢个大摩托车到派出所报案一年多了，也查无音信，这一个小小的防雨罩，还是不要给南航添麻烦了。于是，直接从悉尼国际机场走到国内机场，从悉尼转机到朗塞斯顿，我们预定了维珍航空的机票，check-in柜台只有2个，除了两个服务人员，没有一个办理手续的。我们径直走过去，递上了护照，服务空姐查了半天也没有消息，还求助另一位帮忙查，最后给我个结论，对不起，先生，我们这里没有您的预订信息。奇怪了，我马上拿出我在国内打印的攻略和相关单据，结果一翻，居然没有打印澳洲国内机票信息，然后，我只好再和服务人员沟通，我是在他们官方网站上预订的，请再查询一下。正常我有些担心的时候，服务空姐大笑并惊讶的对我说，抱歉，真的很抱歉，找到了您的信息，因为您是中国护照，名字顺序是反的，是我们犯了一个基本的错误。哈哈，原来如此。维珍航空直接门口就有接送车辆，把我们送到登机处。在这里一看，澳洲的天空真的很蓝，对于从北京来的人，感触颇深。维珍航空提供廉价的航班服务（墨尔本、悉尼、布里斯班 - 朗塞斯顿、霍巴特），廉价机票，不含飞机餐。每天国内时间上午10:00-11:00（对应澳洲东海岸时间：中午12:00-13:00）有一个Happy Hour促销时间段，会出一些特定日期内的特价机票。直到现在，我还经常能收到Happy Hour的促销邮件。我们购买的经济舱包含了1件23kg的免费行李托运，从悉尼到朗塞斯顿，我买到的票价是128澳元每人，飞行时间1小时50分钟。飞机上亚洲面孔不多，空哥的播报语速像打字机，我一个单词也没听懂。只需要关注一个问题，就是发的吃的哪些是免费的，哪些是收费的。座位的口袋里有个菜单，里面列出了收费的小吃和饮料酒水，对于水和果汁是免费的。因为坐了一整夜+一个下午的飞机，加上时差的缘故，真的感觉到疲劳至极，所以，确定了水是免费的后，我和Nida也无暇看什么景色，一觉睡了过去，昏天暗地的，尽管那是一个极其清澈湛蓝的南澳天空。

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• [回复](#)

3袋长老

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[8楼](#)

到了朗塞斯顿，虽然这是塔斯马尼亚的第二大城市，但是机场却非常迷你，在国内至今我还没见过如此小的机场。我拍了一张照片，但是被工作人员制止了，所以，马上收起了相机。因为Clark已经提前抵达了朗塞斯顿，所以，他通知我们可以乘坐机场巴士到青年旅社，每人15澳元。在车上遇到了一家三口的中国人，他们是在悉尼工作的，本次来塔岛是打算租个房车环岛度假的。

朗塞斯顿（Launceston），[澳大利亚](#)塔斯马尼亚州

北部港口城市，塔斯马尼亚州第二大城。 这座城市于1806年始建于塔玛谷河口，曾经是塔省的小麦和羊毛贸易中心。时光流逝，伴随着财富的增长，这里已经发展为极具规模的城市。朗塞斯顿气候温和，夏季一月最高日平均气温为 23 摄氏度，冬季六月最高日平均气温为 11.5 摄氏度。

然而，它给我的第一印象是这样的：



似乎没有一座超过5层楼的建筑，安静，平和，放松，路上的车很少，人更少，虽然是秋天，但是这里的人似乎都比较抗冻，都穿着短袖和短裤，街边的店铺似乎都已经关门了，一副要入睡的节奏，看看时间才不过18点，常常看到有人在跑步，带着耳机，就在马路边上跑，其实这里更像是一座花园城市。整座城市建在丘陵地带，忽高忽低，介绍所说的“极具规模的城市”原来在澳洲是这样定义的，宏观一看好像还不如中国的一个县城。但是，当我们深入探访后才发现，远不是我们想象那样的。

机场巴士直接把我们每一位乘客都送到酒店的门口，司机会根据乘客的酒店住所设计行驶线路，因为本来也就7，8个乘客。途中路过这家之前查的很有名气的青年旅社“Backpacker”，背包客之家，看这大包小裹，密集的人流，就知道这里果然名不虚传，但是Clark并没有定这家，理由是它家环境不好，人太多，吵闹。带着新的期待，我们最后一个被送到了酒店。



这时，天色已经渐暗，Clark出去逛街了，没有在酒店里。这里是batman fawkner inn，坐落在朗塞斯顿中央商务区的中心，Holy Trinity Anglican Church对面，始建于1824年，是一家历史极其悠久的青年旅社。在大堂里有这样一块牌子，摆放在最显现的位置，上面说明，墨尔本建市的会议就是在这里举行的。震惊，绝对震惊了，一家看似不起眼的小客栈，有如此大的来头。心中暗自佩服Clark，怎么能找到这样有意义的地方。

等了一会Clark回来了，小分队终于会合了，第一件事当然是一起吃上一顿，从国内出发到现在还一口米饭都没吃，三个人一拍即合，Clark到这两天了，也没有去饭店吃过大餐，都是自己到超市买的食物，在酒店厨房自己做。开始还有些不解，后来才明白，睁着中国的血汗钱，来这种发达国家，想出去吃大餐，那确实有些奢侈。所以，费用都乘上汇率5的话，在国内吃大餐基本怎么也要人均200元以上吧，在这里要是也吃大餐，200元X5，那就是人均1000元，所以，对于自己工作挣钱的人来说，绝对不会那么乱花钱。还好Clark已经把朗塞斯顿了解个差不多了，直接带着我们来到一所大学的旁边，来到一个快餐店，类似北京的大食代那种，各种快餐，西餐，中餐，东南亚餐，墨西哥餐都有，价位合理，人均20澳元以内能吃很饱。和国内价格差不多，只不过是澳元。虽然旅途奔波劳累，但是到了这个地方还是挺兴奋，想逛逛，可是Clark告诉我们这里的店铺基本上下午5点就全部都关门了，除了个别的超市不关门，所以，路上比白天还冷清，像一座空城，寂静的都有些恐怖。

回到酒店，先来到Clark的房间看看，6人床位，25澳元一晚，挺便宜。因为店铺都关门了，但是还是不想浪费时间，就想去逛逛超市，看看能不能采购点物资，就在Clark带领下，另外，他这两天认识了住在这里的几个台湾妹子，都是来working holiday的，其中有一个闲着没事儿，和我们一起去了超市。这个地方的人行道和红绿灯挺有意思，基本上大家都非常遵守交通规则，当然也有不管那套的，每个红绿灯杆儿上都有按钮，行人按了以后等待变成绿灯再通过，有意思的是，绿灯时间非常短，而且一变成绿灯后，还配上声音，滴滴滴滴滴。。。很急促，似乎在催行人快点通过，整个绿灯过程不到10秒，后来到悉尼发现也是这样的，或许是为了让行人高效通过，

车辆等待尽量少的时间，不做无谓的等待。具体原因不得而知。那天晚上基本没买什么，但是经过台湾妹子的介绍，知道有个Chemist Warehouse号称是澳洲最便宜的化学类商品，例如化妆品，保健品等等，这下Nida就盯上了，估计女孩子看到这个大多数会挪不动步儿。因为我们抵达的时候，正好赶上澳大利亚的复活节尾，所以当天晚上，对面楼有个Party，音乐无敌的大，索性，旅途太累了，再大的声音也阻止不了我们睡过去。

• 回复

3袋长老

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9楼

第二天睡到自然醒，因为Clark要和台湾妹子们去下乡，那么采购团队物资的任务就落在了我和Nida身上，我俩按照Clark的指示，到酒店厨房冰箱里找出他的面包和牛奶，做了点早餐，就出去昨天探路的超市Coles，Coles是澳大利亚最大的连锁超市之一，Coles超市品牌的产品价廉物美，质量可靠，深受澳洲人的喜爱。在这里，我们按照采购清单，采购了当地澳洲牛肉，面包，水果



等等。今天的天气还是那样的好，好的都无法形容。

这个教堂叫Holy Trinity Anglican Church，就在酒店的对面，白天可以免费进去参观。具体是什么教，有什么历史意义，不太懂。也没去查资料，因为查了依然不懂。



除了物资采购外，还有一件非常重要的事情需要办，那就是我在行李托运过程中，丢失的防雨罩，我必须得买一个新的，虽然我带了雨披。于是，把物资放回酒店后，我和Nida开始全程找户外店。其实，想找户外店真的不难，和前台一打听她就告诉我们，步行不到10分钟就有一家。这家就是昨晚在超市，买气罐没买成，那个售货员小伙子推荐给我们的Ray's Outdoor。之前Clark在Target超市买了一罐气罐，只花了4澳元，结果昨晚去买，卖光了，于是我们就来到了这家，进来一看就一种气罐10澳元一个，我就和店员沟通能不能便宜点，我说我朋友在Target买的才4澳元，结果，店员居然说要和经理商量，经理出面了，问我在哪里买的4澳元，带没带小票，我说没带。他问我买几个，我说4个，就这样，经理居然同意给我5折，5澳元一个，有些惊喜，原来这样也能讲价，还是我们走运呢。气罐搞定，但是他家没有防雨罩，于是推荐我去旁边的一家，这家倒是有，但是64澳元一个防雨罩，我以为我看不懂价签，还请一个买货的小伙子帮我看看，他确定就是64澳元，我很无语，这也太贵了吧，折合人民币300多块，国内最贵也就卖100多不错了，平时我就20块买着用。因为不死心，我还和店员确认，她告诉我，确实就这么贵，原因就是质量刚刚好。好吧，我只要让她给我推荐一家其它的店，好在她们都比较热情，直接拿笔给我些了一家，需要走10分钟。到了这家叫

Paddy Pallin Adventure Equipment，这是一家很牛逼的店，历史比较长，卖的东西都是户外顶级品牌，

这家买的东西基本是美国品牌始祖鸟，小鹰和本土品牌，防雨罩最便宜也要40多澳元，虽然和他家的店员（塔斯纳尼亚专业徒步向导）聊得挺好，但是我还是决定再走走。正好出门看到两个女孩背着大包，看上去像背包客，就问了她们的，结果她们告诉了我三家。一家是Mountain Designs，一家是Macpac，另一家是Kathmandu，最终，我在Mountain Design搞定了个漂流袋，本来打算放弃买防雨罩了，结果一打听两家就在旁边，于是在macpac搞定了防雨罩，成交价格27澳元。



原来Mountain Designs, Macpac和Kathmandu都是独立的品牌直营店。

Mountain Designs是澳大利亚3大户外品牌（Mountain Designs, Kathmandu, OZtrail）中，最专业的一个品牌。1975年由Mr. Rick White 创立于澳洲布里斯班。发展到现在已有35家分店，分布在整个澳洲和新西兰各地。全部分店皆为公司直营店。

Kathmandu是澳大利亚3大户外品牌之一，1987年约翰帕森和扬卡梅隆在澳大利亚的墨尔本和新西兰基督城创立了加德满都品牌。现在有 97家专卖店，遍布澳大利亚，新西兰和英国。在当地很受欢迎，行程中遇到无数人穿这个品牌。应该是性价比比较高的品牌。

Macpac是新西兰著名户外品牌，做工一流，品质上乘，价格也偏高，主打背包，帐篷和睡袋产品，档次高于上两个品牌。看了他家的睡袋，挺喜欢，苦于当时不了解这个品牌，没敢下手。回来才知道，原来这个品牌的高度。

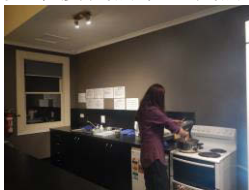
掐指一算，一共逛了6家户外店，这个爽，这就是背包客和游客的最大不同吧。回来后，Clark说晚上要和他认识的法国妹子和台湾妹子聚餐，考虑到我的大食量，直接拒绝了，我和Nida还是去了那家快餐店，想吃个饱儿。回来后，想想应该带一瓶酒进山，留着最后一天庆祝，于是我们三个人一起去了Bottle shop，澳洲这个地方规定18岁以下不让饮酒，所以，在超市这种地方根本买不到酒精类的东西，如果要买酒只能去这种专门卖酒的Bottle shop，说实话，老外这套真不知道他们是怎么做到了。在Bottle shop里，真是琳琅满目，挑花了眼，各种各样的酒，本地的，澳洲的，国外的，啤酒，红酒，洋酒等等，还真就没有二锅头啥的。Clark和Nida负责挑庆祝用的酒，挑了好久也没选出来。最后直接搞定一瓶白葡萄酒13澳元，今天收获不错逛的挺开心，于是我主动购买了一箱当地啤酒，晚上回去和大家庆祝下。

回到酒店，直接把酒送到了厨房，原来她们所谓的大餐是法国妹子做的法式薄饼，加上台湾妹子在苹果园摘回来的新鲜苹果，哈哈，幸好我决定没和她们一起吃，要不绝对吃不饱。不过说实话，这新鲜苹果的味道属实不错。这个法国妹子也是去The Overland Track的，她比我们晚进山2天，并且请了向导，每人2000澳元，应该是提供装备。想想也是够贵的。我们住的这家酒店，不光是历史悠久，有故事，它最让我们难忘的还是他家的公共厨房，因为他家的性质还是青年旅社性质，所以，他家提供了一个开放式的超大厨房，餐厅和公用空间，这里的住客基本都会自己买吃的，然后自己做饭吃，所以，厨房提供了所有你能想到的厨房设备和器皿，并且干净卫生，所有物品的摆放都有提示和规定，大家也都非常自觉地按照规定执行。比如，冰箱的最上层叫做公用食物空间，意味着如果有人离开了酒店，吃的没吃完，就可以放到最上层，其他人就知道，这最上层的食物是以前的客人走了留下的，大家可以随便拿着吃。所有的食物放进冰箱后，为了区别，酒店提供了标签，大家可以自己写好标签贴上免得混淆。整个公用空间是全部敞开的，还有一处特别的吸烟室，所有人都在这里活动，都保持着良好的社会公德，没有大吵大嚷，更没有不文明



行为。直到现在，我更加佩服Clark的选择，如果去了Backpacker那家的话，相信一定不是这样的效果。

大餐结束后，Nida和Clark开始制作酱牛肉，4斤酱牛肉，分成两锅开始做，所有人都做好了长期煮的准备，但出乎意料的是，完全没用上那么久的时间，牛肉居然都熟过火了，这充分说明这里的牛肉的品质纯正，不掺水。等牛肉都酱好了，已经凌晨了，虽然这个时候大家所有人还都在这里热烈的聊天，但是我们不得不依依不舍的回到各自的房间，因为，明天我们的最后一名队员就要来接我们了，我们也将告别这个无论如何都不想离开的，安静平和的朗塞斯顿，还有这个温馨



的batman fawkner inn。

4月3日早晨，按照约定的时间，Clark先生早早就过来了，可是这家伙居然拖着睡袋过来的，东西一大堆儿，这下他才意识到，这几天在朗塞斯顿他已经消费过火了，不断的买东西，包都快装不下了。说到这里，不得不解释一下，如果不是我们控制，估计也买了好多东西，这个看似中国小县城的朗塞斯顿，真的是个购物的好地方，应有尽有，或许这就是发达国家和发展中国家的区别。这里看上去没什么，其实非常有底蕴，饱满，设施完善，而发展中国家的城市看着华丽，其实充斥假货，人民生活无幸福感和安全感。扯远了，最终打好包一称都超过了20公斤。上午9点，野蛮人准时来到了酒店门口，司机是一个澳洲老头儿，叫Greg Hyland，自己开了个”Hyway Tours“旅游公司，非常和蔼，幽默，东北话形容那是相当敞亮儿，开着一辆越野车，坐我们4个人舒服的很。至此，我们的小团队终于齐聚朗塞斯顿，从这里一起出发，奔向传说中的摇篮山公园。

这一路上四个人欢声笑语的，在晴朗无比的蓝天白云下，穿梭在塔岛的公路上，路上见到这里的卡车都是”变形金刚“，开始还好奇，后来发现这里的卡车基本都这样。



离开朗塞斯顿，途径一个很著名的小镇叫Sheffield小镇，这里以其壁画喷图而闻名于世，这里每年举行的壁画比赛，吸引世界上无数的艺术家和爱好者，当然也吸引了无数的游客来此观光。这对儿好基友背后，远处的画就是去年的冠军作品，可惜看不清楚是什么。在其他人的游记中，令我印象最深的是这里有一位老头儿，牵着一只羊驼”草泥马“，我居然透



过车窗看到了，哈哈，有意思。他们身边依然为了一些人。

在众多的壁画中，印象最深刻的要数这张的，当时Nida问Hyland老头说，那边的那位老大爷怎么总看着我们，她一位人家是看有新游客来了，就多张望了几眼，可是为什么一动不动呢，带上近视镜仔细一看，原来那是一幅壁画，于是，我们上前留下了一张照片。

这是一个Bottle shop，我们抵达这里时，还没有开门营业，刚刚说了Batman Fawkner的冰箱里，走了的客人剩余的食物可以放到最上面一层留给大家共用，Clark临走前拿了一盒巧克力，但是他无意间忘了带走我们买来用来出山庆祝的白葡萄酒，或许这是一物还一物吧，哈哈，就在他一路懊悔这个事情的时候，Hyland老头儿带我们来到了这家Bottle shop，可是失望而归，看来注定我



们出山无法有酒来庆祝了。

剩下的路程，就只有赶路了，全程大概花费不到3个小时，路上车辆很少，甚至大多数时候，就看不到其它车。Hyland老头儿很幽默，也很热情，野蛮人坐在副驾驶和老头聊得甚欢，他俩同时发出的那种笑声，让我们很无语。路上会遇到很多小动物的尸体，老头儿跟我们讲，这都是晚上小



动物过马路被撞死的，相信到过塔岛的人都会对这一路上的动物尸体有印象。

相比之下，我们更关注这里有没有凶猛的野兽，于是Hyland老头就开始给我们讲，这里最凶猛的要数Tasmanian devil（塔斯马尼亚恶魔）了，一种食肉类哺乳动物，夜间行动，全身黑色，脖子下面有一条白的。但是他又说，这东西，如果你不主动惹它，一般它不会主动攻击人类。这样一说还好，让气氛有了不少缓解。另外，我还担心蛇的问题，于是Hyland老头儿继续说，国家公园里，有三种蛇，都是毒蛇，最有名的叫Tiger snake，一年四季都有出现，虽然现在是秋天，但是温度还没到它们冬眠的时候。听到这里，车厢里沉默了。索性，在快到游客中心前，Hyland提醒我们看到了一只森林袋鼠在路边，才让我们意识到其实这里就是野生动物的世界，这里是它们的



家园，我们都是不速之客，不要去打扰它们就是了。

到了游客中心，工作人员根据我们的预订记录，为我们办理了手续，并叮嘱了注意事项，确保大家的装备都整齐，每人发了一张徒步通行证，并预祝我们一切顺利。

工作人员告诉我们，天气预报显示，我们进去的这几天天气不错，显示只有零星小雨，但是他又提醒，山里天气多变，一定要做好防备。按照之前的准备，我们的装备应该完全可以应付。Clark抱着的毛绒玩具就是Wombat，也就是今天晚上偷窥我们营地的那只灰色的动物。简单吃了点午饭，送走了幽默的Hyland老头儿，我们加入了等车的队伍，从这里进入的除了背包客，大多数还是一般游客，所以，我们4个人的小队伍，还算比较特别的。Shuttle Bus把我们送到了徒步的起点Ronny Creek，这里下车的人不多，重装穿越的好像就我们几个，其他人都是小包轻装的游客，从这里开始，我们漂洋过海，终于抵达了这条世界十大徒步天堂的入口，一路的转机，奔波，好奇，惊恐，全部化为乌有，此时留给我们的的是无穷的动力，和期待，为了完成这条路线，我们真的是“漂洋过海来看你”。

• [回复](#)

3袋长老

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[10楼](#)

[第三篇 痛苦莫过于精神崩溃](#)

进山的第一天晚上是个月圆之夜，是个紧张又劳累的夜晚，在南半球南澳的星空下，塔斯马尼亚荒野的腹地，有偷窥的wombat（袋熊），有偷食的possum（负鼠），有探访营地的不速之客，更有吸血的水蛭。虽然那一夜的明月格外的圆，那一夜的旗云格外的安静，小瀑布的水流声格外的自然，但是，山里的低温还是超乎了我们的意料，所以，也真实的感受到塔斯马尼亚的一天四季，确实不是闹着玩的。这一夜，是在听着Clark和野蛮人的轻微聊天声入睡的，至少，让我感觉到Clark的血已经止住了，野蛮人的睡袋+羽绒服应该可以度过这一夜。

4月4日的清晨，我是被野蛮人吵醒的，听上去他是在调戏一只来营地遛弯儿的野鸡，原话大概是这样的：来来来，你过来，你信不信我宰了你炖了？哎呀我去，不怕我是不？我勒个去，你过来，来。听上去，野蛮人这一夜睡得相当好，估计体力也恢复了，起的还挺早。那天的清晨是个小雨的清晨，整个视线范围内都是雨雾濛濛的，这才是户外，不光有纯粹的蓝天白云，更有雨雪风霜，不光有欢乐淋漓，更有危机丛生，所以，一切都不是看上去的那样完美无瑕。



昨天在扎营的时候，我还考虑，攻略上不是说完全不可在草地上扎营，这里的每一根小草都是有生命的，在草地上扎营会毁了无数根小草，营地会有指定的平台供背包客们扎营使用，当然第一推荐的还是Hut（小木屋），我们昨天抵达营地太晚了，估计Hut里早就没地方了，一看大家都在这里扎营，我们干脆也就一起了。这再一次印证的我自己的理论，什么事情，还是耳听为虚，眼见为实。如果没来这里，我还真得以为这里真得就没人在草地上扎营呢。总之，还是入乡随俗最好。昨晚我们做饭时就发现营地有不少小动物的粪便，或许是当晚睡得太死，也没有听到有小动物来探访，但是早上一看，就在我们昨晚做饭的地方，不知道什么动物直接给我们来上一堆粪便，或许是觉得营地之行一无所获，有些生气，所以，干脆不能白来一趟，留下点礼物算了。我们算是起来晚的，等我们吃过早饭，开始拔营的时候，基本别人都已经出发了，因为大家都是第一天遇到，所以，沟通不多，各自背好背包出发了。连说带笑的，我们一直到10:25分才启程出发。那时，小雨依然下着，不小不大的。

今天的路程不算太远，加上一大早的天气不好，所以，大家也没有太着急，开始路段还是整齐的木板路，木板路上都固定着铁丝网，主要是用来防滑的，效果真的很好，有两次在没有铁丝网的木板路上，我都差点滑倒。没走多久，发现一个奇怪的现象，我还提醒大伙儿，你们看这灌木丛里结了这么多“白花”，加上雾茫茫的衬托，还有相似白桦树的白色树干树枝的衬托，景色很特别。但是，仔细一看，哪里是花儿啊，居然是蜘蛛网，也不知道这是什么蜘蛛？是不是只有下雨天才出来集体织网，还是平时也这样，这个画面还是让我印象深刻。



经过了那段木板路，我们登上了一个小山坡，站在坡顶，远眺前方的景色，灰雾濛濛的前方，隐约能看到有一片湖水，静静的伫立在前方，那天虽然下着下雨，但是没有一丝的风，呼吸都是湿润的，一路上除了我们4人小分队，没有再见到其他人，所以，我们完全沉浸在这片清爽的丛林和薄雾中，尽情的呼吸着那清洁的空气，用Nida的话说，我们要好好洗洗我们的北京肺。漫山遍野的白色树干和树枝的也不知道是什么树，看上去像是已经干枯么有生命了，但是又好像那就是它本身别具一格的风格，这是一种塔斯马尼亚特有的树种。



下了山坡，又踏上蜿蜒曲折的步道，这里有一个岔路口，是通往Lake Will的，距离3km，公园建议时间往返一小时，岔路口这里有一个平台，背包客可以把背包放在这里，然后轻装过去，再返回。这里的除了路标以外，还有一个明显的提示牌，说的内容是关于这里的大黑乌鸦的，大致意思是说，如果把背包放在这里，一定要把防雨罩罩好，罩严实不要露出缝隙，否则这些大黑乌鸦会来打开你的背包找吃的。当时看完，我不太相信，虽然刚进来那天就看到了这里的众多大黑乌鸦地头蛇，但是，不至于有这么厉害吧？结果，后来我真的中招了。这里的湖水，就是在山坡上看到的，叫Lake Holmes。我们没有停留，沿着那条不知道通往何方的步道，一直走下去。



显然，前方的景色是越来越好，这种荒野地带，加上这样的阴雨天气，显得更加原始。这里出现的另一个湖，是Lake Windermere，明显比刚才那个湖的景色更好看。

就在快要到达湖边的时候，发现了一棵这样的怪树，姿势很优雅，所以，直到这里大家才停下来，轮流拍一张。也只有到这里才真正的把下雨天带来的压抑和沉闷驱散，内心的小宇宙已经蠢蠢欲动了。

到了Windermere湖边，发现湖水是这样的，不清澈，更不透明，和第一天看到的湖水一样，是茶色的，加上阴天的缘故，这里显得是浓茶的颜色。谁说塔斯马尼亚的空气是全球最洁净的空气？谁说塔斯马尼亚的水是全球最洁净的水源？这还没有中国的水看着干净呢。如果这样想就大错特错了，就在我们进山之前Hyland老头儿就告诉我们，塔斯马尼亚的水看上去都是椅子皮的颜色，但是非常的洁净，直接就可以饮用，我当时还不信，经过这两天的观察，确实如此，目前为止见到的水源，全部都是茶色的。然而之所以说这里是全球最洁净的水源，主要是因为这里的环境是纯天然无污染的，所有的规定都要求，背包客不能携带化学用品进入这个区域，更没有任何工业和化工污染，全部是纯天然的大自然所赐。所以，这里绝对是最纯净的水源。



过了这个湖，也就抵达了今天的第一站，Windermere Hut，看看时间已经是中午12:30分了，所以，大家在这里吃午餐，补充体力。这是一个比Waterfall valley hut大一些的营地，公用空间也很大，hut里有专门用来吃饭和做饭的桌子，这也是我们第一次进到Hut里，感受一下完善的配套设施，确实很赞。对于徒步的人来说，在国内常常讲五星级营地，而这种绝对属于超七星级营地，简直就是野外别墅。他们会根据合理的规划，在营地修建这样供背包客休息的Hut，可以吃饭，住宿，并且用雨水储水罐保存了雨水，还在hut附近建有厕所，并且规定所有的背包客必须要到指定的Hut或者周围的指定营地住宿，不需随意找个地方就扎营。并且，每个hut都有签到本，所有背包客到了一个Hut就要自觉地签到，便于公园管理每一批背包客的行踪。

我们到达这里时，已经有很多人捷足先登了，门外有不少人在吃饭，我们就进到屋里烧水，吃东西，这时进来三个60岁左右的老太太，她们赶紧卸下了沾满泥土的雪套，和沾满雨水的冲锋衣。整个Hut就我们4个亚洲面孔，所以她们和热情的和我们聊天，这个时候我们的交际花就开始上阵了，阿姨们一看野蛮人英语这么好，也就更放得开了，其中一个阿姨说：今天的天气还算可以，况且她们背的东西也不算多。她们35年前来过这里徒步，当时很年轻，每个人负重35kg，还能轻松的跳过一般的小泥沟儿。听完，我们的愕然了。心中升起无数的敬意，这些老人讲起自己年轻时的故事，是那么的自豪，是那么的荣耀。对于，我们的全套装备，阿姨们还是比较赞同的，尤其是护膝，她们说，就因为她们年轻时，不注意这些，也不带护膝，所以，现在膝盖都会疼，对我们的做法，她们非常的支持，也对这几个来自中国的背包客竖起了大拇指。从我的冲锋衣上，她们看到了我们俱乐部的logo，对于我们的活动，她们很支持，希望我们继续坚持下去。当然，在离开Hut前，我也盛情的邀请她们能有机会来中国做客。除了，这三个阿姨外，还有一个身高很高的外国朋友，很热情的和我们打招呼，其实他将是本次行程中最重要的一位朋友。

Hut的大厅里，有小黑板，也有信息公告牌。小黑板提示大家：如果露营，要保存好食物免被小动物偷吃。如果要把食物放在Hut里，也要小心偷食的负鼠。离开Hut时，请大家要清理好自己的物品，打开窗，打扫好环境，留给后来的人一个清洁的环境。看到这样的提示，真的感觉到他们的文明程度很高，这不仅仅是提醒，而是一种大家自觉遵守的习惯，经过几天的观察，不得不承认，他们真的都在按照这样的规定严格的执行着。这也是我们国家的背包客需要真心学习的。另外的两个公告牌上写明了一些注意事项，包括：迷路怎么办，遇到火情怎么办，这个区域一般有哪些会伤人的动物，如果受伤了该如何处理，其中就特意提到了伤害Clark的水蛭和Hyland跟我们讲的Tiger Snake。



就在我们离开Hut出发后，Clark还说，刚才我们应该和那三个阿姨合张影，她们的故事很励志，很正能量。考虑到已经走出了一段距离，我们没有回头，当然我们也知道可能有生之年不会再有

机会见到这三位阿姨了，但是，她们用她们自己的故事，成功的激励了4个像她们当年一样的年轻人，我们会把这种正能量的生活方式，传递下去，发扬下去，并记住年轻的生命要精彩，更要懂得保护。



• [回复](#)

3袋长老

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阴雨的天气，有些好转，但是天空中依然好像有很多积雨云，我们也不知道它是否能变成大雨或什么，只是在阿姨们的激励下，沿着一条通往远方的路，默默的前行。穿过一片丛林后，我们进入了一片平原荒野地带，而天空中也开始放亮，时而我们会为了露出一小块蓝天尖叫，并期盼着能再露出一点点，哪怕是一点点。

就在我们为了那多露出一点点蓝天欢呼的时候，发现后面大批的乌云正在滚滚而来，笼罩在那个“孤山”至上，绝对是一场暴风雨要来临的阵势。因为，早上出发时是在雨中拔营的，所以帐篷都是湿的，也加重了背包的重量，另外，担心如果今晚在下雨，睡袋也潮了，今晚将会很难受，所以，我们一起祈祷能给我们一点时间，和阳光，让我们晒晒装备。



或许是老天爷开眼了，当一面是乌云压境的同时，我们的正前方，真的就云开雾散了，这效果，绝对是一个巨大的惊喜。随着，这一片蓝天的亮相，大家的心情也越发好起来。



正好这里有一个岔路口，有一个大平台，一切就像是特意安排好的似得。当我们赶到这里时，这里的平台上摆满了大背包，显然，他们是轻装去岔路口了，而指示牌上显示，这个岔路1分钟就可

以到，好近，哈哈。不管那么多，我们赶紧开始打开帐篷，开始晒装备。此时，这群人也回来了，他们就是刚才在Windermere Hut遇到的在外面吃饭的人，一问才知道他们是10个人的队伍，外加一个向导和厨师，一共12个人，他们全部穿着统一的冲锋衣，背包也是统一的。原来，他们是花钱找到向导公司，向导公司提供全套装备，估计那个朗塞斯顿的法国妹子，就是跟得这种团体。倒是也挺省心的，交完钱就ok了。

12个人离开了这里，下一站就是前方45分钟路程的营地，因为他们年纪偏大，所以那里就是他们今天的营地。而我们一看到这散去的乌云和晴朗的天空，还有那温暖的阳光，我们都不愿意走了，真想好好的躺下睡上一觉。可是想想前方还有至少三分之二的路程没有走，又不得不赶紧收拾装备。



这个观景点叫Pine Forest Moor（松林荒野），其实就是一片峡谷松林的景观，既然这么近，就1分钟的路程，大家都过去看了看，结果还有些失望，还不如把这一分钟用在躺在地上晒太阳，这忽然晴起来的天气还真是爽。

我算了一下时间，前方应该还有至少4-5小时的路程，所以，再好的阳光，我们也不得不和它告别了。因此，就在离开这里，一天中最美，最舒服的时刻之前，来张集体合影，考虑到每人给拍照，野蛮人又架起了他的三脚架，这里的天气说变就变，刚才还晴空万里，风平浪静，就这么一会儿功夫，就起风了，直接把三脚架给吹倒了，后来在两个背包的掩护下，才留下了这张难得的宝贵照片。

出发前，野蛮人发现他的手套不见了，Clark好像也发现什么东西不见了，这哥俩儿还真是好基友。按照刚才向导的说法和我们自己查地图的结果，前方45分钟应该有个Frog flats营地，我们计划是到哪里可以短暂休息，于是，我们带着恢复的体力，快速穿越这片布满灌木丛的荒野地带。



前方又是不同的地形，又是不一样的高山，一条弯曲的小路，不再是步道，而是泥土石块小路，向前不断的延伸，看不到尽头，看不到终点。



快速通过这片荒野地带后，我们开始又进入了一篇原始森林，这里的路又不再是泥土石块小路，

而是盘根错节的树根交错的泥土路段，到处密布的苔藓和地衣，不仅仅在地上，而是直接布满了树木，河流和枯草。起初的大家还是兴奋，好奇，拍照和合影。

然而，经过了接近2小时的行走后，我们发现，周围的景色没有任何的变化，还是这些树根交错的小路，变得更加泥泞不堪，索性，我们都带了雪套，要不然估计防水的徒步鞋也不成样子了。周围还是这些原始森林，而且放眼望去感觉好像我们正在进入一片巨大的密林深处。原本应该45分钟看到的营地，并没有出现，原本时断时续的木栈道也不见踪影，更看不见有人类出现，于是，我们开始担心，是不是走错路了呢？



按照之前的路线，沿途没有看到岔路啊，而且这条路很明显，虽然泥泞不堪，但是还是能看出有脚印的痕迹。可是奇怪的是，这条路上常常会出现一棵横躺在路前方的大树，就像是警告我们此路不通，但是又能够从树下面钻过去，继续走在这条似乎又正确的路上。为了着急弄清楚路线到底对不对，我一个人在前面探路，把他们甩的很远，开始还能微弱的听见彼此的呼喊，后来听不见了任何声音，考虑到没有岔路，所以，我继续向前探路。他们三个走在一起，不会有问题。于是，我继续快速前进，虽然一直没有看到任何人工标记，但是时而又能看到一个拦在路上的大树被截掉一大块缺口，供人同行，这种应该算是唯一能够确认这条路线正确的标记了。当我继续向前走了好一阵，发现我们依然还处在这片原始森林中时，我发现我不能再继续走了，我应该等队伍上来，一起保持安全距离行走，很明显，这个地方不会短时间走出去。这个时候天色又阴起来了，虽然没有下雨，但是让原本就昏暗的密林中，更加显得阴暗。加上已经在里面走了近3个小时，一直没怎么休息，大家都有点累了。

我们此时最期盼的就是赶快走出这片阴郁的森林，按照地图的只是，我们应该是下到谷底的时候，能看到那个Frog Flats营地，显然我们错过了，而今天的目的地New Pelion Hut应该半山腰，终于我们感觉已经走出了这片森林，前方再次出现了清晰而亲切的木栈道，这回算是彻底确定了，至少我们没有走错了，这是看看时间已经快18点了，天色明显在变暗。按照我的猜测，应该在穿出这片森林后就快到最终的营地了。显然大家和我有同感，终于走出来了，应该前方不远就是营地了。因为之前一段的快速急行军，我消耗了不少体力，一看走出了森林，我也像泄了气的皮球，一下子感觉没体力了。于是，我不再走在第一位，Clark走在了最前面。这个时候，野蛮人报告已经基本没水了，Nida还有一点水，我的水袋里也基本没有了，Clark没说。

就在我们觉得应该在至多10分钟内肯定能抵达营地的时候，我们又开始了上升，虽然不是剧烈的上升，但是体能的流失，缺水的身体，已经几乎泄了气的意志，大家的速度都慢了下来，但是都在咬牙坚持着，没人说走不动了。Clark这个时候，突然爆发了，一路冲在前面，一会就把我们三个甩开了，开始，我们还时不时的通过呼喊知道对方位置，后来他没有了声音。有时我回头呼喊野蛮人和Nida，也没了声音，我就停下来等他俩，不是他们没听见，而是野蛮人说，没力气呼喊回答了。在我们预期的10分钟后，显然没有任何营地的迹象，我们的精神再一次受到打击，就像是泄了气的皮球，又进一步的泄气了。结果呢，还是要拖着身体和精神的双重疲劳继续慢慢的向前一步步的挪动。



这个时候，天色真的暗了下来，木栈道还在指引我们上升，我们都会心中暗自设定期望值，应该还有10分钟肯定到了，结果10分钟过去了，再一次失望，我们又进入了丛林，索性这次有木栈道，我们就沿着它，一步步的走着，不断的更新着期望值，期望下一个10分钟就到了，结果一次次的失望，加上天黑下来，看不清道路，尽管我们三个为了安全已经不再分散，走在一起，头灯打开，三个人两个头灯，野蛮人领头，Nida居中，我殿后，走在黑漆漆的丛林中的一条木栈道上，而是两侧黑漆漆的草丛里还有什么东西在移动的声音，这也让我们几个几近崩溃的人有点雪上加霜的意思。Clark已经彻底没有了声音，按照我的意思，这个时候坚决不能分开行动，一定要走在一起，可是我的呼喊声只能回想在丛林中，而完全得不到回应。那我们三个就只能互相精神支撑着，一起同行，这个时候谁也不能说，不行我走不动了，如果有人说了，估计对这点仅有的体力和士气都是致命的摧毁。说到这里我想起了2008年在新疆喀什地区泽普县塔西南石油基地附近的戈壁滩冒险徒步那次经历，我们三个人没带钱，没带水，没带吃的，在戈壁滩走了一天，最后当我们三个走到马路上时，三个人都不说话，每个人都机械的走着，就跟现在的情形一样。一旦有人说不能走了，另外两个人会立刻瘫倒在地，这就是精神支柱的概念。

我们三个就这样一步步的走着，估计他俩和我一样已经放弃了10分钟就到达营地的幻想，已经不再设定任何的期望值，就行尸走肉一样的走着，后来野蛮人也爆发了，他拉开了我们一段距离，但是保持着呼喊范围内，终于，终于在不知什么时候，听到了野蛮人全程说的最有力度，最畅快淋漓，最豁然开朗的两个字：到啦。。。所以，我们一定要拍下这个指示牌的照片，这回才真的只有10分钟的路程了。就算是一个垂死的人，估计看到这个指示牌也能挣扎到终点，何况我们还不至于那样。想想这么明显的指示牌，Clark不会错过了。于是，我们用最后的力气，终于在19：45分抵达了今天的目的地New Pelion Hut。



当我们抵达营地时候，Clark已经烧好了开水，当我们问他为什么小宇宙爆发了，他说：我早就没水了，我必须早点到营地，弄水喝，正好也可以给你们做饭。野蛮人，当时决定，不要睡帐篷了，必须要进Hut住，一是暖和些，二是，没力气在扎营了。那晚，Clark和Nida煮了好多面条和方便面，Clark又打开了一罐可乐，那一刻我们觉得，我们好幸福，能吃到这么好吃的面条，能喝到这么好喝可乐。

而就在我们做饭的时候，草丛里出现了好几只负鼠和小袋鼠，用头灯找过去，似乎不影响它们，看来它们果然是这里的主人，丝毫不怕人。考虑到今天的行程，我开始仔细的研究地图，研究接下来的行程，其实我们的路线没错，只不过是前期走得慢了，晒装备的时间有点长，要不然也不至于这么晚到营地。再加上后来那4小时的黑色丛林穿越，消磨了大家的意志，才导致最后的几近崩溃。



• [回复](#)

3袋长老

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[12楼](#)

那天正好有月全食，是那12个人的向导告诉我们的，时间是晚上8点，可是等我们看到月亮的时候，是在我们晚饭结束后刷碗，洗漱的时候了，那个时候快9点了，月全食已经基本结束了。不过即使没结束，似乎也没有人有心情再去欣赏它了。那时候，我们想的就是尽快进帐篷睡觉。因为知道了这里小动物的厉害，所以，我们进帐篷前把食物都放进了内帐，但是，即使这样，也挡不住它们探索的欲望。也不知道是几点钟的时候，我感觉都睡着了，就听着营地附近有一种极其怪异而刺耳的声音，听上去又有些凄惨。我不知道外面发生了什么，但是也不敢轻举妄动，于是睁开了眼睛，透过帐篷能感觉到乌云已经全部散去，明亮的月光照在帐篷上。大约过了30秒钟，就听见有东西蹦到了营地平台的木板上，然后，就听到踏动木板的声音越来越近，一听，能明显的分辨出这个动物是双脚跳着走的。猜测应该是小袋鼠，这里叫Wallaby，果然，这个家伙直接来到了我的帐篷旁边，因为食物基本都在我的帐篷里，我清晰的听见它用前爪划动外帐的声音。这是，我干脆照着它划动的地方就是一下，这一下，显然把它吓到了，马上就听见一阵急促的木板上跳跃声。心想，这下好了，原来这家伙还挺好对付。

就当我以为，一切都结束的时候，又发现了不明来客，这个显然不是跳着走的，而是四脚着地，这个家伙先是在帐篷左侧，转进外帐，把背包和防雨罩弄得哗哗直响，我照例用老办法又来了一下，结果，没效果。它继续在那里弄声音，好吧，我把头灯打开，照着它的方向，晃它，依然没效果。后来我干脆，用力来了几下，这下它才不情愿的挪出了我的外帐。我关了头灯，正准备睡觉，结果，人家又来了，这回换了方向，到我的右侧，把我们的气罐，锅碗瓢盆弄得叮当直响，这回我也不害怕了，我借着月光，透过内帐纱网一看，是个大尾巴的家伙，应该是Possum负鼠，因为这边有垃圾袋，可能这里的香味把它吸引了，索性，我还是又是头灯晃，又是敲打帐篷，最后，它很不情愿的离开了。这时候Clark也醒了，他显示已经听明白了全程发生了什么。而隔壁的老外也醒了，看看时间已经是深夜凌晨。听到了人声，这些家伙似乎知道今晚无法作案了，于是鸣金收兵，想想开头的那一声惨叫，显然是在试探，一看没有动静，小袋鼠蹦着上阵，结果没得逞，开始派出负鼠出击，结果全被击退，最后不得不回家掉眼泪，写总结。



想想今天，还真的是给了我们一个下马威，今天是全程路程最长的一天，天气最不好的一天，体能最崩溃的一天，小动物骚扰最厉害的天，应该也是最难忘的一天。户外徒步，并不是都是风花雪月，蓝天白云，美不胜收，更多的是伴随着恶劣天气，危机丛生，身体的痛苦和意志的煎熬，就像很多事情一样，不是都那么美好的。明天，我们将调整一天，一是为了调整一下体能，更多的是调整一下我们的节奏，不能再10点半出发了，更不能走夜路了。这样好的自然环境，原始气息，不能用在自虐上，应该充分的享受一下这种清新的大自然，所以，明天我们一定要调整计划，改变策略。

总结:

第二天徒步行程: Waterfall valley hut (10:25) - Windermere hut(12:30, 13:50) - Pine forest moor - Mountain Pelion west - New Pelion hut (19:45)

徒步距离: 25km, 用时: 9小时20分钟, 公园建议时间为: 5.5 - 8.5小时

另外有两条主要支线: 一个是去往Lake will, 3km, 建议时间为往返1小时; 一个是去Mount Oakleigh, 8km, 建议时间是4-5小时

· [回复](#)

3袋长老

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[13楼](#)

第四篇 温暖小屋Kia Ora

昨天, 重装25公里, 虽然上升下降不多, 但是精神崩溃的那种煎熬, 真的让每一个人都累到了极点, 所以, 今天我们决定睡到自然醒。我们的自然醒是被各种鸟叫吵醒的, 都是没有听过的叫声, 怪异的很, 尤其有一种叫声, 像是一只巨鸟发出的, 所以, 我第一个走出了帐篷, 就想看看这到底是只什么鸟?

清晨的空气, 清爽, 清新, 充满了泥土的芳香, 加上各种鸟儿的叽叽喳喳的叫声, 真的是一种享受, 一口清新的空气吸入肺中, 已经完全忘记了昨晚的那种痛苦, 浑身又充满了力量。话说那只怪异叫声的鸟, 它就落在营地旁边的树上, 我仔细观察了一下, 根本就不是什么大鸟, 就是一只类似喜鹊那样的鸟, 它居然能发出如此震撼的声音, 佩服至极。新的一天的开始了, 大家都知道今天是调整的一天, 所以, 精神上都比较放松。Clark心情尤其的好, 打开了音乐, 一个人趴在帐篷里写日记, 直到看到这个场景, 我才真的感受到野外露营的悠闲和惬意, 前两天都太赶路, 以至于失去了好好享受这样幽静的大自然的好机会。

不知道野蛮人在Hut里睡得如何, 估计是起不来了。隔壁的来自俄罗斯的朋友已经开始拔营了, 然后陆续的能看到大家都开始出发了, 而我们才起来, 于是我们三个盘算着, 我们要不要把帐篷先收起来, 然后藏起来, 等野蛮人过来了, 一看, 我去, 人呢? 全走了? 空荡荡的New Pelion Hut空无一人, 队友也不见了, 在这个原始地带的深处, 野蛮人会是什么样的表情和心理活动呢? 哈哈, 我们三个想想这个想法也够绝的, 但苦于都不爱起床, 所以, 也只是想想了。

隔壁的邻居来自俄罗斯, 但是在霍巴特工作20多年了, 其中一个是大学教授, 来过中国教学, 但是中文已经忘光了, 昨晚我们就听出了他们是俄罗斯人, 当然他们也听出了我们是中国人, 所以, 两组社会主义阵营的同志们在资本主义国家相遇, 还是有些小激动, 他们不是走The Overland Track的, 他们就是开车过来露营的, 这里还有一条路线叫Arm River Track, 全程只有四个小时, 所以, 他们就像到山里住两天, 然后就回到城市, 做为附近的居民, 他们对这里还是很熟悉的, 通过地图他告诉我, 这里除了The Overland Track还有不少好的徒步路线, 只不过没有开发这么完善, 所以, 我一下子就明白了, 在这片局域, 原始地带还有很多, 那里没有木栈道, 没有Hut, 只有几千年留下的无人之境和世外桃源。



送走了俄罗斯朋友, 眼看着其他人从Hut方向陆续的离开了, 我们也起床开始做早餐, 多云的天气, 也时而露出一片蓝天, 看上去今天会是一个好天气。这时, 昨天在Windermere Hut遇到那个高个儿的外国朋友也走过来了, 他比较热情, 所以, 我记住了他, 这回他是和一个女朋友一起走过来的, 应该是昨天没有注意到。他记忆力也不错, 也认出了我们, 于是就停下来打招呼, 我们都说昨天累坏了, 结果这哥们儿直接来了一句“the fucking day”, 哈哈, 通过聊天知道他们来自

法国，在欢乐的笑声中送走了这两个有意思的法国人，我们也准备拔营，顺便晒晒帐篷上的露水。野蛮人还不错，早早就过来了，因为早饭做大米粥的时候，水溢出了不少，弄脏了营地平台，正好有个国家公园工作人员手里拿着一大包纸过来，野蛮人就上前申请要点纸，擦拭一下营地平台，一开始工作人员还说这个纸不能随便给，但是明白了野蛮人的意图后，他还是面带微笑的递过来一些。

第一天晚上直接在草地上扎营，觉得并不像攻略说的那样，营地有专门的露营平台，不能伤害小草，而这次我们真切的感受到了，这种露营平台就是给背包客准备的，露营平台上有固定防风绳的挂钩，有固定地钉的小钉子和铁丝网，还有专门用于煮饭防止破坏木头的铁皮餐台，属实很科学，很人性化，并且还有提示牌提示要如何使用，如何保存好食物防止小动物偷食。



当然，及时有了这些露营平台，也并不像攻略上说的那样理论化和完美，老外照样有很多喜欢在草地上露营，或许那样更接近大自然。所以，只看攻略，并不能说明实际情况。



New Pelion Hut是个新修的Hut，外形看上去就很现代，里面空间很大，距离我们的营地有100米距离吧。这里面有一张牌子是授予一个爱好野外探险的人的，一查资料，原来这条世界级的徒步路线已经有这么长的历史了。

小知识：从摇篮山到圣克莱尔湖这条路线，最早是由欧洲人与1820年探明的，然后在20世纪探矿人和猎人又继续探索这片区域。到了1931年，已经有人在这条路上做了标记指示，直到1935年，这条路线正式的称为背包客的徒步路线。



所以，这条路线会因为它的环保和完善的设施而享誉全球户外界，绝非浪得虚名。每个营地都有这样的雨水储水罐，主要用于个人洗漱，碗筷清洗等用途。当然，做饭用水，和烧饮用水也都是用这样的水。如果你在路上储备了泉水做饭，那当然更绝了。



今天绝对是放松的一天，等我们整理好背包启程的时候，一看时间已经10:50分了，哈哈，不过好在今天行程很轻松，所以，放松就放松吧。我们刚离开营地，进入森林，我就发现了一只大袋鼠。记得Hyland老头儿告诉我们，塔岛上的都是森林袋鼠，体型较小，只有澳洲大陆的袋鼠才体型巨大，高的有2米的。不敢想象，如果在这样的原始森林里，突然蹿出一只2米高的大家伙拦在面前，索要过路费该怎么办。索性它们只生活在澳洲大陆，而眼前这只也不小看身高也有1米3左右了，比之前见到的几只都大不少，还没来得急拍照，它就跳进了密林深处。这应该是我见到的第三只袋鼠，刚说完，野蛮人就说，没拍到不算，想想也是，到现在一直袋鼠都没拍到。



前方的路依然泥泞，依然寂静，今天我们要翻越剩余路程中最后的制高点，翻过了这个Pelion Gap后，后面的路程基本没有太高的上升了。这段上升虽然不算太大强度，但是还是让Nida和野蛮人消耗了不少体力，或许他俩体力恢复的不如我和Clark。



一路快乐的前行，尽管我们比别人晚出发了2个多小时，但是还是追上了前队的人马。最先遇到的是两位女士，估计50-60岁，正在休息，一问才知道，他们一共4个人，还有他们的丈夫在前面，他们是4月1号进山的，比我们早两天，全程计划7天时间，她们热情的问候和真诚的微笑，让人心里暖暖的。简单问候以后，我们继续上升，等我到达Pelion Gap的最高点的时候，果然遇到了这两位女士的丈夫，两位和蔼的老头儿，看到我胸前的logo，就和我聊。原来其中一位经常来中国，他是做食品方面的。这时候，Clark生龙活虎的上来了，还非得让我给他拍一张穿梭在泥泞路上的照片，看样子他完全恢复体力了。



到了Pelion Gap有3条路可以选择：第一是直接走，大概一个来小时就到今天的营地Kia Ora；第二是像左走，去Mount Pelion East（1461米）；第三是像右走，登塔斯马尼亚最高峰Mount Osa（1617米），现在还是多云天气，所以，说实话去哪里都是一样的效果，基本看不到什么风景，除了白茫茫的雾。这个时候，Nida和野蛮人过段决定选择第一条路，直接去营地，确实这个上升还是让他们丧失了不少体力。而那两对儿老人决定走第二条路，登Mount Pelion East，最后，我和Clark决定轻装去看看传说中的塔斯马尼亚最高峰Mount Osa。这个在云雾中的山头，并不是Osa山，但我们以为这个就是。



因为没有岔路，所以提醒Nida和野蛮人要注意安全后，他俩沿着木栈道出发了，我和Clark也整理好背包，像其他人那样把背包防雨罩罩严实，然后包住背包放在分叉口平台上。因为昨天下雨的缘故，山上的路上全是水，加上山泉水，路显得很难走。不断的还能遇到有下山的人，通过他们的服装辨认，应该是昨天遇到的12人请向导的队伍。因为阴天，所以天气还是有些凉，担心山顶风大更冷，所以我穿了两件冲锋衣，当我们来到第一个平台时，迎面走过来一个外国女孩，人家就这么露着小腿儿，更让我们佩服的人，人家就是这么背着大包上去的，人家就是这么任性。原来，这个女孩是美国人，我们夸她背包上山，她还有些不好意思。经过她的指点才知道，眼前看到的这根本不是Osa山，而是要绕过去，后面才是Osa山，所以，登这个Osa山还是要费点时间和体力的。



继续向前，没再看到任何人。途中遇到了一处山泉水，考虑到我俩都没带水，所以，先喝点山泉水储备。绕过了这第一座山，确实看到了Osa山，比第一座山高出不少，也陡峭不少。



起初不陡，但是随着不断的上升，山路变得越来越陡峭。后来，干脆没有山路了，就像四川四姑娘山，全是大石头，所以干脆手脚并用，留下碍事的登山杖，因为看到了别人的登山杖，所以，我们知道前面还有人。

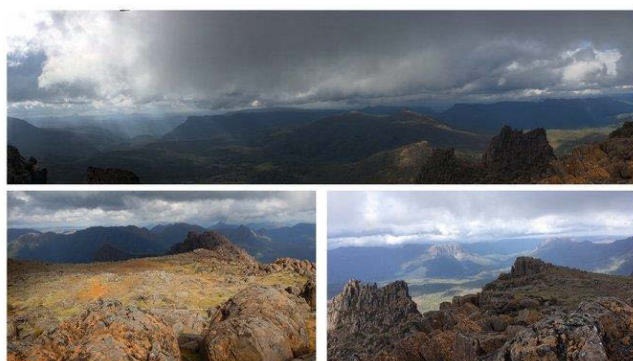
果然，就在我们在乱石中攀爬了一阵之后，遇到了3个人，看到我们后，他们也热情的打招呼，告诉我们大概还有15分钟吧就到顶了，可惜什么也看不见，全是雾。

爬过了那段乱石阵，又有了山路，又接着几个陡峭的上升，终于来到了山顶。雾还是白茫茫的一片，但是，似乎有点要云开雾散的感觉。



到了山顶，第一个看到的居然是有个高山水潭，Clark口渴的受不了了，直接奔过去饮水去了。我一看前面还有一段要走，就直奔顶峰了。

再往上，又是一片乱石阵，但是这里的乱石，应该是巨石，横七竖八，杂乱无章的罗列在那里。还别说，我们人品还是不错的，就这样的阴云密布的，居然还让我们看到了霞光万丈，云开雾散的美妙场景，万丈光芒撒向这片塔斯马尼亚荒原，这里确实是整条路线最佳的观景点，整个塔斯马尼亚荒野一览无余，尽收眼底。



感叹一下不虚此行，却感觉饥肠辘辘和口渴难耐，所以，掏出原始人准备的台湾牛轧糖，真心好吃，美景，美味，心满意足。享受过后，还得赶路下山，人多说上山容易下山难，所以，处于安全考虑，下山必须更加慎重。但是，因为轻装，所以我俩速度还是很快的，很快我们就看到了那三个外国人的背影，当我们回到Pelion Gap平台的时候，也正好追上了他们。这时候山下的天气也云开雾散了，看了一下时间，来回用了3小时，这是公园推荐的标准用时。当我来到我的背包前，我发现地上哪来的黄花菜呢？奇怪，我背包里有黄花菜，但是没看出背包被打开过啊？等后来到了营地我整理包裹时才发现，原来我的背包侧面的拉链被乌鸦拉开了，然后把里面的塑料袋也叨破了，饕也給叨碎了，不过幸运的是，它没有毁了我们背包，而那三个外国人的一个包，干脆就被叨出了几个洞。今天算是真的领教了塔斯马尼亚大黑乌鸦的厉害，这种地头蛇，真的有一套。难怪到处都有提示牌提示要罩好背包，小心乌鸦偷食。



• [回复](#)

3袋长老

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[14楼](#)

离开了Pelion Gap平台，我们继续赶路，心想那两个家伙应该在那里晒太阳享福呢。三个外国人走在我们前面出发，我和Clark猜想他们是哪里人呢？我俩就打赌，我觉得看上去像欧洲的，他说看上去像北美的。等我俩追上他们的时候，一问，人家就是澳大利亚墨尔本的，两个山炮谁也没猜对。



起初还是一片木栈道，走得挺舒服，可惜好景不长，一下子从天上掉到了地上，马上变成了一段超级泥泞的路段，看看这个路，感觉昨天山里的那段路好多了，完全不是事儿。所以说来这条路线徒步，带雪套是非常必要的，第一能防止蚂蝗，第二就是可以轻松通过这样的泥泞路段保护鞋和裤腿。

记得当时查攻略时，有人说这里的文明程度和环保程度惊人的好，为了保护小草的生命，所有的背包客都不会踏上任何一颗小草，即使在泥泞的路上，大家也是会淌过泥水而不伤害小草。我看过之后，心想这发达国家的人，就真的文明到了这种程度？不过，既然是这样的话，咱一定要入乡随俗，不能踏上小草一步，做一个有素质的中国人。可是，实际我看到的效果是这样的，主路已经基本无法通过，侧面的灌木丛里开出了无数条小路，灌木丛也被踩的七倒八歪的，乱作一团。这也说明了，老外也不傻，如果是小泥泞也就算了，而这样的路，我就不信老外就都乐呵呵的踩进去。所以，眼中看到的世界，才是真实的，经过文字和媒体加工过的永远都是艺术形式了，源于生活高于生活。



就在泥泞路段的时期，我感觉我有点头晕，尤其是脸部热的很，甚至还有点眼花，显然我发烧了，而且是低烧。感冒是在朗塞斯顿那天得上的，进山后一直还好，没事每天坚持吃药，没有严重的迹象，只有这会儿低烧有些严重，但是想想快到营地了，所以，就咬牙坚持着。果然没走多久，我们抵达了今天的目的地Kia Ora Hut。看到我俩归来，Nida和野蛮人显然激动不已，一方面是最亲的人终于回来了，另一方面，也是最重要的方面是，他俩着急来到营地，本想好好稍点开水，或者做点吃的补充体力，结果没成想，气罐，炉具，食物全在我俩的背包里，哈哈，所以他俩即使早到了营地，也只能在那里干耗，除了晒太阳，什么也做不了。



到了营地一看好热闹，路上遇到的人都到这里了。两对老人，法国夫妻，还有一对儿情侣和一个美国女孩，另外，还有不少在外面扎营的，都是第一次碰面。考虑到来一次这里，如果不住一次Hut有点可惜，所以，今天大家决定集体住Hut，Hut里床位还不少，屋里更是热闹得很，大家还都熟悉，所以，有种到家的感觉。正好两对老人中有一位女士是瑜伽教练，闲着没事，她就带领大家出去到平台上集体做放松操去了，气氛相当和谐，虽然所有人都是初学者，但是都有板有眼的跟着做，唯有Clark总是和正常的步调相反，我猜他是想看人家外国妹子的正脸，哈哈。

有了炉具和气罐，Nida又开始施展她的厨艺了，那天晚上两菜一汤，老干妈酱炒酱牛肉，黄花菜炒梅干菜，紫菜蛋花汤，八宝饭，把一屋子老外看的目瞪口呆，法国夫妻吃的东西没看懂是什么，美国妹子好像就喝点什么汤之类的，两对老人还稍微丰盛点，但是是西餐黄油面包之类的，一对情侣Adam他俩也没看吃什么东西，唯有我们4个，这伙食，简直了。索性干脆，把一个4人桌都让给了我们吃饭，或许是处于户外，大家都知道食物有限，大家尽管看得流了口水，也没人好意思过来吃一口。



因为Hut里没有灯，所以，大家就想办法把营地灯挂起来，再带着头灯，就这样，在这样一个温暖的小Hut里，来自美国，法国，中国和澳大利亚的有共同爱好的人们相聚在一起，操着不同口音的英语，吃着不同口味的晚餐，在昏暗又温暖的灯光下，欢乐的聊天。时而安静，时而哈哈大笑，美国妹子的表达能力还是很强的，或许也是她比较小的缘故，讲故事惟妙惟肖，逗得大家笑个不停。整个Hut里的人都围坐在灯光旁边，有说有笑，那种感觉好温暖，好温馨。我和法国哥们儿聊接下来的行程，其实他和他女朋友是在悉尼工作，已经来了8年了，对这条路线他还是比较熟的，至少比我熟。他说，他们计划明天不到圣克莱尔湖边，而是转去一个分支路线，那里有这条路线上最美的风景，然后他们定了渡船再出去。听他这么一说，我也想跟着他去那个分支路线，但是担心时间和大家体能更不上，所以，心中默默的记住了他推荐的路线。

因为我的低烧，越来越严重，甚至听力都有点模糊了，所以，在大家还聊得很热烈的时候，我就准备先休息了，希望可以睡一觉明天好起来。但是，睡觉之前把计划安排好，明天全队必须9点出发，绝不能再迟到了，并且Clark主动请战早起做早餐。安排妥当后，我先睡了。还没睡着的时候，想起来一事情，今天工作人员说这里的possum非常厉害，可以跳起来，搬动hut门把手，开门进来偷吃的，领教了乌鸦的厉害后，我对这件事一点都不怀疑，所以，赶紧把剩余的食物都打包好拿到上铺，这样才安心的，吃完药睡觉了。

后来，野蛮人和Clark出去刷碗是发现了一只Possum，终于算是拍下了它们的照片。这东西真的不怕人，无论你怎么拍，怎么录它也不怕，也不跑，最多就是不耐烦的踱步慢慢走开而已。



今天是最轻松的一天，为了体力调整，为了放慢节奏，为了不自虐；今天是最泥泞的一天，雪套脏得一塌糊涂，索性它完好的保护了徒步鞋；今天是最温暖的一天，因为在Hut里大家一起做饭，互相谦让，温暖和谐的氛围，让人觉得好舒服，一群来自世界各地，天南海北的同道中人，因为同样的兴趣爱好，相聚在一起，都保持着真我的状态和大家坦诚相待，没有面具，没有虚伪，这种温暖的幸福洋溢着整个小屋，灯光虽然并不明亮，没有网络，没有电视，更没有手机，但是人们得到的相互内心取暖的幸福和快乐，是当今世界上已经很难寻觅的了。这也是在我国户外界难以寻觅的一种情感，关于徒步，有人常常问我，为什么要去遭那个罪呢？我通常不会解释太

多，我只会告诉他们这是一种爱好，或者是一种体育锻炼，为了让自己更健康。其实，除了这些，徒步的过程中遇到的意志的磨练，危险的处理，生命的威胁，兄弟真挚的情谊，以及这种温暖无隔膜的交往产生的幸福感和人性美丽的光辉，才是我最大的享受。

总结：

第三天徒步行程：New Pelion hut (10:50) - Pelion gap(12:30) - Mout Ossa(14:00) - Pelion gap(15:30) - Kia Ora hut (16:30)

徒步距离：15km，用时：5小时40分钟，公园建议时间为：6.5 - 7.5小时

经过了两天的迟到启程，第四天早上我们终于恢复了正常的节奏，Clark按照承诺6:30就起床开始准备早餐了，麦片粥+葡萄干，吃点饅，野蛮人有个习惯，早餐必须吃甜食。经过了一夜的休息，我的低烧也退去了，听力也恢复了，身体也轻松了，再喝上两碗粥，精神头特好



大家也都起床了，相信大家都觉得这是本次行程中最难忘的一个夜晚。收拾好背包后，大家按照自己的计划，又要启程了，Adam他俩，以及两对老人和我们方向一致，继续前行，美国妹子因为昨天没有登Osa山，所以，她独自一人返回去，只为去看Osa山一眼。而法国夫妻俩，住在外面，没看到他俩的帐篷在哪里。因为每个Hut都有这种提示，所以，在大家出发前，Adam带头，Nida跟着一起把Hut里的地面扫干净，桌子擦干净，当我们关门回头往屋内望一眼的时候。这真的是一个崭新干净的小屋，不光留下了我们和前人的欢笑，更留给后人一个洁净清新的小屋。



当我们准备启程的时候，工作人员正好在门口，我们就邀请他照一张合影，他一眼就看到了我胸前的俱乐部Logo，很热情的和我们攀谈起来，其实他就是昨天给野蛮人纸的那个工作人员。一聊才知道，他是这里的工作人员，负责从New Pelion Hut到Echo Point这段，上8天班休息6天，主要工作就是负责Hut设施的维护，直升飞机运送物资和垃圾调运的协助，登记册管理，以及环境和设施相关的管理工作，他们是两个人倒班，听完他的介绍Clark直接说，要是我能在这里工作多好，哈哈。确实不错，对于发达国家来说，在完善的社会福利保障制度下，做一份这样的工作确实很幸福。

告别了这位可爱的工作人员，我们又踏上了一路伴随我们的木栈道，按照我们的计划今天要抵达Narcissus Hut也就是圣克莱尔湖的湖边，这里就可以乘坐渡船直接出去了，也就是，如果我们想尽早离开的话，明天一早我们的行程就彻底结束了。今天的路程计划19km，然而计划没有变化快，故事的发展很多时候并不会按照设定的结局发展，我们误打误撞却有意外收获。

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1

第五篇 误入最原始地带

今天是个好天气，秋高气爽，我们也第一次回归了正常的节奏，早上9点准时出发了。依依不舍的离开了温暖小屋Kia Ora，经历了吸血的水蛭，雨中徒步，精神崩溃，泥泞路段，以及温暖的小屋Kia Ora，不知道今天等待着我们的是什么。总之，经过了昨天的调整，今天大家的状态都不错，沿着熟悉的木栈道，四人小分队再次启程了。走着走着发现Clark不见了，原来，健忘的他把登山杖落到了Kia Ora Hut，还好我们刚出发不久。秋天的天气，早晚温差比较大，所以，出发时大家都穿戴整齐，走了没多久，一运动，马上感觉身体暖和起来了，渐渐的开始出汗，所以，经过了荒原，又进入了原始森林，但是，还是要陆续的减衣服。

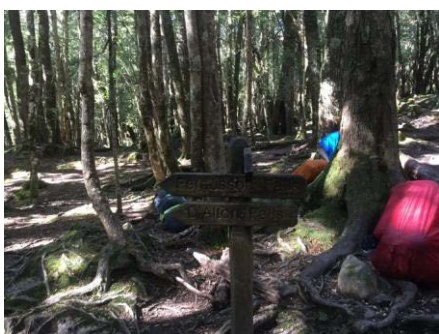
第一站我们先到了Du Cane Hut，这里曾经是陷阱捕猎人帕迪哈内特和他妻子的丛林住所。抵达这里时已经有一些人抵达了，看上去应该是一个大家庭，有老有少，有男有女，简单打个招呼，的确是两个家庭集体来徒步。这里也是昨天原计划到达的地点，但是法国哥们儿说那里是紧急避难场所，如果没有特殊情况尽量不要住到那里，所以，才有了大家一起在Kia Ora团聚的温暖场景。这个Hut确实和其它的不太一样，小屋很小，床铺也没有那么多，但是，签到本这里还是有的。根据指示牌显示，我们的下一站Windy Ridge Hut距离这里有2.5小时。



虽然我们是最后出发的，但是还是很快就赶上了两对老人和Adam情侣。每次赶上老人，他们都主动让开路，让我们先走。因为大家计划不同，所以，我们也都是超过他们继续向前。这片原始森林，生长着各种野生树种，考虑到不是植物学家，因此对这些树种研究不深。但是，对于这棵倒下的巨树还是叹为观止。浓密的森林把大好的阳光挡得很彻底，所以，走久了，难免心生倦意。Clark干脆把大老远从国内带过来的小喇叭打开了，放着有节奏的音乐，一下子让心情舒缓了不少，一行人伴着音乐的节奏，穿行在这片不知有多少年历史的原始丛林中。

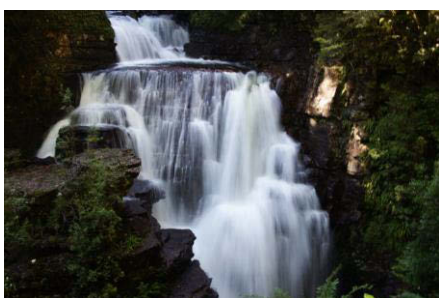


有了音乐的伴奏，时间就会过得很快，也感觉不到疲惫，就在我们享受这一刻美好和惬意的时候，看到了指示牌和五颜六色的背包集中放在地上。我知道应该是瀑布到了。



这里有塔斯曼尼亚最大和最壮观的其中三个瀑布—弗格森瀑布（Fergusson）、达尔顿瀑布（D'Alton）和哈内特瀑布（Hartnett）。有了乌鸦的教训后，我们都把背包用防雨罩包的严严实实的放好，然后轻装沿着指示牌的方向去寻找那传说中的瀑布。我们第一个来到了弗格森瀑布（Fergusson Falls），它得名于圣克莱尔湖的一位前护林员。一路上遇到了很多湖泊，但是这种瀑布还是确实没有遇到过。下降了没多久，就能听见瀑布的水流声，随着水流声越来越响，我们也见到了它的真容。

虽然，和我们大中华相比，这个瀑布不值一提，但是拍出的效果还算不错。



接下来，我们又来到了达尔顿瀑布（D'Alton），两者是不同的风格，这个可以让我们近距离接触，看着水流成岩石上倾泻而下，为了安全起见，叮嘱大家一定要速战速决，注意安全。站在瀑布下，被水雾和水汽喷洒一身的水珠，一阵清凉沁人心脾。

领略两个瀑布之后，再回到岔路口，这段距离1km，往返用时1小时左右。这时，刚才在Du Cane Hut遇到的两家人也赶上来了。他们还带着红酒，看着他们带着的红酒，我们都望了望Clark，他只好无奈的摇摇头。通过聊天得知，原来这两家人是塔斯马尼亚酒庄的庄主，这红酒就是他们自家酒庄的酒，处于好奇，我拍下了这个红酒的品牌，回来一查，原来这个酒在澳洲当地还挺有名气。在我左手边第二位女士就是酒庄老板，他们的酒在中国目前没有上市，当时半开玩笑的说，如果想做中国市场的话，可以联系我们，哈哈。

这时两对来人也陆续赶到了这里，因为他们不是第一次来这里，所以，这种瀑布他们就不去看了

。我们也补充点水，继续赶路。接下来的一段路是一段上升，这也是剩余全程的最后一段上升。最高点叫Du Cane Gap(海拔1050米)，途中路过另一个瀑布，Hartnett Falls, 1.5km，建议时间为往返0.5 - 1小时，因为瀑布的风景并未给我们足够的震撼，所以，我们放弃了这个瀑布，直接沿主路继续上升了。

到了最高点，也没看到什么景色，紧接着一路下降，大家距离比较分散，但是保持在呼喊的范围内。



一段狂奔后，终于抵达了传说中的Windy Ridge Hut，这里将是Adam情侣，两对老人今天的目的地。这个Hut非常霸气，如果说Waterfall Valley Hut第一次给了我们Hut的定义，那么New Pelion Hut就是一个完美的艺术小屋，再经历了温暖的小屋Kia Ora，今天的Windy Rindge Hut就是空中大别墅。可惜没有拍一张外部全景照片，这是一个依山势而建的二层大别墅，下一层主要用于储备物资，二层坐北朝南，视野超好。整个二层分为超大饭厅，超多间卧室，还有一个超大的晾衣间。这种Hut在这种荒野户外，绝对是营地中的战斗机，可是，就是这么好的Hut，我们抵达时发现里面竟空无一人，而在外面却看见有几个老外正在扎营。看来，对他们来说，亲近自然的感觉才是更重要的。



这么好的地方，尽管不能在这里停留一晚，至少可以在这里午餐一顿。Nida负责煮面和烧水，我负责研究路线，野蛮人负责洗涮，而Clark同志却突发奇想的要洗头，这里是秋天，温度还是挺低的，我的感冒刚刚好，所以，我们建议他不要洗头，但这个家伙或许真的不舒服，还是露天来了个头部淋浴。

讲到这里，我不得不认真的解释一下，整条路线上关于厕所的设施。下图是Windy Rindge Hut的厕所，看上去都那么艺术，深入了解会发现还有刚让我们惊叹的地方。全程只有Hut营地才有厕所，一般都在Hut附近100米范围内，是个类似下图的小房子，有木栈道和指示牌，很好找到。这是一

种自然降解的厕所，不提供手纸，洗手间内提供一种像麦麸子的东西，每次方便后，需要用这种物质倒入马桶掩盖，可以加速排泄物自然降解，因此，洗手间内不允许倒入除了手纸外的其它垃圾，例如：卫生棉，包装袋等不能自然降解的垃圾。这种厕所还提供专门的垃圾回收和处理机制，并在积累到一定程度时，由直升飞机运走。下图中最后一张就是直升机停机坪。那么如果遇到紧急情况接手该怎么办呢？公园的规定是要在远离水源100米的地方，挖坑（15-20cm）解决，然后掩埋。正是因为这种科学先进的环保理念和配套设施，才使得这条路线号称全球最环保的徒步路线，号称这里拥有全球最干净的水源，最清新的空气。



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3袋长老

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当我们午餐结束后，Adam情侣已经赶到营地，完成了他们今天的任务，看看时间才不到15点，他们的行程很轻松，很享受，如果不是时间太紧的缘故，真的希望像他们一样，就这样好好的享受每一天和大自然相处的机会。经过研究地图和计划，再结合法国哥们儿推荐的路线，经过大家商议，我们决定赶往法国哥们儿今天的计划营地，这样意味着要多走5公里左右，但是考虑到后面都是平路，所以，应该时间来得及。今天一天一直没见到法国夫妻俩，还挺想念的。于是，我们打理好背包，告别了Adam情侣，继续出发。



大概走了1个半小时，我们抵达了一个岔路口，这里就是我们计划变更的地方。看看大家的状态都不错，于是，大家一致同意去追赶法国夫妻。

就这样，我们偏离了主线路，进入了Pine Valley岔路。刚进入岔路，就发现了下图的东东，谁能看出来这是什么呢？

这片区域有些特别，进了岔路不久，就陆续的发现了一些人工搭建的吊桥，各种各样的吊桥，但是每个吊桥都有一个明显的标识，一次只能一个人通过。提示很醒目，也很通俗易懂。我和Nida走在前面，在一处灌木丛中，木栈道的旁边，居然发现了一只Wombat（袋熊），距离不超过10米。看到有人来了，它不慌不忙的离开了。



看看时间已经接近17:30分了，原本湛蓝的天空也因为太阳的西落，而变得昏暗。而我们也穿过了一片又一片荒原，再次进入了一片原始森林。本来天色就已经黄昏，再加上遮天蔽日的，高耸入云的树叶遮挡，光线一下子昏暗起来。原本清晰的木栈道也到此为止，留给我们的确实一片更原始的青苔和未知的空间。刚开始还没什么感觉，渐渐地，我们大家都发现，这片森林和以往的森林都不太一样，最明显的区别就是，这里更加原始，看不清路，环顾四周都是一个样，像是一个巨大的无解的迷宫。于是，四个人不再拉开距离，保持在很近的可视范围，我在前面带路，索性，这种橙色的指示标记非常明显，基本会在10米-20米之内就一定会有一个，所以，一路上全靠这个路标在寻找正确的路，天色越来越暗，而前面依然是这个巨大的迷宫，一眼望不到边，好像又回到了第二天精神崩溃的那种感觉。因为之前，过那几个桥的时候，都有路牌指示，前面就是Pine Valley Hut，可是走了这么久还是没有见到，反而还闯进了一片这样的原始森林。

天色已经有些看不清路了，但是，直觉判断路线一定没错，因为一路有指示牌，应该很快就到了，所以，连头灯都没有拿出来。果然，就在大家越来越紧张的时候，熟悉的木栈道出现了，这就意味着，我们穿过了这片诡异的原始森林，应该离最终的营地很近了。在木栈道上又走了大概10多分钟，终于算是看到了草地上扎营的帐篷，这里的一切都看上去是那么的诡异，是环境，是植物，还是气氛？不得而知，总之，好像感觉我们闯进了另外一个世界，这里的一切都和之前的感觉不一样，完全不一样。正在疑惑的时候，看到了指示牌，我们终于抵达了今天的营地Pine Valley Hut.



这个Hut不大，类似Kia Ora，但是，当我们抵达时，Hut里居然坐满了人，热闹的不得了，像是一场野外Party，Hut里的火炉也点着了，让屋子里的气氛更加的热烈，除了围坐在两张桌子的10几个老外以外，地上还站着好几个，其中有个外国小女孩，居然就穿着一条短裤，站在火炉旁边。或许是因为，赶路有些疲惫，或许是因为，屋内的热烈气氛和屋外的诡异安静反差太大，总感觉有些不协调。我们的到来，并没有打扰到他们的Party，因为屋里已经没有地方做饭，我们只好在外面开火做饭，点着头灯，计划一下明天还有一晚，所以为了减负，今晚可以多吃一些，只要留给明天的食物即可。

天色已经这么晚，我们也无法找到法国夫妻，索性，我们就自己在Hut里过夜算了。屋里的老外是一群年轻人，声音很大，不管不顾的，外面气炉上还烤着鸡肉，味道那个香儿。我们不确定他们是从哪里来的，是和我们一样穿越The Overland Track的最后庆祝？还是什么呢？后来，我们在外面做饭的时候，有个年纪大一些的老外过来主动和我们聊天，说这里的人基本上都是今天从圣克莱尔湖坐渡船进来的，基本到这里之后住一夜，明天去爬这里一座很有名的山，然后就原路返回。所以，很显然这些人今天正是最兴奋的时候，刚刚进山里，又是年轻人，所以，他们的不管不顾也就有情可原，但是，相比之下在温暖小屋Kia Ora的感觉，真的是截然不同的两个场景。就在我们做饭的时候，Clark的头灯一扫发现我们周围出现了3只小动物，一只Possum，两只小袋

鼠，或许是它们被香味给吸引过来了。当头灯找过去的时候，它们很淡定，毫无反应，可能唯一的感觉就是晃眼睛。管不了那么多了，肚子已经叽里咕噜的叫个不停了。还好，等我们饭都做好的时候，他们的party也基本结束了，所以，我们回到了屋里，解决了今天的晚餐。



晚餐结束后，这群吵人的老外也基本都回到自己外面的帐篷休息去了，屋里留下的几乎没几个人了。我们依旧把营地灯吊起来，继续烧些开水，充点果珍粉喝。屋子里静下来了，我可以认真的看看墙上的提示，一看到第一个提示时，我就吓了一跳。这里第一句话就说，近些年这里已经死了4个人。这立刻引起了我的兴趣，我就总感觉这里不一样，在之前的攻略中也没查到这个地方。接下来的提示说：第一条就是，千万不要一个人进入森林。然后，如果出行的话，一定要在登记本上登记，并尽量和熟悉你的人说明你的目的地。千万不要搬动橙色路标，以免指引错误的方向，导致其它人失踪。越看越吓人，越看越神秘。看来法国哥们儿说的没错，这里确实是最值得来的一个地方。

还有一条提示，引起了我的注意，说：如果要去攀登Acropolis山的话，往返至少要5个小时时间，如果没有足够的时间，千万不要去。再通过介绍得知，这个区域属于整个路线中最原始的区域，它偏离了The Overland Track主路线，是一个深入原始腹地的分支，在The Overland track的地图上都没有这条支路的详细介绍。这里有两条路线，一条是登The Acropolis山（海拔1481米），往返需要5小时左右，还有一条是通往The Labyrinth(迷宫)，那里有很多湖泊，迷宫一样的原始森林，看到这里我终于明白了，为什么我们刚进来这片区域前走进了那么个迷宫一样的树林。

其实，我们并不知道我们来到了一个这样的地方，我们只是希望能找到法国夫妻，再一起走走，一起聊聊天，没想到，人没找到，却误入了一片最危险的原始地带。



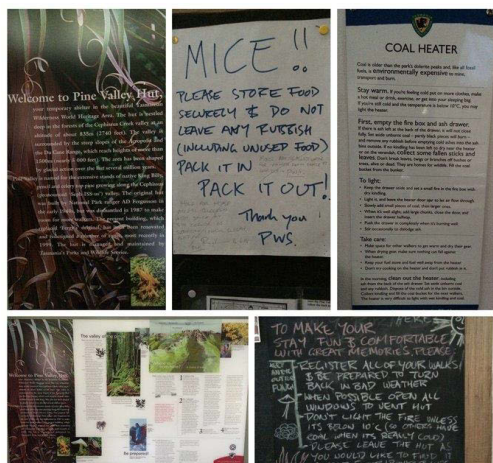
考虑到我们时间有限，第二天我们决定8点出发，10点离开这里，既然到了这里，如果不进去探索

一下，显然有些可惜，可是仅有2个小时的时间，登山显示不符合5小时的要求，何况大家对于上升也兴趣不大，那么2个小时只能往The Labyrinth(迷宫)方向走一个小时，再原路返回。Nida对于这个计划不太感兴趣，所以她决定留守营地。于是，我们三个人轻装，向这个神秘的迷宫进发。

从Hut一出来，就明显的感觉到，这个地方的不同，如果说原来穿过的丛林很上去到处是青苔地衣，很古老的话，而这里的青苔和地衣简直可以用铺天盖地形容，看不清小路的方向，必须要依靠每一个橙色标记判断。所以，这个地方非常符合它的名字，真的像迷宫一样。而我们刚走进去不久，居然就看到了两只小袋鼠，一大一小，好像就是昨晚看着我们做饭的那两只。发现了我们后，他们既好奇，又害怕，或许再想：这几个人到这里到底来干嘛呢？公园有规定，任何人不允许喂食野生动物，保持他们的原始。于是，我们就循着指示牌的方向渐渐的远离了营地。

就在我们出发快一个小时的时候，遇到了两个人下山，他们说，他们也没有走很远，只是走到了一处平台，可以眺望到圣克莱尔湖，就返回了。看看时间，我们基本也只能这么办了。果然，再上升没多久，就到了一处大石块平台，从这里，我们远远的望着本次行程的终点圣克莱尔湖，思绪万千。直到这里，手机有微弱信号了，于是野蛮人就联系一下接我们的司机，告诉他我们一切顺利，按原计划行事。因为野蛮人信基督，所以，他每天都要做祷告，今天，正好在这个平台，他开始祷告一翻，希望保佑我们一切顺利，平安的完成剩余的路线。祷告完毕，原路下山，或许是心情大好，野蛮人和Clark在这个溪水流下的石坡儿上各种搞怪拍照，可能是乐极生悲，在最放松的时候，摔了个大跟头。

回到营地一看时间，刚好2个小时，于是大家赶紧整理背包。趁这个时间，再看看墙上的提示牌，有各种介绍。提示小心老鼠，提示这里的周边路线信息，还有火炉的使用说明。这个火炉要求只有在房间内低于10°的时候，才能点火。因为燃料有限，都需要直升机运送，所以，火炉只能用来取暖不能做饭。而且，使用后，临走前要把引柴准备好，供后来人使用。当我们快离开时，真的看到老外们把引柴抱回来，摆好。看到这个场景，我不得不佩服他们的自觉和执行力，对于规矩的服从，以及为别人着想的境界。



就在我们已经背上背包，关上房门准备离开的时候，一只小袋鼠又出现在我们的视线中，这回不能让它再跑掉了，大家也终于算是拍到了一张小袋鼠的真容。这个时间，营地已经空了，我们是最后离开的人，或许小袋鼠是在尽地主之谊，欢送我们离开他们的家园，这些可爱的小动物，如果，我们不去尊重它们的话，显然就太不文明了。所以，拍下了几张照片后，我们挥手和它再见，也告别了这片无意中深入的最原始地带。



今天看到了塔斯马尼亚最大，最壮观的两个瀑布，看到了全程最牛的大别墅Hut，又误打误撞进入了整个路线中最原始的地带，这是遗憾的一天，因为我们没能去领略更深处的迷宫，没能去探索这片最原始和危险的地带，但是，遗憾或许也是一种美，也是一种记忆，就像野蛮人说的那样，如果下次再来，我们会直奔这里，继续我们尚未完成的探索。这里的小动物，热情，神出鬼没，也正说明了这里的自然环境是多么的环保，只有这样的环境，才能给它们一片快乐生活和栖息的乐园。

总结：

第四天徒步行程：Kia Ora hut（09:00） - Du Cane hut - Fergusson Falls - D'Alton Falls - Du Cane Gap - Windy Ridge Hut(13:50, 15:00) - Pine Valley hut（18:15）

徒步距离：23km，用时：9小时15分钟，公园建议时间为：8 - 9.5小时

后续：

我们追寻法国夫妻的轨迹误入了最原始的区域，可是一直没有看到他们，心中很想念，回忆那Kia Ora温暖的时刻，真希望能再与他们同行。或许，他们和其他人一样，也是我们旅行中的匆匆过客，只不过，那些路人和我们有了前生500次回眸的机会，而和他们或许发生过一些故事。

• [回复](#)

3袋长老

发表于 2015-06-01 14:34

[18楼](#)

第六篇 离别的圣克莱尔湖

今天依然是个秋高气爽的天气，温度不高不低正合适，看着这纯净的蓝天和雪白的流云，我们又踏上了前方的路，今天将是我们在The Overland Track的最后一天，我不想考虑这个问题，但是它却总是缠绕在脑海当中。四人小分队，告别了小袋鼠，离开了最原始的Pine Valley Hut，原路返回到昨天的岔路口。



路上又遇到了这个东东，通过图片的对比，应该不难看出，这其实是一个巨大的树根，不知道它为什么就这样被连根拔起。



今天的天气真的好，没有风，早上的阳光柔和又温暖，按照计划，我们应该能很轻松的完成剩余的路线，所以，今天不用赶路，也不用着急，不知不觉间我们就回到了昨天的岔路口。这段本来有1.5小时的路，昨天因为快天黑了，感觉走了近2小时，而今天早晨，好像半个小时就走到了，并且没有休息和停留。一路上只有我们4个人，除了各种鸟叫，就是徒步行走的脚步声，当然还有Clark的音乐。快到岔路口时，能听见有人说话，走近了一看，原来是法国夫妻俩。这次相遇，让所有人都兴奋不已。

原来，从Kia Ora出来后，他们没有像我们一样直接赶路，而是折返去了塔斯马尼亚Osa山，因为那天的天气更好，所以，他们的计划就打乱了。他们原本计划的Pine Valley Hut，也就是我们追随过来的这个地方，他们根本就没时间再去。一看我们是从这里出来的，他们也很奇怪，于是，我就把我们一路追寻他们，改变计划寻找他们的经过说了一遍，他们很感动，但是这个法国哥们儿特有意思，一听说我按照他的计划来找他们，结果他们又没来，直接很感叹，他喜欢用一个词：fuck。哈哈，从在New Pelion Hut早上见到他，他的“the fucking day”就令我印象深刻。不管怎样的弄巧成拙还是阴差阳错，总归还是再次相遇了。就在我们一起兴奋畅谈的时候，两对儿老人也赶上来了，这回更好了，Kia Ora的人马除了Adam情侣和美国妹子，基本到齐了。所以，Clark和一对儿老人留下了这张合影。

大家的下一站都是Narcissus Hut，从岔路口走过去也就一个半小时吧，于是，大家一起出发，小分队变成了大部队。但是，毕竟大家的节奏不一样，所以，走着走着还是分开了。法国夫妻走在前面，两对老人殿后。那天的云不知道是怎么回事，随便拍了些照片，都是大片的感觉，而且图片未经过处理，原图展现。



在这样的环境下徒步，怎么可能会有累的感觉，又没有爬升，加上没有赶路的压力，剩下的就是Clark的音乐和内心的享受。所以，很快我们就来到了Narcissus Hut，对于大多数徒步者来说，这里就是本次行程的最后一站，在这里乘坐渡船在澳洲最深的湖泊圣克莱尔湖上畅游一圈，然后直接抵达游客中心，结束行程。对我们来说，并没有坐渡船的打算，因为这种澳洲最深的湖，并不是特别震撼，何况这种渡船又不是什么新鲜玩意儿。



当我们抵达时，法国夫妻已经开始做午饭了，至此，这对儿传说中的法国夫妻终于现身了。男的有186cm，背一个90L的大背包，女的162cm左右吧，背一个65L的大背包。所谓一回生二回熟，经过了前几次的铺垫和相遇，现在大家已经感觉是很好的朋友了，所以，聊的话题也就更深入了，这哥们儿36岁了，两个人没有领证结婚，但是已经在一起13年，从法国一直到悉尼。他们两个一起背包已经走过了N多地方，南美，尼泊尔，澳洲，欧洲等等。他们也都各自的全职工作，和我们一样都是利用假期出来徒步。或许是他们真的改变了计划，或许是他们希望和我们再走一程，他们决定取消渡船，继续赶往下一个营地Echo Point Hut。

在Narcissus Hut屋里有这种无线电通讯设备，可以直接和渡船的人联系，预约或取消渡船，价格也不算贵。就在我们午饭的时候，两对老人也赶到了，这两对儿老人从第一次见面到现在，每次见面都是那么温文尔雅，每次都给我们让路，他们就按照自己的节奏不紧不慢的走着，没想到从第三天相遇开始，一直到现在，经过好多次的擦肩而过后，我们最终还是相遇了。本以为他们会在这里休息或者叫渡船离开，然而，他们也决定赶往下一个营地Echo Point Hut。



午饭结束后，依然是法国夫妻领头出发，我们四个紧随其后，两对儿老人最后出发。今天剩下的路程大概只有两个小时，看看时间还早，所以，我们也第一次享受到了无压力的徒步，不必赶路，不必担心走夜路，一会木栈道，一会进丛林，一会穿越灌木丛，如影随形，轻松自在。



在一处丛林深处，发现了一棵如此异类的树中之王，不知道为什么唯独这科松树这么粗壮，高大。塔岛拥有许多有“活化石”之称的植物，这些植物可追溯到9500万年以前的冈瓦纳超级大陆时代，这里许多树木高耸入云。许多树种如候恩松（Huon pine）、芹叶松（Celery Top pine）和比尔王松（King Billy pine）都为此地仅有。但这棵究竟是比尔王松呢还是其它树种，不得而知。剩下的只有惊叹大自然的神奇和世间万物的造化，这个世界远比我们想象的要大得多得多。



穿过了这片丛林，一下子来到了圣克莱尔湖边，这里是一小片开阔地，从稍显昏暗的原始丛林中，一下子切换到这样的有山有水有蓝天白云的开阔地带，心情豁然开朗。以至于让Clark全程第一次，有心情掏出了自拍神器，玩起了自拍。传说中的圣克莱尔湖，就在我们身后，放弃了乘渡船畅游，选择用更原始的方式接近它，是另外一种心境。

法国夫妻在离开Narcissus Hut的时候，就告诉我们今天我们将来到湖边的沙滩营地，当时觉得很期待，但是不知道会是什么样的沙滩营地，当我们收起自拍神器后的1小时后，我们进入了这块神奇，宁静，浪漫的沙滩营地，这里就是今天的营地，也是全程的最后一站：Echo Point Hut。



从4月3日进山，今天是4月7日，5天的时间下来，一路上遇到了很多很多的人，有游客，有团队，有35年前来徒步的老人，有勇敢的美国妹子，有搞笑的Adam情侣，而今天，我们在The Overland Track的最后一个夜晚，最终只有我们10个人。两对老人来自澳大利亚，我们来自中国，还有法国夫妻，感谢野蛮人的三脚架，让我们留下了这张完美的大合影。当时，我们刚刚架好相机，正在试拍，并且只有我们6个人，两对儿老人还没赶到。然而，就在我们拿出俱乐部旗帜的时候，他们背着大包出现了，我们赶紧叫上他们一起来拍合影，他们读着旗帜上的口号，还说：we are not young。我直接告诉他们，所有人，在这里的所有人都年轻，他们非常高兴，兴奋地扔下背包，跑过来加入。刚好，就在大家都为了团聚的一刻兴奋不已的时候，相机的快门咔的一声永远的记录下了这张难得的，宝贵的，有意义的照片。当我后来把这种照片发给两对老人的时候，大个子的Barry，也就是那个和中国有食品业务往来的朋友，告诉我说：我要把这张照片挂在我办公室的墙上。

那天晚上，是最后一个晚上，也是在山里吃的最后一顿饭，除了明早的早餐外，全部都吃掉。澳洲的牛肉已经吃光了，索性，还有两根火腿肠，三菜一汤，一大锅米饭。因为湖边的风还是挺大的，所以，晚饭我们和两对老人都是在屋里做的。原本要用来庆祝的那瓶白葡萄酒，在朗塞斯顿的batman fawcner inn的冰箱里，不知道有没有人被人喝掉，法国哥们儿还开玩笑，说如果你想庆祝，想喝酒可以去买，游客中心就有卖的。我还真信了，结果他接着说，往返需要5小时，哈哈，这哥们儿总爱开冷玩笑。

谁说无酒不欢，那天晚饭时，我们10个人都挤在Echo Point Hut小屋里，Barry点燃了火炉，屋子里暖暖的。因为屋子有点小，只有两张上下铺的床，两个木墩凳子，所以，有人坐在床上，有人脱鞋坐在床里，有人坐在木墩上，还有人站着。大家一边享受美味的晚餐，一边聊天，其中野蛮人的英语比较好，能全程参与大家的聊天，法国哥们儿挺能讲，先讲法国，再讲悉尼，哈哈，天南海北的。另外的一对儿老人知道我们是外地人，所以，和我们讲英语时，语速会放慢很多。这样，大家都能愉快的聊天。不过当晚印象最深的还是Barry总结的，他们四个是4月1号进山的，我们和法国夫妻都是4月3号进山的，这三天进来的总人数应该在100人左右，最后，只有我们10个人相聚在这个温暖的小屋内，一起完成这次难忘的徒步旅行，Barry用了filter这个词来形容，也就是

漏斗，过滤器的意思。其实，我就和野蛮人问缘分该怎么说，他也一时想不出该怎么表达，其实，就是Barry的这个意思。



那天晚上四位老人和野蛮人在Hut里睡，因为明天早上要起早出发，我们定的车会准时在11点钟在出口接我们，所以，大家不情愿的结束了气氛热烈的聊天。就在Barry在Hut门口搭理背包的时候，他告诉我，看今天的月亮多圆，多好。是啊，从第一天进山的月圆之夜，到最后一天的月圆之夜，5天就这么不经意间过去了。

那一刻，思绪万千，唏嘘不已，一块乌云飘过，遮住了这轮南半球南澳天空上的明月，留下皎洁的月光撒向平静的圣克莱尔湖面，没有一丝波澜；那一刻，感慨万千，仰望天空，那块乌云飘动，依然遮挡住了皓月的光辉，留下澳大利亚塔斯马尼亚岛的浩瀚星空，星星点点，宁静，平和，更浪漫。



明知道明天要起大早出发，可是似乎我们几个都不想那么早就睡去，我们想想好好的欣赏一下这里静谧的星空和那魔幻迷人的月光，野蛮人拿出了单反相机，再次架起三脚架，Clark带着巨亮的头灯晃了过来，野蛮人马上发出了汉语最有力度的感叹词，这张照片让你这么一晃算是废了。从湖边，到延伸到湖中的木桥，拍了一张接一张。多么希望时间就停留在这一刻，静静的呆在这样宁静的星空下，微风打在脸上，空气湿漉漉的，偶尔能听见湖水的波浪涌上沙滩，星空中闪亮的星星，顽皮的眨着眼，那块乌云依然执着的遮挡着圆月，我们并没有太多语言，都想静静的感受。如果说当时唯一想说的话，也是我们当天晚上真的说的一句话，就是下一次这样的活动会是什么时候？



再美好的时光也会成为历史，无论我们多么的不情愿时间一分一秒的流逝，终究我们还要回到帐篷。枕着湖边的波浪声，透过帐篷能感觉到那块乌云渐渐的散去了。为了再次看一眼这轮南半球大澳天空上的明月，我坐起身，拉开帐篷，探出头，希望让这个场景深深的印进我的脑海，成为我户外旅行生涯中最难忘的美妙一刻。

美美的一觉醒来，本来打算6点半起床，结果睡的太香了，还是起来晚了，不过Clark和野蛮人倒是很准时，并且已经准备了早饭，顿时感觉很幸福，也幸运有这样靠谱，省心的队友。所以，我们也就按照原计划8点准时出发，走完最后一段路程。按照顺序，还是法国夫妻最先收拾好，我们其次，两对老人殿后，因为昨天晚上的再一次交流和沟通，大家的感情明显又提升了一个层次，无论如何的不舍，总归要说再见。就在大家依依不舍道别的时候，Nida说了全程唯一的一句英语，她对两位老人说：欢迎你们来北京，到时候来我家，我给你们做最好吃的中国饭菜。这下不得了，原本两对老人都知道Nida不讲英语的，突然这么一说，老人们有些不知所措，激动又兴奋，连忙上前握手致谢，Nida这就叫不鸣则已，一鸣惊人。

最后这一段路，从Echo Point到游客中心，11km，公园建议时间3小时。我们用了2小时45分钟，本以为这段会沿着湖边行走，其实不然，而是在湖边的丛林里穿行。基本没有什么坡度，一路上，一会我们超越了法国夫妻，一会他们又把我们超过去，就这样交替着，我们成功的走完了全程的The Overland Track。

到了游客中心，依然和起点一样，有一块The Overland Track牌子，让法国夫妻给我们拍了最后一张合影，随着我在签到本上签下我的名字，俱乐部的第一次活动就这样落下了帷幕。看着画面中的一张张疲惫又幸福的面孔，很高兴与你们同行，这也许就叫累并快乐着。第一次活动结束了，我们小分队的故事结束了，然而，对于俱乐部的梦想计划才刚刚起航，今天是我们为梦想计划迈出的第一步，当这一步迈出后，让我想起了近日已故诗人汪国真的一句经典诗句：

既然选择了远方，便只顾风雨兼程。

• [回复](#)

3袋长老

发表于 2015-06-01 14:34

[19楼](#)

总结：

第五天徒步行程：Pine Valley hut (08:00) - The Labyrinth - Pine valley hut(10:00, 10:20) - Pine Valley track - Narcissus hut(13:00, 14:30) - Echo point hut (17:00)

徒步距离：19km，用时：9小时30分钟

第六天徒步行程：Echo point hut (08:00) - Cynthia Bay (10:45)

徒步距离：11km，用时：2小时45分钟，公园建议时间为：3 - 4小时

• [回复](#)

3袋长老

发表于 2015-06-01 14:43

[20楼](#)

第七篇 回归古老的文明都市

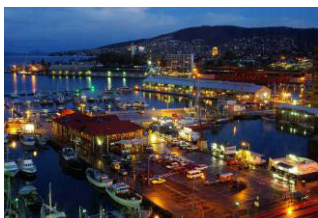
当我们挥手告别法国夫妻，挥手告别The Overland Track的时候，心中有些酸楚，回想起这五天来发生的一幕幕，如今都已变成了历史，然而正是这些一点点的积累和沉淀，才组成了健康快乐的人生阅历。回程的路上，我们每一个人都像泄了气的皮球，困的一塌糊涂，累的一塌糊涂，连副驾驶的野蛮人也没有了经典的野蛮笑声，不管外面是什么风景，我们紧绷了5天的弦儿彻底的放松了。



离开了世界遗产名录的塔斯马尼亚荒野的心脏地带，我们将来到澳大利亚第二古老的城市Hobart（霍巴特）。

霍巴特被《Lonely Planet》读者评选为“2013十大最佳旅游城市”，既是塔斯马尼亚的首府，也是澳大利亚继悉尼之后第二个古老城市，从1804年开始有人在特文河(Derwent River)附近聚居，城郊汇集了天然雨林、山脉、海滩，城市文化古迹充裕，近年许多古迹都得到改建保育，是个充满了浓厚殖民色彩的城市。

因为当天到这里时已经是下午14点，而当我们真正迈进这座城市已经是晚上，所以，它留给我们的第一印象是这样的。



因为Clark同学，有更疯狂的计划，他要直接飞往新西兰，所以，野蛮人为了节省时间，直接在霍巴特机场旁边订了一间酒店，这样能最大限度的节省时间，让Clark起码可以洗个澡再离开澳洲国境。在洗澡之前，还有一件事是我们立刻要做的，那就是到现在还没有吃饭，所以，4只饿狼一样野人，涌进了酒店旁边的Subway，狂吃一顿，似乎，吃饱之后，感觉这几天把人类原始的野性激发出来了。但是，一回到文明都市，又要把那种原始的野性掩盖回去。



送走了疯狂的Clark同学，剩下我们三个人，野蛮人就盘算着如何搞定一顿澳洲大餐。这和我们的攻略是一致的，原计划就是出山后，一定一起大餐庆祝一下穿越成功，可是如今缺了一个人，但是活动不能取消，还是要继续。我们都知道澳洲最有名的是牛肉和海鲜，所以，干脆就找一个地方吃顿地道的牛肉和海鲜。野蛮人早有准备，在Echo point就已经问了Barry他们，他们推荐了一家餐厅就叫Beef and Seafood，强，太强了。说实话，好吃不？还行吧，没觉得有多少吃，即使刚从山里归来，相比之下，还没有山里饿极了时的面条好吃。就这样简单的一点食物，花了我们三个近1000元人民币。



第二天上午，我和Nida去悉尼转机，而野蛮人要去墨尔本转机，所以，我们就此告别，离开了这座澳洲第二古老的城市，没有时间去体味它，更没有时间去欣赏它，姑且我们就把这当成是本次行程的一个遗憾吧，留着和第四天的最原始区域一起，下次再体验吧。霍巴特这么大的城市，机场却如此的精致，另外，的确我们发现澳洲的机场普遍都很精致实用，个人感觉这样挺好，高效实用，不用高端大气，高端大气来自内在，不是虚胖的外表，吓唬不懂的人。随着飞机的轰鸣，以及听不懂的空哥播报，我们这次真的离开了塔斯马尼亚，看看云层下的一片片荒野地带，原始丛林，山川湖泊，脑中不断地出现这几个词儿：Tasmania Devil, Overland Track, Possum, Wombat, Barry老人们，法国夫妻。。。



这篇游记有点文不对题，到此为止，已经不再属于游记的范畴，但是，我还想继续写，霍巴特城市风光还是名胜古迹，早有N多人已经写过，不再需要我赘述，何况我们并没有在霍巴特停留太长时间。我想说的是关于这条徒步路线：

塔斯马尼亚的The Overland Track对国人来说，对华人背包客来说早已不是陌生的地方，网上的游记，视频有不少，我个人也都认真的看过，正因为觉得看到了那么多人无私的，分享着自己的旅行经历和攻略，才不断的有更多的人能够更容易的去出去看看外面的世界。所以，我想继承前人的志愿，继续传播这个世界的精彩，继续让我们能够去感受到一个真实的世界。作为世界十大徒步路线天堂的The Overland Track实至名归，对于一名中国背包客，我们非常有必要去一趟这样的世界级徒步路线，去真正的感受，什么叫真正的世界级。



为什么说这里值得去呢？

1. 原始风景

这里的风景囊括了山川河流，湖泊荒野，最清澈的天空，最洁净的空气质量，最干净的水源，通过这里无数活跃的小动物，无数高耸入云天，活化石一样的珍稀树种，就能感受到这里环境的与众不同。



2. 环保意识

关于环保意识，我会第一个想到柴静的《穹顶之下》，因为它让我看到了世界上永远会有人在把事情向好的方向推动。且不说中国的大气污染这块，就说在国内走过那么多的徒步路线，除了狼塔这样的相对来说走的人比较少外，其它的徒步路线上基本能看到很多生活垃圾，尤其在营地附近，最多的就是高山气罐这种根本无法自然降解的垃圾。每次听说武功山帐篷节后，环卫人员要上山背多少吨的垃圾，每次看到海坨山那巨大的垃圾堆，除了感叹和做好自己外，真的无能为力了。对于景区和景点的事情，干脆就不要提了。然而，在The Overland Track的5天时间里，在我们行走的103km路程中，我特意的观察了这个事情，知道我们最后一脚踏出公园大门，**居然没有在地上发现一片儿人为的垃圾**，一片儿都没有，毫不夸张，我自己都难以置信，我自己的不敢相信，我都怕说出去立马被人拍砖。

原来，我以为这条路线上，真的不会有人在草地上扎营，怕破坏小草的生命，但是我看到了很多老外在草地上扎营，我们也入乡随俗了；原来，我以为这条路线上，真的不会有人在草地上行走，多泥泞的路都照过，但是我看到了很多老外开出来的小路，我们也入乡随俗了；

原来，我以为这条路线上，真的不会有人使用化学用品，洗手洗脸冲冲算了，但是我看到了很多老外也带着洗手液，我们又入乡随俗了；

然而，在这条路线上，真的就没有发现一片儿人为垃圾，没有塑料袋，没有包装袋，没有矿泉水瓶子，更没有高山气罐，我们服了。

3. 设施健全

路段：这里根据不同路段的特点，铺设了木栈道，并且大部分都覆盖了铁丝网，为了雨天防滑。

营地：根据合理的距离，建造有住宿的Hut营地，如果不愿意住在屋子里，想贴近自然，Hut旁边还有营地平台，另外还有超大的供团队扎营的营地平台。

水源：一路上的溪水，泉水，河水，都可以引用，尽管看上去是茶色的。营地有专门储备雨水的储水罐，用来个人洗漱和刷洗餐具。

厕所：每个营地都有降解厕所

这里提供了，最基本，最人性化的设施，为安全完成徒步提供了最大，最可靠的保障。



4. 管理完善

地图：预订门票时，预订个地图是否有用，我们全程就靠它了，详细程度，不言而喻，各种维度告诉你你想知道的信息。

指示牌：根据公园建议的合理行程，每个Hut里面和地图上都会有详细的行程介绍，如果仔细研究攻略的话，一定不会出问题。

路标：一路上，最明显的路标都是橙色小三角，有时也会看到其它的形状，但基本都是橙色的。偶尔也有褪色的标记，但是都不在关键区域。越容易迷路的地方，路标越多，最近的时候，不到10米一个，非常科学。不像国内很多路线上，一到岔路口，各种标记都是，红的，绿的，这个俱乐部的，那个俱乐部的，一会是布条，一会是水瓶子。。。。

路牌：关键岔路口，有非常清晰的路牌指示，方向，目的地，时间都有，一目了然。到达Hut时，都有个单独的提示牌，这也是每次要崩溃时，最希望看到的标记。

所谓成熟的管理，就是能够最大限度的从背包客的视角出发，保证你能最安全，最快乐的完成徒步全程，这里的指示标记统一，醒目，分布在最合理的范围内，如果稍微用心点的人，一定不会走迷路。这点，是最值得我们国内的户外路线学习的。如果，能做到这点，户外事故，将会明显减少。



除了路牌和路标指示外，还有各种提示牌，信息牌，使用说明以及登记机制，这一切都最大限度的保护了背包客的安全，因此，对于遵守规定的人来说，在这里真的就可以去享受属于自己的徒步旅行了。



5. 文明程度

基础设施的健全和管理制度的完善，并不能从根本上解决行走户外的危险问题，减少风险，享受徒步的重点是背包客要有足够的文明程度，按照规矩和制度去执行。一路上，无论在哪个hut，无论在哪个营地，无论在哪里遇到的背包客，不管是12人团队，还是大家庭，还是三三两两的小伙伴儿，从来没见过大吵大嚷的（除了Pine valley hut的那群年轻人），对于徒步全程的背包客来说，从来没有人只顾自己，不顾别人，都保持着非常好的公德心。引柴烧完了，自己捡回来补上。离开了hut，打扫干净，留给后来人一个清洁的环境。。。野蛮人一直想知道，有多少中国大陆人来过这条路线，我也无从得知，不管多少人，我们这一路上，是唯一的亚洲面孔，更是唯一的来自大陆的背包客，我们吸收了文明的感染和熏陶，做到了一个文明背包客的尺度。

我们的行程：

时间有限，计划了一次很赶的行程，中间又计划多变，所以，我们的小分队，徒步全程5天5夜，徒步距离103km。

推荐的行程：从享受徒步的角度来说，还是6天时间最好，可以充分的享受那种野外的感觉，不赶路。公园推荐的标准行程都是沿着主路行走，如果可以提前住在Cradle Mountain附近的话，我们认为最佳的行程路线应该为：

第一天：Ronny Creek - Cradle Mountain Summit - Waterfall Valley Hut - Windermere Hut, 19.75km, 8-10小时，上升约700米

第二天：Windermere Hut - Pine Forest Moor - Mountain Pelion West - New Pelion Hut, 17km, 4-6小时

第三天：New Pelion Hut - Pelion Gap - Mout Ossa - Pelion Gap - Kia Ora Hut, 15km, 5-6小时

第四天：Kia Ora Hut - Du Cane Hut - Fergusson Falls - D'Alton Falls - Du Cane Gap - Windy Ridge Hut - Pine Valley hut, 23km, 8-10小时

第五天：Pine Valley Hut - The Labyrinth - The Acropolis Mount - Pine Valley Hut, 16km, 8-10小时，上升约700米

第六天：Pine Valley Hut - Pine Valley Track - Narcissus Hut - Echo point Hut, 17km, 6-8小时

第七天：Echo Point Hut - Cynthia Bay, 11km, 3小时

今天已经是回来第17天了，然而，整个人似乎还有点没回过神儿来，一次成功的徒步旅行，会带来如此绵长的美好回忆，一篇篇游记再一次让自己神游在澳洲大陆最南端的塔岛上。那里面有，惊魂一刻的月圆之夜，危险丛生的潜伏动物，雨雾缭绕的漫长木栈道，山顶远眺的未知湖泊，云开雾散重见天日的灿烂暖阳，陌生人的会心一笑，温暖小屋的家庭温馨气氛，志同道合的温暖关怀，小分队精神支撑的崩溃行走，以及湖边兴奋的自拍开心一刻。

人们常说，成功案例多相似，失败案例各不同，一次完美记忆的户外活动与前期的准备工作和态度有直接的关系。从2014年11月份开始计划，到精心挑选队员，攻略查询，体能储备和拉练活动一样都不能少，也正是因为前期的充分准备和磨合，在大家分工明确，默契配合下，完成了一次完美的国际徒步旅行。这不是一场说走就走的旅行，这是一种生活态度，我们不再是冲动的年龄

，我们是希望通过我们的活动，让更多的了解户外徒步的乐趣，了解户外徒步的危险，更重要的是了解，任何事都不是伸手即来，挥之即去的，整个旅行的只有5天5夜，但是，漫长和细致的准备工作，以及完成后的总结和回顾，让它变成了一次跨度长达半年的精神之旅。

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3袋长老

发表于 2015-06-01 14:44

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有人会问我你收获了什么？

除了收获了一场跨度长达半年的精神之旅外，我们见识了发达国家对于徒步路线的完善管理，见识了国际背包客们的文明素质，收获了不少跨国界的爱好相投的朋友，让我们坚定了徒步的意义，它不是为了证明什么，不是为了搞异类，不是野心太大，不是吃饱撑的，不是自虐，更不是逞强，而是用自己的双眼去真实的感受这个世界，用自己的内心去感受世界上最美最原始的风景，而是用心去学习发达国家的徒步管理和建设经验，取长补短，让我们成为名副其实的合格国际背包客更近了一步。

像近日尼泊尔大地震这样的天灾，我们无法逃避，无法抗衡，任由大自然发怒夺取无数生灵的生命，然而，面对因为人为的原因导致的户外事故，我们需要反省，希望能看到我游记的背包客们能够从自身走起，保护环境，文明出行，做一个文明，理性的合格的背包客，我也会大家一起在前方不断前行的路上共同学习，共同进步。别人的旅行，别人的经历并不能代表你自己的，每个人都会有不同的视角和感悟，希望我们的游记能给大家带去一些有价值的信息。

在这个灾难的特殊时期，为尼泊尔地震死难者祈祷，向珠峰遇难的勇士们致敬。在我们有生之年，尽量多做一些有意义的事情。

• [回复](#)

2袋长老

发表于 2015-10-30 16:26

[22楼](#)

我们走的时候遇到巡山员，他说我们的鞋和裤子太干净了。说让我们看他的鞋和裤子，的确是到膝盖都是泥水。让我们不要把路踩宽。后来我们观察同行的新西兰大妈她也是尽量往路中间走的。不过后来发现绝大多数老外都带一个到膝盖的雪套。弄脏了也不怕。关于环境保护，不要去踩草地，不要把路踩宽。我想还是建议后来者尽可能的去遵守吧，守护这片美丽的净土。

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3袋长老

发表于 2015-10-31 10:20

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没错，在那里遵守规矩的人要多很多，甚至超过我们的想象。

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3袋长老

发表于 2016-01-07 02:40

[24楼](#)

2016年1月7日晚上21点30分，globaltrekkingclub.com将在大中华区网络平台正式发布俱乐部第一部纪录片式微电影《喀喇昆仑深处的Gondogoro LA》，献给对徒步感兴趣的朋友们，传递正能量，人人有责，符合习大大时代社会主流价值观。

更多动态，请继续关注帖子更新。

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3袋长老

发表于 2016-02-19 11:01

[25楼](#)

新的2016已经到来，希望和伙伴们一样有个精彩，充实的一年。

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