Tourism Discourse and Its Knowledge in Najiahu Village[*]

Keyin JIANG [1]

Ningxia University

 Email:837231487@qq.com

Abstract:

This paper examines the formation of knowledge in evidence in a destination naming process. Applying Fairclough's two approaches to discourse analysis, it finds that knowledge is powerfully constituted through a process of discourse's production, distribution and consumption and its intertextuality. The destination naming process of Najiahu village, China, was selected as a case as it provides a context where knowledge was constituted by tourism discourses.

Keywords: *Najiahu village*, *FTCHCBF,* Discourse, Knowledge, Dominance

---

[1] Associate Professor at Ningxia University, Postdoctoral Fellow at Prince Alwaleed Bin Talal Islamic Studies Program at Harvard University.

1. INTRODUCTION

Many scholars (Himma 2002, 512-22; Schinfani 2008; Gurrieri 2009) maintained that the meaning of a place or space should be paid much attention to in the academic field. The theories of critical discourse analysis have been applied to probe into the discursive construction of the names of people, place, space, territory, realm and so on in destinations. The ideological and political relationship imbedded in the discourses are revealed, and the characteristics of one discourse' exclusion of other interpretations from its subject position are critically explored. However, it is revealed that there is less tourism research into the representation and power of the destinations in China (Echtner & Prasad 2003, 660-82). And few Chinese scholars have "pursued more critically－orientated tourism knowledge generation on the construction of symbolic landscapes" (Everett 2008, 339) in China. In addition, literature shows that less Chinese tourism research has drawn on the theories and approaches of discourse analysis. Therefore, my case study will make contributions in this field. Drawing upon both Foucault's theories of language, knowledge and power and Fairclough's theories of *discourse* and *discourse analysis*, this case study examines those forms of knowledge in evidence in the naming process of Najiahu village 纳家户村 during its toursim innovation.

2. LITERATURE REVIEW

Many contemporary tourism tales are heavily influenced by discourse analysis theories and methods, which are considered as a part of a wider movement to critically understand the relationship between tourism marketing and ideology (Morgan & Pritchard 2001, 167-79). Based on the social theories of discourse (Fairclough 1992), there is much critical tourism research exploring the role of language in the struggle and transformation of power relations in the western world. The previous studies have developed some interesting topics and perspectives such as tourism imagination and self & other.

2.1 Tourism Imagination

Some scholars (Silver 1993, 302-18; Tucker 2003; Chang & Lim 2004, 165-85) draw on the perspectives of the predominantly postmodern approaches in tourism studies. They critically described tourism representation as tourism imagination, which is usually used to examine the imaginations of place and people such as "fantasy narratives and dreamscapes of the poles, deserts, mountain peaks, the depths of the ocean and even outer space (Laing & Crouch 2009, 127) and depictions of destinations of "ethnic diversity" (Wood 1998, 218-41; Montero 2011, 21-34). For example, Ateljevic & Doorne (2002, 648-67) contrasted a series of promotional New Zealand texts produced by the central government agency at the beginning and the end of the 20th century. The construction of tourism images was examined from the perspective of critical theory. It has revealed imagery as a political process that encodes and reinforces the

dominant ideology of tourism culture, and as a global process that manifests locally and involves explicitly the imagination of places. Gilley (2007) examined geographical imagination within the context of Chesterton's critique of imperialism, internationalism and tourism. It was argued that Chesterton's thought is relevant today and of special interest to those concerned with place and the Other. Morgan & Pritchard (1998) explained, evaluated and contrasted semiotic and discursive approaches to image analysis. In addition, they examined how the image is created and consumed and how the shifting global power structures were mediated in the touristic image. As is shown, "the methodologies of deconstruction, critical ethnography, and discourse analysis have emerged as powerful tools for empirical studies" (Ateljevic & Doorne 2002, 650) in tourism. In addition, some other scholars show great interest in the discourse analysis of self & other in the tourism-related texts.

2.2 Self & Other

Theories of critical discourse analysis offer an interesting avenue to understand the mythologized visions of Otherness and western representations of the self (Green 1975, 678-14; Frideres & Goldenberg 1982, 137-51; Pratt 1992, 581-96; Said 1994; Mellinger 1994, 756-79; Kern-Foxworth 1994; Cohen 1995, 210-20; Ruffins 1997, 379-05; Ateljevic & Doorne 2002, 648-67; Bryce 2007, 165-91; Malam 2008, 27-50) in tourism industry. For example, Britton (1982, 331-58) concluded that the international tourism industry is a product of metropolitan capitalist enterprise and the superior entrepreneurial skills, resources, and the commercial power of metropolitan companies enables them to dominate many Third World tourist destinations. Adams (1984, 469-85) conducted a case study of the Toraja of Sulawesi (Indonesia) to examine the role of tourist literature in the genesis of ethnic stereotypes. It was claimed that in the process to market images of exotic places and peoples, travel brochures have elaborated upon a small set of indigenous ethnic markers to provide a mental grid, through which the tourist filters his perceptions while they are abroad. McGregor (2000, 27) argued that cultural studies, including tourism research, have largely avoided analyzing the effects of texts upon individuals. A limited number of international guidebooks were looked through only to find that an "authentic exotic" Other portrayed in the international guidebooks has led to a commodified experience and educated the tourists to gaze at aspects of Tana Toraja. Semmerling (2004) acknowledged in the introduction of his book－*Israeli and Palestinian Postcards: Presentations of National Self* that postcards may actually play an important role in the culture and politics of national identity discourse because they are part of the family of print capitalism that fosters and creates national identity and identification, even if only "imagined". Nelson (2005, 131-43) examined the representations and images in promotional materials and advertisements of Grenada in order to find out the mythology and ideology behind them. It was argued that the representations in the promotional materials have fallen broadly into one of three categories: people, place or nature, each of which was represented as an 'other'.

Although "previous research addressing the representation of Third World Tourism is somewhat limited." (Echtner & Prasad 2003, 660), they provide strong justifications for the application of postcolonial theories when critically examining the context of Third World marketing. Among them, there are several case studies conducted in China. Mellinger (1994, 756-79) examines empirically the impact of media representations of movies, guidebooks, and magazines on destination image and analyzes the data collected from tourists in Lhasa. It was argued that the impact of media representations on image falls between a strong and negotiated influence; In addition, Su (2010, 412-34) analyzed the touristic imagination of Lijiang Ancient Town 丽江古镇 and examined how this imagination shapes tourists' practices of consumption; Yan & Santos (2009, 295-15), taking a tourism promotional video of "China, Forever" as an example, employed an approach of critical discourse analysis to seek to understand how non-Western tourism discourse has evolved. It is found that the application of postcolonial theories in Chinese tourism studies is somewhat limited. To take the tourism studies in Najiahu village as an example, most studies are engaged from the perspectives of structuralism and functionalism.

2.3 Najiahu village

Najiahu village is depicted as a famous Chinese Hui Ethnic Minority Village (Gladney 1998; Song & Zhang 1998; Lin 2002, 105-09; Zhang 2003, 60-65; Sha 2004, 180-83; Yang 2007; Wang 2008; Li &Li 2008, 390-92; Xiao 2009；Li 2009, 162-64). It is located in Yongning County 永宁县, Yinchuan, Ningxia Hui Autonomous Region. It lies in the intersection, which connects the farming civilization of center plains zone and the nomadic civilization of the northern grassland areas. The local villagers are usually surnamed Na, and called Hui Muslim Chinese by people outside there. They usually make a living by farming, raising cattle and sheep and doing business such as animal trading, handicraft trading (Li & Li 2008, 390-92). There are 11 production teams, containing 1238 households with more than 5000 people (Sha 2004, 180-83; Li & Li 2008, 390-92). 98% of Na people believe in Islam and live around a mosque with a small independent neighborhood. Concerning the present situation of Najiahu village, Tao et al. (1999, 281) accounted it as:

Na. Najiahu village is one of the villages, which is almost entirely inhabited by Hui Muslim Chinese. Over 50% of its households live in the houses with brick or brick-wood structures, 50% of them have fixed telephones, and 95% of the villagers have fixed cable TV system. Almost all the roads have been hardened, cleaned and made green.[2]

---

[2] Chinese version: 纳家户村地处自治区首府银川市的郊区，距银川市 21km，距永宁县城 1km, 交通十分方便。永宁纳家户村有 4170 人，其中回族 4036 人，占 97.5%。回族群众中纳姓又占了 75%以上，是宁夏引黄灌区少有的回族集聚村。1997 年全村农民人均纯收入达到 2872 元，95%的农户住了砖木、砖混结构的新房，50%以上安装了电话，95%的农户安装了有线电视，村庄内道路几乎全部实现了硬化、净化和绿化。

Before tourism comes into Najiahu village, only a few scholars fix their eyes on this site except some historians, "who have done document survey on historical events referring to the ancient history" (Yang 2007, 15), and there is hardly any community-oriented case study on this village before 1990s (Zhang 2003, 60-65; Yang 2007; Xiao 2009). In 1990s, some overseas scholars came to Najiahu village. For example, Dru C. Gladney had conducted field research in China for more than three years including that in Najiahu village, Ningxia. In 1991, his book entitled *Muslim Chinese: Ethnic Nationalism in the People's Republic* was finished. The book was republished in 1996. In 1998, its abridged edition was published with a new name as *Ethnic Identity in China*: *The Making of A Muslim Minority Nationality*. In this book, 4 field survey sites in China were chosen as representatives: Najiahu village, Beijing Niujie 北京牛街, Beijing Changying 北京长营, Quanzhou Chen Dai 泉州陈埭. Among them, Najiahu village was chosen as a case for the study of the revival of national religion in the northwest Sufism communities. Three issues was discussed such as the revival of Islamic fundamentalism in Najiahu village, the ethnic and religious origins of Hui identity, and socio-economic scenarios of Hui identity. In the research, Gladney has tried to explore the causal relation between the state and the ethnicity constitution only to find that the state power results in the identity of Hui ethnicity. As a professor of Asian Studies and Anthropology at the University of Hawai'i at Manoa adn, Gladney is acknowledged as an expert on the Muslim Chinese. However, although his study filling the gaps that the literature in Hui Muslim Chinese doesn't cover (Bai 1980，1), he was criticized by some Chinese scholars (Ma 1998, 77-87; Yang 2007) that one small case can not tell the whole situation of Chinese Hui ethnic communities. Therefore, his book is not supposed to be a typical ethnography of Hui ethnic Chinese at that time.

Besides Dru C. Gladney, Song & Zhang (1998) did some case studies in Najiahu village as well. They cooperated with each other to write a book entitled *Contemporary Changes of a Muslim Village* (*yi ge hui zu cun de dang dai bian qian*, 一个回族村的当代变迁) in 1984. The authors led a research group in the Institute of Ningxia Social Science, Ningxia Hui Autonomous Region. They made a two-month investigation to explore the historical change of Najiahu village from of aspects of its family financial circumstances, villagers' modes of thinking and concepts, and so on. A variety of methods were applied to conduct the quantitative investigations such as archival source collection, questionnaire surveys, interviews and fieldwork. The book was regarded as a masterpiece because it was the first book which systematically recorded the changes of the village's social and cultural structures on the basis of the evolution of time and space. As was summarized by some scholars (Zhang 2003, 60-65; Yang 2007; Xiao 2009), the studies, which are based on the theories of western ethnology and anthropology, have marked a great start for the research into Chinese Hui Muslim villages.

With villages' urbanization speeding up in Chinese Hui ethnic minority areas, great changes have taken place. Najiahu village in Ningxia is a typical example, which began to develop its tourism in 1996. Some scholars, who are interested in the tourism impact research, began to

focus on the hot tourism issues in Najiahu village. For example, Tao Wei et al. (1999, 279-83) explored the folk custom tourist resources there. It was suggested that a profitable planning containing clear focus and detailed steps should be worked out to meet the demands of the domestic and international markets. It was also argued that many projects around the mosque, which has a history of more than 400 years can be developed to promote Najiahu village's tourism development. Besides Tao Wei et al. , Sha (2004, 180-83) recommended some development principles, rules, measures for Najiahu village to open up the national ecological tourism. Najiahu village has been supposed to be a cultural system, which can increase the capital or the awareness of production and consumption since its tourism innovation.

However, excessive tourism development has led to the loss of the local culture in Najiahu village. Faced with this situation, some scholars (Xue & Zhang 1997, 279-83; Lin 2001, 105-09; Ma 2006; Li & Li 2008, 390-92; Wang 2008; Bai 2009, 32; Li 2009, 162) began to explore the tourism's negative impact on Najiahu village. It was argued that the relationship between the national cultures and foreign cultures, the ancient cultures and the modern cultures must be correctly handled in the utilization of folk tourism resources. The literature has shown the following characteristics:

i. More quantitative research is done, which is conducted mainly by observations and measurements, and as a result are made objectively. However, less qualitative study is engaged there, which is "a form of systematic empirical inquiry into meaning"(Shank 2002, 5) , and can not be investigated by observations and measurements. Therefore, a detailed analysis and a dynamic description over a specific thing at the micro level is in great need in the research at Najiahu village.

ii. Most research is conducted from the perspective of structuralism. It presents the community to readers through an explanatory system that encompasses the whole universe" (Alasuutari 2000; Wu 2011). From a structural perspective, a village culture is usually divided into several parts such as history, politics, education, science, economics, religion and so on , which seem to be fit for almost all culture and history in the world. In addition, those components "work in the creation of a holistic interpretation of Najiahu social reality" (Carroll 2010, 110) with the individual ignored and muted. Therefore, the individual and marginalized voices are less stressed.

iii. During the process of tourism innovation, Najiahu village is built to be *FTCHCBF*[3] (*sai shang hui zu wen hua lü you ming cheng*, 塞上回族文化旅游名城). The newly planned Najiahu village became ever more disassociated from the real village and people because it is rebuilt according to geographical tourism imagination (Chesterton 1955) not to the

---

[3] *FTCHCBF* is the acronym for Famous Tourism City of Hui Culture Beyond the Frontier.

local history and cultures. Following the label of *FTCHCBF*, most studies at Najiahu village fall into "reinscribing nationalist narratives" (Harvey 2001, 552) such as the terms of hui ethnic group, hui Muslim village, racial minority village, Chinese Hui ethnic minority village, and so on. However, there was little recognition of the problems with naming related to Najiahu village and its people. It is not realized that the taken-for-granted use of these representations is problematic.

In summary, a micro way of examining Najiahu village is extremely necessary. In particular, since Najiahu village is conducting its tourism innovation now, the complexities behind naming should be paid much attention to in order to fully understand the meaning of Najiahu village and reversely guide its tourism implement. This paper applies the method of critical discourse analysis and addresses the impact of tourism from a discursive perspective with reference to a case study of Najiahu village. It intends to undertake an analysis of those forms of knowledge in evidence in Najiahu village's naming process during its tourism innovation.

2.4 Reasons For Choice of Najiahu Village

The reasons for the selection of Najiahu village are as follows:

Firstly, from the perspective of tourism scale:

There are 71 Hui Muslim villages in Yinchuan, Ningxia Hui Autonomous Region, where 90% of the villagers are Muslim. In recent years, Hui ethnic minority villages in the city of Yinchuan are experiencing or begin to experience their tourism development one by one. Najiahu village is one of them, which has been experiencing tourism development in depth since 1996. Among its 11 agricultural production teams, only 4 remain there at the end of the year of 2013. Generally speaking, Najiahu village has become a representative from the perspective of tourism scale in Ningxia Hui Autonomous region.

Secondly, from the perspective of history:

Najiahu village is one of the oldest villages in Ningxia Hui Autonomous Region. An elderly local man, who is in his eighties, has noted in his book entitled *History of People Surnamed Na in Ningxia* (*ning xia na xing shi*, 宁夏纳姓史) that villagers surnamed Na in Najiahu village had been living in Ningxia for more than 700 years and had created numerous Islamic local cultures. Therefore, Najiahu village provides a wealth of field data for this case study.

Thirdly, from the perspective of researcher：

Since 1998, I, as a researcher, have been to Najiahu village many times doing case studies on "Hui Girls' Education", "Najiahu's professional education", "Najiahu's fertility culture" and so on. I am much more familiar with the situation there and have witnessed its social cultural changes in recent years.

Fourthly, from the perspective of knowledge

In the case site of Najiahu village, *FTCHCBF* functions as a knowledge during its tourism development, which marginalizes and mutes the alternative knowledge during the tourism development. It provides a context where knowledge was constituted by tourism discourses.

3. STUDY THEORIES

The theories of Discourse and power are applied in this case study. When defining the term of discourse, different perspectives are highlighted such as formal linguistics, functional grammar, sociolinguistics, pragmatics, cognitivism, and so on.

Harris (1951), a formalist and the first linguist, defined *discourse* as the next level in a hierarchy of morphemes, clauses and sentences. However, Wallace Chafe, an American cognitivist and a critic of Noam Chomsky's generative linguistics, criticized Harris's definition of discourse as a syntactic one. Chafe (1994) explained that understanding the nature of consciousness is essential to understand many linguistic phenomena such as pronouns, tense, clause structure, and intonation, as well as stylistic usages, such as the historical present and free indirect style. Later, Schiffrin (1994) proposed a more balanced definition of discourse, in which both formal and cognitive paradigms are integrated. Schiffrin considered *discourses* as utterances, i.e. units of linguistic production (whether spoken or written) which are inherently contextualized.

Although *discourse* had many conflicting and overlapping definitions, some scholars (Schiffrin et al. 2001) agreed that all the definitions fall into three main categories: 1) anything beyond the sentence; 2) language use; 3) a broader range of social practice that includes non-linguistic and non-specific instances of language. Concerning the classification, many scholars (Leech 1983; Schiffrin 1994; Alba-Juez 2009) criticized the definition made by Z. Harris. The more important thing is that most scholars agreed that the third definition is much more accurate. The reasons are as follows: 1) the third definition gives much importance to both purposes (communicative goals) and functions of language; 2) it defends a notion that language and society are part of each other and cannot be thought of as independent (Fairclough 1989; Foucault 1980, 109-33); 3) the first two categories offer the definition of discourse from the perspectives of formalism and the school of pragmatics. However, the third one does not follow the tradition initiated by Ferdinand de Saussure and resonates instead with Norman Fairclough (1992), who noted that any systematic study of language must be a study of the system itself, the *langue*, and not of its use (Fairclough 1992).

In addition, different from the previous attempts to formulate definitions of *discourse* from the theoretical and disciplinary standpoints, it was argued that discourse is used beyond one semiotic system and performs functions as well (Bordieu 1990, Foucault 1971, 1972, 2000, Fairclough 1992). Concerning the functions of discourse, Foucault (1980, 131) claimed that

every society has its kind of political economy of truth. It is called "regime of truth", which includes "what kinds of discourse are true, what the mechanisms and sanctions are for distinguishing true from false, the techniques for acquiring truth and the status of those who are empowered to say what is true" (Shiner 1982, 384). Starting exactly from this angle, Foucault referred *discourse* as different ways of structuring areas of knowledge and social practice. Enlightened by Foucault's notion, Norman Fairclough (1992) made a parenthetical remark that *discourse* not only reflects or represents social entities and relations, but also constructs or constitutes them. Furthermore, Fairclough (2001) summed up the definitions, and concluded that *discourse* figured in broadly three ways in social practices: 1) as a part of the social activity within a practice; 2) as representations; 3) as ways of being, in the constitution of identities. In addition, he divided the constructive effects of discourse into three: Firstly, the construction of what are variously referred to as social identities and subject positions for social subjects and types of self; Secondly, the construction of social relationships between people; Thirdly, the construction of systems of knowledge and belief. In practising discourse analysis, Fairclough just "uses *discourse* more narrowly than social scientists generally do to refer to spoken or written language use" (Fairclough 1992, 62). In accordance with Fairclough, the terms spoken by local people are discourses and texts such as *FTCHCBF (Famous Tourism City of Hui Culture Beyond the Frontier)*, *First China Hui Street* (*Zhong hua hui zu di yi jie,* 中华回族第一街)*, Ningxia International Muslim Culture Village* (*Ning xia guo ji mu si lin wen hua cheng*, 宁夏国际穆斯林文化城)*, Najiahu Street of Hui Style* (*Na jia hu hui zu feng qing jie*, 纳家户回族风情街)*, Na People's Quadrangle* (*Na jia da yuan*, 纳家大院)*, Najiahu Ecologically Friendly Park (Na jia hu sheng tai yuan*, 纳家户生态园)*, and so on*. The thesis supports the ideas by Foucault and Fairclough that the diverse tourism discourses not only structure the areas of knowledge but also reconstruct and reconstitute the identity of Najiahu village.

4. STUDY METHODS

Although there are many linguistically-oriented ways to do discourse analysis, Fairclough argued that the previous ones are weak and underdeveloped, needing to draw upon "accounts of language and discourse in social theory" (1992, 35). This echoes exactly Foucault's idea on discourse analysis that discourse analysis should reexamine "the interplay between power, culture, and history (Foucault 1980, 187). In accordance with Foucault, Fairclough worked out a set of statements (1992, 35-36) concerning an adequate critical approach to discourse analysis as follows:

Firstly, it was claimed that the object of analysis is linguistic texts, and the selections of texts to represent a particular domain of practice should ensure the diversity of practices in order to avoid homogenization. In addition, Fairclough considered texts as products of processes of text production and interpretation and argued that analysis itself is seen as interpretation. It was also suggested that the processes should be analyzed. Thirdly, it was argued that texts may be

heterogeneous and ambiguous. Hence, the configurations of different discourse types should be drawn upon in producing and interpreting them. Fourthly, Fairclough maintained that discourse analysis should be studied historically and dynamically in terms of shifting configurations of discourse types in discourse processes, and in terms of how such shifts reflect and constitute wider processes of social change. Fifthly, Fairclough stressed that a social-constitutive perspective should be stressed to do discourse analysis. It was noted that discourse analysis should focus on its constructive ideological effects. Sixthly, it was maintained that discourse analysis should be concerned with how power relations and power struggle shape and transform the discourse practices of a society or institution. Seventhly, Fairclough argued that the functions of discourse in both transforming creatively ideologies and practices and securing their reproduction should be analyzed individually. Eighthly, it was illustrated that text should be analyzed in terms of a diverse range of forms and meanings. Thus, in order to enrich the understandings of a text, two individual approaches were suggested by Fairclough: "production, distribution and consumption" and "intertextuality".

However, in tourism studies (Green 1975, 678-14; Frideres & Goldenberg 1982, 137-151; Pratt 1992; Said 1994; Mellinger 1994, 756-79; Kern-Foxworth 1994; Cohen 1995, 210-20; Ruffins 1997, 379-05; Ateljevic & Doorne 2002, 648-67; Burns 2004, 57-78; Bryce 2007, 165-91; Malam 2008, 331-43), a comprehensive application of the methodology of discourse analysis by Fairclough is of less concern. Therefore, based on Fairclough's critical approach to discourse analysis, my case study will make contribution in this field by focusing on the approaches of "production, distribution and consumption" and "intertextuality".

5. FINDINGS AND DISCUSSION

Evidence reveals that *FTCHCBF* functions not only as discourse but also as the sole knowledge for Najiahu village during its tourism development. The conceptual meaning constitutes a knowledge during the process of its production, distribution, and consumption. In addtion, the knowledge marginalizes and mutes the alternative ones. In what follows, Fairclough's discourse analysis is drawn on to move forward chronologically to discuss how the knowledge of *FTCHCBF* is discursively constructed, and how the knowledge of *FTCHCBF* becomes a dominance, which marginalizes and mutes the alternative.

Formation Processes of FTCHCBF

FTCHCBF was firstly produced as a text by *Yongning County Committee* (*yong ning xian wei*, 永宁县委) shortly after Chen Jianguo 陈建国, the secretary of party committee of Ningxia Hui Autonomous Region, came to guide and check up the tourism development of Yongning County in May, 2008. In order to propagate the notion of *FTCHCBF,* after Chen's instruction, Xia Xiyun 夏夕云(2009, 24-25), the party committee secretary of Yongning County, wrote an article in the *Journal of Gong Chan Dang Ren* 共产党人 entitled *Yongning's Setting About*

Construction of Famous Tourism City of Hui Culture 永宁县出手打造回族文化旅游名城. During the process of its tourism development, Yongning County has put most of its energy into Najiahu village. Since 1996, Najiahu village has been rebuilding under the supervision of Yongning County according to the notion of *FTCHCBF*. Thus, *FTCHCBF* is a new name for Najiahu village than for Yongning County. To be simple, *FTCHCBF* is considered to be a new name for Najiahu village in this thesis. On the discursive construction of *FTCHCBF* by Yongning County Committee, Xia Xiyun argued:

> *Needless to talk about something far away, let's just talk about the cities nearby, most of whom have worked out their own brands such as Yinchuan － Lake City Beyond the Frontier, Shizuishan － Landscape Garden, Wuzhong － Rhyme of Binghe, Zhongwei － Romantic Sand City, Guyuan －Green Island on the Plateau. Therefore, in order to increase the influence of Yongning County, a brand of its own must be built. A brand of FTCHCBF would be a rather fabulous business card* (2009, 24)[4].

It is noted by Fairclough that in order to examine a discourse practice, both "the well-defined sets of conventions or codes which are merely instantiated in discursive events" (1992, 67) and "particular economic, political, and institutional settings within which discourse is generated" should be taken into consideration (1992, 71).

FTCHCBF was produced under the specific context of tourism, and the production of this term is constrained by the availability of "the societal order of discourse, the institutional order of discourse, the discourse type, and even the elements which constitute discourse types" (Fairclough 1992, 124). The creator as Yongning County Committee is an institution, which is empowered to make institutional order of discourse guiding the tourism development in Najiahu village. So it is the members in the institution that are given the power to produce a new text of *FTCHCBF*, renaming Najiahu village with a label. As a result, *FTCHCBF* makes Najiahu village accountable.

In the creation of the brand as *FTCHCBF*, cyclical reproduction of Najiahu village was progressed, accompanying with the marketing as a response to the local tourism. The institution of Yongning County Committee followed "the conventions (genres, discourses)"(Fairclough 1992, 102) of the prior texts to reconstruct its own. It emphasizes the theme of *tourism city* (*lü you cheng shi*, 旅游城市) and the characteristics of the destination as *Hui Culture* (*hui zu wen hua*, 回族文化), and then snatches the term of *Beyond the Frontier* (*sai shang*, 塞上) from the prior one as *Lake City Beyond the Frontier* (*sai shang hu cheng*, 塞上湖城). As a result, a

---

[4] Chinese version: 远的不用说,从周边来看，许多城市都已经打出了自己的品牌，有"塞上湖城"银川；有"山水园林"石嘴山；有"滨河水韵"吴忠；有"浪漫沙都"中卫；有"高原绿岛"固原。永宁要扩大对外影响力，就必须要打出属于自己的品牌——塞上回族文化旅游名城就是永宁一张靓丽的名片。

brand of *Famous Tourism City of Hui Culture Beyond the Frontier* was constituted to account for Najiahu village. In addition, the conditions, under which the production of a label took place will decide what discourses are drawn upon and how they are drawn upon. It, in some sense, may be an appropriate explanation for the question: what subject position, social relations and meanings were chosen to construct a new name for Najiahu village?

The commodification of *FTCHCBF* is accomplished through representing, packaging in many ways. After the production of the text as *FTCHCBF*, it promptly came into the processes of text distribution and consumption, which were blurred into each other. Yongning County Government invited enormous investment with extensive participation of a modern infrastructure plan for Najiahu village. It has called on people at all level such as Yongning County Committee, businessmen, investors in China and abroad, Najiahu villagers, media, and so on to dedicate themselves to the cause of *FTCHCBF*.

Just as Fairclough (1992, 79) argued, "producers within sophisticated organizations such as government departments produce texts in ways which anticipate their distribution, transformation, and consumption, and have multiple audiences built into them." *FTCHCBF* is a text, whose distributions depend on how many consumers there are. When announcing *FTCHCBF* to the public, Yongning County Committee, as the producer, has anticipated the text's consumers, who are involved in the consumption of the text as *FTCHCBF*. According Fairclough, people who are involved in to the process of consumption are called consumers. The term 'consumer' or 'consuming' is an important term to identify the relationship between 'text' and a given actor, individual or organization. In this thesis, the consumers are specially defined as the readers who know the text as *FTCHCBF* and apply it in agreement by actions or words.

The first group of consumers must be the members who attended *Yongning County Committee 12th Six Times Plenary Enlarged Session* (*xian wei di shi er jie liu ci quan ti kuo da hui yi*, 县委第十二届六次全体（扩大）会议). After the conference, only the text of *FTCHCBF* was focused, translated, interpreted, negotiated and socialized as "a place, an idea, an ideal, a contested concept" (Mitchell 1996, 28) in the later related conferences. The acceptance of the text has led to "the construction of spaces of exclusion and inclusion, regulation and neglect, cultural identity, and discord" (Preston-Whyte 2001, 581). Following the idea of *FTCHCBF*, in 2002, Yongning county has played the role of an initiator. In 2010, the investment was invited from *Hantang Culture Co., Ltd.,* (*Han tang wen hua you xian gong si*, 汉唐文化有限公司) who built Zhonghua Hui Village Plot (*zhong hua hui xiang wen hua yuan*，中华回乡文化园) in Najiahu village and First China Hui Street. In 2009, much more investment was invited by Yongning county. One was from Asia Muslims Committee in Kuwait for the construction of *Ningxia International Muslim Culture Village* (*ning xia guo ji mu si lin wen hua cun* 宁夏国际穆斯林文化村) in Najiahu village; One was from Kuwait government organizations and

Islamic Friendship Association for the construction of *Ningxia World Muslim City* (*ning xia shi jie mu si lin cheng*, 宁夏世界穆斯林城) in Najiahu village. Another was from *Ningxia Sheng Xue Rong Real Estate Co., Ltd.* (*ning xia sheng xue rong fang di chan kai fa you xian gong si*, 宁夏圣雪绒房地产开发有限公司) for the construction of *Apartment Project for relocated Najiahu households*[5] （*Na jia hu chai qian hu gong yu*, 纳家户拆迁户公寓）because their houses were demolished for tourism; In addition, Yongning county invited some other investment from *Ningxia Qianshun Real Estate Co,. Ltd.* (*Ning xia qian shun fang di chan kai fa you xian gong si*, 宁夏乾顺房地产开发有限公司) to co-construct Najiahu Street of Hui Style.

So far, the text of *FTCHCBF* was distributed across a range of different institutions, and each of them "has its own patterns of consumptions, and its own routines for reproducing and transformation texts" (Fairclough 1992, 79). The consumers' diverse "management, planning, governance, and wider notions of sustainability" (Preston-Whyte 2001, 582) on Najiahu village have progressed along with the processes of distribution and consumption of the text as *FTCHCBF*. It is important to note that all the newly planned projects of *Hui style* in Najiahu village stems from the notion of *FTCHCBF*.

Moreover, besides an initiator, Yongning County Committtee, as the producer of the text as *FTCHCBF*, has necessarily anticipated itself as one of the text's consumers by being present for a speech at all kinds of cornerstone ceremonies and signing ceremonies. To take one of the cornerstone ceremonies as an example, it is entitled *Commencement Ceremony of Ningxia World Muslim City* (*Ning xia shi jie mu si lin cheng dian ji yi shi*, 宁夏世界穆斯林城奠基仪式). *Ningxia World Muslim City* is one of the newly developed projects after the notion of *FTCHCBF*. In the ceremony, the officials from Yongning County Committee, Ningxia Hui Autonomous region, Kuwait International Islamic Charity－Asian Muslim Committee and so on dressed up for the ceremony with red flowers on their chests. The program devoted itself to Hui ethnic minority songs and dances for half its time, during which both the actors and the waitresses were dressed in costume with Hui ethnic style. It was Yongning County Committee who well organized the ceremonoy, and their contributions to *FTCHCBF* have constituted their consumption of it. Therefore, Yongning County Committtee was one of the consumers of the text as *FTCHCBF*.
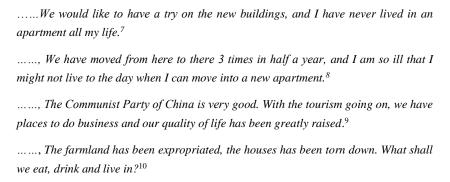
The consumers that Yongning County Committee has anticipated are Najiahu villagers, although not directly addresssed, but assumed to be part of the recipients. In order to see the panorama of Najiahu Village, I climbed onto the roofs of one of Na's houses. Some of the villager's houses still existed there, with the chimney smoke curling, but others had been demolished for tourism. Some women in red or blue turban picked up bricks from the

---

[5] The name was provided by the local villagers.

wasteland while some men in white caps were dismantling the houses. One of the villagers, who moved into Najiahu New Village in 2009 recalled:

It was in 1996 , I remembered clearly that on that year, we belonged to agricultural production team 6. Our orchard was taken over for building Zhonghua Hui Village Culture Plot. We sold most of our working tools, or threw them away like the old furniture. We must move away within the prescribed period. We had got the compensation for removal and rent.[6]

Some others showed their ideas on their new life after *FTCHCBF*:

……We would like to have a try on the new buildings, and I have never lived in an apartment all my life.[7]

……, We have moved from here to there 3 times in half a year, and I am so ill that I might not live to the day when I can move into a new apartment.[8]

……, The Communist Party of China is very good. With the tourism going on, we have places to do business and our quality of life has been greatly raised.[9]

……, The farmland has been expropriated, the houses has been torn down. What shall we eat, drink and live in?[10]

According to my survey in Najiahu village, by the end of 2013, 7 of the 11 teams had moved away from their original residential areas, and their houses had been pulled down for new projects. Some villagers rented houses in Najiahu village, which were not taken over for newly-planned tourism projects. Some had rebuilt new houses in their farmlands, which were ready for being expropriated. Others had left Najiahu village to rent houses in Yongning county. Although not being present in the conferences by Yongning County Committee, Najiahu villagers had been anticipated indirectly as the consumers of *FTCHCBF*. They might not understand the slogan of *FTCHCBF* as well as the officials did in Yongning County. However, they had made room for the construction of *FTCHCBF*. No matter how far away they were living from the original residential places, they had agreed with the notion of *FTCHCBF* in their own way. In a word, the local villagers have consumed the discourse of *FTCHCBF* by leaving Najiahu village.

---

[6] Chinese version：那是 1996 年，我记得很清楚，俺们是六队，我们家的果园子被占了，公家要建设中华回乡文化园呢。俺们把多少干活的工具都卖了，有的像旧家具一样扔掉了。你必须得按照人家规定的时间搬走，还给俺们补助了搬迁费和房租呢。

[7] Chinese version: 俺们很想住新房子，俺们一辈子都没有住过楼房。

[8] Chinese version: 俺们家半年搬了三次家，我病得呀，都不行了。怕是住不到楼房上，我就完了。

[9] Chinese version:共产党的社会好啊，这一搞旅游开发，俺们也有地方做买卖了，生活也大大改善了。

[10] Chinese version:田也占了，房子也拆了，你让俺们吃啥，喝啥，住啥呢？

Besides the villagers, the hearers, who read the text as *FTCHCBF*, such as scholars (Sha 2004, 180-83; Yang 2008a, 86-90; Li & Li 2008, 390-92; Xia 2009, 24-25; Bai 2009, 32), media (TV, newspaper, internet, radio and so on) and tourists in and outside Ningxia Hui Autonomous Region, were anticipated as one of the consumers. These consumers have worked out different interpretations in the forms of speech, writing, pictures and so on. For example, after the creation of the discourse as *FTCHCBF*, a new project named Cultural Square of Najiahu Hui Village was launched in front of Najiahu Mosque. In the middle of the square stands a monument, on which the vice-chairperson of *Ningxia Federation of Social Science* (*Ning xia she hui ke xue jie lian he hui*, 宁夏社会科学界联合会) Circles composed a piece of inscription. The inscription describes a record of events in Najiahu history.

In summary, *FTCHCBF* is created to represent Najiahu realm of its people, place, objects, events, and cultural identities in the process of Najiahu village's tourism innovation. It is initially created by Yongning County as a slogan, which has been propagating from top to bottom. It is revealed that during the processes of its production, distribution and consumption, not only the knowledge of *FTCHCBF* is discursively constructed, but its subject position as only one meaning for Najiahu village is constituted as well. It seems that *FTCHCBF* has the ability to tell the whole stories of Najiahu village and as a result, it is a master narrative which covers up all the other narratives. It is the sole knowledge that makes Najiahu village visible, describable and recognizable. And it is the sole meaning that merges, marginalizes and excludes "the potential ambivalence" (Fairclough 1992, 81) during tourism development in Najiahu village. Besides these processes, Fairclough's intertextuality also constributes part of understanding the linguistical formation of the knowledge as *FTCHCBF,* which remain stagnant and dominant .

Intertextuality and Genre Changes

Genre, as text type, which relates closely to texts' production, distribution and consumption, was put forward to by Fairclough in the introduction of *intertextuality*. In this part, Fairclough's *intertextuality* becomes another focus to discuss the knowledge of *FTCHCBF*, and its dominance.

Manifest Intertextuality and Interdiscursivity

As was mentioned previously, Xia Xiyun (2009, 24), who relates the origin of *FTCHCBF*, argued that most of the cities in Ningxia have formulated their own slogans such as *Yinchuan－Lake City Beyond the Frontier*, *Shizuishan －Landscape Garden*, *Wuzhong－Rhyme of Binghe*, *Zhongwei－Romantic Sand City*, *Guyuan－Green Island on the Plateau*.[11] "In order to increase the influence of Yongning County, a brand of its own must be built" (Xia 2009, 24). The

[11] See note 4

institution of Yongning County Committee shouldered the responsibility to perform the discursive practice. Based on the theme of *Hui ethnicity* and *tourism*, the committee worked out the characteristics of Najiahu village as *Hui Culture*. And then the institution snatched the term of *Beyond the Frontier* from the prior one－*Lake City Beyond the Frontier*. By referring to the prior ones, a genre of *FTCHCBF* was formulated and existed in the government document in Yongning County Committee. Fairclough defined texts' historically transforming "the past－existing conventions and prior text－into the present" as *manifest intertextuality* (Fairclough 1992, 85). As a result, a new genre of *Famous Tourism City of Hui Culture Beyond the Frontier* is intertextually made and the historicity of texts enables *FTCHCBF* to be a legal identity in contemporary Najiahu village.

However, intertextual production of one genre is not so easy because it is constrained by diverse elements of *the orders of discourse* (Fairclough 1992). *The orders of discourse* is what Fairclough mentions as another aspect of intertextuality－*interdiscursivity*, which describes the set of rules. It includes the regulations of delimiting the content of the eventual text, plan of its structure, choice of lexical syntactic word order and so on. Therefore, discourse types are the different configruations of diverse elements of the orders of discourse (Fairclough 1992). In addition, it is noted that *the orders of discourse* usually invisibly govern how objects may be formed as well as indicate the status of the subject (Foucault 2002; Shiner 1982, 382-98). Before the discursive formation of the brand as *FTCHCBF* was formulated, Yongning County Committee followed the formation rules of the other slogans in use. As a result, the slogan was made strong and capable without imposing stature. In addition, it had powerful brand rallying point, and its subject heading was descriptive and informative. As a result, a powerful, descriptive and informative brand as *FTCHCBF* was worked out, and was well known to the local people.

From the perspective of intertextuality, it can be concluded:

i.   All the brands including the one made by Yongning County Committee are constrained by the "the societal order of discourse, the institutional order of discourse, the discourse type, and even the elements which constitute discourse types" (Fairclough 1992, 124).

ii.   The innumerable small tactics of discipline, each inaugurated in its own place and time for quite varied reasons, began to reinforce and borrow from each other, gradually forming a new overall anonymous "strategy" of disclipline (Foucault 1980,109-133; Shiner 1982: 395) of their own.

iii. The culturally salient genres such as *FTCTCBF*, and those associated with management and advertising such as Yongning County Committee, appear to be colonizing the orders of discourse of various contemporary institutions and organizations" (Fairclough 1992, 54).

FTCHCBF has formed a particular genre, enabling other texts to function in it. Fairclough's method of intertextuality to text production, distribution and consumptiong is also of great help in discussing how the discourse remains stagnant with its genre's morphing.

After a genre as slogan is intertextually produced, it steps into the process of distribution where the slogan moves along from one text type to another. After FTCHCBF was created, it was studied by people at all levels in and outside Yongning County. Later on, it was widely discussed by different subjects. For example, in *Yinchuan Evening News* (*Yin chuan wan bao*, 银川晚报) on April 25, 2009, *FTCHCBF* became a hot issue entitled *Strongly Building Yongning County of its Own Brand 'Famous Tourism City of Hui Culture'* (*Yong ning xian qiang li da zao sai shang hui zu wen hua lü you ming cheng,* 永宁县强力打造"塞上回族文化旅游名城"). By then, *FTCHCBF* has changed from a genre of slogan into that of a piece of news.

In Nov, 2010, one more genre of satellite imagery had been worked out based on the slogan of *FTCHCBF*. The satellite imagery was made still. The tourism progression from the past to the modern present in Najiahu village was omitted only to create a visual difference in time and space. The picture was decorated without any identified character or verbal language, but with a myriad of lights, the expressway rounding about the urban district, blue water flowing through and around the city, a well-marked architecture of *Zhong hua Hui Village Culture Plot* (*zhong hua hui xiang wen hua guang chang*, 中华回乡文化广场) in orange, all of which just fit the contents of the slogan as *FTCHCBF*: city surrounded by water, water flowing through and around city (Xia 2009, 24). This picture created an artistic conception that old Najiahu village could be replaced by glistening tall buildings, busy highways, which were shrouded by the night mist. In addition, it has created a conception that Najiahu village is embedded in the modern urban environment, experiencing the fast pace of contemporary society. Furthermore, it is found that there are few marks of original Najiahu village except Najiahu Mosque and anything that is not new is excluded from the imagery. As a result, Najiahu village has been mapped to be colorful, pleasant, quiet, and mysterious.

In summary, after *FTCHCBF* is distributed or propagated orally among people at all levels, it steps into other genres such as news, satellite imagery, advertisement, newsvideos, and so on. It should be noted that no matter how different the genres are, the dominant position of the knowledge as *FTCHCBF* has never changed. The more the genres changes, the more it impressed the audience with its dominance. The institutional genres combine together, allowing only one single meaning to be spelt out and permitting the dominant meaning to control the diverse narratives and interpretations of Najiahu village.

CONCLUSION

Fairclough's methodology of discourse analysis offered a suitable approach to examine the formation and the dominance of the knowledge as *FTCHCBF*. This paper examines the formation of knowledge in evidence in a destination naming process and shows the tourism discourse' ability to reconstruct and reconstitute the identity of Najiahu village. It finds that knowledge as *FTCHCBF* is powerfully constituted synchronically in a naming process of production, distribution and consumption. And it is the discourses of and from *FTCHCBF* such as *First China Hui Street, International Muslim Culture Village, Najiahu Street of Hui Style, Na People's Quadrangle, Najiahu Ecologically Friendly Park, and so on* that work together to create a new identity of Najiahu village. Besides this, another perspective of Fairclough – intertextuality functions as another approach to check how *FTCHCBF* is constituted stagnantly and dominantly. It is exposed that during the process of *FTCHCBF*'s genre changes, the subject position of the knowledge as *FTCHCBF* is formed.

This study is a detailed analysis and a dynamic description over a specific thing at the micro level. Its findings bring additional support to the claim that one of the constructive effects of the discourse as *FTCHCBF* is to constitute systems of knowledge and belief (Fairclough 1992, 62). It extends the tourism literature on critical discourse analysis, particularly on China's Hui ethnic tourism representation (Echtner & Prasad 2003, 660-82) and reinforces the postmodern theory on the analysis of the hot issues in tourism.

Besides providing additional insight into the understanding of the tourism representations, its truth and its knowledge, the findings also engender a research agenda to inform future advances in this subject. It is known that during the tourism development, *Najiahu village* is conceptualized only as *FTCHCBF*, which functions as the sole meaning and knowledge, and is accepted by people at all levels in the local areas. The study also discovers that there are also some other interpretations and understandings of Najiahu village such as *ba bao cha*, *nie ma zi*, *guo nie tie, and so on* available in Najiahu folk life. Since one meaning becomes dominant, the alternative ones are marginalized, muted and hidden. Although the alternative interpretations are there, they are not heard. Thus, in order to enrich the understanding of the old *Najiahu village*, the particularity and multiplicity of *Najiahu village's* meaning should be explored beyond the tourism representation of *FTCHCBF*. In addition, it was through the approach of discourse analysis that the dominance of *FTCHCBF* was revealed. However, this approach had its own limitations in that it just examines the sole knowledge as *FTCHCBF* synchronically, and lacks a depth into its historical trajectories, which lead to today's understanding of *Najiahu village*. Therefore, a historical depth to analyze the dominance of *FTCHCBF* is warrant as well.

REFERENCES:

[1] Adams, K. M., "Come to Tana Toraja, Land of the Heavenly Kings: Travel Agents as Brokers in Ethnicity", Annals of Tourism Research, 11vols. 3 (1984), 469-485.

[2] Alba-Juez, Laura, Perspectives on Discourse Analysis: Theory and Practice (Cambridge, 2009).

[3] Alasuutari, P., *Researching Culture: Qualitative Method and Cultural Studies* (London, 2000).

[4] Ateljevic, I. & S. Doorne, "Representing New Zealand: Tourism Imagery and Ideology", *Annals of Tourism Research*, 29 vols. 3 (2002), 648-667.

[5] Bai Shouyi 白寿彝, *History of Chinese Hui Muslim Religion* 中国回教小史 (Ningxia, 2000).

[6] Bai Xueying 拜学英, "Foundation Stone Laying of Ningxia World Muslim City in Yongning" 宁夏世界穆斯林城在永宁县奠基, *China Muslim* 中国穆斯林 4 (2009),32.

[7] Bourdieu, P., *The Logic of Practice*. R. Nice, (Trans.), (CA,1990)

[8] Britton, S. G., "The Political Economy of Tourism in the Third World", *Annals of Tourism Research*, 9 vols. 3 (1982), 331-358.

[9] Bryce, D., "Repackaging Orientalism: Discourses on Egypt and Turkey in British Outbound Tourism", *Tourist Studies*, 7 vols. 2 (2007), 165-191.

[10] Burns, P., "The 1990 Solomon Islands Tourism plan: a critical discourse analysis", *Tourism Planning & Development*, 1vol. 1 (2004), 57-78.

[11] Carroll, K. K., "A Genealogical Analysis of the Worldview Framework in African-centered Psychology", *The Journal of Pan African Studies*, 3 vols. 8 (2010), 109-134.

[12] Chang, T. C. & S. Y., "Lim Geographical Imaginations of 'New Asia-Singapore'", *Human Geography*, 86 vols. 3 (2004).: 165-185.

[13] Chesterton, G. K., *Tremendous Trifles* (New York, 1955).

[14] Chafe, W., *Discourse, Consciousness, and Time: The Flow and Displacement of Conscious Experience in Speaking and Writing* (Chicago, 1994).

[15] Cohen, E., "The Representation of Arabs and Jews on Postcards in Israel", *History of Photography*, 19 vols. 3 (1995), 210-220.

[16] Echtnera, C. M. & P. Prasad, "The Context of Third World Tourism Marketing", *Annals of Tourism Research*, 30 vols. 3 (2003), 660-682.

[17] Everett, S., "Beyond the Visual Gaze? The Pursuit of an Embodied Experience Through Food Tourism", *Tourist Studies*, 8 vols. 3 (2008), 337-358.

[18] Fairclough, N., *Language and Power* (London, 1989).

[19] Fairclough, N., *Discourse and Social Change* (Cambridge, 1992).

[20] Fairclough, N., "The Dialectics of Discourse", *Textus,* 14 vols. 2 (2001), 3-10.

[21] Foucault, M., *The Archaeology of Knowledge and the Discourse on Language* (New

York, 1971)

[22] Foucault, M., *Archaeology of Knowledge* (London, 1972)

[23] Foucault, M., "Truth and Power" In Gordon, C. (ed.), *Power/knowledge: Selected Interviews and other writings 1972-1977* (New York, 1980).

[24] Foucault, M., Power: Essential Works of Foucault, 1954-1984, ed. P. Rbinow (New York, 2000).

[25] Foucault, M., *The Order of Things* (London, 2002).

[26] Frideres, J. & S. Goldenberg, "Ethnic Identity: Myth and Reality in Western Canada", *International Journal of Intercultural Relations*, 6 (1982), 137-151.

[27] Gilley, J. E., 'The Geographical Imagination of G.K. Chesterton: Place, Tourism and the Geopolitics of Understanding the Other', (unpublished M.A. Dissertation, Ohio University, 2007).

[28] Gladney, D. C., *Ethnic Identity in China: The Making of a Muslim Minority Nationality* (CA, 1998,).

[29] Green, R., "The Pocahontas Perplex: The Image of Indian Women in American Culture", *Massachusetts Review*, 16 (1975), 678-714.

[30] Gurrieri, L.,'*Cool Brands: A Discursive Identity Approach*'(unpublished M.A. Dissertation, University of Melbourne, 2009).

[31] Harris, Z. S., *Methods in Structural Linguistics* (Chicago, 1951).

[32] Harvey, D. C., "Heritage Pasts and Heritage Presents: Temporality, Meaning and the Cope of Heritage Studies", *International Journal of Heritage Studies* 7 vols. 4 (2001), 319-338.

[33] Himma, K. E., *On the Definition of Unconscionable Racial and Sexual Slurs* (Article First Published Online, 2002).

[34] Kern-Foxworth, M., *Aunt Jemima, Uncle Ben, and Rastus: Blacks in Advertising, Yesterday, Today, and Tomorrow*. (Westport, 1994).

[35] Laing. G. I. & G. I. Crouch, "Myth, Adventure and Fantasy at the Frontier: Metaphors and Imagery Behind an Extraordinary Travel Experience", *International Journal of Tourism Research*, 11 vols. 2 (2009), 127-141.

[36] Leech, G.N., *Principles of Pragmatics* (London, 1883).

[37] Li Xiaoling 李晓玲 & Li Jingyan 李金燕, "Development Strategies of National Ecological and Cultural Tourism Villages in Najiahu Village Yongning County Ningxia" 宁夏永宁纳家户民族生态文化旅游村开发战略, *Ningxia Engineering Technology* 宁夏工程技术 7 vols. 4(2008), 390-392.

[38] Li Yanping 李艳萍 "National Culture Protection and Inheritance in Process of Urbanization in Western Region" 西部地区城镇化进程中的民族文化保护与传承, *Inquiry into Economic Issues* 经济问题探索 5 (2009), 162-164.

[39] Lin Tao 林涛, "On Chinese Dialect Spoken by Hui Ethnic People in Najiahu Village Ningxia" 宁夏纳家户回民汉语方言记略, *Journal of The Second Northwest Institute For Ethnic Minorities* 西北第二民族学院学报(哲学社会科学版)54 vols 2(2001), 105-109.

[40] Malam, L., "Geographic Imaginations: Exploring Divergent Notions of Identity, Power, and Place Meaning on Pha-ngan Island, Southern Thailand", *Asia Pacific Viewpoint*, 49 vols. 3 (2008), 331-343.

[41] McGregor Andrew, "Dynamic texts and tourist gaze: Death, bones and buffalo", *Annals of Tourism Research*, 27 vols. 1 (2000), 27–50.

[42] Mellinger, W. M., "Toward a Critical Analysis of Tourism Representations", *Annals of Tourism Research* 21vols. 4 (1994), 756-779.

[43] Mitchell, D., "Introduction: Public Space and the City", *Urban Geography*, 17 vols. 2 (1996), 127-131.

[44] Montero, C. G., "On Tourism and the Constructions of 'Paradise Islands' in Central America and the Caribbean", *Bulletin of Latin American Research*, 30 vols. 1 (2011), 21-34.

[45] Morgan, N. J. & Pritchard, A., *Tourism Promotion and Power: Creating Images, Creating Identities* (Chichester, 1998).

[46] Morgan, N. J. & Pritchard, A., "Culture, Identity and Tourism Representation: Marketing Cymru or Wales?", *Tourism Management* 22 vols. 2 (2001), 167-179.

[47] Nelson, V., "Representation and Images of People, Place and Nature in Grenada's Tourism", *Geografiska Annaler. Series B, Human Geography*, 87 vols. 2 (2005),131-143.

[48] Pratt, M., *Imperial Eyes: Travel Writing and Transculturation* (London, 1992).

[49] Preston-Whyte, R., "Constructed Leisure Space: The Seaside at Durban", *Annals of Tourism Research*, 28 vols. 3 (2001), 581-596.

[50] Ruffins, D., "Reflecting on Ethnic Imagery in the Landscape of Commerce, 1945-1975", in: S. Strasser, C. McGovern & M. Judt (ed.), *Getting and Spending: European and American Consumer Societies in the Twentieth Century* (Cambridge, 1997).

[51] Said, E., *Orientalism* (New York, 1994).

[52] Schiffrin, D. , *Approaches to Discourse*. (Oxford, 1994).

[53] Schiffrin, D., Tannen, D., & Hamilton, H.E. *The Handbook of Discourse Analysis*, ed. (Oxford, 2001).

[54] Schinfani, D. L., "Bring Me Man: Intertextual Identity Formation at the Us Air Force Academy" (unpublished M.A. Dissertation., University of Massachusetts, 2008).

[55] Semmerling, T. J., *Israeli and Palestinian Postcards: Presentations of National Self*. (Austin, 2004).

[56] Sha Aixia 沙爱霞, "A Study on Construction of Najiahu National Eco-Tourism Village in Ningxia" 宁夏纳家户民族生态旅游村的建设研究, *Journal of Ningxia University(Natural Science Edition)* 宁夏大学学报(自然科学版) 2(2004), 180-183.

[57] Shiner, L., "Reading Foucault: Anti-Method and the Genealogy of Power-Knowledge", *History and Theory*, 21 vols. 3 (1982), 382-398.

[58] Silver, I., "Marketing Authenticity in Third World Countries", *Annals of Tourism Research*, 20 vols. 2 (1993), 302-318.

[59] Song Zhibin 宋志斌 & Zhang Tongji 张同基, *on Contemporary Change of A Hui Ethnic Village* 一个回族村的当代变迁 (Ningxia, 1998).

[60] Su, Xiaobo, "The Imagination of Place and Tourism Consumption: a Case Study of Lijiang Ancient Town", *China Tourism Geographies*, 12 vols. 3 (2010), 412-434.

[61] Tao Wei, Liu Feng & Liu Jiaming 陶伟、刘峰、刘佳明, "On Exploitation of Hui Ethnic Folk Custom Tourist Resources in Ningxia" 宁夏回族民俗旅游资源开发研究，*Progress in Geography* 地理科学进展 18 vols. 3 (1999), 279-283.

[62] Tucker, H., *Living With Tourism: Negotiating Identities in a Turkish Village* (London, 2003).

[63] Wang Zhengwei 王正伟, *Hui Ethnic Folklore* 回族民俗学, (Ningxia, 2008).

[64] Wang Yasong, Morais, D.B., "Self-representations of the matriarchal Other", *Annals of Tourism Research*, 44 (2014), 74–87.

[65] Wood, R., "Touristic Ethnicity: A Brief Itinerary", *Ethnic an Racial Studies*, 21 vols. (2) (1998), 218-241.

[66] Wu, Zongjie. 'Vernacular Heritage, Fragments and Confucian Historical Narrative: Heritage as Narrative Practice in Dongwushan village' (Presented at the Annual Meeting of American Educational Research Association. University of Wisconsin, 2011).)

[67] Xia Xiyun 夏夕云, "Yongning's Setting About Construction of Famous Tourism City of Hui Culture" 永宁县出手打造回族文化旅游名城, *Gong Chan Dang Ren* 共产党人 14(2009), 24-25.

[68] Xiao Mang 肖芒, *Research on Rituals: Diaries of Hui Ethnic Villagers' in Najiaying Village Nagu Town Tonghai County* 宣礼声中求索——通海县纳古镇纳家营村回族村民日记，(Beijing, 2009).

[69] Xue Qunhui & Zhang Xiaoping 薛群慧、张晓萍, "On Exploitation of Folk Custom Tourist Resources" 浅析民俗旅游资源的开发，*Journal of Yunnan Institute of the Nationalities (Social Sciences)* 云南民族学院学报（哲学社会科学版）4(1997), 279-283.

[70] Yan G. & C. A. Santos, " 'CHINA, FOREVER': Tourism Discourse and Self-Orientalism" , *Annals of Tourism Research*, 36 vols. 2 (2009), 295-315.

[71] Yang Wenjiong 杨文炯, *Interactive Adjustment and Reconstruction* 互动 调适与重构 (Beijing, 2007).

[72] Yang Xueyan 杨学燕, "Hui Ethnic Folk Culture Tourism Development Based on Residents' Perception of Tourism Impacts——Taking Najiahu Village in Yongning County Ningxia as Example" 从社区居民对旅游影响的感知谈回族民俗文化的旅游开发——以宁夏永宁县纳家户村为例，*Journal of Ningxia University (Natural Science Edition)* 宁夏大学学报（自然科学版）29 vols. 1(2008), 86-90.

[73] Zhang Zhongfu 张中复 "On 'Micro-aspect' and 'Macro-aspect' of Hui Ethnic Imagination Observation: From Research Orientation of Three Hui Ethnic Survey Data Books" 回族想象观察的"点"与"面" ——从三本回族调查资料的研究取向谈起, *Researches on the Hui* 回族研究 2(2003), 60-65.