Research on Urban Renewal and Preservation of The Zhoukou Based on the Linguistic Landscape

Zhendong Wang[1*] Pisit Puntien[2]

[1,2] Faculty of Fine and Applied Arts, Suan Sunandha Rajabhat University, Thailand

Research Article

Abstract This study aims to explore the application value of linguistic landscapes in urban renewal. It studies the cultural connotations of cities and their application in urban renewal and development design. First, it analyzes the problems that exist in the application of linguistic landscapes in urban renewal and development design, protects and develops the application of linguistic landscapes, and creates a brand-new landscape for historical and cultural districts. Secondly, taking the historical and cultural district of Nanzhai in Zhoukou City as an example, this study uses a combination of qualitative and quantitative methods to systematically analyze the interactive relationship between regional culture and linguistic landscape. Finally, it explores the challenges in the application of linguistic landscape, the protection and enhancement of the local landscape, and the construction of innovative designs for historical and cultural districts and proposes innovative design solutions.

The study found that: first, as a carrier of historical memory and regional culture, linguistic landscape can significantly enhance residents' sense of identity and belonging; second, the current form of expression of the linguistic landscape is monotonous and lacks innovation, which limits its potential influence; Finally, the study proposes a diversified carrier design mechanism to verify the positive role of the linguistic landscape in enhancing spatial quality and cultural soft power. The study provides theoretical and practical references for urban renewal, which not only helps to protect cultural heritage but also promotes the sustainable development of similar historic districts.

Introduction

The rapid pace of urbanization has had a significant impact on traditional culture, with the potential to lead to linguistic landscape homogenization or even extinction in the context of urban renewal and historical cultural district designs (Sepe, 2013; Efimov, Lapteva, & Mikhailova, 2015). Shaped by China's profound traditional heritage, cities have cultivated distinctive linguistic and cultural atmospheres, forming unique urban linguistic landscapes. The topographical features under scrutiny encompass traffic signs, billboards, shop signs, street names, and graffiti. Collectively, these elements coalesce to create visually rich environments, each with a distinct visual identity. These environments serve as vital humanistic markers, vividly externalizing cultural heritage through visual elements. In the context of globalization and China's rapid urban expansion, these landscapes have undergone transformative shifts, thereby sparking a growing interest among scholars who delve into their deep socio-cultural connotations and the transmission of traditional Chinese spiritual values. This analysis not only deepens our understanding of urban linguistic landscapes but also, through their evolution, reveals trends in socio-cultural development, cultural cognition, and value orientations within specific contexts. Approaching this from a cultural development perspective enriches the assessment of their role, paving the way for spaces infused with refined cultural atmospheres and contributing to a harmonious societal environment (Tucker, 1996). Despite this, research on linguistic landscapes in urban renewal, especially from art and design perspectives, remains in its infancy, underscoring the need to explore diverse carriers, forms, and colors to address safety, livability, and aesthetic demands in urban renewal.

Objectives

1. To study the cultural meaning of the city, including history, culture, religion, and other aspects, and its application in urban renewal and development design.

2. To analyze the problems in the application of linguistic landscape in urban renewal and development design, the protection and development of the application of local linguistic landscape, and the creation of new landscapes of historical and cultural areas.

Methodology

This study employs a mixed-methods approach, integrating qualitative and quantitative research techniques. Qualitative research focuses on regional cultural heritage and its constituent elements, emphasizing the socio-cultural connotations of linguistic symbols. Subsequent research includes quantitative statistical analysis of linguistic symbols,

examination of language use frequency, and qualitative interpretation of symbolic content. Based on this, the study gains a deeper understanding of the current state of urban spatial elements and uses these elements as a medium to explore innovative spatial renewal design methods. Promoting urban renewal by creating new visual designs for linguistic landscapes, thereby enhancing the overall spatial image and quality of the living environment, and achieving the dual goals of preservation and development in urban renewal. The specific steps of the research analysis are as follows:

1. Extraction of Image Elements of Historical Cultural Districts. First, through questionnaire surveys, the study identifies various elements constituting the image of historical districts (material elements, socio-cultural elements, and perceptual elements). By integrating collected historical data, literature, and field surveys conducted in historical cultural districts, the core components of these districts are thoroughly explored.

2. Based on the image elements collected and extracted earlier, analyzes the relationship between the spatial carriers and their connotations by referring to relevant literature. Leveraging digital technology, it integrates the extracted image elements into spatial carriers, examining their forms of expression and corresponding non-material connotations. This process reveals the "space-connotation" relationships among different carriers, clarifying the overall composition of the historical cultural district's image.

3. Identification of Issues in the Image of the Historical Cultural District. By analyzing the multifaceted value of contemporary historical cultural districts, examining the evolution and declining of their image elements, and reviewing existing renewal models, combining field research clarifies the pressing issues in the image of historical cultural districts.

4. Based on the previous research analysis, this study proposes innovative design methods for linguistic landscapes in the urban renewal process.

Literature Review

The concept of regional culture originated in the field of Western cultural geography, and its core is to explore the regularities of the interaction between culture and geographical space. It refers to a cultural system formed under specific geographical, historical, and social conditions, characterized by relative uniqueness and stability. In academic discussions in China, regional culture is understood as a series of cultural phenomena and traditions that have undergone long-term historical accumulation and evolution within a specific region and continue to exert significant influence. It represents the comprehensive manifestation of value concepts, lifestyles, language use, customs, and both material and intangible cultural

elements accumulated over time in local societies (Lu, 2006; Werlen, 2002). It encompasses civilizational forms such as folk customs, traditional practices, and ecological environments within a region, closely tied to specific geographical conditions, thereby reflecting the region's uniqueness. The development of regional culture is a gradual historical process. Although it exhibits a certain degree of stability during specific periods, it is fundamentally a dynamic system in constant evolution.

Regional culture is not only a symbol of local identity and belonging but also an indispensable and important part of the urban spatial symbol system. Its dissemination and expression are often manifested through specific forms such as linguistic symbols, images, and place names in space, thus forming the core content of "the linguistic landscape." Usually it covers the following aspects:

Natural geographical environment: geographical factors such as landforms, water systems, and climate that constrain cultural behavior; Historical and cultural heritage: including historical events, cultural figures, and traditional crafts; Ethnic and folk traditions: involving local festivals, religious beliefs, dialects, and dietary habits; Place names, architectural styles, and oral literature are examples of local knowledge and symbolic systems. Therefore, regional culture is a collective symbolic system that not only refers to material existence but also represents a spatial practice imbued with symbolic meaning.

The study of linguistic landscapes (LL) has increasingly garnered attention as an interdisciplinary research topic across fields such as sociolinguistics, semiotics, and economics, attracting numerous scholars. A landmark study (Landry & Bourhis, 1997) first defined the term as "the language combination of public road signs, billboards, street names, place names, commercial signs, and public signs on government buildings that forms the linguistic landscape of a specific territory, region, or urban agglomeration." Scholars have interpreted linguistic landscapes in diverse ways. For instance, (Scollon & Scollon, 2003) introduced the concept of "Geosemiotics" as a novel approach to studying the physical appearance of signs and the meaning of "semiotic aggregates" in the material world. They developed a holistic method to examine the relationships among interaction order (the interface between author, text, and reader), visual semiotics (images, font styles and sizes, and their capacity to convey meaning), and place semiotics (specific contexts and locations of LL signs). Pioneering LL researcher Trumper-Hecht (Trumper-Hecht, 2010) built on Henri Lefebvre (Lefebvre, 1991) three-dimensional spatial theory, conceptualizing LL as a sociolinguistic-spatial phenomenon. He explained that LL, as a visual aspect of spatial practices, varies across social contexts and categorized "spatial practices" into "physical space," representing the distribution of

languages used on signs; "conceived space," reflecting "the political" dimension of views and ideologies held by LL policymakers; and "lived space," pertaining to readers' understanding and interpretation of signs. Other studies have focused on concepts such as "linguistic cityscape" or "multilingual cityscape" (Backhaus, 2007; Shohamy, Ben Rafael, & Barni, 2010) and confirmed greater linguistic diversity in urban areas with a proliferation of signs. (Ben-Rafael, Shohamy, Amara, & Trumper-Hecht, 2006) viewed linguistic landscapes as "linguistic objects marking public spaces." (Spolsky, 2009) suggested that "linguistic cityscape" might be a more fitting term for urban linguistic landscapes. Additionally, (Jaworski & Thurlow, 2010) proposed the concept of "semiotic landscape," which encompasses the construction of linguistic and visual discourses, spatial practices, and social interactions within landscapes.

Results

1. The cultural connotations of cities and their application in urban renewal designs

Throughout its long historical development, Zhoukou City has been shaped by regional geographic, political, economic, military, and cultural factors, forming a unique traditional regional culture that includes historical culture, residential culture, functional culture, spiritual culture, and folk culture. These cultural elements not only define Zhoukou City's urban image but also provide rich cultural resources for linguistic landscape design in urban renewal. Through carriers such as signage, guideboards, and promotional panels, these cultural elements are showcased and preserved in urban public spaces. This article analyzes the constituent elements of Zhoukou City's urban image in the context of its historical and cultural background and modern urban renewal needs, exploring how linguistic landscapes play a role in heritage preservation and innovation.

1.1 Preservation of Historical Culture and Linguistic Landscape Design

The historical culture of Zhoukou City, a blend of social, political, economic, military, and cultural events, along with notable figures, exerts a profound influence on the lifestyles of residents and the urban renewal process. The designation of Zhoukou as the "Water City of the Central Plains" is attributable to several key milestones in its history. These include the Taihao Mausoleum culture of the Shang and Zhou dynasties (Shang & Zhao, 2014), the history of the Chen State during the Spring and Autumn/Warring States period, and the canal trade of the Ming and Qing dynasties.

1.2 Reflection of Residential Culture and Application in Linguistic Landscapes

Residential culture, shaped by the long-term human-nature interaction, manifests in village and city landscapes through site selection, settlement traditions, and the "cultivation and study" tradition. Zhoukou's site selection on the Huanghuai Plain shows "water culture" and "feng shui." Villages and districts along the Shaying and Jialu Rivers put water and farming first. Linguistic landscapes in urban renewal preserve these characteristics through waterfront signage featuring "Shaying Pearl," symbolizing Zhoukou's water symbiosis. Settlement traditions, influenced by Central Plains Han culture and family values, foster tight-knit communities, expressed via signage with proverbs like "Harmony is Precious" in squares, enhancing identity.

1.3 Optimization of Functional Culture and Support from Linguistic Landscapes

Functional culture reflects a city's functional attributes and social relationships. As a key city on the Huanghuai Plain, Zhoukou's primary functions are agriculture, commerce, and cultural tourism, bolstered by its strategic location at the confluence of the Shaying, Jialu, and Grand Canal rivers. Canal transport made it a commercial center in the Central Plains in the past, and modern urban renewal has made it even more of a commercial and tourist center. Linguistic landscapes highlight these functional attributes, such as multilingual signage (e.g., Chinese-English shop names) in commercial areas to facilitate visitor and consumer access, boosting commercial vitality, and interpretive panels in cultural zones incorporating local historical elements like canal culture to enhance tourism appeal. Functional relationships involve activity systems related to commerce, tourism services, and community management. Linguistic landscapes improve these systems through standardized signage (e.g., price tags, promotional ads) in commercial streets, optimizing tourist experiences with multilingual guideboards and information panels, and enhancing community engagement with clear event schedules and local proverbs on plaza notice boards.

1.4 Integration of Spiritual Culture with Linguistic Landscapes

Spiritual culture reflects the inner essence of humanity, encompassing moral concepts and religious beliefs shaped by specific geographic and cultural environments. Moral concepts, influenced by secular factors, include social behavioral norms and personal ideals among Zhoukou residents, heavily shaped by Confucian culture, which emphasizes family ethics, community harmony, and benevolence. Cultural landmarks such as ancestral halls, academies, and monuments embody these values. Supernatural forces influence religious beliefs, which are crucial for ethical education and the maintenance of social order (Chen, 2016). Zhoukou's religious landscape is dominated by Confucianism, Taoism, and folk beliefs, with the Taihao Mausoleum symbolizing Fuxi culture and the Guandi Temple serving folk faith

functions, attracting residents and tourists for rituals and temple fairs. Taihao Mausoleum's interpretive panels, which detail sacrificial rites, perpetuate local spiritual heritage.

1.5 Revitalization of Folk Culture through Linguistic Landscapes

Folk culture encompasses customs, habits, and lifestyles that reflect group identity and cultural heritage, formed over long periods of social and historical development. It includes language, festivals, clothing, folk beliefs, and arts. Zhoukou's folk culture is diverse, featuring categories such as folk art, music, dance, opera, customs, traditional crafts, and sports. In addition to intangible cultural heritage that is recognized at the national, provincial, and municipal levels, each county, township, and village has its own traditional arts and crafts. Seasonal festivals, such as the Taihao Mausoleum temple fair from the second to the third day of the second lunar month and various traditional holiday activities, are ideal occasions to display this cultural charm (Duan, 2016). In urban renewal, linguistic landscapes revitalize folk culture through temple fair promotional panels incorporating local dialects and cultural motifs (e.g., Huaiyang clay figurines), attracting residents and tourists and enhancing cultural vitality. For instance, festive signage in city squares with blessings and event descriptions creates a festive atmosphere.

1.6 Behavioral Image Elements and Environmental Perception

Behavioral images include social behaviors and environmental perception. Social behaviors, such as agricultural life, neighborly interactions, folk activities, and sacrificial rites, reflect the continuity of traditional culture and customs. As an agricultural hub, Zhoukou's traditional lifestyle follows the rhythm of "rise with the sun, rest at sunset," nurtured by the fertile Yudong Plain. Neighborly interactions, influenced by Central Plains and family values, foster harmonious community networks despite urbanization, with oral community agreements and local customs serving as testaments to this bond, such as the belief that "harmonious neighbors bring prosperity." Linguistic landscapes preserve these behaviors through signage and panels, such as temple fair guideboards introducing folk performances to boost cultural appeal. Environmental perception, a composite impression of urban scenery, customs, and cultural atmosphere formed over time, is a vital part of the city image. It reflects Zhoukou's identity as the "Water City of the Central Plains" and provides cultural and visual resources for linguistic landscape design.

Zhoukou City's urban image is categorized into three levels: material image (environment, architecture, streets, and squares), cultural image (historical, residential, functional, spiritual, and folk cultures), and behavioral image (social behaviors). As a bridge, linguistic landscapes preserve historical culture, optimize functional layouts, and strengthen

community identity, providing cultural support for urban renewal and balancing preservation with development.

2. Problems with linguistic landscapes in urban renewal design and development

From a linguistic perspective, the linguistic landscape can be regarded as a "textual landscape." Text, as a written symbol that records language, comprises three elements: form, sound, and meaning. In a narrow sense, language lacks physical form, while text serves as a visual symbol (Shang & Zhao, 2014). Thus, the linguistic landscape belongs to the category of visual landscapes, which illustrates the importance of the "form" element in its visual expression. From the earliest pictographic scripts to modern pictorial languages, symbolic languages, and architectural languages, the visual and spatial functions of the "form" in linguistic landscapes are particularly prominent. Both language and text are vital tools for conveying emotions and ideas. In public spaces, textual signage, as a common form of linguistic landscape, consists of various types of text attached to diverse carriers, with a wide range of text and carrier types that enrich the spatial construction of human living environments.

The identified types of linguistic landscape carriers primarily include plaques, interpretive panels, stone carvings, couplets, calligraphy scrolls, door signs, and lightbox prints, with walls and ground markings as secondary carriers (Figures 1 and 2). Language is closely tied to culture, and regions with a rich and influential historical and cultural heritage tend to exhibit a greater variety and quantity of linguistic landscapes. Field surveys indicate that the scale and attractions of these landscapes significantly influence their presence, yet they consistently reflect a relative abundance of linguistic landscapes within historical cultural districts compared to surrounding areas. Although some innovative linguistic landscape forms exist, their overall numbers remain limited. Second, many linguistic landscapes are attached to buildings because they need fixed display spaces. There are fewer independent installations, mostly road signs, street nameplates, and information boards. Thirdly, the concentration of linguistic landscapes around buildings and their entrances leads to a relatively uniform spatial distribution. Fourthly, most linguistic landscapes adopt flat text forms, with limited use of relief, intaglio, or three-dimensional lettering. Fifthly, the current expression of linguistic landscapes is relatively monotonous, predominantly featuring text and images. Sixthly, linguistic landscapes that highlight local characteristics and historical culture are relatively scarce, indicating room for further enhancement (Wang, Wu, & Guo, 2024).

Figure 1 Linguistic Landscape Carriers - information signs (Author's photography)

Figure 2 Linguistic Landscape Carriers - door signs, ground markings (Author's photography)

3. Design Proposal

The Nanzhai Historical Cultural District corresponds to the historical location of the South Village during the Ming and Qing Dynasties. This district serves as a significant spatial carrier of commercial and canal transport culture in Zhoukou and the broader Central Plains region, acting as a primary witness to the evolution of urban patterns and preserving key memories of urban development. It represents the origin and functional foundation of Zhoukou's urban growth (Figure 3).
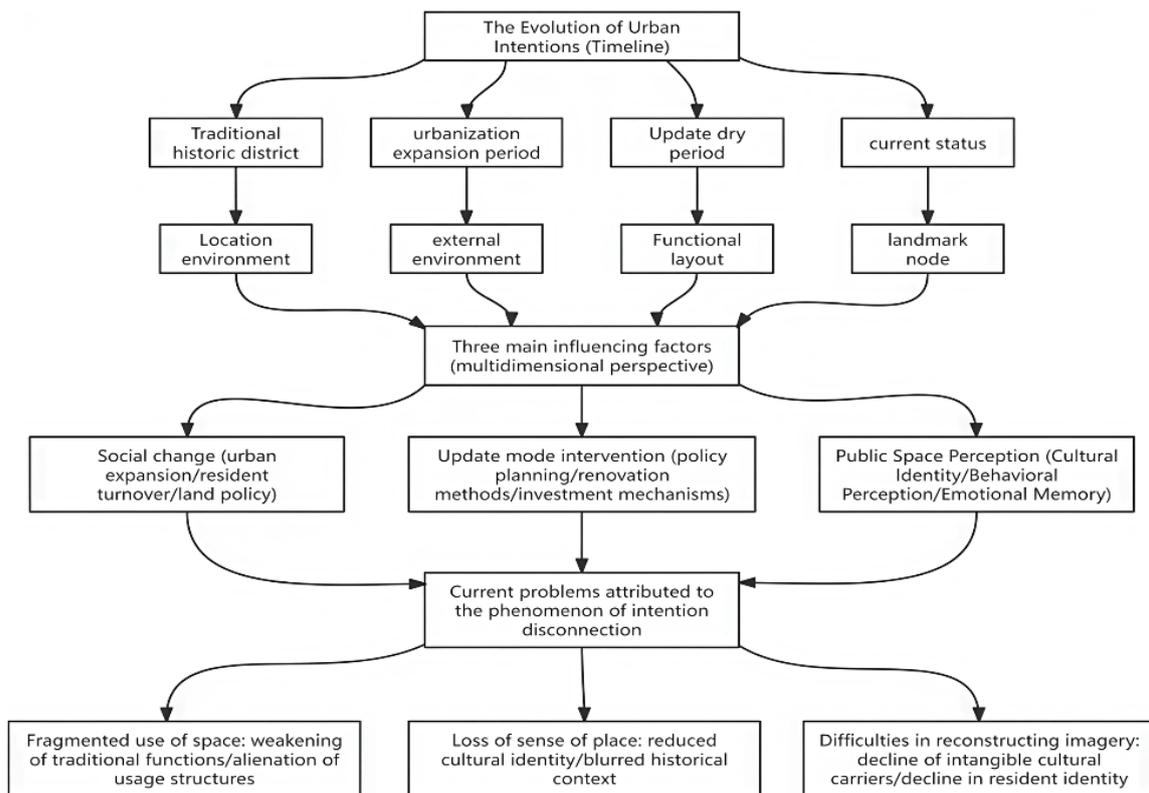
Figure 3 The evolution of urban intentions (Authors work)

The district logo design (Figure 4) integrates the historical and cultural elements of the Nanzhai Historical and Cultural District, its geographical location within the city, and architectural cultural elements of the district, complemented by the calligraphic style of the font, to reflect the district's overall cultural image. The calligraphic strokes of the logo symbolize the confluence of the Shaoying River and the Jia Lu River. At the point of confluence, architectural silhouettes rendered in Chinese painting style indicate the district's riverside location. Through the combination of calligraphy and Chinese painting, the logo conveys the district's overall geographical position and image, offering a metaphorical yet intuitive visual expression of the district's identity.

Figure 4 District Logo Design (Authors work)

The design of the Nanzhai Historical Cultural District aims to preserve its historical context while enhancing modern functionality, integrating linguistic landscape design principles to organically combine visual language and cultural symbols, thereby reshaping the district's spatial image and residents' sense of identity. Building on the preservation of the district's traditional architectural style and historical memory, the design innovatively employs linguistic landscapes as a medium to highlight Zhoukou City's cultural identity as a center of canal transport and commerce. In the design, linguistic landscapes are integrated with existing spatial carriers (such as signage, shop signs, and wall decorations) through elements like fonts, colors, and images, reflecting the prosperous commercial history and deep cultural heritage of the Ming and Qing Dynasties tied to the Shaying River canal transport. For instance, the design uses ancient calligraphy-style fonts for district signage, incorporating the historical name "Zhoujiakou Ferry" to echo the district's origins, while employing warm tones (e.g., red ochre, ink green) and traditional patterns to enhance the cultural atmosphere and regional distinctiveness (Figure 5).

The design emphasizes multi-level public participation, drawing on the results of previous surveys of cultural elements and urban intent elements to reflect residents' views and needs regarding historic and cultural districts. Linguistic landscape designs include interactive elements, such as QR codes encouraging residents to share cultural stories or LED screens displaying the district's historical evolution, fostering emotional resonance among the public. Tailored to diverse groups (e.g., students, vendors, tourists), the design features varied language content, including bilingual signage (Chinese and English) to boost tourism appeal and concise directional text to improve daily usability. The overall design adheres to the principle of balancing preservation and development, optimizing the district's spatial layout through linguistic landscapes, enhancing the living environment, and strengthening the city's cultural soft power, thereby laying a foundation for the sustainable development of the Nanzhai Historical Cultural District (Figure 6). This plan is at the design proposal stage. During actual implementation, adjustments will be made to the design based on specific circumstances.
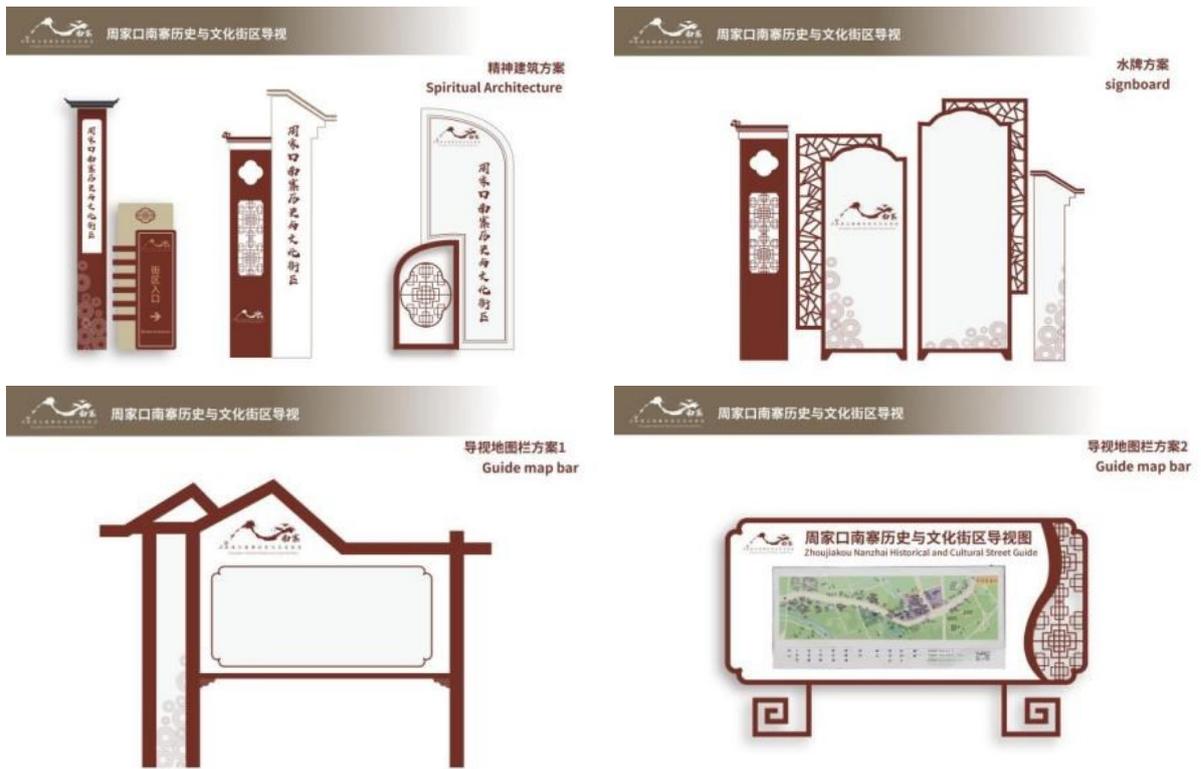
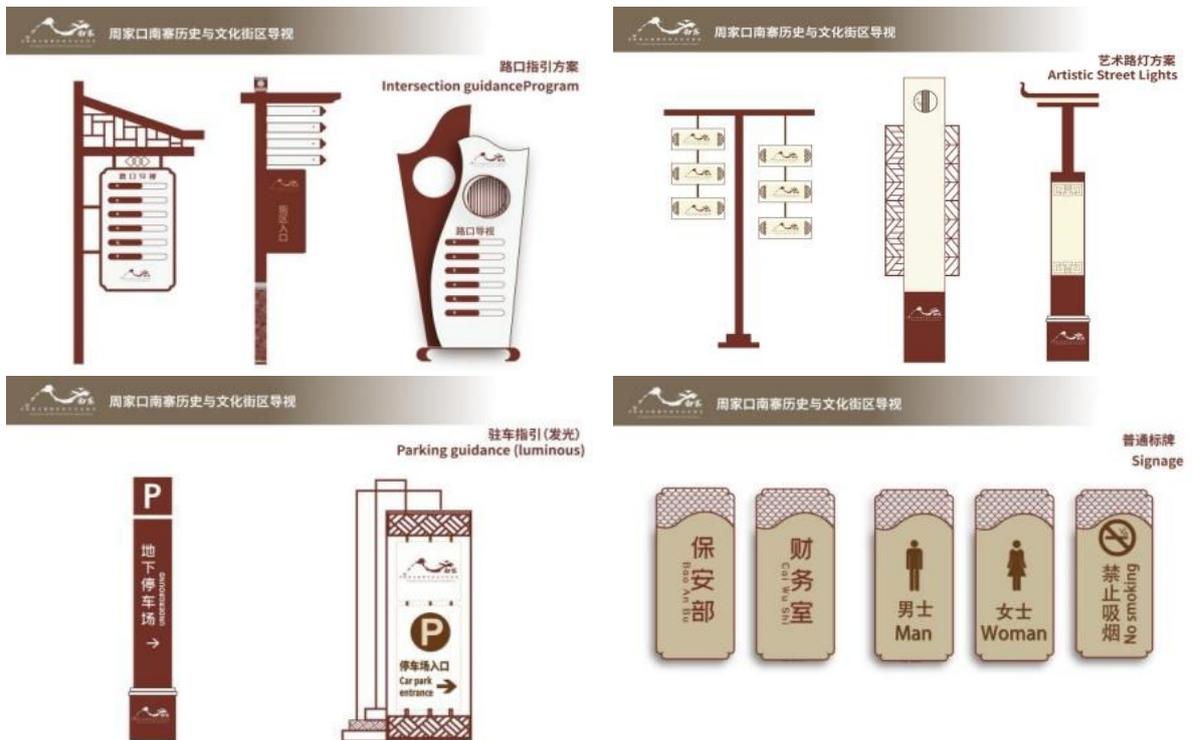**Figure 5** District Signage System Design (Authors work)

Figure 6 District Signage System Design Source (Authors work)

Conclusion and Discussion

The study emphasizes the important role of regional culture in the application of linguistic landscape design and finds that it is consistent with (Lu, 2006) view that regional culture is a comprehensive expression of the values, lifestyles, language use, customs, and tangible and intangible culture that have accumulated in local societies over a long period of time. However, this study delves deeply into the cultural connotations of Zhoukou's city image from multiple dimensions, including historical culture, residential life, functional culture, spiritual culture, and folk culture, and propose specific methods for applying regional culture to the linguistic landscape.

The study identified several challenges in the application of linguistic landscapes in the Nanzhai District. Field surveys revealed a predominance of traditional forms (Landry & Bourhis, 1997), first provided the following definition) over modern innovations, with a decreasing presence of linguistic landscapes from the city center outward. This also confirms the findings of (Shohamy, Ben Rafael, & Barni, 2010) that there is greater linguistic diversity in urban areas with a surge of signs. Issues include the limited use of relief or three-dimensional text, a monotonous reliance on flat text and images, and a scarcity of designs highlighting local characteristics. This also confirms the concept of "geographic semiotics" proposed (Scollon & Scollon, 2003), an overall approach to study the relationship between interactive order (the interface between authors, texts, and readers), visual semiotics (images, font styles and sizes, and their ability to carry meaning), and local semiotics (specific situations of specific LLs, location of signs, etc.). Many linguistic landscapes are building-attached due to fixed display needs, with independent forms like road signs being less common, leading to uniform spatial distribution. This also validates the spatial phenomena and spatial practices of the language landscape emphasized by (Trumper-Hecht, 2010; Jaworski & Thurlow, 2010). These problems hinder the protection and development of local linguistic landscapes. This study shows how to realize the integration of urban regional cultural elements and language landscape design in the practice of urban renewal design through the renewal case of Nanzhai Historical and Cultural District.

The design proposal for the Nanzhai Historical Cultural District introduces a new linguistic landscape that enhances spatial quality. The district logo, blending calligraphic strokes symbolizing the Shaying and Jia Lu Rivers with Chinese painting-style architectural silhouettes, visually encapsulates its cultural and geographical identity. The design incorporates ancient calligraphy fonts (e.g., "Zhoujiakou Ferry"), warm tones (red ochre, ink green), and traditional patterns into signage, shop signs, and wall decorations, reflecting the

Ming-Qing canal heritage. Interactive elements like QR codes and LED screens foster public engagement, while bilingual signage caters to diverse groups, improving usability and tourism appeal. This approach optimizes the spatial layout, enhances the living environment, and strengthens cultural soft power, achieving the dual goals of preservation and development. The design meets the objective by creating a visually and functionally enriched residential space, contributing to sustainable urban renewal.

The study's findings indicate that the linguistic landscape reconciles cultural heritage with contemporary urban requirements. Through design interventions, it stimulates cultural awareness, shapes residents' perceptions, and triggers positive feedback. The study verifies the impact of material elements (such as signage forms), sociocultural elements (such as historical narratives), and perceptual elements (such as environmental awareness) on the design of human settlements. However, challenges such as insufficient innovation and single distribution suggest the need for further research on diversified carrier types and advanced technologies.

Suggestion

The new linguistic landscape design not only preserves valuable historical and cultural heritage but also enhances the living ecological environment. Each era brings its own unique aesthetic preferences, and linguistic landscapes evolve accordingly with the passage of time. Therefore, the protection of traditional linguistic landscapes and the development of modern ones must be coordinated to ensure a balanced and integrated approach. Based on this, the study proposes the following recommendations:

1. Inherit Outstanding Traditions and Innovate Linguistic Landscapes

Valuable traditional linguistic landscapes can be preserved and utilized. However, the homogenization of traditional landscapes may lead to aesthetic fatigue. Design efforts should emphasize linguistic diversity, incorporating varied fonts, colors, and styles to maintain freshness and appeal.

2. Integrate Modern Technology to Innovate Landscape expression.

Linguistic landscapes can significantly elevate a region's overall image. Traditional linguistic landscapes have mostly been static in form, but now, during construction, advanced technologies like augmented reality (AR) can be combined with existing QR codes and LED screens to create immersive historical experiences, boosting public engagement. Diversifying expression forms is crucial to prevent uniformity. This diversity extends to both the landscapes themselves and their carriers, utilizing dynamic interactions via digital media and AI sensory devices for multimodal presentations. Tailored designs, aligned with local architectural styles

and contextual habits, enrich landscape layers and enhance interactivity, providing better living experiences and gathering feedback from residents and tourists.

3. Scientifically Select Materials for Linguistic Landscape Carriers

This approach differs from the original uniform and traditional carrier formats and material choices. Innovative expressions introduce diverse carrier forms and material options. Materials are crucial for spatial aesthetics and cultural ambiance, requiring careful and scientific selection to avoid compromising promotional impact, visual appeal, practicality, or production costs.

4. Leverage Regional Cultural Strengths to Highlight Local Characteristics

It is crucial to preserve the historical essence while simultaneously meeting modern aesthetic needs. Incorporating cultural elements enhances visitor experiences. As visual symbols of local culture, linguistic landscapes should balance aesthetic appeal with regional identity, using historical resources to create influential, culturally resonant designs that promote cultural dissemination.

References

Backhaus, P. (2007). *Linguistic landscapes: A comparative study of urban multilingualism in Tokyo.* Clevedon: Multilingual Matters.

Ben-Rafael, E., Shohamy, E., Hasan Amara, M. H., & Trumper-Hecht, N. (2006). Linguistic landscape as symbolic construction of the public space: The case of Israel. *International Journal of Multilingualism, 3*(1), 7–30. https://doi.org/10.1080/14790710608668383

Chen, Y. (2016). Research on folk beliefs in western Henan in Ming and Qing dynasties. *(Doctoral dissertation, Central China Normal University)*. Retrieved from https://kns.cnki.net/KCMS/detail/detail.aspx?dbname=CDFDLAST2016&filename=1016264804.nh

Duan, Y. W. (2016). *Research on the overall protection and poverty alleviation strategies of cultural landscapes in ancient villages and towns—Focusing on 20 ancient villages and towns in Shanxi's "Three Rivers and One Pass".* Beijing: China Social Sciences Press.

Efimov V. F., Lapteva A. V., Mikhailova, E. I. (2015). The impact of urbanization on the transmission of culture and language of the Sakha people: A sociological analysis. *Archaeology, Ethnology and Anthropology of Eurasia, 43*(4), 127–134.

Jaworski, A., & Thurlow, C. (2010). *Semiotic landscapes: Language, image, space.* London: Bloomsbury Publishing.

Landry, R., & Bourhis, R. Y. (1997). Linguistic landscape and ethnolinguistic vitality: An empirical study. *Journal of Language and Social Psychology, 16*(1), 23–49. https://doi.org/10.1177/0261927X970161002

Lefebvre, H. (1991). The Production of Space. (D. Nicholson-Smith, Trans.). Cambridge, MA: Blackwell

Lu, P. (2006). *Regional culture and cultural identity.* Beijing: Cultural Art Press.

Scollon, R., & Scollon, S. W. (2003). *Discourses in place: Language in the material world.* London: Routledge. https://doi.org/10.4324/9780203422724

Sepe, M. (2013). Urban history and cultural resources in urban regeneration: A case of creative waterfront renewal. *Planning Perspectives, 28*(4), 595–613. https://doi.org/10.1080/02665433.2013.774539

Shang, G., & Zhao, S. (2014). Linguistic Landscape Studies: Analytical Dimensions and Theoretical Construction. *Journal of Foreign Languages, 37(6),* 81–89. Retrieve from https://www.researchgate.net/publication/342107327_Linguistic_Landscape_Studies_Analytical_Dimensions_and_Theoretical_Construction_yuyanjingguandefenxiweiduyulilungoujian_Journal_of_Foreign_Languages_2014_376_81-89

Shohamy, E., Ben-Rafael, E., & Barni, M. (2010). *Linguistic landscape in the city.* Bristol: Multilingual Matters. Retrieve from https://hdl.handle.net/20.500.14091/4137

Spolsky, B. (2009). *Language management.* Cambridge: Cambridge University Press. https://doi.org/10.1017/CBO9780511626470

Trumper-Hecht, N. (2010). Linguistic Landscape in MixedCities in Israel from the Perspectiveof 'Walkers': The Case of Arabic. In E. Shohamy, Ben-Rafael, & M. Barni, *Linguistic Landscape in the City.* (pp. 235-251). Bristol: Blue Ridge Summit. https://doi.org/10.21832/9781847692993

Tucker, V. A. (1996). A cultural perspective on development. *The European Journal of Development Research, 8*, 1–21. https://doi.org/10.1080/09578819608426662

Wang, Z., Wu, H., & Guo, J. (2024). Research on the linguistic landscape of famous historical and cultural cities, towns, and villages in Henan Province. *Comparative Research on Cultural Innovation, (26),* 111–117. Retrieve from https://d.wanfangdata.com.cn/periodical/QKBJBD20242024110800003725

Werlen, B. (2002). On regional and cultural identity: Outline of a regional culture analysis. In M. Nauser, D. Steiner, *Human ecology.* (pp. 322–335). London: Routledge.