CHINA AS AN IMAGINAL REALM:
A STUDY OF THE REPRESENTATIONAL FRAMING OF
A NATION IN TOURISM

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CHINA AS AN IMAGINAL REALM:
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by

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Over recent decades, China has opened up to the wider world in a myriad of ways. By 2020 – a decade hence – it will be transformed from its scarcely-visited-1980s self, to become the most visited nation on earth. It is therefore important to gauge how China is being represented through the immensely-powerful signifying practices of tourism. Predicated on the view that reciprocal understanding between China (or ‘the East’) has never been high with ‘the West’, this critico-interpretive study explores how China is symbolized / projected via the meditative agency of tourism – that is, by a collaborative projective Leviathan, which predominantly authorizes via longstanding eurocentric visions. Industrially-scripted representations of tourism are inspected regarding their normalizing (Foucauldian) capacity to naturalise certain visions of China’s inheritances and drawcards whilst unrecognizing / denying others. Underpinned by the multiple-truth-cognisance of social constructivism (especially that of Lincoln and Cuba), this emergent study is based upon Kincheloean bricoleurship. Initially seeking to crystallize found representational repertoires of / about ‘China’ by the use of multiple methods, it becomes – following difficulties in finding decision-takers who were both China-aware and active in such acts of signification (who could be both interviewed and work-shadowed) – an inquiry rescaffolded as a multiple-data-set exploration of worldmaking discursivity. The investigation makes critical use of Nyiri’s recent examination of the Chinese government’s ortholalia (i.e., its cultural authority) in regulating what China is and how it should be staged / performed / projected, and of various newspress articles on the late soft power articulation of both the nation’s forty-centuries of ‘brilliant history’ and its ‘sudden modern vitality’. The inquiry progresses by condemning the general and ubiquitous inadequacy of the twin fields of Tourism Management / Tourism Studies to school either practitioners or researchers as Confucian-style organic intellectuals, able to comprehend the international economic foundations of tourism, yet also appreciate its deep cultural, political, and psychic rhizomata. It culminates in the development of an ‘organic intellectual’ research agenda (after Venn), signposted to direct immediate but longrun inspection of these Foucauldian / Confucian acts of the ongoing (?) normalized or compossible (cogenerative) worlding of China.
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Hou Chunxiao
Chapter 1

Re-presenting China in Text and Context

Every major rethinking of literature and theory has a way of returning to particular texts, whatever the theoretical resistance to the very idea of a canon; and often to discover that what was canonical was not so much, or not just, the text in question but the received readings of it, its normalization as a cultural icon or familiar construct.

Patricia Parker in Parker and Hartman (1990)

1.1 Introduction: China as An Imaginal Realm

This study comprises the critical investigation of tourism as a powerful creator and producer of ‘social knowledge’ or ‘held truths’ as to what China is (or has become) within and through international tourism. The investigation explores how regimes of representation work in tourism (at the general level), and situates that understanding within discursive understandings of and about China to ascertain who is authorizing which visions of Chinese identity and heritage (in collaboration with whom), at the expense of which other contesting versions of what China is (or should be!) today. Throughout the study, a strong effort will be made to explore the manner and fashions by which – in tourism – China has been contained within longstanding Western visions of what it as a ‘land’, a ‘nation’, a ‘culture’, and a ‘people’, where
that Western imaginal is not conceivably congruent within the visions of land-hood, nation-hood, culture-hood, and people-hood that tend to arise within China itself.

To that end, in this opening chapter, the study will be largely posited as:

- a Foucauldian inspection of the inventive politics and fabricative poetics of place-making;
- an interpretivist study predicted on the views that contemporary visions of peoples, places, and pasts commonly result from longheld cultural, social, nationalistic, and other notions of identity and difference which may not necessarily be held consciously by those vision-holders;
- an open-ended inquiry into the need for the cultivation and development of improved dialogic understandings (in tourism, as elsewhere) as to the distinctiveness of places.

1.2 How China Came into Western Imaginations

In this opening section of chapter 1 the concern is mainly on the range of views of China since Marco Polo’s legendary travel to China. In particular, those have been stereotyped with the language in use, the images and the representations associated with Western held-truths about China. Geographical approaches to the considering of Tourism Studies, Nepal (2009:130) believes, “that the geographical understandings of tourism are rooted in history”, especially in terms of how the sense of geographical consciousness of travel reached a global scale within the world dominant power of Europe, notably in the nineteenth century following the brutal colonial expansion since the supposed ‘discovery of America’ by Columbus in 1492. Importantly, in the
1970s, Manning (1978) argued that international tourism is a form of neocolonialism in developing countries.

This study is also specifically built upon the judgment of Robinson and Jamal (2009:699) that there is often an incommensurability between the intellectual traditions which are held of and about places in tourism, something which is especially so where the dominant frames of reference which the industry works to are pungently ‘Western’ and ‘Eurocentrism-rooted’ and conterminously rather blind to – in this case – received local/domestic Chinese notions of selfhood. Thus, to that end, this opening section seeks to explore how ‘China’ indeed came into the Western/Euro-rooted imaginal. It suggests that the ways in which China is understood in the West are on many senses just as much a matter of misunderstanding’ as they are of ‘understanding’.

In the middle thirteen century, Europe was still largely locked within the medieval crusades. Around the same time, Genghis Khan’s army succeeded a series of conquests in Central Asia including much Russian and most Islamic world, and literally, he very much extended his empire just onto the edge of West Europe. In 1279, his grandson Kublai Khan completed the conquest of Southern Song China, and the Mongols Empire was firmly established with a new capital named Xadadu (today’s Beijing). To this end, the ancient Silk Road, in the first time, was put under the control of a single empire. The ancient Silk Road experienced its last great era during the time of Mongols, when the entire route from China to the Mediterranean
was part of the Mongols Empire (Insight Guides on China, 2002:213). Within the European context, there were two driving forces to travel to China, one was the zeal for trade, another one was under the religious impetus of the Crusades attempting to seek an alliance with the Mongols against Islam (Spence, 1998).

As a Venetian merchant, and a traveler, Marco Polo made himself the man of his time. Accordingly, as stated in Marco Polo’s own book *The Description of the World*, in 1271, he traveled to China through the Silk Road with his father Niccolo Polo and uncle Maffeo Polo. In 1275, they arrived the then capital Karakorum, they received warmly welcome from the Mongol ruler of China, Kublai Khan, and Marco Polo won the trust of the Great Khan. Subsequently, he spent seventeen years between 1275 and 1292 living and working in China as an agent for the Mongol court. Marco Polo’s long time period of Asian experience and accounts became the sources of the book *The Description of the World* after he came back to his city Venice in 1295. In this book, Marco Polo provided rich information on the cultural and geographic horizon, and more importantly on European’s conception of possible other forms of human life. Here is a length of description of non-European world under Marco Polo’s gaze (see Marco Polo in *The Travels of Marco Polo*, cited in Anderson: 1983: 23) as below:

The grand Khan, having obtained this signal victory, returned with great pomp and triumph to the capital city of Kanbalu. This took place in the month of November, and he continued to reside there during the months of February and March, in which latter was our festival of Easter. Being aware that this was one of our principal solemnities, he commanded all the Christians to attend him, and to bring with them
their Book, which contains the four Gospels of the Evangelists. After causing it to be repeatedly perfumed with incense, in a ceremonious manner, he devoutly kissed it, and directed that the same should be done by all his nobles who were present. This was his usual practice upon each of the principal Christian festivals, such as Easter and Christmas; and he observed the same at the festivals of the Saracens, Jews, and idolaters. Upon being asked his motive for this conduct, he said: ‘There are four great Prophets who are reverenced and worshipped by the different classes of mankind. The Christians regard Jesus Christ as their divinity; the Saracens, Mahomet; the Jews, Moses; and the idolaters, Sogomombar-kan, the most eminent among their idols. I do honour and show respect to all the four, and invoke to my aid whichever amongst them is in truth supreme in heaven.’ But from the manner in which his majesty acted towards them, it is evident that he regarded the faith of Christians as the truest and the best … .

Clearly, from this passage, Marco Polo recognized the diversity of the great Mongol Dynasty, and praised the Great Khan’s openness and relativism attitude towards different religions and cultures. But it was Polo’s own self-consciousness that set up an unharmonious tone in his own attitude towards non-Christian worlds in his narrative, notably his dualism concept of us/them, and his judgment about his superior identity as a Christian. The tone of Marco Polo’s book is thus decidedly self-important. Polo’s descriptions on China have always been controversial one since the book was published in early fourteen century, and he even gained a reputation as an extender of ‘truth’ in his own days. But importantly, this accusation runs into the observations of Today’s commentators’ writing (for example, Frances Wood’s Did Marco Polo go to China?). Mostly, Marco Polo has been accused of misrepresenting China by contemporary commentators, on the grounds that in his narratives he failed to mention certain basic facts about life and culture in China like tea-drinking, chopsticks for eating, calligraphy, the Great Wall and foot-binding as such. However,
Marco Polo’s suspicious story about his Asian experience in his time and later period of time, the richness of information on wide range of topics in his book attracted particular audiences satisfying different imaginations, including one very famous individual – Christopher Columbus. To this point, the researcher does not intend to focus on the interpretation on Marco Polo’s writing per se, but rather to use Marco Polo as a starting point to reflect certain strong and entrenched Western perceptions on China through historical context. Above all, this investigation of the contemporary representation of China is a study of the (possible) continuing power and authority of rooted understandings and imprinted cultural dispositions.

In 1368, the Mongol Dynasty of China collapsed, following the rise and expansion of Ottoman Turks in Europe and Central Asia. The direct link between China and Europe was cut off again. Consequently, the Turks benefited themselves tremendously through controlling the most lucrative Silk trade routes, comparison to the devastating situation caused by Black Death in Europe during the 1340s. Under this historical condition, visionary Europeans hoped to seek an alternative trade route by sea to bypass Muslim tax collectors to reach East Asia (Taylor, 2001). Meanwhile, due to the development of printing press, the first printed version of Marco Polo’s book was published in 1485. A significant early reader of Marco Polo’s accounts was Christopher Columbus, who certainly drew a deep knowledge on the wealth of China and potential goods it possessed for trade before he set off his voyage to search for China in 1492 (Sources: Taylor, 2001; Spence, 1998).
By the early sixteenth century, both pioneering European sea nations Portugal and Spain reached Southeast Asia. With the demanding for trade the Portuguese were allotted Macao as basis for their commercial activities by the then Chinese Ming Dynasty in order to limit their activities in inland China (Macao was subsequently returned to China by Portugal over four centuries later in 1999). During the course of sixteenth century, the driving force to China inherited from Marco Polo’s time, was still the desire for trade and for religious conversion. In Scammell’s words (2000: 513), “Both expeditions were inspired by expectations of great wealth tempered by strange dreams of freeing Jerusalem from the infidel and extending the bounds of Christendom.” The new flow of information on China provided by missions and traders from both the nations of Spain and Portugal carrying strong missionary character, and with some ‘newly-found’ knowledge on Chinese cultural practices which Marco Polo missed such as tea-drinking, Chinese writing, the use of chopstick for eating and footbinding, et cetera (Mackerras, 1999; Jones, 2001).

A new level of understanding on China came to the Jesuits from Iberia when they learned Chinese language and prepared themselves with astronomical knowledge that enabled them to serve in both Ming and Qing imperial court during seventeen century. They used their unique positions to gain a rather close insight on Chinese history and culture. The translation of the four Confucian classics namely The Great Learning, The Doctrine of the Mean, The Analects and the Mencius constituted the cumulation of a century of Jesuit investigation into Confucianism and made them available to European audiences in 1680s (Jones, 2001: 17). Moreover, the Jesuits
gave a great detail of description on how Chinese literati entered into public service through the system of official examinations based on Confucian learning, and they emphasized the function of Confucianism not as any kind of religion, but as a way of philosophical thinking on moral grounds (Mackerras, 1999). The secular character of Chinese Imperial rule the Jesuits provided was to justify their mission in China for the conversion of the people there. However, for Enlightenment thinkers it provided an inspiration on the nature of government, tolerance, morality and the rule of right reason in Europe and from Europe (Jones, 2001). Yet, to the fragmented states of post-Reformation Europe – the destructing religious wars between the Protestant Reformation and the Catholic Counter-reformation, plus the extravagance of aristocracy and the absolutist rule of the monarchs in Europe – China offered an ideal model of a vast, unified, well-ordered country, held together by a centralized ancient teaching, viz., that of Confucianism. The idealised Chinese model inspired Enlightenment thinkers such as Leibniz and Voltaire, to search an alternative way to escape the enthusiasm and fanaticism of European, Christian, religious fundamentalism through the Enlightenment project of transforming morality into science (Jones, 2001: 21). Leibniz made a suggestion “that we need missionaries from the Chinese” (Spence, 1998: 85). The French Enlightenment thinker Voltaire praised the secular nature of Chinese government as a form of rule without the priests’ interference. In his words “their vast and populous empire was governed like a family whose monarch was the father … while we [in Europe] were wandering in the forests of the Ardennes” (Jones, 2001: 24).
Overall then, in the course of seventeenth and eighteenth centuries, China represented an ideal image and a rational model in the mind of Enlightenment thinkers. The preferred image of and about China was further enhanced as the passion for Chinoiserie ran its way into the artistic gaze of Westerners and into the life of the wealthy people in Europe. Fashion items including well-established luxury silk, newly-found tea-drinking with China-ware, fine porcelain, and temple architecture all became the concept of aesthetics represented by China for European inspiration. This apotheosis of China at the end of the eighteenth century, however, perhaps signified the high point of European appreciation of the East (Jones, 2001: 35).

At the end of eighteenth century, however, a newly industrialized and supremely confident West started to re-adopt the old and inward look China with observations totally different from those with which their immediate predecessors had viewed empire that appeared to be at the height of its glory (Mackerras, 1999). After the first Opium War between the British and the Qing government in 1841, the Europeans forced their presence into China through decidedly unequal treaties. The value of reason, progress and free market represented by New Enlightenment thinkers since the industrial revolution in Europe, justified the European colonial expansionary. Hegel’s idea of world history eventually excluded Africa from the civilized world, for instance, and the main condition for his reconstruction of world history was that of the East/West axis; he traced the “Proper Emergence” of the Absolute Spirit back of European civilisation to Greece – the first society, he claimed, based on the free spirit of the individualism”. And he declared India and China “stationary” cultures,
overcome by history’s progressive westward move, which he modelled on the westward migrations of Aryan tribes (Federici, 1995: 67).

To sum up this opening section of study on Western imaginations on China, it has so far been established that while at times Western understandings of what China is have been open and positive, at other times and even cumulatively (to some extent), China has been seen by the West to be something of a binary opposite of the self-regarding and presumptive West Today. It would perhaps be rather unusual if those who operationalised the projections of China in and through tourism, per se, did not carry and monger the same sorts of received understandings about the non-Western ‘strangeness’ of China.

1.3 Representation and the Question of the Subject

1.3.1 Background: ‘Representation’ in Tourism

Recently, the subject of ‘representation’ – i.e., the production of meaning through language, discourse, and image (Hall, 1997) – has won a pivotal position in contemporary investigations of culture. And recently, tourism has been found to be a prominent role as a producer and communicator of such sorts of representational meaning (Selwyn, 1996). This investigation of and about China proposes to examine the role and function of tourism as a representational system through which the meaning of and about peoples, places, and pasts is made and exchanged – that is, made and exchanged via the everyday institutional and corporate interactions (and the
social and personal interactions) of international tourism/global travel. To this end, the study proposes to follow the lead of Tourism Studies researchers such as Buck (1993), Lidchi (1997), Kirshenblatt-Gimblett (1998), and Hollinshead (2007), and explore the ordinary and the special fashions by which tourism:

- expressively articulates populations and places;
- creatively images populations and places; and,
- performatively manufactures / de-manufactures / re-manufactures populations and places.

In this way, this study of China as an imaginal realm proposes to probe the manner in which cultural, ethnic, regional, and other differences about peoples and nations are signified through tourism – that is, how the tourism industry constructs (or rather co-constructs) particular local visions and national versions of identity as particular places are opened up, are exhibited, and/or are promoted. Consequently, the investigation positions tourism as a rich narrative arena of representation in which concrete practices of signification and received or established interpretations may be discerned to define what given nations, or given cities, or given cultural spaces are, and thereby who rightly belongs or rules there, and but also as to who is being excluded from such representations or otherwise denied/delimited by them.

Before attention is turned in chapter 2 of this study to the more concrete matters of signification and symbolism which the lead authors like Hall, Selwyn, Buck and Lidchi et al., address in and around tourism, an attention will be made here in section 1.3.2 of this opening chapter to reflect how ‘representation’ is a critical matter to explore in terms of the subjects it makes, and the silences it deals in or
engenders. This is a must for this study: the study is premised on the view that the Eurocentric held truths which are conveyed through representational practices have become a powerful force to undersuspectingly dominant the rest of world. Tourism today certainly has become the epistemological mediator between the cultural space of the Western spectator and that of the cultures represented on the widely reached travel writing and images of destinations about the traditions and developing countries.

1.3.2 On Representation

It is useful in this section to start with Derrida’s argument about “language as the origin of history” (see Derrida’s Of Grammatology, 1974: 27, cited in Young, 1990: 65). By pushing further Derrida’s deconstruction regarded as an important and critical strategy to reveal the true nature of logocentrism – the Western way of thinking, Derrida reveals (see Derrida’s Positions, cited in Young, 1990: 64):

   From the first texts I published, I have attempted to systematize a deconstructive critique precisely against the authority of meaning, as the transcendental signified or as telos, in other words, history determined in the last analysis as the history of meaning, history in its logocentric, metaphysical, idealist … representation.

The story of the “voyages of discovery” to the “New World”, like the fable of Europe’s pure Greek origins, is a tale the West repeatedly tells the rest of world. Inventing a new beginning, a history of the “new world” represented by the Europeans, the new historicity reduces not only the rich history in which the indigenous peoples had already ‘named’ and ‘mapped’, ‘lived’ and ‘experienced’ in their own cosmological imaginations to a totalized European epistemological system
(one dimension linear model). European Christian-naming converted the indigenous wilderness into a (tamed) landscape, a (Christian) culture, and a representation (in a racially-ordered manner) through their colonial power. Tzvetan Todorov (1984: 27) in his *The Conquest of American: the Question of the Other*, points out firmly, “… to give them the right names; moreover, nomination is equivalent to taking possession.”

In this light, the new narrative of world history is more at stake in the European “imperialism of consciousness” than mere indifference to difference. Shohat and Stam (1994: 68) give their strong criticism on the nature of destruction of European culture on the conquered “new world”:

> The Europeans practiced a brutal *écriture*, literalizing what Derrida has called “the violence of the letter”. Everywhere in the conquered world, they left signs, etching their power on indigenous faces [bodies] through branding and changing toponymic names.

Shohat and Stam reveal that language works so well as a form of power, more than a realization of power in the “newly-discovered world” for the new settlers – the Europeans to take control of the “new land” and its people. In his classic analysis of eighteenth-century thought, *The Order of Things*, Foucault (2002: 151) thinks “natural history as a well-constructed language.” He indicates that the eighteenth-century classificatory systems through the descriptive apparatuses of natural history are the basic elements constructing European-based representational model of global unity and order. Foucault (2002: 149) describes the model as:

> By virtue of structure, the great proliferation of beings occupying the surface of the globe is able to enter both into the sequence of a descriptive language and into the field of a mathesis that would also be a general science of order.
Foucault reveals that there is a strong sense of ignorance existing within the Eurocentric paradigm, which overlooks nature as self-balancing ecosystems existing in their organic unity, rather simply bring the named and selected (or collected) of the visible into the being of the unknown. However, the 18th-century Enlightenment mind valued nature as a resource of limitless possibilities in which the sovereignty of human personality was demonstrated by its mastery over the natural order (Christians, 2005: 139). Under such a driving force of European mentality for domination over nature, European powers fueled their colonial expansions with robbed natural resources, slavery labors, and state-protected monopolies, completed the “capitalism primitive accumulation” in their controlled colonial lands which eventually helped the possibility of industrial revolutions back home in the end of eighteenth century. Subsequently, European industrial revolutions resulted in important scientific achievements, enormous wealth creations, and also military power. Europeans firmly started to see themselves as the “maker of history.” More importantly, progress has became a true (or an absolute) core belief in Eurocentric paradigm thinking since then. Noticeably, Hegel was the most famous and influential one to represent the notion of history in the course of nineteenth century, in The Philosophy of History, as Hegel (1956: 91-99; cited in Shohat and Stam, 1994: 89-90) verdicts it:

Africa is no historical part of the world; it has no movement or development to exhibit. Historical movements in it – that is in its northern part – belong to the Asiatic or European world … What we properly understand by Africa, is the Unhistorical, Undeveloped Spirit, still involved in the conditions of mere nature.
Considering Chinese history, it seemed to be alien for Hegel’s understanding, he gave less information on Chinese history and culture than he wrote about India, but he admitted that both China and India were very old as existences, both achieved something as ancient civilizations, but never evolved, never fully advanced, in the forever stagnation. However, the theory of Indo-European languages system differentiate between China and India, accordingly the Europeans and India seem to have a common origin to understand each other, not to mention the often told story of Alexander the Great’ conquest in India in ancient time and the very recent and memorable British colonial presence in modern time, at least India was brought into the world history by the Europeans. Comparison to India, China’s existence is just too isolated, too alien from the Europeans. There is no any common links between China and the Europeans. In Hegel’s assessments, not just China’s failure to compete with the Europeans in modern time, it is also the found difficulties to categorize China within any European designed or theorized systems, in this sense, China ought to lie outside the world history. Hegel already announced that Africa has no history. The conquered indigenous peoples simply exist in the conditions of pure nature. Although the Muslim world had long historical encounters with the Europeans, they are not comparable with the European spirit. In Orientalism, Edward Said had detailed interpretations on the representation about Muslim worlds constructed by Eurocentric-mined Orientalists. Indeed, the Europeans are the true “subject of history”.
Therefore, the world has a permanent geographical center and a permanent periphery. The Europeans represents the center, is the source of most diffusion for science, progress, and modernity, whereas the rest of world represents the permanent periphery, exists as “traditional society”, only survives as the recipient. The reason to trace European colonial expansions since 1492 is to understand the link between the European representational model and the emergent contemporary representations in the twenty-first century, revealing the relationship of power in representational practice, in order to de-colonize the naturalized Eurocentric model and give more space for the voices of non-Europeans.

For the non-European native, the history of colonial servitude is inaugurated by loss of the locality to the invasive outsider. The geographical identity must nowadays therefore be agonistically searched for and somehow painstakingly restored (Bhabha, 1994). In some degree, tourism has become an important therapeutic healing process to rediscover such lost traditions, to celebrate due ‘difference’, to bring about a renewed sense of identification. Thus, in China, the central government has vigorously encouraged the development of tourism since the open policy in 1978. These critical matters of geographical and cosmological oppression (from outside) are well understood in Beijing.
1.3.3 The Question of Subject

Since Descartes made his famous pronouncement “I think then I am” in the seventeenth century, modern science has been very much under its subtle guidance (Simmons, 1993). Descartes’s assumption is that there is an ontological divide between the mental and the physical. The division indicates that the mind is not only seen to be a non-physical entity, but it is the one which is transparent to its own awareness, being connected only contingently with the world of physical objects (Scruton, 2004: 37). ‘I’ as the thinkable subject is identical with such a mind, over which it exerts a kind of epistemological sovereignty (Scruton, 2004: 37) over the encountered world. The idea of dualism concept mind/body comprises the foundation known as the Cartesian theory. Under this guidance, Cartesianism establishes the existence of an objective world, and the sphere of being is constructed from the resultant judgment. Such a pattern of argument is typical of the epistemological position known as ‘foundationalism’. Furthermore, according to the Cartesian, the mental state is private, where ‘I’ as the ‘first person perspective’ (inside perspective) is certainly posited as an individual and private matter. In order to demolish the skeptical question and convince others, the believer in such a ‘naturalised’ epistemology shifts the focus of the found problem, from a first- to a third person perspective (outside perspective), from a private language matter to a public language. Here, ‘I’ as the thinkable and knowable subject becomes a voiceless, text written in a seemly ‘God-Given Truth’ of language. Subsequently, the author has gained absolute authority without any traces of local nuances, ‘the name’ only appears in the front cover of the book. For such a long well-established tradition of
modern science in the West, the objective of science is to pursue (absolute) truth and (absolute) knowledge against a template as much devoid of human bias, misperception, and other “idols” (Francis Bacon, cited in Polkinghorne, 1989). As Polkinghorne (1989: 23) makes clear:

The idea that the objective realm is independent of the knower’s subjective experiences of it can be found in Descartes’s dual substance theory, with its distinction between the objective and subjective realms…. In the splitting of reality into subject and object realms, what can be known “objectively” is only the objective realm. True knowledge is limited to the objects and the relationships between them that exist in the realm of time and space. Human consciousness, which is subjective, is not accessible to science, and thus not truly knowable.

Descartes’s dualism of mind and body served as the starting point for much of the thinking of modern science in the Enlightenment era in Europe. After Descartes, Immanuel Kant defined the Enlightenment as “man’s emergence from self-incurred immaturity, immaturity as the inability to use one’s own understanding without the guidance of another” (Kant, 1970: 54). The idea of non-European non-rationality was a definite, putatively scientific principle, widely accepted in the West (Blaut, 1993: 96). Indeed, since Columbus’s ‘The Great Discovery of America’ in 1492, Europeans have seen themselves as the “maker of world history”. Subsequently, within such a paradigmatic perspective, the authoritative subject has been naturalized as white, male and bourgeois. Subjectivity, and indeed authorship itself, has been denied for large portions of the population: those oppressed on the grounds of race, gender and sexuality (Biriotti, 1993: 4).
It is Europe that how regulated the world over the last five hundred years, and it is Eurocentric model (especially via the Enlightenment) that has largely named and represented the world. But masterly authorship is now suspect, and dominant subjects are now in peril. Even the ruling significations and symbolisations of tourism are in fast-jeopardy, it seems.

1.3.4 Orientalism

Orientalism is a style of thought based upon an ontological and epistemological distinction made between “the Orient” and (most of the time) “the Occident” (Said, 2003: 2). As a cultural entity conceived as different from traditional Eurocentric values in the West, the Orient, as Said (2003: 4-5) argues, is almost a European invention:

We must take seriously Vico’s great observation that men make their own history, that what they can know is what they have made, and extend it to geography: as both geographical and cultural entities – to say nothing of historical entities – such locales, regions, geographical sectors as “Orient” and “Occident” are man-made. Therefore as much as the West itself, the Orient is an idea that has a history and a tradition of thought, imagery, and vocabulary that have given it reality and presence in and for the West.

And this study of the representation (the totalized signification of China?) is an inheritor of that Foucauldian mistrust of the sanctity of received truths. This study of authority and agency in the naming of the world through tourism is one full of Foucauldian light (via Said) on the inventive and capillary character of the European/
Western representation of the world through tourism (modern and tradition). It is indeed predicated on the view that in tourism, orientalism has thrived.

The Western study of Chinese culture and its institutions, that hermetically specialized field within the larger domain of Orientalism known as “sinology,” has always been a peculiar discipline or domain of regulated understanding. From its beginning with the Jesuits and French Enlightenment philosophers in the seventeenth and eighteenth centuries, down through its crystallization as a professional academic discipline in the nineteenth century, sinology has reflected and refracted the changing attitudes of the Western encounter with the otherness of Chinese tradition. Perhaps during the nineteenth century, this conceptual intercourse became checkered when secularised academic institutions prevailed and the period saw the changing fortunes of the Roman Catholic and Protestant missionary enterprises. It seemed that the Chinese traditions were largely out of fashion in the imagination of the most prominent enlightenment thinkers after the discovery of the Aryan equation of Europe and India at the end of eighteenth century, and its scholarly efflorescence in the field of comparative philology in the next century, meant that the professionalized study of Chinese language and literature in the nineteenth century was not as advanced, or as academically and institutionally privileged, as were either Indological or Semitic Orientalism. In an address to the Royal Asiatic Society in the late nineteenth century, Max Muller, the great Indologist and tireless promoter of Victorian Orientalism, said that the problem was that there were “no intellectual bonds” – no linguistic, spiritual, or social kinship – that united Europe and China. The ever-present and essential
difference was that, to use Muller’s words again, “China is simple old, very old – that is, remote and strange” (Girardot, 2002). Unlike the philological principles linking India and Europe, there was no real linguistic or intellectual premise for a sympathetic understanding of China, no real basis for any kind of convincing comparative similitude. As Zhang Longxi has said, China in the nineteenth century became for the West the “image of the ultimate (absolute) other” (Girardot, 2002: 3-4). Muller’s view that there are scant intellectual bonds between Europe and China, is a bedrock notion for this study of the representation of China in tourism. This researcher will return to it in chapter five and six, hereafter.

1.3.5 Any Possible for Dialogism

So far, this opening chapter has registered the fact that for centuries Western cultural and scientific views have been monologic and self-celebratory. It is now time to explore the possibilities of dialogism. Dialogism inverts the prevailing (and probably masculinist) understanding by insisting on the effort to find and secure intrinsically shared quality of human experience between populations. Thus dialogism poses a serious challenge to the dominant Western world-view of and about the world. Under the paradigmatic shift of recent postmodern, anthropological understandings of the self-other relationship, pioneering dialogism theorists like Bakhtin locate the dialogic paradigm as the necessary root of all decent and effective understating.

Perhaps the strongest recent call for dialogism (or related practices) has come with the work of Agathangelou and Ling (2009) who have provided us with a mix of
informed and discriminating statements as to how the complexities of the world can be more appropriately views in order to cultivate dialogism. To Agathangelou and Ling, the problem is that in International Relations (i.e., in their own field) and in so many other disciplines and practices, individuals and interest groups have been seduced by neoliberal approaches to the world which seduces them into investing their time and effort in acts of power and alternation rather than in dialogic acts which are genuinely emancipatory. Too many of these neoliberal approaches work to patterns of thought and praxis that require ‘them’ to become (or be made to become) like ‘us’ (Agathangelou and Ling, 2009: xii) in ways that are inherently ‘violent’. While Agathangelou and Ling do not themselves use the term ‘dialogism’, their thinking runs parallel to it in that they strongly demand processes which bring about the ‘entwinement’ of ‘the self’ and ‘the other’ rather than the stark opposition between ‘them’. The unashamedly emancipatory vision of Agathangelou and Ling is termed ‘worldism’ by them, and it stands as an effort to help individuals and interest groups “initiate a journey where agents of one world meet the horizons of those from another”.

In this sense, this study of the representation of China in tourism is ‘worldist’, therefore. It is not a study that just celebrates the postmodern seeking for ‘difference’, it is a study which aims to register the need for the entwinement of multiple worlds. It seeks to help cultivate understandings where different/supposedly-alien structures of being and becoming (as scaffolded in the histories, the narratives, the political economics of places) become entwined in a new regime of multiple understandings,
or thereby of ‘multiple words’. Thus this study (of signifying practices of and about China) borrows from Agathangelou and Ling in that it seeks to disrupt the force and power of hegemonic ontologies and socio-political practices (in fields like tourism) by making the argument for the existence of more profound and fulfilling possibilities. Just as Agathangelou and Ling (2009: 4) seek – through worldism – “to open up spaces for alternative ways of being, living, and doing that take [those who work in International Relations] beyond the narrow confines of self/other” so this study of representation in China in and through tourism calls for understandings in Tourism Studies that are conceived through “relational materialism (Agathangelou and Ling, 2009: 6), that is, through cognitions which focus upon the ways in which social relations and social understandings dialogically make worlds. In this study of China, it is the guiding view of this researcher that tourism provides an important contemporary space through which the world may not only be critiqued but reconstructed dialogically. It is thereby the transformative goal of this study of signifying practices of and about China to help articulate, see, comprehend, and bridge the different subjectivities that are held about ‘China’, and thereby help cultivate like relationally-materialist understandings about other world locations, too.

In the methods chapter that will follow in this study, it will be incumbent upon the researcher to locate methods which can provide insight on the dialogic/wordlist (after worldism) concepts being investigated. The effort must be made to find insight within data / from data that focuses attention on the practices of erasure (or the politics of écriture) that seemingly exist in the industrially scripted realm of tourism, and indeed
in the academically scripted realm of Tourism Studies. Those methods (that data) will be sought in terms of the degree to which they throw light on the normalizations and the rhetorical acts which occur in tourism and travel as China is depicted or portrayed via ‘imperialist/Western’, by ‘nationalist/Eastern’, or by other (even ‘dialogic/relational’) principles, perhaps. The methods which ultimately will be settled upon will conceivably be interpretive-cum-qualitative ones which shed light on the orientations and the visions that found actors/players/representational agents have when they detail or describe ‘China’. It is the view of this researcher that, just as (for Agathangelou and Ling, 2009: 15) “world politics reel[s] with hegemony”, so tourism and Tourism Studies both are redolent with imperialist/disciplined practices – and thereby also rife with hegemony. The interpretive cum qualitative approaches finally adopted in this study must be able to tap into these expected practices of erasure. In this sense, the foundational premises that govern this study is Foucauldian but one informed by Deridean insights into écriture. In each field/discipline/institution, Foucault maintained that hegemonic forms of “constitutive exteriority” (see Deleuze, 1988: 43) occurred, where those within the field (i.e., those insiders and those outsiders) had to speak and act in terms of a designated or privileged set of norms and values. Thus ‘China’ is assumed, by this Foucauldian logic, to be a ruled thing, an instrument of rhetoric. The qualitative / interpretive approaches ultimately selected must be able to interrogate how China is therefore fantasized through the industry – fantasized as other, fantasized cosmologically, fantasized complicity, fantasized reverently, whatever. And the interpretations gained from the exercises of those methods will be examined to ascertain the extent to which they reflect received
Western values, or otherwise reflect ‘non-Western’, or even ‘anti-Western’ impulses, today.

Worldmaking: “tourism is an immense agent in the worldmaking dynamics of change and transformation which are currently occurring to places and to cultures in the globalized world … tourism works in and alongside other processes to help transform places, all manner of new forms of creolization, hybridization, and of indigenization are being produced which have yet been scarcely identified …” not just

1.3.6 Re-cap: the Representation and Misrepresentation of China

Having clarified the subject making potency of representation in general, and the common pungency of orientalist discourse in Eurocentric knowledge in particular, this study advances with the understanding that studies of the productive representational power of meaning-making should occupy a central place in contemporary analysis of culture and place projection in tourism (i.e., in Tourism Studies). Hereafter, therefore, this study advances by targeting representations of ‘China’ in the international tourism marketplace. It will particularly inspect how the language, the discourse, and the images that are current in contemporary significations of China indeed work as a system of representation actively making, de-making and re-making what is there to be seen in the history, the heritage, and the culture of what many regard as both the world’s largest national territory, and the world’s most populous nation. In this regard, the study works from the view now
prevalent in much Cultural Studies work that meaning does so much inhere in things in the world, but is constructed by particular people in particular contexts in capillary fashion (Hall, 1997: 24), something which Platenkamp (2007) has written most insightfully about in the twin domains of Tourism Studies/Leisure Studies. Hence this unfolding inquiry will broadly operate from the Foucauldian understanding (after Foucault, 1970) that the relations of meaning which constitute the representation of a people or a place are actually relations of power. The researcher therefore seeks to explore in China how the relations of power which are transmitted through tourism (as a representational system) help manufacture – or indeed ‘manufacture’, per se – China as a realm of held social knowledge. In a nutshell, the researcher seeks to pry into the ways in which China (as a ‘subject’ in the language, the discourse, and the image of tourism) is ‘signified’ (and thereby produced). The investigation will focus on what in China is signified and who is doing the signification about China. In the Foucauldian sense (Hollinshead, 1999), the researcher will seek (at the outset) to delve into the following productive sites/settings/channels where versions and visions of China are produced:

- **A:** the government approaches in Chinese national tourism;
- **B:** the corporate regimes-of-truth about what the nation [of China] is;
- **C:** the discursive statements [about Chinese history / heritage / culture] which are hegemonic – i.e., in vogue;
- **D:** the particular nationalistic narratives myths, storyline, and themes that circulation [of and about China] and which are not.
Clearly, as the study unfolds it may subsequently not prove possible to comprehensively cover items ‘A’ to ‘D’ above – but they are the opening or start-up goals of this interpretive investigation.

1.4 Research Statements and Problems

1.4.1 The Need for Two Study Problems

This study involves the critical investigation of tourism as possibly a powerful creator and producer of ‘social knowledge’ or ‘held truths’ as to what China is (or has become) within and through international tourism. The research investigation aims to explore how regimes of representation work in tourism (at the general level), and then situate that understanding within China to ascertain who is authorizing which visions of Chinese identity and heritage (in collaboration with whom), at the expense of which other contesting versions of what China is (or ‘should be’) today. The central purpose of the study is to analyze the representation of the culture, the heritage, and the nature of China (as contained in international tourism in the West), in order to discover which significant features and aspects of the cultural/heritage/natural ‘gene bank’ (Horne, 1992) of China are currently being prominently articulated, and in order to discover who is shaping those vogue imaginal visions of China there, and which important areas of the ‘traditional’/‘transitional’ inheritance of China are not being harnessed within those contemporary representations.
For this investigation, two study problems have been drawn up. The first study problem concerns the representation of China as an imaginal realm produced through tourism, and it is introduced hereunder per medium of four sub-problems. Thereafter, the inquiry’s second study problem (concerning the necessity to draw up an improved conceptual vocabulary on the preformulated understandings which drive representational activity) will be revealed: it has no distinct or contributory sub-problems, itself.

Specifically, this study explores the representation of China as a contemporary signifying practice in the discourse of tourism via the following four study sub-problems:

1.4.2 The First Study Problem: The Principal Study Problem

[The legacy of longstanding ethnocentric outlooks in the projections of international tourism]

- **Sub-problem 1 [for first study problem]:**

  Apparent prominences in the representational repertoire of ‘China’ in international tourism

  Which significant aspects of ‘the culture’, ‘the heritage’, and ‘the nature’ of China are currently being prominently represented in contemporary forms of tourism in ‘the West’?

- **Sub-problem 2 [for first study problem]:**

  Apparent absences / omissions in the representational repertoire of ‘china’ in international tourism
Which significant aspects of ‘the culture’, ‘the heritage’, and ‘the nature’ of China are not currently being prominently represented in the contemporary forms of tourism in ‘the West’?

- **Sub-problem 3 [for first study problem]:**

*Longrun Eurocentric significations of and about china*

Are the imaginal visions of China which are currently in vogue in international tourism projections being articulated in the west conceivably coterminous with held longstanding views of what ‘China’ and ‘its people’ indeed are’?

Caveat for sub-problem 3:

This sub-problem seeks to explore particularly how current representations of what China is are seemingly consonant with the longrun views that have dominant (but not seeming singular as sustained) in both ‘the West’ and in China itself.

- **Sub-problem 4 [for first study problem]:**

*‘China’ as standardized subject in international tourism*

What does an analysis of the dominant representations and articulations of ‘China’ in the West reveal about the degree to which particularly significant features of the cultural / heritage / natural ‘gene bank’ of China are absent from or silent in the projections of international tourism in the West?

To sum up for the First Study Problem, this inquiry is set up to target the representations of ‘China’ as an international tourism destination. Specifically, the research investigation aims to inspect how the language, the discourse, and the images inspected in fact work as “systems of representation” (Hall, 1997) actively making, de-making and re-making what is there to be seen in the history, the heritage, and the culture of what many regard as both the world’s largest national territory, and
the world’s most populous nation. Recently, tourism has been found to have a prominent role as a producer and communicator of such sorts of representational meaning (Selwyn, 1996). Tourism clearly functions as a representational system through which the meaning of and about people, places, and pasts is made and exchanged – that is, made and exchanged via the everyday institutional and corporate interactions of international tourism/global travel.

The First Study Problem for this interpretive investigation of China as an imaginal realm may now be stated in the following aggregate fashion:

- **Study problem 1: the representation of china as an imaginal realm in/via tourism**

The principal purpose of this study is to explore the representational repertoire of China in international tourism in order to critique which projections of and about the culture, heritage, and nature of China are (and are not) in vogue in the West, whether this representational repertoire is indeed consonant with longrun eurocentric outlooks of what China is and its people are, and whether any particular features of the cultural/heritage/natural ‘gene bank’ of China are indeed absent from such a repertoire.

1.4.3 **The Second Study Problem: The Auxiliary Study Problem**

[The conceptual vocabulary of Tourism Studies on preformulated understanding]

As has been frequently stated in this opening chapter of this dissertation, this research project aims to critically examine the important matters of meaning, truth, knowledge, and power involved in the representation of China as an imaginal nation / imagined realm in national and international tourism. In addition to the four above
sub-problems for the First Study Problem, it is also felt necessary in this study to consider the capability of scholars in Tourism Studies itself to work readily on the issues of representational agency and symbolic/significatory action which undergird this study. Accordingly, it is felt necessary to establish a Second Study Problem which covers that effort to improve explanation of the required thinking vocabulary that is ‘overdue’ for Tourism Studies – a field where critical explorations of representational agency, symbolic action, and significatory authority have not been rich (Buck, 1993; McKay, 1994; Kirshenblatt-Gimblett, 1998; Hollinshead, 2006; Platenkamp, 2007). It is recognized that this enriched and advanced thinking vocabulary would be interdisciplinary or transdisciplinary in its contours:

- **Study problem 2: the capacity of tourism studies researchers to understand and articulate matters of significatory action**

The auxiliary purpose of this study is – in the light of strong and received judgments that the current thinking taxonomy on contemporary practices of ethnocentrism (particularly of eurocentrism) in Tourism Studies is weak – to provide a short glossary consisting of concepts which bolster the capacity of researchers within and across the field to critically inspect such matters of preformulated understanding and associated acts of representational othering.
Having defined both the First Study Problem and the Second Study Problem, it is now possible to recap on the purposes of the overall investigation. This aggregate study is set up to target representations of ‘China’ as an international tourism destination. Specifically, the overall research investigation aims to inspect how the language, the discourse, and the images work as ‘systems of representation’ (Hall, 1997) actively making, de-making and re-making what is there to be seen in the history, the heritage, and the culture of what many regard as both the world’s largest national territory, and the world’s most populous nation. Recently, tourism has been found to have a prominent role as a producer and communicator of such sorts of representational meaning (Selwyn, 1996). Tourism functions as a meditative and signifying system through which the meaning of and about people, places, and pasts is made and exchanged – that is, made and exchanged via the everyday institutional and corporate interactions of international tourism/global travel.

1.5 Rationale for the Study

States encourage tourism development that contributes to raising their international profile and prestige (Morgan and Pritchard, 1998). In China’s case, the central government especially promotes China’s long and rich history and culture to international tourists, and also more importantly nowadays to the increasing number of domestic tourists. The intent is to encourage (particularly in the West) the development of a great appreciation of, and respect for China’s long history and
civilization, the sense of cultural identity of Chinese people through tourism experience.

In previous texts or research on what has been called the construction or the invention of China, considerable attention has been paid to the ways in which the European vision of China was already clouded by particularly European preconceptions. The present study makes the claim that the European vision of China is generally a distorted view of some extra-European reality. It also challenges the notion of an ‘Enlightenment’ in which ‘scientific’ knowledge about the continent has been steadily accumulating and attaining increasingly higher stages of perfection to arrive at the present state of the art. Thus, the study stresses the textual construction of China as a figure of discourse. ‘China’ is discourse on ‘China’; the representation of China is seen as a singularly European ‘product’ that is itself in need of urgent / critical deconstruction.

Writing in the emerging interdisciplinary/transdisciplinary field of ‘Representation Studies’ – a domain which increasingly has interface with Tourism Studies – Lidchi (1997) provides a very useful mix of statements, to support this sort of exploration of the discourse and praxis of acts of significatory agency and symbolic authority in the inventive cum productive making of and populations. In composing her own investigation into the power and reach of representations of Papua- New Guinea as an imaginal nation in international tourism, Lidchi considers that:
■ tourism is an important museological and interpretive activity in which peoples/places/pasts are clarified, selected, and displayed;

■ tourism is an industry that deals in fabrics of knowledge (i.e., represented images and symbolizations) which are selectively constructed and which both tourists and local people are encouraged to trust;

■ tourism is a powerful fabricative business where certain visions of and about places and spaces are appropriated, framed, and naturalized through the symbolic and institutional power of collaborating mediations over time; and,

■ tourism is a field of performative and productive representation which does not just deal with exhibited objects or articulated storylines, but with larger (and often unsuspected) storylines of how that place (or the world) should be.

For Lidchi, such is the politics and poetics of curatorial authority in museological tourism. For the researcher herself, such is conceivably the politics and poetics of voice and spectacle in the framing of ‘Cathay’, ‘The Orient’, ‘The Far East’, ‘The Middle Kingdom’, ‘Whatever’ in international tourism. This unfolding study of China as a study of an imaginal, takes (in both its principal study problem and its auxiliary study problem) considerable critical and conceptual fillip from the work of Lidchi.
1.6 Paradigm Assumptions

Since Thomas Kuhn’s 1962 revolutionary book, *The Structure of Scientific Revolutions*, the idea of “a paradigm shift” has changed the basic assumptions about the worlds we think and understand. A researcher’s epistemological, ontological, and methodological premises may therefore be termed a *paradigm*, or an interpretive framework, a “basic set of beliefs that guides actions” (Guba, 1990: 17). Some beliefs may be taken for granted, invisible, only assumed, whereas others are highly problematic and controversial. Each interpretive paradigm makes particular demands on the researcher, including the questions he or she asks and the interpretations the researcher brings to them.

A number of fundamental shifts have occurred in the ways in which the nature of things is perceived, and in the human mapping of reality (Schwartz and Qgilvy, 1979; Silverman, 1993). To some social commentators, a seismic shift has transpired in terms of our very concepts of space, time, and self (Reynolds, 1991), and many new sorts of argument in life and in research have emerged in the social scientists. Previously secure master discourses have been ‘displaced’ or at least conjoined by new sorts of phenomenological rationalities (Laclou and Moutte, 1985) and by the new rhetorics of constructivist and interpretivists ways of envisioning the world (Paynton and Lee, 2000). This study of signification of and about China takes impetus from these new paradigmatic movements, notably from the liberation of
interpretivist approaches. For current purposes, these largely interpretivist thinkers at the paradigmatic level will be termed here *new-paradigm inquirers*.

In this current study, it is assumed that if knowledge of the social (as opposed to the physical) world resides in meaning-making mechanisms of the social, mental, and linguistic worlds which institutions and individuals inhabit, then knowledge cannot be separate from the knower, but rather is rooted in his or her mental or linguistic designation of that world (Polkinghorne, 1989; Salner, 1989; Guba & Lincoln, 2005: 203).

### 1.7 Limitations / Delimitations

It is important in this opening chapter of this study to comment upon the degree to which it is expected (at the outset) that the proposed investigation will have boundaries to its serviceability and substantial restrictions to the fit of its subsequent findings. In matters of research design, these envisaged restraints are known as study limitations and study delimitations, where (after Locke, Spirduso and Silverman, 1987: 28), limitations are the expected limiting conditions or prohibitive weakness which will (it is presumed) apply to the study and delimitations are the proscriptions and moderations which apply to the populations and interest in the inquiry. A number of observations will now be made pertaining to those two “narrownesses”: every study has its intrinsic limitations and its delimitations, of course.
1.7.1 The Envisaged Study limitations

It is not possible in any study anywhere to control all of the factors that pertain to a study design at any time, let alone all of the time. Routinely, study limitations comprise those aspects of the study which inherently deny opportunity for an optimal number of observations to be made of or about the target subject matter. In the current interpretive study of how China is represented, it was originally intended to study the discourse and praxis of decision makers involved in situ in China in the representation of the cultural heritage of the nation, the place, and its population. Indeed, an initial proposed for the study listed the following as of the fourth guiding sub-problems for the study:

Sub-problem 3:

*preminent purveyors of representational legitimacy*
*Who is conceivably producing the imaginal visions of ‘China’ which are currently in vogue in the international tourism projections being articulated?*

It was intended that the researcher would then make several study-trips to Beijing, Shanghai, and Xian and like prominent cities in China to rigorously interview a number of target public sector and private sector decision makers on the nature of the discursive activities they indulged in, and the nature of other individuals and institutions they networked with as they made their decisions about what to project when and how vis-à-vis the culture/heritage/nature of China.
When it was realized that the researcher really ought to probe such matter in embedded sense (conceivably work-shadowing a number of such possible decision-makers), iteratively (conceivably observing and interviewing them each several times over during obligating stages of ‘priori ethnography’, ‘piloting’, ‘ethnography’, and ‘parallel ethnography’ (after Lincoln and Guba (1985), it was decided that the cost of such repeat travel to China from Bedfordshire (England) would be much high to bear, as would the necessary travel/accommodation/living costs within China. For a while, it was revolted to alter this initial sub-problem 3 by adding the three months “in the West” and interview target decision makers in London who were active on the representation of China for and across Europe/The North Atlantic/The West. Preliminary investigation by telephone failed to locate a sufficient mix of possible decision makers in the area of representation, for the target ‘Chinese’ administrators tended to work to pre-prepared briefs drawn up in distant China itself, and the non-Chinese administrators tended to lead very active business lives and were to be unwilling to permit an outside researcher unfettered access to their work regime and/or to their network of contacts. It was thereby to replace the original third sub-problem on prominent purveyors of representational legitimacy with the one outlined earlier in this chapter as sub-problem 3 for the principal study problem – that is the sub-problem entitled longrun Eurocentric significations of and about china. It was felt that this sub-problem did not obligate the researcher to such an intensive regime of embedded and iterative work, for it could more readily be carried out at length by desk research and means instead. Nevertheless, the enforced replacement of the proposed study of programme of live, sequenced, and sustained
live interviews (which more readily probed the dynamic and collaborative activities of the target decision makers) with a rather more contained study of textual matters, per se, indeed diminished the study’s capacity to pry into the throbbing everyday interactivity of those decision makers. The study’s Foucauldian discursive reach could still be strong, but its matching reach into matters of praxis now became somewhat dimmed as a result of their revised sub-problem (and of the re-scoped method of data gathering).

1.7.2 The Envisaged Study Delimitations

Since this study is intended to be an interpretive one, it is not expected that the study data examined readily applies to other populations. Clearly for interpretivists, constructivists, and phenomenologists (each of whom tends to support notions of particularity rather than universality) – and via understandings of actuality rather than typicality (Lincoln and Guba, 1985) – such a consequence is indeed no real delimitation. But many other audiences in the social sciences (in and beyond Tourism Studies) are still largely driven by the expectancy of generalisable findings (Jamal and Hollinshead, 1999; Hollinshead and Jamal, 2007). Many such positivist and neopositivist audiences will indeed feel the thick descriptions emanating from an interpretive study like this one to be meager in relation to the ‘thin’ but more ‘certain’ descriptions they are used to decoding with from studies built more firmly upon collaboration approaches. Thus, the current study may have subsequent problem of audiencing – that is in the communication of its ‘always wrong’/‘always’ in complete’ descriptive findings (Fiske, 1994).
Clearly, the quality of the thick description offered can be improved as the interpretive inquirer/the qualitative researcher is able to rigorously engage in depth with or over an increasingly rich (hopefully) range of data sets (or sources of discursive text and practical action). In a necessarily emergent study like this one, such interpretive fodder may take a long while to collect – and such texts inevitably tend to be “messy” (Marcus, 1994).

1.8 Outline of the Thesis

After this opening chapter, this study is structured in the following fashion:

☐ in chapter 2 [THE LITERATURE REVIEW], the received social science literature on representational agency and authority is accounted for – a subject matter which has been most thoroughly traversed by a number of transdisciplinary / crossdisciplinary thinkers who operate from abodes in Cultural Studies and Human Communications;

☐ in chapter 3 [THE STUDY METHODOLOGY], as a social constructivist inquiry, the ruling ontologies and epistemologies are clarified, and the governing thought behind its operational conduct is explained. Thus, in this chapter, the necessary ‘emergent character’ of the investigation is outlined, and the decision to advance by demonstrable forms of Kincheloean bricoleurship revealed. Thereafter, in chapter 3, steps are taken to account for the study’s obligated crystallisation (rather than the use
of any fixed point ‘triangulation’) is declared. Other important matters of critico-
interpretation are stated, notably in terms of the compelling need of this researcher to
pay large respect to issues of access (to appropriate study populations and to study
contexts), and to concerns of reflexivity and voice;

☐ in chapter 4 [THE STUDY REFLEXIVITY], the particular and aforesaid matters
of reflexivity are aired, where the capacity of this researcher from the open spaces of
Xingjiang province in western China is discussed, both in terms of what she is drawn
towards with regard to the representation and the misrepresentation of ‘other’ peoples
in East-West relations (and conceivably why), and what she may thereby be
privileging in this study vis-à-vis what she (as a lone-wolf investigator with her own
set of experiences and encounters) may not be so readily tuned into;

☐ in chapter 5 [THE CONDUCT AND ANALYSIS OF THE STUDY], the resultant
unfolding nature of the emergent study is depicted, as are its attempts at appropriate
forms of bricoleurship and at apposite acts of crystallisation. In this chapter, the
researcher’s main difficulty (in securing a sufficient number of decision-makers in the
area of significatory / symbolic activity of and for China for the targeted long-
interview work and the proposed work-shadowing) is explained. The consequences
of this field difficulty for the quality of the study’s necessary contextual
embeddedness and its required levels of iteration are then discussed. Thus the
resultant / enforced decision to shift the emphasis from that of a multiple methods
level study to that of a multiple data-sets study is justified, and the found and
interpreted insight from the following lead data types given: ● the first data set = the discursive statements on / about China; ● the second data set = the conceptual vocabulary on matters of normalisation and naturalisation; ● the third data set = the Chinese projections of about China; ● the fourth data set = the Western projections of / about China; and, ● the fifth data set = the contemporary critique of Nationalism in China, today. As chapter 5 unfolds, the researcher’s growing recognition that in order to respond decently / effectively / sufficiently to the investigation’s PRINCIPAL STUDY PROBLEM and its AUXILIARY STUDY PROBLEM, it would indeed be helpful to obtain not only much more longitudinal data (over time, as China fast transmogrifies itself in the opening years of the 21st century), but also much more insight into the in situ projection of place and culture in China itself – something that was not attainable in the researcher’s current operational circumstances. Thus chapter 5 substantiates the need to cultivate a longrun / ongoing research agenda (hereafter) to more thoroughly and iteratively explore the target critico-interpretive matters of Foucauldian governmentality and of Confucian governance at a range of projected sites and in a mix of domestic and international inscriptive settings;

□ in chapter 6 [THE STUDY PROSPECT], an effort is made to sum up what has been learnt from the engaged bricoleurship and the attempted crystallisation in terms of the investigation’s TWO said STUDY PROBLEMS. A distinct set of findings are given for each of the following: (i) on the practice of representation; (ii) on the projection of China; and (ii) on the current health of Tourism Management / Tourism
Studies in the arena of representation / misrepresentation. Most of these findings pertain to the role of the state in its ortholalia (its authority over matters of culture and identification [after Nyiri – from the fourth data set]), or otherwise to the need for organic intellectuals (who can conceptually and operationally work within both the parameters of foundational economic realities and those of the community-sustaining rhizomata – i.e., the longtime rooted matters of culture, politics, and local psychics [after both the Ancient Sage Confucius and the contemporary social theorist, Venn]).

This last chapter concludes with both a panoply of implications and a panoply of recommendations to guide management action on in the signification of peoples, places, and pasts, and direct further transdisciplinary and postdisciplinary research on these covered matters of Foucauldian normalisation / naturalisation – both for the researcher’s own immediate longrun / ongoing research agenda, and for the efforts of others in Tourism Studies (and beyond) on the projective worldmaking of populations, nations and longstanding cultural inheritances.

The last two chapters of the study (chapters 5 and 6) offer many emergent and telling discriminations about the highly important move of the government of China – and of other state and national governments – to embrace the use of soft power representations of nationhood. Such matters of soft power projection are found incrementally to be (as these last two chapters suggest) lead practices of symbolic authority which communicate highly-controlled articulations of inheritance, being, and aspiration to domestic populations and international audiences alike. These two culminatory chapters (chapters 5 and 6) make it clear that the projections, the presentations, and the performances of national and international tourism are ultra-
important vehicles of soft power communication. They make it clear this researcher’s emanative longrun / ongoing research agenda will start in mid-2010 with interpretive critique of these highly-choreographed acts of representational authority.
Chapter 2

Review of Literature

2.1. Introduction to the Literature Review: Representation and Tourism Studies

As announced in chapter 1, this study is fundamentally about the projections and consciousnesses that underlie the representation of ‘China’ in and through particular forms of international and national tourism today. It is important then that early on in the study some effort is made to clarify how matters of symbolism and signification (i.e., the stuff of ‘representation’) are principally conceived in the received social science literature which researchers within Tourism Studies are nowadays beginning to tap into.

In this brief literature review, here in chapter 2, studied attention is placed firmly on the matter of ‘representation’, itself. The review is therefore composed around the definition (or rather, explanation) of what ten [(i) to (x)] cardinal aspects of ‘representation’ actually mean in general Cultural Studies/Communication Studies regard, but also how the term has conceivably a high manifest or latent worth for Tourism Studies.
2.2. Selected Principal Concepts of and about Representation – Applied to Tourism Studies

■ (i) Addressivity

Introduction to the Term

The term *addressivity* concerns the sometimes conscious and sometimes unconscious manner in which representations of people, place and pasts circulate through particular signifying practices – that is how they are ‘symbolised’ or ‘imaged’ (or rather ‘constructed’) in terms of a target audience. Those who design exhibitions of place or who promote heritage attractions in tourism always produce their presentations/sites/drawcards *for* someone (Gledhill, 1997: 369). Who the designer/promoter/programmer imagines – or “addresses” – tends to shape the way the given feature, scene, or setting is produced, and then ‘speaks’ or ‘solicits attention’. In this light, the identity or the image of people, a place, or a past is understood by cultural theorists to be a relational and not as essentialist thing. All knowledge – and thereby, all images and symbolisations – are deemed to be ‘social’ (rather than ‘asocial’), and each and every person or organization working in public sector bodies or private sector companies carries out or makes his/her/its projections in accordance with some imagined audience or some imagined ‘other’ whom he/she/it is addressing. Drawing from Voloshinov, Sampson (1993:108) notes that there is no experience outside of such signs, such symbolizations: accordingly, to him, every image and every representation is imagined and broadcast in relation to an addressed ‘audience’ or ‘targeted other’. Thus, after Mead and Bakhtin, each projection and
each promotion may be viewed as an act of addressivity which constitutes a particular or a sought reality through such discursivity – that is, through such discursive acts of significance (Sampson, 1993, p. 108). What is therefore real in any projection/promotion/presentation is (in tourism, or anywhere) what is thereby ‘talked about’. In the celebration of places, all representations are thus inevitably dialogic.

**Addressivity in Tourism Studies**

In tourism, the site interpreter, the tour programmer, and the attraction designer all act as *hamo-narrans* (Sampson, 1993: 123) dealing in narrative formulations for which they are not the only storyteller. As in each and every field of the presentation of place and space, those who provide, perform, or promote storylines of ‘people’, ‘places’, and ‘pasts’ do not know (i.e., cannot know) the full parentage of the narratives they deal in. Tourism may indeed ‘version the world’, but that remembrance of heritage or that celebration of environment is not of a ‘pure’ or ‘natural’ essence, but of an historic or natural ‘event’ that has been constructed – or rather, preconstructed via centuries – (or, at least, of decades) of addressivity for that ‘thing’. Tourism advances via collective remembering and via collective celebration, and all such collectivity is social (after Middleton and Edwards, 1990). The famed tourist sites of the world have been constituted through ‘talk’ – that is through additive forms of pre-addressed subject-making in ‘talk’ and ‘text’, and tourism therefore yields (or participates in) a social mapping of the world, not a natural one. Individual providers/performers/promoters who work in tourism and travel never operate independently, they are always embedded in echoes (Sampson, 1993: 135):
they are never creators, but always co-creators who ride on top of the talk (and the addressivities) of yesteryear. The projections of present-day tourism in each and every place is populated (and, frequently, overpopulated with the intentions of others. The places declared and exhibited in tourism are always shared places (after Mead, 1934), just as ‘the self’ and ‘the other’ which are celebrated or highlighted in tourism are also shared entities, being intertwined and intimate from long ago. The representations of tourism are therefore not of the world but of humankind: they are the product of cumulative positive and negative acts of addressivity, and the knowledge being projected and performed through tourism is always dialogic. But dialogism is itself dynamic: the entrenched Western worldview (which has so far been predominant in the ordering and the administration of tourism across the world (Hollinshead, 1993/A and 1993/B)) is nowadays severely under threat. The Western-dominated industry must learn to re-address itself to other non-Western nations of what is important and worthy of celebration (Venn, 2006). Under the new postcolonial order of today, those who work in tourism must be able to open themselves up to new narratives of becoming and emancipation.

This Researcher’s Application of the Concept

The following are sample key issues and questions to conceivably explore in relation to matters of representation pertaining to addressivity:

► what is the subject position created by the particular text, as found by textual analysis?
e.g., for China: are the Naxi people of Lijiang in S.W. China faithfully projected ‘in their own light’ or merely objectified as another ‘colourful’/‘interesting’ non-Han population? (Eyewitness, 2005: 24).

► what is the target audience of the tourism industry brochure, and what sort or level of understanding is that domestic or international social audience assumed to have? e.g., for China: what is the reading competence of the brochure/exhibition/performance assumed to be in terms of the three teachings of Confucianism, Daoism, and Chinese Buddhism? (Shaughnesssy, 2005: 78).

■ (ii) Appropriation

Introduction to the Term

In studies of representation, researchers are usually engaged in the effort to explore the politics of signification – that is, how the corporate players, government bodies, or special interest organizations engage in the production of certain sorts of social knowledge at the expense of other sorts of local understanding cum local interpretation. Such matters of signification (or of symbolism and projection through tourism) frequently constitute a contested politics of exhibition (or of a contested politics of projection). To repeat the point, the images of places are neither ‘automatic’ nor ‘natural’: recommended areas of scenery have to be selected, and ‘special events’ from the past have to be recognized, adopted, and explained. All of this production of social knowledge comprises a reading of a found ‘place’ or ‘population’ or ‘past’, and an interpretation of that highlighted site or drawcard. In
each case, acts of community, and/or institutional, and/or corporate power will be exercised in the making of (or the enhanced projection of) those settings or storylines (Lidchi, 1997: 185). After Foucault (see Edgar and Sedgwick, 2002: 116-119), and others, we now regard ‘discourse’ to be a particular set of statements which to some extent cohere as they provide a kind of language or lexicon for talking about an identified or certain thing/topic. Many discourses serve to govern the ways in which that thing or topic is understood, for (after Foucault) all discourses are seen to operate as historically situated social practice, and thereby the understanding that is contained within that discourse is not just ‘knowledge’, but is a form of ‘power/knowledge’ (Foucault, 1980: 145). Thus, discourses do not just mirror ‘reality’, and they tend not to designate objects innocently. Instead, they are inclined to describe or make them within specific contexts according to particular relations of power (Lidchi, 1997: 185). And when an identified place or thing is framed in a distinctly different / alien / unwanted way as understood by a group population that had previously held ‘ownership’ or ‘knowledge’ of it, that place or thing is said to have been appropriated (Lidchi, 1997: 194).

Appropriation in Tourism Studies

According to Lidchi (1997: 194), the discourses of travel and museum exhibitory frequently work together in formations “which frame the manner in which one can think and talk of [exhibited objects] and the [esteemed] subjects [which] produce them”. In her view, the spectaclisation of object, place, and space is a form of knowledge production that is (in the exhibitional world of ethnographic tourism)
indissolubly ‘yoked’ to power – notably to the institutional power of large museums and the educational and corporate bodies for whom such museums are large arbiters of meaning (Lidchi, 1997: 205). Drawing from Greenhalgh (1988: 109), Lidchi argues that much interest in and tourism visitation about the world follows a geography of power which follows on from the ways in which anthropologists and museum collectors from the West have already and previously appropriated ‘other places’. To her, the relationship between scientific knowledge (in anthropology) and the subsequent visibilities of popular culture and tourism is a totalized one which is based on an initial belief in social control. Over the centuries, a blurring occurs between the ‘scientific’/‘anthropological’ discourses (which have formerly served to quietly legitimize a discourse of ‘European’ imperial superiority) and the popular discourses of our later age of world travel. The ‘scientific’ cum ‘imperial’ appropriations of the past have fixed visibilities and framed storylines to constitute ‘a hidden history’ of production. Writing in a lighter vein, Hendry (2000: 4) considers that contemporary Western tourism – no matter how it has obtained its visible populations and its places – has worked with such extraordinary liberty that it is virtually engaged in a continuing appropriation of the rest of the world. While Lidchi (1997: 200) wonders whether the new entitlements to knowledge (and, ergo, to improve self-projection and to correct self-representation) which come with decolonisation, globalisation, and cultural revivalism will considerably reduce the degree to which one culture can continue to be easily written up through ethnography (and through its offshoot/successor ‘industries’ like tourism) by another, Hendry thinks the Orient (particularly Japan) is now ready to reclaim the articulation of and
about its culture, heritage, and nature. To Hendry, the tourism projectivity of the Orient will conceivably contain all sorts of corrective narratives, and even ‘reverse orientalisms’. There will be still much ethnocentric representation, and much appropriation within displays of culture and nature, but new and more nuanced modes of interpretation will be required to reasonably determine who is appropriating what at or within which ‘real’ or ‘replica’ setting.

This Researcher’s Application of the Concept

The following are sample key issues and questions to conceivably explore in relation to matters of representation pertaining to appropriation:

► is the tourism industry enduring a burden of representation (Shohat and Stam, 1994: 182) where it has to represent a peasantry or a previously suppressed population who cannot (for some reason) readily represent themselves?

  e.g., for China: are the Mongol-speaking tribes of the late 13th and early 14th century which over-ran rather China nowadays assumed (representationally) to be religiously (?), aesthetically (?), and politically (?) Chinese? (Eyewitness, 2005: 60).

► has the tourism industry in a particular region encouraged to cause a population or a group with the psychic devastation there by systematically controlling the ways in which their culture and heritage has been portrayed?

  e.g., do the Muslim Hui of the Autonomous Region of Ningxia in the north of China – and in city communities across China --- exist within “the prison of image” (after
Walker, 1989) in terms of the ways in which their culture(s), inheritance(s), and lifestyle(s) are conveyed? (Eyewitness, 2005: 25).

(iv) Identity

Introduction to the Term

Increasingly, within the field (or subfield) of Representation Studies, the ‘identity’ of a group or individual is no longer so frequently seen to be a distinct matter of received and standard classifications of gender, ethnicity, race, class, nationality, or whatever, but rather is seen to be a more fragmented, non-unified, and even idiosyncratic projection of subject-hood. Accordingly, questions of identity have lately become highly problematic yet compelling. In Hall’s (2003: 2) view, what is nowadays required in Cultural Studies/Representation Studies is not so much tight and secure theories of and about ‘knowing subjects’ but rather insight into how such an ‘identity’ was discursively formed as a specific subject-position. What Hall therefore calls for is a theory of the discursive practice of identity-making which can conceptualise/reconceptualise how a found ‘identity’ or ‘subject’ was decentred/displaced or otherwise realigned/newly-created. To Hall, then, matters of identity tend to be tricky things about which it is difficult to secure closure. In this discursive light, claimed identities are therefore constructed entities which are produced within a process that is never complete, always being ‘in process’. Consonantly, there is usually much fantasy involved in the articulations of being which compose a particular identity, and many/most identities in fact comprise something of an over-determination with regard to esteemed/sought/aspirational
phenomenon or noumenon in the world. Hence – after Freud (1921/1991: 134) – the claim or projection of an ‘identification’ is an ‘act of ambivalency from its very start, and it generally obeys the logic of more-than-one (Hall, 2003: 3). Thus, matters of identity are usually matters of idealized rather than ‘natural’ projection, and (being ‘multiple’ rather than ‘singular’ in form), are inclined to be imagined across different and intersecting/antagonistic discourses (or practices, or positions). In terms of fantasy, they are significant in their claimed internal homogenous unities not just for what they celebrate, but for what they exclude or abject.

Identity in Tourism Studies

Tourism is now becoming recognized as a very important means through which revered or claimed identities are announced to the world, either by a population using tourism to (i) maintain or consolidate a longstanding identification or (ii) to newly declare a freshly imagined psychic cum situational association, or otherwise by a tourist or mix of tourists who seek to visit a place or setting in order to somehow confirm their own ‘sense of origin’/‘selfhood’ through that ‘journey’ or ‘vigil’ there. Thus tourism is increasingly seen to be a key mechanism through which or a meeting point at which particular discourses of being and/or practice of belonging ‘interpellate’ – that is, speak to individuals or hail them into place (Hall, 2003: 5). In this light, tourism has become ever more significant as an identity-bestower and an identity-projector because of the enhanced fluidity of contemporary life in which a large percentage of the world’s population are not only able to travel widely, but to be instrumental in the selection of their own self-defining and even temporary
attachments (Hall, 2003: 6) to particular place(s), to particular history(ies), and to particular special interests. Tourism is thus an important activity or space through which various discourses and practices interpellate or otherwise hail individuals. Tourism sites and travel experiences thereby constitute prominent vehicles through which identificatory subject-positions are articulated to a wider world. And tourism therefore becomes a target arena not only of dominant groups in society who wish to use it to continue to articulate their established nostalgias of place and their preferred narratives of inheritance (i.e., their ruling a priori discursive subject positions (Smith, 1990: 181; see also McKay, 1994: 76-77 on Foucault, here)), but by previously subjugated or disenfranchised populations who wish to newly enunciate themselves (Bhabha, 1994; Hollinshead, 1998) and thereby to declare freshly-imaged/convectively-voiced willful nostalgias (Robertson, 1990: 45; Mugerauer, 04: 139) to the world.

This Researcher’s Application of the Concept

The following are sample key issues and questions to conceivably explore in relation to matters of representation pertaining to identity:

► are the identities which are broadcast in tourism about the sub-populations within and across the national domain decently imaged and supportable, or are they held in ‘a fictive unity’ and thereby produced, regulated, and constrained by what is projected through the literature tourism?
e.g., for China: are the places and territories of China in question (and there local populations) ceaselessly projected in terms of the harmony and heaven and earth --- and thus, of longstanding notions of moral philosophy and metaphysics (Shaughnessy 2005: 128) – at the expense of projections of those places (and peoples) in terms of other (perhaps environmentally sustainable notions?)

► does the tourism industry serve as a binary-producing machine which others the presence of foreigners within the nation historically or within the contemporary moment?

e.g., in China: is the ongoing interchange that China has always had with neighbouring/visiting populations admitted in terms of the ways in what Chinese ‘traditions’ of food/architecture/belief have dynamically transitionalised over the years/decades /centuries? (The A.A. Explorer Guide, 2005: 10-11).

■ (iv) The National Imaginal

Introduction to the Term

The national imaginal is the collaborative way the people of a particular ‘country’ has come to imagine, project, and celebrate themselves overtime. It is a form of self-stereotyping – at a national level of bonding – which reduces, essentialises, and naturalises what is deemed to be acceptable/fine/grand about that population’s past and present from what is deemed to be unacceptable/abnormal/unworthy-of-celebration. As a signifying practice, the creation or development of the national imaginal is a form of fantasy-based representation which highlights a number of
events (pertaining to a presumed history) and characteristics (pertained to a presumed unified population within that territory), and cements these celebrated happenings and traits as if they were fixed by Nature. While the imagined community of modern nations is normally assumed to be – ideally – ethnically homogenous and temporally progressive (Venn, 2006: 182), the national imaginal is that form of proud self-celebration which all true citizens of that country are supposed to uphold in matters of belief, conduct, identity, and cultural practice. In this way, the creation of, and development of, the national imaginal is part of the quest for membership of a special imagined community – a vital search for heroic moments from the past and for heroic individuals (i.e., upholders and representatives of the esteemed core values of tradition and continuity (Salaman, 2002)) in the present. In these ways the formation of the national imaginal classifies the population of a country in terms of a set national fantastique, and while it determines what lead national traits are or ought to be, it also constructs ‘the excluded’ as other. In Gramscian critique, the evolution of, or rather the forging of, narratives supporting of a national imaginal are part of a vital struggle for hegemony. The expressions of unity contained within those _fantasmatic_ (see Hollinshead, 1998) expressions of unity are component parts of the effort to establish a normalcy by ruling groups. To Dyer (1977: 30), such self-stereotyping is part of the habit of such ruling groups to fashion the whole of society in regard to their own worldview, value system, sensibility, and ideology.
The National Imaginal in Tourism Studies

Tourism is nowadays felt to be one of the principle keys to the consciousness of places (Pollock, 1994) as powerfully placed individuals and groups in society contend to wittingly (or unwittingly) impose their own versions of civility and inheritance upon and across ‘their’ region, ‘their’ province, or ‘their’ nation (McKay, 1994). In these ways, tourism is fast constituting a socio-cultural, politico-economic, and cognitive imaginative space (Rapport and Ouering, 2000: 353-360) in which macro ‘regional’, ‘provincial’, and/or ‘national’ fellowships are variously hardened or otherwise creolized. Thus tourism has very much become one of the key sites or junctures for the rebirth of felt inheritance or for the new invention of aspirational collectivity (van den Berghe, 1987). The critical function of those who work on tourism from Representation Studies points of theorization is to determine the didactic intention (Shohat and Stam, 1994: 188) of those who seek to push or to develop a particular national imaginal componential mix. The concern of such theorists is to gauge just who within that national population is reasonably or decently represented by the realism being touted, and which sections of that population are silenced, ignored, or only accounted for one-dimensionally. A national imaginal – as projected through tourism – can be (highly) positive or (highly) negative for each substantive group in that given territory. Where the vogue projection of the national imaginal is found to produce many under-represented or misrepresented groups, that national imaginal may be seen to have oppressive symbolic value (Shohat and Stam, 1994: 183). Sometimes, these inappropriate or filtered significations (that are broadcast through the national imaginal articulations of public agencies and private
corporations) can become highly entrenched and commodified (Buck, 1993; McKay, 1994; Rothman, 1998), and thereby very difficult to rectify, remove, or re-imagine.

This Researcher’s Application of the Concept

The following are sample key issues and questions to conceivably explore in relation to matters of representation pertaining to the national imaginal.

► do the Western-dominated sectors of the tourism engage in heavily Eurocentric forms of interpretation and description or it covers particular ‘oriental’ practices? e.g., do the Western-influenced/Western-controlled representative projections of the inherited ‘national imaginal’ of China work to the detriment of Chinese people by deeming histories which are (i) ‘oral’ (for instance) rather than ‘written’, (ii) religions which are ‘polytheistic’ rather than ‘monotheistic’, or (iii) health practice which are ‘superstitions’ rather than ‘scientific’ to each be inferior or scarcely acceptable things? (Golas in Shaughnessy, 2005: 166-7).

► is the national imaginal that is presented for a country ‘univocal’ or is it ‘decently plural’, and thereby ‘multivocal’? e.g., for China: are the projections that are given of China’s imaginal nationhood decently and faithful to the mix of populations which occur across the nation, or are they only ‘pseudo-polyphonic’ (after Shohat and Stam, 1994: 215) – that is produced by and within a discourse which “marginalizes and disempogues certain voices, then pretends to [involve them, utilizing them as puppet-like entities which have already
been maneuvered] into crucial compromises”. For instance – after Shohat and Stam (1994: 215) – the tourist film or travel commercial in which every fifth face is non-Han “has more to do with the demographics of market research and the bad conscience of Liberalism than with substantive polyphony …”. As Shohat and Stam obverse, “polyphony does not consist in the mere appearance of a representative of a given group but rather in the fostering of a textual setting where that group’s voice can be heard with its fill force and resonance” (Shohat and Stam, 1994: 215). What therefore are the realisms as conveyed in representations of the national imaginal of China? How iconoclastic are they? (Shaughnessy, 2005: 235).

■ (v) Naturalisation

Introduction to the Term

The naturalisation of a trait or cultural practice is a representational strategy to fix ‘difference’ between particular populations and thereby secure stereotypical or ethnocentric (or otherwise reductive classifications of being or behaviour) forever. The naturalisation of a characteristic or custom is therefore an effort to stem the ongoing slide of (or the maturations of) meaning, to hence bring about discursive or ideological closure about that thing (Hall, 1997: 245). Thus the naturalisation of / about a behaviour or an entity is the strong effort to make that thing appear to be natural – a product of Nature. If something is assumed to be ‘cultural’ it is thereby open to modification and change, but if it is seen to be ‘natural’ it remains concrete, in a sort of fixed historical and extreme-natural permanence. Researchers in Cultural Studies/Representational Studies often concern themselves in the effort to work out
what the dominant representational paradigm of an age or a population is, what those people naturalise about themselves, and about ‘other’ populations, and how they are able to fix those felt/assumed/certified understandings. In these ways, theorists of signifying practices probe the ways in which certain visions of the world become fixed as ‘true’ images of things, or as ‘a mirror held up to Nature’ (Hamilton, 1997: 146). Other Cultural Studies/Representation Studies scholars focus upon acts projections of normalization rather than upon acts and projections of naturalization. While that which is presumed to be ‘natural’ is seen to be a product of ‘Nature’, that which is presumed to be ‘normal’ is seen to be a product of the social and cultural rules which govern a place. Thus, while naturalized things are fixed and permanent things of ‘Nature’, normalized things are patterns of activity which are (or have been) ruled by moral and ethical imperatives – that is by the customs and laws of a particular culture. In Representation Studies, then, a ‘norm’ is not so much that which is statistically common or ‘normal’: it is that thing which has been prescribed (after Foucault) via the use of important disciplinary sanctions (Barker, 2004: 137).

Naturalisation in Tourism Studies
Tourism can be a common channel through which the naturalized or essentialised understandings are put about, and through which views about the assumed ‘natural order’ of things become hegemonic over a population or for a place. Recently, Sparke (2004) has shown how many prominent individuals and institutions came together in the far-west of both the U.S.A. and Canada to declare ‘Cascadia’ – a vast mythical but geographically linked region running from Alaska down to Nevada – as a natural
and longstanding bionational region. In this semiotic production of a natural Cascadia, these individuals and organizations have projected an ‘always already there’ quality or mystique for this supposed region, and have advocated this enframing of space, territory, and peoplehood through all sorts of transport-economics, tourism-economics, and heritage-economics boosterisms. Claiming ‘the region’ to be an ancient natural environment, the publicists for the reterritorialisation of Cascadia sought to naturalise a panoply of so called Cascadian traditions within the landscape of ‘the region’ – i.e., basing the ideoscped area ecologically and transnationally (Sparke, 2004: 94-95) upon the watersheds of the Cascade mountains and their rivers. In Australia, Tacey (1995) has sought to naturalise a similar (but new and emergent rather than ‘longstanding’) spiritual attachment of people to the landscape for both those who have come to live in the ancient red center (Red Centre) of the dry continent, but also for ‘lost’ Westerners who need to travel to central Australia to renew vital bonds with a part of the natural world that can speak to and work through them evocatively and axiomatically. But the naturalization of things through tourism (or through anything) need not just be seated in ‘nature’, itself. All sorts of objects or behaviour can be assumed to signify the hidden or the concrete essence of a population: all sorts of ‘thing’ can and have been ‘objectified’ through travel-writing as the natural property of an alien/distant/othered population (Thomas, 1994).
This Researcher’s Application of the Concept

The following are sample key issues and questions to conceivably explore in relation to matters of representation pertaining to naturalisation:

► which (if any) preferred meanings of and about the culture/heritage/life of places are now exhibited or revealed in the representations of tourism which were not present there five/ten/fifty years ago?

  e.g., for China: where new meanings have been found to be current in the contemporary everyday projectivity of tourism in China, can these new/connective/floating meanings (in the fine arts, for instance) be traced to any internal/domestic anchorings within China itself, or can they be traced to any external/international impulses? (see Yibin, 2000: 184-203).

► is the local/regional/national tourism industry involved in the invention of slightly-restyled/wholly-revised/totally-fresh new traditions?

  e.g., in China: does the entertainment sector of tourism industry of China appear to be engaged in the performative invention of new traditions (for the people of China) whether that performative power be consciously-designed/consciously-engaged in or not? (Eyewitness, 2005: 602-603).
■ (vi) Poetics of Exhibition

Introduction of the Term

In Representation Studies, scholars inspect how peoples/places/pasts are represented – that is, how ‘meaning’ is produced about them through the development of language, discourse, and image, and how visual and within-culture images work to convey those meanings/those understandings via ‘systems of representation’. Fundamentally, the meanings which are symbolized are created through significatory systems of classification and display. Under such largely constructionist/constructivist interpretations of representation (Hollinshead, 2007/A), analyses by scholars of ‘representation’ tend to pivot either on matters of politics or on matters of poetics. Where the scholar interrogates questions of discourse and power (and the domination of some worldviews over others within those systems of representation), the critique produced is one on the politics of exhibition (or display/or projection) – see politics of exhibition, below. Where the scholar inspects questions of semiotic and/or language ‘meaning construction’, the critique produced is one on the poetics of exhibition (or display, or projection) (Lidchi, 1997: 153). While the politics of exhibition analyses how knowledge relates to power, the poetics of exhibition analyses how understanding is produced symbolically/semiotically within particular vehicles of meaning for a particular people at a particular historical moment. Hence, the poetics of exhibition is the practice and context of meaning production as carried out via the internal ordering and the conjugation of the separate (but related) components of an exhibition (or of a site presentation, or of a promotional projection). Those who conduct studies of the poetics of exhibition
therefore seek to produce a reading of how meanings (or preferred understandings) are produced in the contexts examined. The effort to gauge and monitor these poetics is highly interpretive and probes what is familiarly reflected, familiarly constructed, familiarly connotated, and familiarly naturalized within the exhibition (or presentation, or performance) narratives (Lidchi, 1997: 171). The scholar of the poetics of exhibition seeks to know what makes the selective and constructive narrative of a particular signification or performance indeed collaboratively or emically effective to or within a found population (Buck, 1993). Such studies of the exhibitorial effects of display and performance are often necessarily intricate and nuanced (McKay, 1994)

Poetics of Exhibition in Tourism Studies

Those who probe ‘representation’ in Tourism Studies (i.e., the production of meaning through the use of language, discourse, and meaning) recognize that in each and every representation of a people, a place, or a past the representing communicator inevitably engages in selectivity. What it is important to know, though, is how meaning about that destination/population/culture inheritance has been created during that act of selectivity, and how the presence and the presentation of things work in conjunction with the exhibited tourism site ‘text’ and ‘contexts’ to produce meaning. Kirshenblett-Gimblett (1998) is a major analyst of these poetics of exhibition matters in tourism as she has delved into the revealed ‘madeness’ and the projected ‘hereness’ of places. To Kirhenblett-Gimblett, the poetics of exhibition – or what she terms the epistemology of display and the exhibitorial logic of display – concern (i) how a
preferred reading of a preferred narrative is favoured; (ii) how a particular text is naturalized (see (v) above); and (iii) how authenticity is connotated in the specific setting Hollinshead (2006). In his critique of the ‘mediative authority’ of tourism, Hollinshead (2006: 313-317) derives a number (30) of propositions from Kirshenblett-Gimblett’s work for Tourism Studies researchers on the poetics exhibition of difference and diversity. These thirty propositions are grouped into six groups, namely:

* the poetics of objectification

  e.g., how some interpretations at tourist sites are occasionally / deliberately left ambiguous;

* the poetics of fragmentation

  e.g., how the believability of things at tourists sites is sometimes improved via tactical use of what Kirshenblett-Gimblett calls evidential literal detail;

* the poetics of contextualisation

  e.g., how some conflicting elements within a prevailing contexts are pointedly undeveloped or sanitized;
* the poetics of virtuality

e.g., how some preferred interpretations about a place are cleverly emphasized via the
repetitive use of the virtual placement of things at that place;

* the poetics of theatricality

e.g., how the impact of ‘live’ expositions is utilized to create illusory impressions of
‘truth’;

* the poetics of authorization

e.g., how the cultural festivals and carnivals of tourism performances inherently tend
to reinforce the status quo conservatisms of local place.

Much more advanced level interpretive work is required into these exhibitorial
poetics in terms of the epistemologies of meaning which have been underscored by

This Researcher’s Application of the Concept

The following are sample key issues and questions to conceivably explore in relation
to matters of representation pertaining to poetics of exhibition matters:

► are there any discernable/prominent gaps of understanding identifiable with regard
to the ways in which the local identity of a place is constructed and encoded
compared to the ways in which that same signified identity is decoded and understood by visiting-domestic/visiting-oversees/new-sorts-of-visitors?
e.g., for China: is there a need (at a particular tourist site or heritage drawcard in China) for specific interpretations to be provided for overseas Chinese ‘visitors’ who have temporarily returned to China after a lengthy sojourn abroad, and who may not be decently aquatinted (acquainted) with the ways in which the life/customs/aspirations of the resident people of China have substantially changed during that period? (Flower, 2005: 55-56).

► are the museums of the city/the region/the nation significantly changing in terms of the ways in which they either produce insight on places or otherwise interpret places in situ?
e.g., for China: are the museums of China significantly adapting their poetics of display/exhibition/interpretation to take account of any perceived change in attitude towards women? (Flower, 2005: 58-59).

■ (vii) Politics of Exhibition

Introduction to the Term

While the study of the poetics of exhibition (see poetics of exhibition, above) inspects the complex webs of signification by and through which an exhibition (a display or a projection) is produced, the study of the politics of exhibition delves into the ways in which that signification (i.e., those meanings conveyed within it) are contested – that is, challenged and transformed through the power-plays of everyday
group and institutional representational acts. While the poetics of exhibition is generally a matter of ‘presence’ and ‘presentation’ (in terms of how representational meaning is encoded within and decoded from specific ‘contexts’ and ‘texts’), the politics of exhibition is generally a matter of *power/knowledge* or ‘strategic knowledge’. Following Foucault (1980), researchers of the politics of exhibition explore the rise and fall of the held ‘discourse’ which is current about a particular place or topic. That discourse consists of a mix of governing statements which comprise the held knowledge of/about that location or subject. This discourse – or this held knowledge – operates as a historically situated social practice (Lidchi, 1997: 185). As a form of ‘strategic knowledge’, this *power/knowledge* is inseparable from pervading relationships of power. Thus, the governing discourses in a place/ at a time/ on a subject do not merely capture ‘an external reality’ or innocently mirror objects, they actively make, re-make, and/or de-make them. Researchers who think within such a Foucauldian interpretation of culture and of signification thereby proceed under the assumption that discourses do not operate on their own ‘in communicative isolation’, but work cohesively within particular *discursive formations* to systematically constitute a ‘body of knowledge’ about things – thereby politically constraining the other possible ways in which that place/object/subject can be represented (and be understood). Over time, discursive formations tend to aggregate within singular groups/organizations/bodies which they develop as hardened institutional visions (or worldviews) over things. Yet to Foucault the disciplinary power lying behind the exhibitorial complex (i.e., behind the politics of exhibition) is inherently/always episodic (Bennett, 2002: 338) as other/competing
discursive formations inevitably rise up to take surveillance (i.e., ruling oversight and
governance) over those understandings.

Politics of Exhibition in Tourism Studies

In general, Tourism Studies has been a managerialist field which has repeatedly
emphasized marketing operational considerations over critical considerations of
policy and value (Richter, 1983; Richer, 1994: 222). This continual stout leaning
towards *prescriptive* (‘how to do it?’) understandings at the expense of *descriptive*
(‘how did it occur?’/‘how does it occur?’/‘why does it occur?’) understandings has
considerable hampered the quantity and quality of the scrutiny of political action in
tourism (Hall, 1994), and has limited investigation of and into the
prevailing/contesting local and aesthetic discourses of tourism (Crick, 1989).
Accordingly, while certain individual ‘politics of exhibition/representation’ subjects
have been examined within Tourism Studies (such as old favourites like
* commodification* [see, for instance, Greenwood, 1989], *authenticity* [see, for instance,
Wang, 1999] and *imperialism / neocolonialism* [see, for instance, Richter, 1994], the
study of the plays between ‘suggestive’/‘authoritative’ discourse and ‘counter-
suggestive’/‘subjugated’ discourse has been impoverished (Meethan, 2001). Urry
(1990) has probed the framing of places and objects in tourism in his often-cited work
*The Tourist Gaze*, but while he starts his work from a Foucauldian standpoint, his
subsequent analysis of the institutional power that conceivably covers through the
contested spectacleisation of place (i.e., through the politics of exhibition) is uneven,
and undeveloped in terms of Foucault’s ‘eye-of-power’. While many observers in
Tourism Studies point out that the activities of selecting, designing, and exhibiting places in and through tourism are not neutral but powerful and visible acts of ‘power’ and ‘authority’ (Rothman, 1998; Barringer and Frynn, 1998), no analyst in Tourism Studies has yet produced a sustained longitudinal and multi-site critique of the twin practices of cultural selection and cultural production (Read ‘place selection’/‘place production’) in tourism.

The complex webs of political signification which run through tourism are known, but rarely has the meaning creation and conflict behind this symbolic power and agency yet been comprehensively, latitudinally, and coherently been uncovered in the domain of Tourism Studies.

This Researcher’s Application of the Concept

The following are sample key issues and questions to conceivably explore in relation to matters of representation pertaining to politics of exhibition matters:

► [in recognizing that selectivity is inevitable in the promotion and projection of certain ‘place’ over others in the development of tourism activity in a given city/region] who determines which particular local cultural destination/sites/attractions are appropriately ‘representative’ of the bona fide heritage or inheritances of that area?

e.g., for China: who were the important individuals and which were the important institutions who were involved in the adoption (i.e., the selection) of particular site
“ABC’ as a ‘prominent’ one at which the legacies of China/contemporary China could appropriately be exhibited? (cf. Hynge, 2006: 175).

which meanings or values has the cultural site or heritage attraction been designed/developed/promoted to legitimize, to authenticate, or to authorize, if any?

e.g., for China: over and above any commercial considerations, has particular site “DEF” in China been designed/developed/promoted as “a challenge to Western notions of leisure, education, and entertainment” (Hendry, 2000: backcover) or to otherwise sanctify/celebrate /triumphalise aspects of local Chinese/national Chinese values?

■ (viii) Regime of Representation

Introduction to the Term

Under Foucauldian thought, the ‘truth’ that is contained in knowledge – and which constitutes the meanings of representation in currency – is not the normal or absolute notion of truth that applies in everyday English usage whatever the age, situation, or threshold. Rather, ‘Truth’ under Foucauldian thought about ‘discourse’ and ‘power/knowledge’ is a contested discursive formation which informs and helps main particular regimes of truth. As such, ‘Truth’ is not an abstract entity located outside of the workings of power, it is “a thing of this world” (Foucault, 1980: 131) produced in multiple forms, and subject to all sorts of contestations and contextual and periodic constraints. Thus, under Foucauldian lines of inspection, it is not a matter of subjects/objects/places’ ‘out there’ being captured by discourse, it is more a matter of
those subjects/objects/places being historically produced as a ‘truth’ of some kind within discourse (Hall, 1997: 55). When one seeks to explore the pervasive repertoire of images and symbolic effects through which difference – between – things is projected and by which subjects are created and/or made known, that whole panoply of signification is known (for that time or for that population/locale) as a regime of representation (Hall, 1997: 232) … or otherwise as ‘the dominant representational paradigm’ of that age / place (Hamilton, 1997: 76 and 146). The working of held ‘truth’ (i.e., of dominant truths) within regimes of representation enables the bodies / organizations which uphold those worldviews to signify things – for after Saussure (1960), it is assumed that there is no inevitable link between the signifier (i.e., the representation) and the signified (i.e., the ‘original/natural subjects’ being represented). The sign, or rather the representation, is thereby deemed to be arbitrary, principally being dependent upon the way it has been representationally framed in accordance with the truths of the dominant representational paradigm. Thus, if truths (and therefore ‘meaning’) are never finally ‘fixed’, those who wish to understand the meanings which are promoted within and under regimes of representation must engage in informed and active processes of interpretation (Horne, 1997: 32).

Regime of Representation in Tourism Studies

In the year of writing this paper, Jaworski and Pritchard (2006) have produced a serviceable text which takes a case study approach to inspect a number of different examples at work in tourism of discourse articulation, and of individual instances of the invention/projection of truths (i.e., truth) about places, but no Tourism Studies is
known to have yet been able to produce a sustained inspection of a *regime of representation* at work within a tourism-active organization over the long run (i.e., over several decades). Some analysts have been able to turn their attention to the study of particular places, as if they comprised an identifiable ‘regime of representation’, however, while Buck (1993) has inspected the imaging of Hawaii over the *longue duree* her critique of the representational power of ‘tourism’ to make and remake Hawaii tends to be implicit rather than explicit. McKay’s scrutiny of the role of the state in various secondary and primary roles in the formation and legitimation of held visions of heritage folklore, and identity, in Nova Scotia comes very near to being a study of an ongoing governing regime of representation, but for some peculiar reason, the work of this Canadian historian is almost unknown and incited in the conventional within-domain Tourism Studies literature (Hollinshead, 2009/A). Rothman (1998) has carried out a sustained inspection of the production and marketing of the American West as a imagined and re-imagined drawcard in and through tourism, but it is a work of history of many players and bodies but it is not a sustained inspection of any single ‘regime’ nor is it nuanced in terms of its insight into collaborative *representational* governmentalities, per se. Thus, in Tourism Studies we have a useful panoply of examinations which traverse the influence of regimes of representation in the industry or field, but we do not yet have a researcher who has produced a full-frontal attack on a the mediating agency of a single on a distinct regime in tourism *ipso facto*, overtime. Some might argue, however, that Fjellman’s (1992) analysis of Walt Disney World as a fantasy landscape indeed qualifies to that end. Such individuals would no doubt suggest that his five-year long,
nineteen chapter study of the commodity aesthetics of the Walt Disney corporations in control Florida is an insight-loaded coverage of “Disney” as a techno-corporate regime of representation. The problem is that Fjellman is a professor of anthropology who only visits strict ‘tourism settings’ occasionally.

This Researcher’s Application of the Concept

The following are sample key issues and questions to conceivably explore in relation to matters of representation pertaining to regime of representation matters:

► what are “the asymmetries of representational power” (Shohat and Stam, 1994: 189) within the national-level government bodies responsible for the promotion of the country overseas – in terms of (perhaps), region, ethnicity, urban / rural mix, religion, gender, et cetera?

e.g., for China: which, if any, are the hegemonic dominances of group / community understandings which are evident in the signifying practices of the institutions / organizations / agencies which draw up/mediate images of nationhood for China for display at theme parks in the country (cf. Hendry, 2000: 105, 108-110, et passim)?

► in which ways, if any, is the regime of representation which controls/produces/mediates the production of (preferred) meaning within the language (s), discourse(s), and image(s) of tourism in country ‘XYZ’ now inclining towards the West?
e.g., for China: in which ways, if any, is the regime of representation which
controls/produces/mediates the production of (preferred) meaning within the
language(s), discourse(s) and image(s) of tourism at national level in China now
influenced by new/fresh counterpoint orientations to the world which were not
identifiable a decade ago?

■ (ix) Systems of Representation

Introduction to the Term

In Hall’s (1997: 17-30) view, those who examine questions of signification and
symbolism routinely have two systems of representation to pay attention to. The first
such system by which things, places, and people are registered via a range of
concepts (or mental representations) which individuals move around with in their
heeds. This system permits individuals within a culture to give meaning to the world
by working with a set of correspondences (or a chain of, equivalences between things
and pervasive conceptual ‘maps’. To Hall, the second system of representation
concerns the overall process of meaning construction as is conveyed through the use
of language. In this latter sense, the said ‘conceptual maps’ of the world are translated
into a common ‘language’ through which members of a particular society conflate
their ideas about things with specific written words, specific articulated sounds, or
specific pictorial images. Usually those words, sounds or images are deemed to be
‘signs’, and they make up and canny the meaning systems of singular cultures.
Each culture therefore operates with ‘codes’ which determine the relationship between the mental concepts (of the first system) with the language signs (of the second system). It is generally accepted in Cultural Studies/Representation Studies that since ‘meaning’ is not the product of something fixed in the world ‘in nature’, but derives from the cultural and linguistic conventions of particular societies, then the meaning in and of a given representation cannot ever be eternally ‘fixed’. In Representation Studies, thereby, meaning is not assumed to lie within the object in question (i.e., in the world) but it is something constructed through signifying practice cum symbolic activity. For instance, in the arena of film studies, the narrative models (or the meaning grids) utilized are not just mere reflective microcosms which capture real historical happenings, they are better seen as experiential templates by which history is ‘written’ and through which meaning / identity / importance is created (Shohat and Stella, 1994: 102). Bakhtin (see Mercer, 1988) used to term chronotopes to describe these systems of representation as used in films and novels. To him, time and space materialized through these chronotopes as a derived product of discursively mediated history.

Systems of Representation in Tourism Studies

To repeat the point, no researcher is known (within Tourism Studies) to have built upon sustained examination of either ‘the mental conceptual systems’ or ‘the language systems’ which collectively constitute the representational system of any organization. But the term representation did itself appear in the large field-indicative work produced by Routledge six or so years ago The Encyclopedia of Tourism
(Jarfari, 2000), meriting one of the extremely short ‘sixty-word’ definitions there. As the Encyclopedia suggests, in Tourism Studies, representation has generally been seen to be a matter of ‘appearance’, and the field of the 1980s and the 1990s has largely concerned itself – (over-concerned itself) with issues of authenticity principally following the pioneering work of MacCannell (1976) on ‘staged authenticity’. While few within-domain researchers have expressly turned their attention towards representation systems, per se, a number of commentators – following MacCannell’s lead – have, in fundamentally analyzing questions of ‘cultural identity’ in tourism, tuned in to the broader ‘the mediating systems’ which have been found to exist morphing and reconfiguring what-is-what in local places (Burns 2005). Greenwood (1989) has inspected how such ‘mediating systems’ readily commoditise things, Selwyn (1996) has probed how such ‘entrenched systems’ tend to present tourist places and spaces via a heavily orthodoxyed prism of heavily ethnocentric and still-imperialistic ‘mythic’ notions, and Picard and Wood (1997) have scrutinized the micro-political effects of the influence of the international tourism ‘system’ on local tourism-setting populations. But no Tourism Studies researcher has yet taken a sustained and ostensible Bakhtian (or similar) line of inquiry to representation systems, ipso facto. Dann (1996) has produced an impressive analysis of the play of language in tourism, but this work is firmly sociological and lacks the nuanced political understandings that a full-blown Representation Studies treatise on the manifest networks and systems would critically require. Cartier and Lew (2005) offer a valuable collection of local studies on how ‘the economics of tourism’ seductively position particular touristic landscapes – and
some of the chapters they deliver do pry into the representational agency of
collaborating players in tourism --- but their inspections of the projection of places is
inherently a culturo-geographic work and does not deeply and consistently command
a view over the systemic significantory politics of the representation of what they call
‘the touristed landscapes’. In terms of the production of a fixed and persistent critique
of the force of the tourism system as a political shaper of the meaning of peoples,
places, and pasts, the domain of Tourism Studies will hopefully be decently serviced
by Hollinshead’s (2009/B) persevering critique of the political economy of the
creative and collaborative ‘essentialising / normalizing / naturalising’ representation
system of tourism – a work originally inspired by Meethan’s (2001) coverage of
production and consumption in tourism. But then, the field of Tourism Studies is
nowadays stirring in terms of representational reality-making, and Smith and
Robinson (In Prep.) may just be authoring the kind of mature examination of the
distributive power-based significatory effects which result from the everyday
workings of the dynamic systems, that are representational tourism.

This Researcher’s Application of the Concept

The following are sample key issues and questions to conceivably explore in relation
to matters of representation pertaining to systems of representation matters:

| in which ways, if any, are the systems of representation which are prominent in the
administration of tourism in country ‘UVW’ currently heavily orientated towards the

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 commodification of social life through the productivity / performativity of tourism)? (cf. Hollinshead, 2009/B).

e.g., for China: in which ways, if any, are the systems of representation which are prominent in the administration of tourism in China currently serving or a corrosive agent for authentic life forms in that country (cf. Hendry, 2000: 108-110).

► in which ways, if any, are the systems of representation which are prominent in the administration of local tourism in region ‘MNO’ currently serving as a substantial initiating agent of local cultural change there? (see Meethan, 2001).

e.g., for China: in which ways, if any, are the systems of representation which are prominent in the administration of tourism in fast-expanding city ‘PQR’ of China currently (and considerably) serving as a transformative force over ‘place’ in and across that whole hinterland region of China? (cf. Flower, 2005: 32-34).

■ (x) Transcoding

Introduction to the Term

Representational activity occurs where members of a particular culture use language i.e., any ‘system’ which utilizes ‘signs’ for things within an overarching signifying system) to generate ‘meaning’. These meanings – as we have seen under systems of representation, above --- generally change from one culture to another, and across distant historical eras. Because of this lack of ‘meaning equivalence’ across cultural geography and across temporal space, there is always a necessity to translate meanings from one cultural mind-set to a different conceptual universe (Hall, 1997:
and *codes* are therefore required to carry out this regular / everyday process of interpretation cum translation. When an originating individual or group begins the translation process, he / she / it is said to engage in *encoding*. When the signs (or really the meanings) are interpreted in the receiving ‘universe’, decoding is said to occur. Since, again, meaning can never be totally fixed, sometimes the decoding takes place in ‘new’, ‘corrective’, or ‘realigned’ ways. *Transcoding* is said to occur where an existing thing, place, or event is adopted or adapted for entirely new meanings. One of the most common areas of transcoding occurs where an established negative image is transcoded with new positive meanings. It is important to distinguish transcoding from *intertextual interpretation*. Intertextuality involves not the deployment of new meanings, per se, but the reinterpretation of a meaning in a specific contextual situation by the reading of it via a different across or text different (plural) texts. It is also important to distinguish transcoding from *textual takeover* (Boehmer, 1995: 19). Textual takeover occurs where a dominant force or invasive power attempts to domesticate the people of an alien / foreign / distant terrain by wholly rewriting the narratives of that ‘other place’ within its own familiar and preferred generic styles. The goal of textual takeover is not just ‘control’ of that conquered / subjugated population but ‘control’ over its held understandings (Gandhi, 1998: 142-145).

**Transcoding in Tourism Studies**

While no researcher or research team in Tourism Studies has yet produced a comprehensive longitudinal study of representational transcoding in tourism / travel,
one regularly comes across small and specific treatments of the subject in the domain --- or more commonly, amongst observers who venture into the realm of tourism from other (more established?) domains and disciplines. Industrial tourism is indeed a spectrum of activity that is littered with the false and/or the misconstrued identifications of transcoding praxis. For instance, McKay (1988) has written pointedly on the public representation and re-representation of Peggy’s Cove in Nova Scotia as an idyllic place of pastoral bliss. He notes how even ‘the state’ become entangled in the production of transcoded official language about the province’s supposedly pristine rural maritimicity, where the provincial government involved itself via the use of heavy and frequent simularatisation in the totalized representation of Peggy’s Cove, and in the essentilised iconographic construction afresh for the place of ‘an appropriate past’ --- meaning ‘a more appropriate past’. In terms of transcoding for consumption, one may examine Rothman’s (1998: 339) work in the American West where (in his view) the region has recently been heavily transcoded via the corporative authorities of ‘entertainment tourism’ which forcefully “swallowed up all previous [interpretations of life and being in the American West], integrating them into a mass market form that in itself was authentic to people who had never experienced any other kind [of existence, there]”. In terms of the power to transcode, one could fruitful peruse the work of Crain (1996) who has explored how ‘native traditions’ have been disassembled and rearranged through the emergence of the representational power of touristic ventures in Ecuador: here certain powerful hotels seek to re-frame what is known about local people through the design of new ‘authentic forms of dress’ which aesthetically purify received tradition. It is through
the mandatory character of such sorts of acts of representational authority that new ‘indigenous’ subjectivities are transcoded (Crane, 1996: 132). The problem in tourism and travel is that there are huge gaps between longstanding/received identifications of and for things, and what tourists are ‘guided’ through such active/conscious or such accidental / unconscious sorts of transcoding. To Bourdien (1984: 323), these gap is a matter of cultural allodocia, and anyone wishing to examine a field relevant example of it is encouraged to real Howes (1996) account of the commodification (and the subsequent ‘resistance’ or decommodification) of ‘Indianess’ amongst the Hopi of Arizona. The problem for the field of Tourism Studies is that Howes, oncemore, is a ‘blow-in’ – an anthropologist cum lawyer – and there are so few full-timers within Tourism Studies itself who earn their keep scrutinizing such transcoding episodes, i.e., such important battlegrounds between the signification of the autochthononous self and the exotic/externalized/othered self. Such are what Howes (1996: 143) would conceivable [all the transcoded dilutions of tradition in and through tourism.

This Researcher’s Application of the Concept

The following are sample key issues and questions to conceivably explore in relation to matters of representation pertaining to transcoding:

- in what ways, if any, in country ‘GHI’ is textual takeover taking place through the collaborative forces which mediate the promotions and representations of and about culture/heritage/nature across the country – whereby those institutions/agencies
project an over-homogenous picture of ‘place’ and/or ‘space’ there? (see Nixan, 2002: 216).

e.g., for China: in what ways in China do the mediating forces of tourism in Beijing, Shanghai, and other leading cities badly misrepresent distant provincial region ‘JKL’: in what ways is the culture/heritage/nature of that other region severely transcoded via a particular structure of misrecognition? (cf. Kynge, 2006: 65-70).

► which sub-populations in country ‘STU’ continue to find themselves ‘without voice’, entirely transcoded from the dominant representations of national identity and culture: what are the continuing major silences in the internal semiotic and discursive construction of the nation? (Burnham, 1993: 168-169).

e.g. for China: [given the late highly concentrated compression [on of development time] has the recent fast-paced transformation of China generated a situation where previously significant visitable parts of the country are now excluded from the re-imaged projection of the nation: does the late re-fantasisation of China as a throbbing and industrialized cosmopolitan place now leave certain esteemed places ‘from the past’ excluded, and out-of-script (Kynge, 2006: 29-30).

2.3. Recap: Articulating Matters of Representation in Tourism Studies

While, studies of representation have gradually moved towards the centre of broader studies of culture, it is only recently that scrutiny of acts and processes of representation have illuminated the field of Tourism Studies. In the past – in this field
there may have been studies of language use, investigations of the reach of image, and inquiries into the networking practices of public and/or private sector organisations in travel management and/or tourism development, but such research efforts have tended to be of a prescriptive ‘how to’ nature (Hall, 1994), and there has been little in depth study of the communicative and longitudinal place-making, people-making, past-making productive power of governmental and corporate activity in and across tourism (Meethan, 2001). The purpose of studies like this current on the imaginal of and about China is therefore to pay a little more comprehensive attention to how forms of language, image, discourse, and performative practice are engaged in sometimes–consciously and sometimes unconsciously within the systems of representation that exist in tourism. And the aim of this investigation and like investigations is to collectively and accumulatively highlight the political and distributive/redistributive force of these acts of representation in order to show how tourism indeed matters in ways that have hitherto tended to be under-estimated.

In detailing the significance of the ten representation studies concepts from ‘appropriation’ to ‘transcoding’, the object of the paper has been to explain how ubiquitous everyday acts of representation are in and through tourism, and to implicitly suggests how the productive and performative power of representation may be readily examined via a litany of sociological, anthropological, semiotic, discursive, and Foucauldian – historic models of inspection. While the intent of the researcher may be to explore ‘the talk’ and ‘the acts’ of representation which occur to serve
sometimes-ideosyncratically and sometimes-highly-collaboratively in a rich diversity of social contexts and institutional settings, it is clear that representational activity is so commonplace that there is scope herein for large numbers of advanced Tourism Studies theorists to occupy themselves. Signifying practices occur here, there, and everywhere in Tourism Studies as selective forms of photography are used to construct preferred national identities, as ‘other’ cultures are poetically and politically exhibited, and as particular gender-based, ethnicity-based, spirituality-based identities – amongst all the sorts of possible level/regional/national and international identities – are freshly imagined and political fantasised.

The research findings from the conduct of this study – that is, of findings which can hopefully guide research activity in and across the tourism industry of China over the coming years – composes a clear recognition of the need to explore critical and contested issues of meaning construction, knowledge-production, truth-circulation, and power-affectivity in the potent significatory realm of tourism. In situating this study in China, the overall aim of the study is not to produce clean and coherent judgements about who in the final analysis is doing what to whom through tourism in the People’s Republic, it is rather to show that important representational activity occurs everywhere in tourism no matter who the actors are or what the start point political position they operate from is. Thus representational ‘talk’ and significatory ‘deeds’ issue forth day-by-day and place-by-place by all sorts of players and organisations. In China, residual-revolutionary groups operate knowingly and unknowingly with regimes of representation just as much as transitional-liberal
bodies do. The only problems is that for China – as for almost all other countries in the world – those who are trained even at the highest levels of scholarship in Tourism Studies tend to be schooled along highly prescriptivist and highly managerialist lines of analysis. People who work in Tourism Administration, undergraduates in Tourism Management, and postgraduates in Tourism Studies Research all tend towards those forms of understanding which are designed to advance the marketing effort and/or in prime the economic viability of the site/city/region. Too few of the field are sufficiently trained produce deep and meaningful critique of how those who work in tourism continually and naturally make in both large and paltry-accumulative ways the worlds we wish to celebrate and the world we come to live in.

Tourism matters, tourism represents and re-presents the world. But not enough individuals who work in Tourism Studies (and its cousin domains) are trained in or skilled enough in understanding the critico-political dimension of such symbolic and significatory everyday activity. The field of Tourism Studies must have its research practitioners with critical vision just as much as it must have its programmers, packagers, and promoters who can act with sound operational vision.
Chapter 3

Methodology

3.1. The Critical Methodological Considerations for the Study

In chapter 1 of this investigation, it was established that this study constitutes an explorative study of the representation of China as a contemporary signifying practice as may be found within the discourse of national/international tourism. It was clarified there that in order to analyse the vogue or commonplace identifications that are used – notably in the West – to project China today in tourism, it would be useful to probe the following four start-up or assumed sub-problems for THE PRINCIPAL STUDY PROBLEM on the representation of China as an imaginal realm in/via tourism:

- the apparent prominences in the representational repertoire of ‘China’ in international tourism;
- the apparent absences/omissions in the representational repertoire of ‘China’ in international tourism;
- the longrun Eurocentric significations of and about China;
- the production of China as standardized subject in international tourism.

In addition, for THE AUXILIARY STUDY PROBLEM on the conceptual vocabulary of tourism studies on presupposed understanding, it is the aim of this
study to provide a short glossary of terms and approaches designed to help improve the clarity and competency by which investigators in and beyond the domain of Tourism Studies can build up critical regimes of study to pry into such issues of undersuspected pre-understanding (and related acts of projective ethnocentric cum sociocentric misrepresentation) as may be found in this and like studies.

In a Foucault-inspired study of the encoding activities that exists in practice of and about China in the West, it was established that the ways in which China is ‘produced’ in and through tourism (or rather, is co-produced in and through the scripting of tourism collaboratively with the scripting activity of other areas such as the arts, television, film, media, et cetera) is a very important matter of hailing, whereby the peoples, places, pasts, and presents of China are given identities and identifications which position or describe China in ways in which the home/host population of China are often disturbed by or unhappy with. This study of the degree to which the everyday scripting of industrial tourism in the West naturally manifestly normalizes ‘China’ in ways which do not do justice to the latent cultural / heritage /natural gene bank of China is therefore a highly interpretive one. The purpose of this study is not then to secure any full and closely detailed truths as to how China should properly and decently be described, for there is no singular vantage point from which common agreement could be found to sustain the veracity of such accounts. Each and every perspective on China (or on any people / place / past / present) will have its biases – that is, biases which cannot be avoided (Slife and Williams, 1995: 6). The aim of this study is rather to point out where the particular commonplace hailing of
China in tourism in the West appears to demean, to dimish, or to decontextualise China in terms of ways that suppress or subjugate the ways the people of China may prefer (and have preferred) to register themselves. To this end, it is recognized that each and every interpretation of and about China will always be in some or other senses ‘inadequate’, they will always be ‘incomplete’ and ‘capable of improvement or enrichment’. Other supportable interpretations will always therefore be possible: other defendable accounts will always therefore be tenable. Thus there will always be something beyond any singular interpretation (Slife and Williams, 1995: 87). ‘China’ like every other nation, or region, or city, or locality is not an un-interpreted place waiting there to be duly and immaculately interpreted. Hence ‘the beyond’ in hermeneutic understanding is the very ongoing and continuous possibility of other interpretations being made. The range of contexts (and standpoints) by which China (or anywhere) can be described or projected will always exceed even the most meticulously-won interpretation of it. No single attentively-obtained and carefully-deciphered interpretation can exhaust this latency of contexts (or this unmanifest range of standpoints) (Slife and Williams, 1995: 88).

It is a premise of and for the methodology of this study that while certain interpretations of and about China may have considerable strength to them, each of them can only be one conception of reality, and ‘it’ will always unavoidably be a biased conception in some fashion(s). Interpretivists recognize that even the most seemingly neutral, or most seemingly objective, or the most heavily supported/voiced/projected conception will only be (or have become that) for
particular historical reasons at any given time. To repeat, this study does not seek to find (and thereby to reify) any single better/correct view of what ‘China’ is, it merely seeks to show that – in the Foucauldian sense – each outlook on China contests with a myriad of other projections about China, and it will have its blemishes and limitations, particularly where it is articulated from those in the West who are geographically, historically, contextually, and psychically distant from live and dynamic ‘China’. These hermeneutic foundations clarified at the outset, it is now possible to explain how this methodology chapter will be structured.

In order to explain the methodological thinking which has been adopted (and is being utilized) in this interpretive study of the representational framing of China in and via national/international tourism, today, an account will now be given in this chapter of ten principal considerations which govern a hermeneutic study of this sort. The ten guiding principles (viz., the principal principles!!) are:

1. The Required **Epistemology** (see section 3.2);
2. The Obligated **Ontology** (3.3);
3. The Necessary and Sufficient **Methodology** (3.4);
4. The Compelling **Emergent Nature** of the Study (3.5);
5. The Empowering **Bricoleurship** (3.6);
6. The Essential **Triangulation** (or **Crystallisation**) (3.7);
7. The Selection of Fitting **Methods** (3.8);
8. The De Rigeur ** Reflexivity** (3.9);
9. The Beholden Matter of **Voice** (3.10);
10. The Engaged Regard to and for **Access** (3.11).

As will be seen, these ten methodological issues are highly inter-related, and have been arranged in something of a logical sequence. The coherency in and of this
sequence will be clarified in the summary for the chapter – that is in the last section identified above (section 3.11).

3.2. The Required Epistemology

This study is informed by the view of Franklin and Crang (2001: 6) that too much research in Tourism Studies is still adolescent and follows template approaches to the conduct of inquiry which are predominantly influenced by positivist thinking. In a highly interpretive and transdisciplinary study of this sort – probing the difficult-to-secure difficult-to-decipher ways in which ‘China’ is imagined – the study is required to secure insights gathered in context (Tribe, 2004). Hence the study works to an epistemology that does not seek generalisable ‘results’ for broad and external utility, but searches for ‘interpretable findings’ which are contextualised not only for this specific project, but for particular reading or receiving ‘audience’.

This important matter of context has been well observed by Platenkamp (2007: 12) in recent years. To him, there is a “clear lack of sophistication” in Tourism Studies in terms of the way cross-cultural theorizing takes place. Too many cross-cultural inspections in Tourism Studies remain blind to the complexities of ‘context’ in and of things in ‘particular’, ‘distort’, or ‘other’ cultures, and by his account there are not many Tourism Studies scholars who are skilled at probing the hidden dimensions of contextuality in removed locales. Too frequently in Tourism Studies the dominance of the Western bias remains hidden to the researcher/the research learn operating within and under it, and the field lacks an openness to a multiplicity of interpretations.
about the life and heritage places (Platenkamp, 2007:14). Hopefully, the glossary that it is hoped will emerge from this study of signification of and about China can be of some utility in helping many more Tourism Studies researchers (hereafter) learn how to take improved and more informed strategic steps to capture *contextual insights*, and learn how to inspect for the sorts of excluded voices and silenced standpoints that inevitably but all-too-richly arise when Tourism Studies researchers venture knowingly (and unknowingly) into what Platenkamp (2007: 15) calls ‘class of civilisations’ terrain.

### 3.3. The Obligated Ontology

All interpretive studies of political plays of value and ideological ploys of cultural / national understanding like this study of external (and internal) projectivity of and about China necessarily demand deep consideration of ontological concerns. In this investigation of ‘the presumed or presupposed imaginal realm of China’, it is crucial that attempts are made to interpret and re-interpret the outlooks of various interested parties which regularly and routinely influence what is projected about ‘China’ in tourism and related significatory and performative fields. So critical are these matters of ontology that epistemological consideration more or less become united with, or collapse into, ontological concerns (Lincoln and Guba, 1985). Both the epistemology and the ontology of the research act thereby constitute the expectedly messy situation of infinite interpretive possibility (Marcus, 1994). As such, as was stated under 3.1 interpretive study does not seek ‘perfect’ or ‘correct’ judgment of what is said/done
for and about ‘China’, but rather supportable (but always-open and always-capable-of refinement) assessments of those meanings in currency – that is, to produce always-tenuous cultural warrants or always-dynamic doxa as to what China is, was, and is/can/should become.

In recent years, Hollinshead (2004/A and 2004/B) has addressed the shortfall of attention to ontological consideration on Tourism Studies in two chapters in Phillimore and Goodson’s landmark edited contribution to interpretive research in the field: “Qualitative Research in Tourism: Ontologies, Epistemologies, and Methodologies”. The attached table (Table 3.3./1) is now provided as an attempt to show how and where the common ontological deficiencies of Tourism Studies (as identified by Hollinshead (2004/B: 85-6)) commonly crop up.

As pointed out by Hollinshead, it is important that each researcher in Tourism Studies (and other) settings should not only painstakingly reflect above such a mix of local and situational factors in the conduct of his/her work, but should also examine the possibilities of and for them reflexively. The craft of reflexivity thereby constitutes a very important ontological and methodological part of this study, and will be commented on at some length within section 3.9 of this chapter. The study ontological reliance on reflexivity is an attempt to secure what Alvesson and Sköldberg (2007: 238) call reflexive interpretation, which is that composite position where reflection in research conjoins with the act of interpretation at several levels:

- with the choice of empirical material to study;
- with the awareness that some form of interpretive act is indeed
taking place;

- with clarifications of and about pertaining political-ideological contexts; and,

- with regard to matters of the representational authority being uncovered.
### TABLE 3.3. / 1.
COMMON ONTOLOGICAL DIFFICULTIES IN TOURISM STUDIES:
POINTERS FOR THE INTERPRETATION OF MEANING FOR / ABOUT CHINA

<table>
<thead>
<tr>
<th>Commonplace ontological weaknesses in Tourism Studies</th>
<th>Translation of the issue to areas of misrepresentation and uncertainty of and about China – sample areas of required (but often under-suspected critical understanding)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The obscure of cultural ways in foreign places</td>
<td>What do Chinese people celebrate about themselves? Upon what is identity in China assembled / composed?</td>
</tr>
<tr>
<td>2. The varied and often incoherent meaning of sites and experiences to tourists who visit foreign places</td>
<td>What do first-time visitors to China pre-understood about 'that country'? What do frequent / repeated visitors to China understood about that country?</td>
</tr>
<tr>
<td>3. The deep and often hidden meanings, in foreign places, of sites and stories to resident host populations there</td>
<td>What do 'Europeans' / 'North Americans' frequently misperceive (if anything) about the history / heritage of China? What are (if any) the subtle nuances of Chinese aspiration which 'Westerners' do not immediately / readily / generally understand?</td>
</tr>
<tr>
<td>4. The shadowy and indistinct ‘unique ways’ in which foreign peoples differ from each other</td>
<td>How do the various regional populations (or other sub-populations) in China differ strongly from each other in ways that 'Westerners' tend not to appreciate or under-appreciate?</td>
</tr>
<tr>
<td>5. The small and knotty ways in which tourists and/or the tourism industry commits quotidian acts of ethnocentric misinterpretation in foreign/distant/removed locales</td>
<td>In what ways (if any) have international travelers to China regularly other the people / the places / the pasts of China over the centuries?</td>
</tr>
<tr>
<td>6. The large, long-standing and highly disempowering ways in which the tourist-producing West has continued to Other specific populations</td>
<td>In what ways (if any) do contemporary international visitors to China commonly badly misinterpret the habits / customs / preferences of Chinese people – that is, in ways that demean / decontextualise / disinherit 'them'?</td>
</tr>
<tr>
<td>7. The frequently enigmatic and inconstant symbolic significance of signs/markers/objects in different societies, as serviced in international tourism</td>
<td>How do the Chinese people celebrate their 50 centuries of conceivably continuous heritage in 'ways' that Westerners tend not to recognize?</td>
</tr>
<tr>
<td>8. The perplexing manner in which seemingly long-cherished traditions in alien populations are suddenly replaced by new/traditional practices or consumed within new/transformed pursuits</td>
<td>In which ways, if any, have long-favored activities and cultural preferences in China recently been re-conceptualized or re-located, within modern days, pursuits in what might appear to foreigners to be inauthentic / non-faithful / confused fashions?</td>
</tr>
<tr>
<td>9. The nebulous and ambiguous ways in which emergent / hybrid populations – particularly in developing nations – freshly seek to reposition themselves through the imagery of tourism, thereby distinguishing themselves markedly from the previously colonized projections of the populations of that locality</td>
<td>In what ways, have the tourism projections of China which emanate from China apparently projected a new sense / hybrid / re-scaffolded identity for the people of China?</td>
</tr>
<tr>
<td>10. The complex and amorphic ways in which the tourism industry (and all its public- and private-sector players) generally act internationally / globally to market / de-market / re-market places</td>
<td>In what ways, have the tourism projections of China which emanate from the West apparently projected a new sort of image or identity for particular places / regions / events in China?</td>
</tr>
</tbody>
</table>

**Source:** Adapted (and contextualized in this study) from Hollinshead 2004/B: 85/6
3.4. The Necessary and Sufficient Methodology

While matters of ontology may be defined concerns and outlooks which help establish or resolve the character of the knowable (or otherwise, the nature of reality in terms of ‘meaning’, ‘being’, and ‘becoming’), matters of methodology are those preferred practices and operational partialities – as determined by the above ontological [and epistemological] issues of 3.3 (and 3.2) which the researcher should respect as he/she launches out to find knowledge via the use of particular methods and particular approaches to inquiry (Guba, 1990: 18). In this study of projection and articulation about China as an inherited ‘national’, ‘public’, and ‘imaginal’ entity, the methods and approaches adopted will largely be constructivist (or ‘social constructivist’) (Guba, 1990: 27). Thereby the guiding operational thought for the conduct of the study will be relativist, and will seek to pry into the identities accorded to and the meanings attributed to ‘China’ by different found ‘players’ or encountered sources in the ongoing industrial-scripting of tourism. The gathered interpretations will therefore be critically inspected against the background of other competing perspectives on and about ‘China’ in the world, notably where Western ‘outlooks’ appear to clash with ‘inlooks’ from and within China. Inquiry into difficult interpretive matters of ‘meaning’, ‘being’, and ‘becoming’ is more suited to qualitative lines of research, and tends to require or yield broader and contextualised thick descriptions of the interpretations sought and gathered as has already keen established in chapter 1 of this study. While quantitative lines of inquiry are not outlawed, they tend to only generate thin descriptions, or narrow and non-
contextualised calibrations, of what is held to be ‘there’, and are thereby much less useful interpretively (Denzin and Lincoln, 2005).

Perhaps a little more ought to be stated here about the methodological decision to work broadly under constructivist thoughtlines and with qualitative approaches in this study.

3.4.1. The Selection of Social Constructivist Thoughtlines

Firstly, with regard the study’s target constructivism, the investigation fundamentally remains interpretivist in general scope, for in the current study settings, the terms ‘interpretation’ and ‘interpretivism’ are being used in the most expansive of senses to refer to a study which has a sustained concern for understanding the meanings held by (and the emic points of view supported by) particular actors / players / institutions who are encountered in the study. Thus, following the so-called interpretivism of recent decades, here interpretivism is not being used – after Rabinow and Sullivan (1987:20) – to conjure up a specific new ‘methodology’ (or ‘method’), per se, but rather to challenge the orthodox philosophical notion that the social world may be decently understood and known by the exercise of proper preformulated methodology alone. The term ‘interpretation’ (and its cousin concept ‘interpretivism’) have thereby been used since chapter one of this study merely to indicate that this study is one which is undertaken interpretively in search of meaning, rather than being any sort of experimental scientific endeavor “in search of laws” (Geertz, 1973). That use of the almost parental term interpretivism clarified, it is now important to back that statement up by pointing out that rather than work to any strict form of interpretivist
thinking as ‘method’ (like that of Weber’s *verstehen* [phenomenological interpretation]. Taylor’s ‘Hermeneutic Interpretation’, Blumer-Meads’ ‘Symbolic Interactionism’, or Denzins’s ‘Interpretive Interactionism’ [see Schwandt, 1994: for an introduction to each of those four ‘methods’]), the study is decidedly more ‘constructivist’ than ‘interpretivist’ at the operational level of methodological matters. While interpretivism itself – speaking methodologically – “was conceived in reaction to the effort to develop a natural science of the social (where) its foil was largely logical empiricist methodology and the bid to apply that framework to human inquiry” (Schwandt, 1994:125), constructivism tends to be much more interested and involved in the different perspectives which particular individuals, institutions, and interest groups do in fact hold. Thus, constructivists tend to work to the pluralistic and plastic character of held realities by those found or encountered specific individuals, institutions, and interest groups – as recognized by Schwandt (1994: 125): “[Their work tends to be] pluralistic in the sense that reality is expressible in a variety of symbol and language systems [and] plastic in the sense that reality is stretched and shaped to fit purposeful acts of intentional human agents”.

Clearly, there are many forms of constructivism (and constructionism) which could be utilized to inspect the pluralist and relativist notions of this inquiry. This researcher has decided to work within that form of social constructivism that has been developed by Lincoln and Guba (1985) out of their own initial ideas of and about naturalistic inquiry. The sorts of constructions the study will now target are now
illustrated in Table 3.4.1., which translates the naturalistic inquiry (now social constructivist) axioms of Lincoln and Guba to the current study of imaginal China.
### TABLE 3.4.1.1.

**THE AXIOMS OF NATURALISTIC INQUIRY / SOCIAL CONSTRUCTIVISM:**

**CONTRASTS WITH THOSE OF POSITIVISM**

<table>
<thead>
<tr>
<th>Axiom</th>
<th>Perspective Of The Positivist Paradigm</th>
<th>Perspective Of The Constructivist Paradigm</th>
<th>Approach To Inspecting China As An Imaginal Realm In Tourism Contexts Under Social Constructivism – For This Study</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The Nature Of Reality</strong></td>
<td>Reality is single, tangible, and fragmentable.</td>
<td>Realities are multiple, constructed, and holistic.</td>
<td>Individuals, groups and institutions in China have different views on what happened in the past, and assemble their preferred vision of the past not only from different views of events but from different events.</td>
</tr>
<tr>
<td><strong>The Relationship Of Knower To The Known</strong></td>
<td>Knower and known are independent, a dualism.</td>
<td>Knower and known are interactive, inseparable.</td>
<td>The ideology and beliefs held by individuals, groups and institutions affect not only what is remembered, and what is recalled, about the history of China but also the worth or significance of those past events.</td>
</tr>
<tr>
<td><strong>The Possibility Of Generalization</strong></td>
<td>Time- and context-free generalizations (nomothetic statements) are possible.</td>
<td>Only time- and context-bound working hypotheses (idiographic statements) are possible.</td>
<td>Individuals, groups and institutions do not necessarily hold constant and singular views about what happened or what was / is important in the heritage of China, but those views and articulations may change considerably dependent upon the intersubjective and the broader contextual setting.</td>
</tr>
<tr>
<td><strong>The Possibility Of Causal Linkages</strong></td>
<td>There are real causes, temporally precedent to or simultaneous with their effects.</td>
<td>All entities are in a state of mutual simultaneous shaping, so that it is impossible to distinguish causes from effects.</td>
<td>The individual(s), the contextual environment (place) and the occasion (time) resonate reciprocally with each other in complex ways which are difficult to disentangle in terms of dependencies and independencies: the interactions are variform and changeable. What may be celebrated about the peoples / places / pasts of China in one situation one year may not be so inspirational a decade later.</td>
</tr>
<tr>
<td><strong>The Role Of Values</strong></td>
<td>Inquiry is value-free.</td>
<td>Inquiry is value-bound.</td>
<td>The researchers cannot neutralize his / her own views as to what is important in the past of China: they influence what he / she asks, observes and interprets when communicating with study respondents or when examining study texts.</td>
</tr>
</tbody>
</table>

**SOURCE:** Adapted from Hollinshead (1993/C: 96), based upon the original thinking of Lincoln and Guba (1985: 37).
Thus, as indicted in Table 3.4.1./1., the axioms of naturalistic inquiry/social constructivism tend to be favoured by researchers who seek to explore the multiple realities held by different populations about a particular ‘subject’, ‘event’, or ‘place’. They have been further expanded by Guba and Lincoln (1989) as comprising attempts by the investigator to:

- make sense of (or interpret) the constructed experience of different individuals and groups (where those constructions tend to be self-sustaining and self-renewing);

- understand the range, and scope of information the individuals/institutions/interest groups have in dealing with the information he/she/it has to form the held construction of that subject in the context examined;

- make sense of how particular constructions of and about reality are shared collectively and systematically above the world (through disciplined domains like industries and fields of study);

- understand that while all held outlooks on the world may be seen to have some or other meaningful purpose, many of them will be ‘malconstructed’ based (after largely unknowingly) on incomplete, simplistic, uninformed, interestedly consistent, or inadequately derived evidence;
• make sense in each specific locale or context or moment in time of the larger continental thought systems or operating historically-received paradigms which significant influence or shortcut the development of the particular individual / institutional / interest group constructions; and,

• understand how held constructions are challenged (but not always modified!) when the construction holder receives new evidence on the thing in question.

In order to be an informed and sense-generating research, it is necessary that the investigator takes considerable pains over the effort to locale, analyse, critique particular held outlooks on reality, or cultural warrants about life/the world. Generally, social constructivists who follow the tenets of Lincoln and Guba (1985) / Guba and Lincoln (1994) are encouraged to inspect their encountered contexts/settings/places dialectically, and iteratively where he/she/they will routinely be required to work in embedded and reiterative fashion to find tune their insights into the truths or the doxa they come across (Schwandt, 1994: 128/9).

Clearly, since the winning of social constructions is a highly interpretive craft, the researcher has to guard against a number of difficulties which are inherent to the sense-making process. A number of these drawbacks are now outlined in table 3.4.1./2. and generally revolve around the tendency of social constructivists to indulge in “conceptual inflation” (Velody and Williams, 1998/B: 3), particularly where their efforts have not been jointly drawn up (i.e., dialectically between inquirer
and respondents) nor painstakingly drawn up via embedded and reiterative approaches.

It is important that the researcher stays vigilant to such difficulties of interpretation whenever drawing up what he/she indeed thinks is ‘there’ as contesting multiple realities, or as a specific-context held reality (Turner, 1998). Guba and Lincoln are not unaware of such difficulties, and regularly in Lincoln and Guba (1985) warn of the need to secure assessment of and about held constructions with care and over time. They particularly advocate the use of member-checking, ethnographical auditing, prior ethnography, parallel ethnography, the use of multiple sources of data, the use of multiple theories, et cetera, to help reduce the possibility of over-hasty
### INHERENT DIFFICULTIES WITH CONSTRUCTIVISM / CONSTRUCTIONISM:
EPISTEMOLOGICAL AND METHODOLOGICAL WEAKNESSES WHICH THE RESEARCHER HAS TO GUARD AGAINST

<table>
<thead>
<tr>
<th>COMMON DIFFICULTIES</th>
<th>THE DRAWBACK EXPLAINED IN SIMPLIFIED TERMS</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Early judgment about held social reality</td>
<td>Researchers can respond rather too quickly to fast-won views of and about the world which appear to have eclectic surface affinities, and concretize those views into solid but untested (by the researcher) worldviews. (Velody and Williams, 1998: 2)</td>
</tr>
<tr>
<td>(ii) Absence of contextuality</td>
<td>Researchers can spend too much time jumping to conclusions about the form of encountered views on truth, without devoting much time to getting to know why and how those apparent outlooks on reality are indeed held. (Velody and Williams, 1998/B: 3)</td>
</tr>
<tr>
<td>(iii) Over-extension of deeper understandings</td>
<td>Researcher can make kneejerk judgments as to the sorts of deeper larger / continental understandings that may appear to underpin a supposedly found surface-level outlook on the world – and in an over-hasty manner, can build upon conceptual coherences which he / she (the researcher) thinks is ‘there’. (Velody and Williams, 1998/B: 5)</td>
</tr>
<tr>
<td>(iv) Absence of criticality about the supposed ‘constructed’ effort</td>
<td>The very use of the term ‘construction’, ipso facto, has highly evaluative connotations which often the researcher does not realise he / she is dealing in or with. It suggests that what is found is indeed ‘invented’, ‘made-up’, or ‘fabricated’, rather than otherwise being ‘naturally available’ or ‘naturally inherited’ in the location or context being examined. (Lynch, 1998: 29)</td>
</tr>
<tr>
<td>(v) The misperceived force of textuality</td>
<td>The researcher may assume that a found view of and about the world may have a longstanding or major ‘communal’, ‘institutional’, or ‘interest group’ force or authority behind it, when in fact it may only be a minor and short-lived textual or performative (act of the moment) happening at play. (Burkitt, 1998: 125)</td>
</tr>
</tbody>
</table>

**Source**: Velody and Williams, Lynch, and Burkitt are all contributors to the edited work of Velody and Williams (1998/A) – *The Politics of Constructionism*. 

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determination as to what is indeed there in the examined setting. The use of such considered and painstaking approaches has its own temporal and situational demands which may counteract their needy use given the time constrains placed around the conduct of a doctoral dissertation. In these respects, the researcher should not forget the wisdom of Foucault on the matter of interpretation-winning: he warned of the huge danger that as soon as one had gained or won any interpretation, then (there and then) the act of interpretation (i.e., the vigilant need to stay interpretative) often prematurely dies!! In an emergent study (see 3.5 below) … in a social constructivist study … the interpretive regardingness must indeed be sustained over time.

3.4.2. The Selection of Qualitative Research Approaches

The researcher has decided to work with qualitative research approaches in this study for a number of reasons – as codified by Denzin and Lincoln (1994). The principal ones are on account of the enhanced capacity of qualitative research techniques (vis-à-vis qualitative approaches) to:

- capture a given individual’s or group’s point of views (via its commonplace sustained questioning or repeat-association approaches);

- flexibly accommodating overtime new/different/hybrid/ postcolonial sensibilities which the researcher may not be tuned into at the outset of the inquiry;
secure rich/thick descriptions of particular settings, contexts, or longrun effects; 
and,

confront and examine/re-examine the constraints of everyday life/operational action which surround any inspect discursive statement or practical action.

In principal, this researcher will seek to use a multiple mix of qualitative approaches and/or qualitative data sets to examine within the same study design the sorts of discursive texts and acts of praxis being targeted. The purpose of such a combination is of course additive and complementary, being to address the topics (and sub-topics) of interest sequentially (where possible) and interactively (where possible) – with the same unfolding ‘topics’ and unfolding ‘sub-topics’ being approaches from a mix of interpretive angles (Bloor and Wood, 2006:116). Further comment upon the use of the additive and complementary multiple methods will be made under succeeding sections of this chapter – that is, under 3.5 on the emergent nature of the study, and under 3.6 on the study’s proposed bricoleurship.

3.5 The Compelling Emergent Nature of the Study

An inquiry based upon constructivist / social constructivist approaches necessarily takes some considerable time (relative to other methods) to conduct (Guba, 1990). Where there are multiple ways in which the world can be known and is known, there is no pervasive reality which can be fast understood and immediately calibrated. Forms of viewpoint, standpoint, or perspectival knowledge tend to be ‘messy’ (as was
registered under item 3.4 above), and routinely require the researcher to take ‘several’ and ‘long’ embedded and iterative steps to capture and decipher (Hollinshead, 1993/C). Hence, importantly, constructivist/social constructivist studies of cultural warrants in currency and of doxa in action tend to be emergent where the researcher is not encouraged to start up front with a guiding hypothesis, for that may only reflect his/her initial and very raw understandings of what is what. Emergent studies require the researcher to account for his or her methodological decisions as he/she journeys along the investigation routes rather unpredictably and often necessarily-messily through the knowledge-gaining effort. He/she is thereby obliged to account for what he/she knows or suspects at each of the manifold junctures (the decision making twists and turns) in that constructivist endeavour (Lincoln and Guba, 1985).

The problem with emergent studies, of course, is that they are inclined to take an unpredictable number of months and even years to come to fruition, as Whyte famously found to this own initial consternation and plight when he sought to “enter the community/communities” and “enter the workplace/workplaces” in his pioneering Street Corner Society (emergent study) investigations many decades ago (Whyte, 1984:35-64).

Whyte – a brilliant pioneer of new sense approaches to interpretive styles of research and of intensive qualitative means of reflection about and reflexivity within new settings – was probably the first social scientists to recognize that all soft scientists inevitably have to ‘flounder’ as they come to inspect and thickly describe their target
settings. To him – as is suggested in Table 3.5/1. – *floundering* is a positive rather than a negative practice in and of almost every emergent study. And in this study, this researcher has had an ample number of months (even years) floundering!
TABLE 3.5./1.

THE COMPELLING NEED TO FLOUNDER:

WHYTE’S PIONEERING RECOGNITION OF THE CASE FOR EMERGENT – ENGAGED AND EMBEDDED – STYLES OF SOCIAL INQUIRY

Whyte’s call for emergent research (via slow and painstakingly won / increasingly informed judicious efforts) – thereby promoting (within cross-cultural settings) the need for high contextual awareness and corroborated local experience

(i) At the outset, we did not know what we were looking for. We did not enter the field with blank minds, yet our original formulations proved to have little relation to the studies that eventually evolved. We set out on the frontiers of our personal knowledge and began exploring beyond those frontiers.

(ii) Such an exploration demands an investment of many weeks’ time in getting familiar with the social terrain and gaining acceptance by local people. Participant observation is not for the researcher who aims to get firm answers quickly.

(iii) Though far from our customary social circles, we do not operate alone. The successful participant observer finds local guides to join in the exploration and to vouch for the credibility and sincerity of the researcher [though it may take some painstaking effort to get to know what each such gatekeeper and each key informant knows, and what his / her biases and blanknesses indeed are].

(iv) [For participant observation and related contextual studies to work well, the researcher has to have time and opportunity to immerse himself / herself in the settings and amongst the populations he / she is exploring. Such immersion can only effectively be established once the researcher / the research team have been able to get access (meaning repeated / iterative entree) not just to the populations and the data of immediate (a priori) interest, but to the populations and the data of carefully selected, relevant (seasoned) interest.]

Source: Synthesised from Whyte (1984: 56-63, especially page 63). Whyte is particularly referring to his own (and his team’s) path-finding social investigations – by participant observation and other related methods – in ‘lower-class neighborhoods’ in the U.S.A..
It is already recognized in this study of the projection of China of in international tourism, that there is not a large amount of time available for this vital but guideless ‘floundering’ to be indulged in. It may be therefore necessary in the subsequent conduct of this study to distinguish what efforts can meaningfully be taken in this study over the course of a few months (without the opportunity for the required presupposition reducing [or context acclimatization] efforts), and what must necessarily be reserved for exploration in a larger and broader longrun research agenda where such opportunities for such vital forms of context habituation and population familization are indeed more likely to be possible. In this sense, this university dissertation serves as an initial investigative study for the fuller and more roundly accustomed longrun research agenda which then takes up the responsibilities originally earmarked for this (first) study itself. Such are the ordinary difficulties of the conduct of interpretive research in cross-cultural settings: such are the ordinary and obligated time and familiarisation profiles of emergent studies. If no emergent work is carried out – i.e., if no floundering is engaged upon – the interpreting social scientist can only work with unrefined thin descriptions and with superficial insights into what populations supposedly believe. “No researcher can ever encounter any [cultural setting] unmediated by previous understanding” (Rouse, 1991:44). That previous enabling but also limiting understanding has to be recognized reflectively and identified reflexively over time. Where floundering-denied short-cuts are taken, thin and over-determined interpretation of an immoderate quality is only ever likely to emerge.
3.6 The Empowering Bricoleurship

In recent years, a number of social scientists have refined the ways in which highly-interpreted emergent studies (see item 3.5., above) are conducted along constructivist and interpretivist lines of investigation. To Kincheloe (2005), such sorts of emergent studies demand new forms of rigor and recurring forms of operational complexity in the social research conducted, and thus in the bricolage (the resultant but unpredictable research act) to be carried out. Fundamentally, bricolage consists of those new forms of multi-methodological and multi-logical forms of inquiry which are conducted into messy social / cultural / political / psychic domains of interest, where the researcher ought not to work on an initial a priori judgment about what he/she shout probe, but must account in nuts and bolts fashion for what he/she has decided to delve into at each ‘next step’ in the never-straightline / never-routine constructivist or interpretivist inspection as indicated by Whyte in Table 3.5./1. In this light, the bricolage attempted highlights the researcher’s careful and considered (hopefully!) efforts to account for his / her own unfolding ways of seeing as he/she advances uncertainly through the study settings and the context-for-talk (discourse)/context-for-action (praxis) being examined on an emergent rather than on a predetermined or serial basis. Such bricolage thereby necessarily requires the researcher to place considerable and demonstrable attention on the theoretical coherence of his / her work, but also on epistemological innovation in the very conduct of that research effect (Hollinshead, 1993/C).
In this study of the projected framing of China in and through the significations of international tourism, the researcher will seek to serve as a bricoleur on her emergent study by paying special respect to a number of principles of bricolage, as adopted from those advocated by Kincheloe (2001). The Kincheloean principles are that:

► the emergent study will be guided by insights won from *interdisciplinary/transdisciplinary* understandings rather than by those guided strictly from disciplinary understandings within Tourism Studies, per se. The researcher will thereby seek to embrace such transdisciplinaryarities;

► the emergent study will seek to work with intelligences won from *transdisciplinary* bricolage at *theoretical* and not just *methodological levels*;

► the emergent study will positively admit the contribution that can be made to research understandings from *fictive and imaginative reflection* upon the study subjects of ‘China’, ‘representation’, ‘culture gene banks’, et cetera – for too few researchers own up to (or even recognize!) the inventive character of the social science he/she/they engage(s) in. In this study of the framing of China, a strong place will be accorded to the researcher’s own reflexive position as an individual from Xingjiang province in the Northwest of China – please refer to section 3.9, hereafter, for elucidation on this matter;
the emergent study will be one that is decidedly future-oriented and open-ended, and (for such a dynamic matters of culture identification) will not necessarily seek interpretive findings that are concrete, certain, and highly stable. The latter would not necessarily be ‘real’ or ‘helpful’;

the emergent study will seek to work the zest, but still rigor, to bring new Eastern ontological insights into Tourism Studies, particularly where the field is found to have been ‘quiet’ or ‘slow’ in its recognition of the kinds of ‘Eastern’, ‘Confucian’ and/or ‘Fifty centuries long’ intelligences which originate in ‘China’;

the emergent study will seek to cultivate a multi-perspectivity of understanding in Tourism Studies – that is, one (after Kellner, 1995) which seeks to facilitate a widening of dimensions and the possibilities by and through which a found text may be illuminated; and, in toto,

the emergent study will be one that seeks to develop richer dialectical understanding of ‘the beast (i.e., China/representational repertoires/culture gene banks/whatever) rather than one where gains of understanding are tamely domesticated within acute forms of strict method(s)-bound proceduralization.
Such are the broad and unfolding bricolage-based Kincheloean awareness (rather than the strict technical expertise, per se) that will guide this investigation of significatory and symbolic understandings about China in national/international tourism.

3.7 The Essential Triangulation (or Crystallization)

Under item 3.5 the case was registered (briefly) for the more commonplace reliance upon thick description *qualitative lines of inquiry* in this interpretive study of the reach and agency of place articulation in Tourism Studies. In this investigation, it could be possible to follow Decrop (1999) and use triangulated qualitative approaches whereby the researcher utilizes Denzin’s (1978) four basic types of triangulation (i.e., triangulation by theory, by investigation, by method, and by data). But many qualitative researchers warn that triangulation is a *fixed-point process* which relies heavily upon up front *a priori* judgments as to what the dimensions of the given study are or ought to be. Thus Richardson condemns ‘triangulation’ for being an over-rigid and immobile approach to knowledge-gain, and she suggests that ‘interpretive researchers’ / ‘emergent researchers’ / thick-description-seeking ‘qualitative researchers’ should hunt down the validities they seek for their findings via crystalline forms of multi-method work. To Richardson (1997:2), “the central imaginary for validity [for such critical and interpretive soft science researchers] is not the triangle – a rigid, fixed, two-dimensional object. Rather, the central [imaginative instrument for] inquiry is the crystal, which combines symmetry and substance with an infinite variety of shapes, substances, transmutations, multi-
dimensionalities, and angles of approach”. Thus, in this study of the mixed genre discourse about what China is, as seen from a range of ‘players’ in tourism and travel who operate from a messy mix of different institutional, regional, national, cultural, and other received outlooks, it is seemingly much more healthy and flexible to crystallize the required research effort on an emergent and an as-contextually-necessary basis as the study of particular discourse-located text and praxis-rich settings unfolds. In this regard, the multimethod approaches can be rather more readily disruptive – even transgressive – to the researcher’s own a priori understandings, be they (in her case for this study) presuppositions based upon her own Chinese upbringing or on her later ‘Western / ‘European formal postgraduate education in the different conceptual realms of the United Kingdom.

Sadly, as registered, earlier in section 3.5 in terms of Whyte’s comments on the positive need for a long period of ‘floundering’ in soft science inquiry, the time requirements for bona fide research crystallization are tall, and it is often not easy to attain due ‘progress’ and secure meaningful ‘findings’ under the extreme time-regulation of a doctoral dissertation. Accordingly, the merits of a measured crystallised approach to findings may be well recognized by this researcher, but she may prove one who has not the luxury of time, opportunity, and funds to pursue that crystallization sincerely and roundly in terms of its own well-grounded logic. At this opening juncture and time of writing (in mid-2009) it appears that bona fide crystallization may prove to be a thing belonging to the wider/broader longrun
research agenda than to this first-run component (within-the-confines-of-a-dissertation) study.

Nevertheless, an effort will be made in this emergent study to crystallize by using discursive text data sources from a welter of start-up and (importantly) emerging sources. These crystallized sources will be selected in terms of their expected (yet ‘resultant’ rather than ‘aforetime’) perceived contributory value to unfolding understandings. To Ellingson, these gains of and through multi-perspectival research may be either those of integrated crystallization (referring to those won from multigenre texts that are seen to speak to a single and too some extend coherent representation) or they are those of dendritic crystallization (referring to those won from ongoing, dispersed, and difficult-to-predict meaning-making over both multiple forms of analysis and across multiple representations) (Ellingson, 2009:14-15). Clearly, those who administrate doctoral dissertations in universities will not want too many students to explore dendritic lines of inquiry in their crystallization: if they did, (metaphysically speaking) the cabs would simply not be leaving their taxi rank quickly or promptly enough to satisfy timebound university administrators!! Though often loud and melodious, fully-fledged dendritic crystallization is (again speaking metaphysically) rather a large cuckoo in the nest of less ornate and less strategic bird species!! Thus, Richardson’s crystal prism is more certainly a fitting tool of the investigator who has a extendable research agenda ahead of her/him, rather than that of the dissertation the student who has internal and external examiners on short reigns waiting in the wings for her/his work. In Ellingson’s terms, it cannot be readily and
faithfully ‘engaged’ under such constrained operational thesis-production circumstances. This researcher now serves notice that she will probably have to hold off launching into multiple-form dendritic crystallization until the hands of time are more enabling – that is, under the empowering subsequent years of the proposed longrun research agenda, hereafter.

3.8 The Selection of Fitting Methods

So far, this overall account of the methodology to be used has stressed the need – when messy interpretive contexts are being explored – to adopt an emergent study stance to the investigation based upon research bricolage. This aggregate and cumulative approach requires the investigator to engage in high-level cognitive activity as she perceives ‘what’ is ‘what’, ‘who’ is ‘who’, and ‘when’ is ‘now’ in the representation of images of China and in the articulation of held narratives about China. This rich cognitive activity comprises a carefully considered and ongoing ‘tinkering’ with the constructions (and the reconstructions) encountered, with the contexts found (and revisited), and with the meanings uncovered (and ‘negotiated’), moving to accommodate integrated (and even dendritic) sorts of crystallized approaches should sufficient time, opportunity, and wherewitheld ever present themselves. Thus, it is important that the researcher not only selects research methods and research approaches which enable her to interact with the complex cultural warrants and the mercurial doxa being delved into, but explains/justifies demonstrably why each individual method/approach has been adopted at the given
juncture wherever / whenever it arises. To repeat, under such bricoleurship, the utilized methods and approaches may be said to be ‘interactive’ rather than ‘passive’.

To date, then, at the time of writing (in early 2009), the researcher is engaged upon the conduct of a crystallized mix of methods which has involved.

3.8.1 The Prior Ethnography

The first method involves the reading of large amounts of preliminary or ‘prior ethnography’ (after Lincoln and Guba, 1985) matters to boost up her own cognitive awareness of the following start up and emergent conceptual areas:

(i) the start-up areas which were initial conceived circa 2005/6 when the study was first imagined. They are:

— how ‘China’ as a nation currently performs in tourism;
— how ‘China’ as seen and projected in tourism from China;
— how ‘China’ is seen and projected in tourism from Europe /The West;

(ii) the emergent areas (2006):

Thereafter, the bricoleurship has moved onto preliminary knowledge-gain which addresses:

— what is particularly celebrated in the tourism projectivity of China as being distinctly ‘Chinese’;
— how what is projected about China in tourism from China relates to broader Chinese valuations in culture and society;
— how what is projected about China in tourism from Europe/the West relates to broader European / Western valuations of being and meaning;
(iii) the emergent areas (those topics/issues that emerged in 2007):

— how all populations (when projecting or describing other populations) engage in ethnocentric articulations of being and meaning;
— how projections of selfhood in China have a lengthy longitudinality to them;
— how non-Chinese accounts of ‘China’ have a similar longitudinality to them.

(iv) the emergent areas (those topics/issues that emerged in 2008):

— how peoples, places, and pasts are represented in bedfellow subjects to tourism such as the media/the film industry/educational spheres;
— how particular acts of sociocentrism/ethnocentrism/eurocentrism are examined critically in Tourism Studies … and in other disciplines and fields;
— how (for instance) the altitudes to the 2008 Olympic Games in Beijing encapsulate so much of the proud ‘sociocentrism’ of the Chinese people and the institutions of China … and how the 2008 Olympic Games likewise is a strong medium for the articulation of non-Chinese/ethnocentric views of and about ‘China’.

Thus, the bricoleurship so far engaged in has identified the need to decipher matters of misrepresentation and institutional-derepresentation, just as much as it has that of ‘representation’, per se.

3.8.2 The Selection of Texts

The second method surrounds the selection of particular rich texts (i.e., published books in tourism) which are dense in their containment of represented or signified understandings of and about China, such as:

— the “Lonely Planet Guide to ‘China’”;
— the “Scenic Spots: Chinese Tourism, the State, and Cultural Authority – a Chinese Program Book” by Pál Nyíri;
— the “China Through the Looking Glass – Hangzhou” by Monique Van Dijk and Alexandra Moss.
At this time of writing (in early 2009), the researcher is conducting her discourse analysis of these 3 texts.

3.8.3 The Selection of News Media Articles
The third data involves the selection of newspaper articles (mainly in The Travel Section of U.K. broadsheet newspapers) which contain representational statements and significatory assumptions as to what ‘China’ is, today. This data gathering work is not complete at this moment in time (again, in early 2009) and will necessarily be ongoing.

3.8.4 The Selection of Other Data Types
The fourth data surrounds the selection of other data sources which may/will emerge through the ongoing life of the study bricoleurship.

3.9 The De Rigeur Reflexivity
3.9.1 The Recent Recognition of the Value Gains of Reflexive Insights
In any constructivist or interpretivist study, it is important to consider the situatedness of found or resultant understandings gained during the conduct of the investigation. While questions of reflexivity have become a contentious matter since the 1980s in social science (Altheide and Johnson, 1994: 497), recent approaches to the subject in Tourism Studies – like that of Hall (2004) – have sought to generate not just ‘heat’
but ‘light’ for (despite almost 40 years of reflexive thought and reflexive action in the social sciences) the very grounds of reflexivity have not yet become *terra firma* in the soft sciences. Hollinshead and Jamal (2007) have attempted to help Tourism Studies researchers who work on ‘messy’ and / or ‘emergent’ lines of inquiry readily determine just what the research study should give priority attention to in terms of descriptions of the nominated setting and of the conducted actions at critical junctures of their work. In the current study of representational action in the projection of imaginal China, the investigator herself therefore seeks to provide reflexive clarity, where necessary:

- by providing *reflexive interpretations* of how she as a Chinese person has conceivably and strongly engaged in the production of the found interpretations;

- by accounting for her own highly interactive involvement with specific gatekeepers/informants in the *reflexive process* of fashioning of understandings;

- by detailing how particular *reflexive texts* offer a notably pungent coverage of or legimation for a given people, place, or past in China; and,

- by describing how a found subject or interpreted object *resonates within* a specific local population or interpreting community.
As such, the resultant significant juncture or important moment reflexivity will comprise a noted part of the bricoleurship decision-making. As will be seen from section 3.9.2., the I of this research study (I as the researcher, a Chinese citizen, born and grew up in the province of Xingjiang, located in Northwest region of China) is keen to ensure that what is affected in this study is not neutral, not abstract, and not mute. This ‘I’ is most keen to put ‘fleshy’ if, punctuated perspectivity into the study about the projection of the researcher’s national homeland.

3.9.2 The Myth of Voiceless Authorship

Since Descartes made his famous pronouncement “I think then I exist” in seventeen century (Scruton, 2004), modern science has been very much under its guidance. Its assumption is that there is an ontological divide between the mental and the physical. The division indicates that the mind is a non-physical entity, it intends to be transparent to its own awareness, and connected only contingently with the world of physical objects. ‘I’ as the thinkable subject is identical with such a mind, over which it exerts a kind of epistemological sovereignty (Scruton, 2004:37). The whole ideas consist of the view known as the ‘Cartesian’ theory of the mind. From that viewpoint it establishes the existence of an objective world, and the sphere of being is constructed from the result. Such a pattern of argument is typical of the epistemological position known as ‘foundationalism’. However, according to the Cartesian, mental state is private, ‘I’ as the ‘first person perspective’ is certainly a
private matter. In order to demolish the sceptical question and convince others, the believer in a ‘naturalised’ epistemology shifted the focus of the problem, from a first-to a third perspective (outside perspective), from a private language matter to a public language. ‘I’ as the thinkable and knowable subject became a voiceless, text written in a seemingly ‘god-given truth’ language. Subsequently, the author has gained absolute authority without any traces, the name only appears in the front cover of the book.

In most of colonial time, much qualitative research has maintained a colonizing discourse of the “other” by seeking to hide the researcher/writer under a veil of neutrality or objectivity or subjectivity, which denies the existence of an unequal relationship between the researcher and the researched (Davies & Harre, 1990).

3.10 The Beholden Matters of Voice

3.10.1 Animation of the Study through Voice

Concerns over voice have already been briefly touched upon in the previous section (3.9) of this chapter, where (here) significant matters of authorial voice also constitute significant matters of reflexivity. But that ought not to be the limit of and for deliberations on voice – for it is the control construct by and through which the many perspectives on and about China are registered, and through which the sought representational repertoires are articulated/channeled/heard – or otherwise denied/suppressed/subjugated in the Foucauldian sense.
In conventional ‘linear’ or ‘logico-positivist’ social science of (circa) the 1950s and 1960s, the recommended ‘voice’ for the study was in fact no voice at all. The omniscient voice of such forms of orthodox social science from yesteryear thereby served as the supposed voice from everywhere. Today, such single-voiced texts are increasingly deemed to be weakly interpreted assessments, lacking crucial measures of explained/justified perspectivity (Charman and Mitchell, 1997). In this current study of significatory activity in tourism of and about China, it is important that such matters of perspectivity are taken seriously. Accordingly, efforts are often nowadays taken to identify cardinal points in the study where clarifications can be given as to who is (i.e., which voice) is articulating which outlook (vis-à-vis contesting outlooks) in order to link the studied phenomenon within larger received or manifest systems of significance. Following Bhabha (1994), and also Hollinshead and Jamal (2007), the researcher is therefore encouraged to make an effort to detail found instances where the contemporary world is polyvocal, and other instances where there are large/substantial breaks, ruptures, or inversions in the way a particular phenomenon is talked about (in the voice of or for a particular discourse) or acted upon (where ‘the deeds done’ match a particular identified ‘voice’ or ‘population’). The aim is that the matters of voice identified by the researcher should animate (or bring revealed ‘dynamic life’) to the study.

3.10.2 The Search for ‘Voice’ within the Found Discourse on ‘China’

In this study – as outlined in Chapter 1 – the quest is for representations of China which are voiced through found examples of tourism industry/Tourism Studies field
discourse. Sampson (1993:135) draws at attention relevantly here to Bakhtian (1981:294) notion of language and discourse:

> The word [i.e., any found word] does not exist in a neutral and impersonal language (it is not, after all, out of a dictionary that the speaker gets his word!), but rather it exists in other people’s mouths, in other people’s contexts, serving other people’s intentions: it is from there that one must take the word and make it one’s own … . Language is not a neutral medium that passes freely and easily into the private property of the speaker’s intentions; it is populated – overpopulated – with the intentions of others.

Others scholars read texts (where discourse lives!), as sites where hegemonic meanings are produced, and consumed. Within the ethnographic tradition, there is a postmodern concern for the social text and its production, today. Scholars within the Cultural Studies project are drawn to historical realism and relativism as their ontology, to transactional epistemologies, and to dialogic methodologies, while remaining committed to a historical and structural framework that is action oriented. Thus, today, a methodological programme in Cultural Studies is defined by its interest in lived, discursive, and contextual dimensions of reality. And so will this study of China.

Contextualism and contextual validity move back and forth in time, from the particular and the situational to the general and the historical. It shows how each instance of a phenomenon is embedded in its historical space, a space marked by politics, culture, and biography. In moving back and forth in time, the researcher situates a subject project in time and space. As mentioned before in chapter 1 of this study, dialogic validity seeks ground to interpretation in lived reality. Self-reflexive
validity seeks analyse to how social discourses shape or mediate experience and then, here, discursively, in the current project the effort must be to show how the real is mediated by systems of discourse, which are themselves embedded in socially mediated realities and in historically informed (mediated) realities.

The disciplinary boundaries that define Tourism Studies keep shifting, and there is of course no agreed upon standard genealogy of its emergence as a serious academic discipline. Thus, in order to locate pertinent understandings about what is being said in the encountered forms of discourse, insights may (inevitably) be needed from other domains beyond Tourism Studies on what is being said, and upon where and when voice has been seemingly denied or seemingly frustrated.

3.11 Summary of Chapter 3: the Engaged Regard to and for Access to Discursive Constructions on China

3.11.1 The Inevitability of Compromise in Soft Science Fieldwork

In recapping some of the nine key items or principles (i.e., in 3.2 to 3.10 above), it can be noted that the investigation is being conducted as an emergent study based upon the social science practice of bricolage where the selected methods and approaches are themselves crystallised in terms of the researcher’s own increasing awareness of the representational repertoires being examined and of the study settings in which matters of signification about China are voiced/articulated/projected. Such non-linear and open-to-context approaches are difficult to engage in within the
confines of a doctoral level dissertation because the engaged researcher does not have unlimited monies and unlimited time to carry out the non-prescriptive and the unpredictably or unfolding character of the investigation. Highly interpretive multimethod approaches are inclined to demand considerable amounts of time in order that a sufficient quantity and quality of not only ‘ethnography’ is engaged in, but also prior-ethnography, the pilot-testing of approaches, and parallel ethnography. Sometimes, the dictates of the emergent study conduct of bricoleurship (another term for bricolage), and of fully crystallized and pointedly reflexive qualitative research are very difficult to accommodate within the institutionalized constraints which regulate what a doctoral student can actually fit in. These realisms are especially notable in terms of the researcher’s efforts to gain access to his/her data populations (Hollinshead, 2004/A and 2004/B) – and the tenth and last principle indeed concerns this large issue of “access”. While research handbooks tend to insist that “permission to carry out an investigation must always be sought at on early stage” (Bell, 2001), this is not always possible under the open and wait-for-it but then strike-while-it-is-hot flexibilities of bricolage. Moreover, rich forms of emergent study work and strong forms of bricolage inherently demand that the researcher not only accesses his/her study populations (i.e., his/her purposive sampling samples in this current study), but that he/she does so frequently (i.e., iteratively) and embeddedly (i.e., for instance, many purposefully-lengthy long interviews). These required considerations of ‘access’ and of ‘re-access’ which are not easy to set up within the confines of a non-funded M.Phil. / Ph.D. dissertation, and so the researcher’s efforts to carry out a bona fide emergent study or full and decently-responsive bricolage will always be
significantly compromised. It is not easy to avoid being tokenistic in the resultant dissertation-confined crystallized and reflexive bricoleurship, especially when the researcher seeks to interview and re-interview senior decision-makers in the government-service projection of ‘China’ as carried out by public authority officials from China in Europe. Such key administrators tend to be very very busy ‘players’ indeed, and at the time of writing (mid-2009) the study targets and accordingly, there is now considerable pressure for the researcher to shift from what is said verbally (and captured during long and iterative/embedded interviews) towards those projections and forms of discourse that can more readily and reliably (but less-interactively) obtained in the written text of booklets, brochures, and newsprint. The following two chapters (chapter 4 and 5) will clearly throw more light on those ongoing/emergent situationally enforced methodological decisions.

Table 3.11.1./1. is now provided to reflexively account for the researcher’s resultant views as to that had been sadly lost, but as to what had also been fortuitously gained from the difficulties involved in securing scale and scope Long interviews with key decision-makers active in the symbolization and projection of China in international / national tourism. While the study was initially demeaned as an embedded and iterative examination of the targets acts of signification of and about China, the loss of the sought interviews actually encouraged the researcher towards a broader transdisciplinanity and logitudinality for the study, and accountuated the importance of the longhaul research agenda vis-à-vis this proto university-dissertation, ipso facto. In retrospect, the difficulties involved in gaining access for important and strategic
decision-makers proved to be a happy accident for the studies cultural, political, and historico-psychic dimensionality.
TABLE 3.11
THE COMPROMISE IN AND OF METHODOLOGICAL FOCUS:
THE MINUSES AND THE PLUSES FOLLOWING THE LOSS OF OPPORTUNITY FOR LONG INTERVIEWING, IN THIS STUDY

<table>
<thead>
<tr>
<th>The drawback following the loss of opportunity for long interviewing</th>
<th>The new ‘gains’ occasioned by the loss of opportunity for long interviewing</th>
</tr>
</thead>
<tbody>
<tr>
<td>(♦) it was not readily possible to discuss the signification and promotion of ‘China’ with <em>key individuals</em> who were active in that very projectivity;</td>
<td>(♣) it reduced the degree to which the researcher was prey to <em>‘fed insights’ / ‘leading knowledge’</em> purposely dealt out to her during the interview process by either Chinese government officials or keen-to-do-business-in-China-Western-Corporations on a jerry-rigged basis;</td>
</tr>
<tr>
<td>(♦) it has not been readily possible to plumb <em>the degrees of consciousness vis-à-vis unconsciousness</em> that in the field across in the marketplace agents have worked with;</td>
<td>(♣) it enabled the researcher to concentrate more time on other <em>aspects of her bricoleurship</em>, particularly involving the digestion of historical East-West insights on the versioning of ‘China’: it thereby stretched the boundaries of knowing;</td>
</tr>
<tr>
<td>(♦) it has not readily possible to question key decision-makers <em>iteratively</em> over time (on a recurring basis) as the researcher herself became more attuned to the acts of discourse/praxis being engaged in;</td>
<td>(♣) it enabled the researcher to situate her study not so much in the possible <em>claustrophobia of tourism marketplace activity</em>, but into and along broader / longer lines of socio-historical and continental consciousness;</td>
</tr>
<tr>
<td>(♦) it was not readily possible for the researcher to pick up add-on <em>post-interview opportunities</em>, and embed herself in the organizations for whom the interviewees worked;</td>
<td>(♣) it gave the researcher opportunity to explore <em>new / emergent areas of interest and perspective</em> (such as ‘Confucian knowledge’ / ’soft power’) which were not so prominent in the initial conceptualizations which had initialized the proposed ‘active organisations’ driven / ‘manifest-decision-makers’ driven bricoleurship-profile of the study;</td>
</tr>
<tr>
<td>(♦) it was not readily possible for the researcher to be synergistically introduced to (and thereby get to know) <em>other actors and players</em> whom the interviewees felt were important, but whom may not have been known to the researcher otherwise;</td>
<td>(♣) it forced the researcher to dig deeper and think hard (with contextual rigour) about the <em>Chinese cultural concepts</em> which are encapsulated within and through the contemporary representation of Chinese heritage / Chinese inheritances in a wider range of settings, rather than just by the tourism industry in prosaic fashion – something which widened the transdisciplinarity of the study;</td>
</tr>
<tr>
<td>(♦) it was not readily possible for the researcher to be synergistically introduced to (and thereby get to know) <em>particular governing contexts</em> on business / marketplace milieux which the interviewees felt were salient, and which the researcher may not have recognized herself, otherwise;</td>
<td>(♣) it taught the researcher (reflexively and situationally) much about the <em>controlled and guarded nature of knowledge production</em> in both governmentally-inscribed tourism and in industrially-scripted tourism – insights which subsequently fuelled the writing of chapters 4, 5 and 6 of the study;</td>
</tr>
</tbody>
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... continued
Following the difficulties involved in the winning of access to a pool of public and private sector decision-makers active and knowledge in the representation of China in international tourism, the following drawbacks (eleven) and advantages (nine) have been recognized, within this investigation:

<table>
<thead>
<tr>
<th>The drawback following the loss of opportunity for long interviewing</th>
<th>The new ‘gains’ occasioned by the loss of opportunity for long interviewing</th>
</tr>
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<tbody>
<tr>
<td>(*) it was not readily possible to initiate the proposed bricoleurship in terms of the idiosyncratic conceptual leads or the eccentric (but actual) business practice / marketplace relationships which were significant to the interviewees;</td>
<td>(♣) it reinforced the researcher’s regard for bricoleurship in interpretive research efforts – notably for the engagement in research methods that take some considerable time to select as useful / usable operational contexts have come to be known, and as different parochialisms of institutions and interest groups surfaced;</td>
</tr>
<tr>
<td>(*) it was not readily possible to humanize the ongoing research activity in terms of getting to know the life history factors of the language / culture / training / gender ‘experience’ of the supposed decision-takers;</td>
<td>(♣) it signified the value of the longer time-consuming research agenda (vis-à-vis the initial time-bound university dissertation, itself) in the winning of ‘meaningful’ and ‘decently confirmable’ interpretations; the researcher thereby became much more aware of the weaknesses inherent in deploying formulaic approaches to qualitative / constructivist styles of interpretive research;</td>
</tr>
<tr>
<td>(*) it was not readily possible to collate empirical materials on ‘China’ / ‘the representation of China’ which might have been pointedly, or otherwise adventitiously / accidentally revealed by the interviewees;</td>
<td>(*) it deepened the researcher’s lack of regard for monological forms of research which – in Tourism Studies – have tended to be based on static forms of interviewing (even of long interviewing), and which have been compromised at the outset by the difficulties involved in securing iterative interviews with effective / actual behind-the-scenes decision makers.</td>
</tr>
<tr>
<td>(*) it was not readily possible to question key individuals in polyphonic fashion from a mix of ‘standpoints’ or ‘positions of voice’ – and to do so interatively / cumulatively over time as the researcher’s own tacit understanding of salient contexts conceivably grew;</td>
<td></td>
</tr>
<tr>
<td>(*) it was not readily possible to filter knowledge in live / proxemic fashion in accordance with particular themes / particular frames / particular topical events which cropped up on the day, or in the contextual moment.</td>
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</table>
3.11.2 Recap on the Paradigmatic Issues in the Study

Guba (1990: 17) briefly defined a paradigm as a basic set of beliefs that guide action. Consequently, the assumptions taken in the selection of a paradigm will profoundly influence a researcher’s values and choice which underlie his/her field work. In Leech’s words, paradigm presuppositions function as “the set of background assumptions which one makes about the nature and limits of one’s subject matter, the method of studying it, and what counts as evidence, and which determines the form that theories take” (1983: 3). It has therefore been in this section to give a careful consideration to this matter – to see where the paradigmatic choice of social constructivism indeed empowers the study, but where (because of time/monetary/operational constraints) it is not always possible to faithfully honour what one could call full-measure social constructivism.

The related concerns of qualitative inquiry which have been addressed in this chapter. All qualitative researchers are philosophers in that “universal sense in which all human beings … are guided by highly abstract principals” (Bateson, 1972: 320). These principals combine beliefs about ontology (what kind of being is the human being? What is the nature of reality?), about epistemology (what is the relationship between the inquirer and the known?), and about methodology (How do we know the world, or gain knowledge of it?) (see Guba, 1990). These beliefs shape how the given qualitative researcher sees the world and acts in it. The researcher is “bound within a net of epistemological and ontological premises which – regardless of ultimate truth
or falsity – become partially self-validating” (Bateson, 1972: 314). This researcher (as must all soft science investigators or translators of talk and text) must study reflexively alive to these probabilities of the methodological corruption of ‘data’ and ‘reality’.
Chapter 4

Reflexive Observations on this Study: Autoethnography —

the Xingjiang Researcher as Subject

Confucian rationalism meant rational adjustment to the world:
Puritan rationalism [or the dominant Western rationalism] meant rational mastery of the world.


4.1 Recap on the two Study Problems: An Acknowledgment of the Inception of ‘The Writerly Self’

Over the last two decades, social scientists have recognized the very necessity for the close inspection of matters of reflexivity, notably that of the self-reflexivity of the researcher herself / himself in the investigative process. Many of the contributors to the three well-received editions of Denzin and Lincoln’s The Sage Handbook of Qualitative Research (1994; 2000; 2005) have intoned frequently and tellingly about the need for researchers to declare the nature of their own reflexive positions with the subject matter in question, not just at the start of their given study, but as it progresses, as it falters, and as it reaches its plateaus.

It is important that this researcher from the province of Xingjiang in China (Hou Chunxiao) declares her own positionality in terms of this study of signifying practice
in China, for the researcher’s stance or perspective about the world is not only something which can advance the study in distinct ways, it is something which can also limit it. In this chapter, therefore, an attempt will be made to show how my own outlook on China and the fast-globalising/fast-glocalising world conceivably helped direct my own critico-interpretations of who is indeed doing what to which, whom, when, where, and how via the mobilizations and mediations of tourism and the creativities and the calumnies of Tourism Studies (cum Tourism Management).

Having originally been inspired to recognize the significance of matters of reflexivity by my First Supervisor (Professor Hollinshead), who has published on the issue of reflexive awareness in *Tourism Analysis* (see Hollinshead and Jamal (2007), especially), my interest in the power and the limitations of one’s standpoints before and over things was furthered after some short conversations with Professor Annette Pritchard, a critical conceptualist in national / international Tourism Studies from Wales – a researcher who plainly has a strong interest in inspecting the discourse and the praxis of management and development efforts in and across tourism to ascertain whose institutional philosophies and whose operational biases are proving to be effective / dominant / corrective / whatever in the field.

Hence, from Professor Hollinshead, I learnt that there are no reliable and generalisable standard methods to apply or assess the influence of one’s reflexivity on this or that. From reading up on Professor Pritchard (with or without her main research investigator, Professor Nigel Morgan), I learnt that the key question is not
only to examine how one’s own social, political, and other (psychic, cultural, national, et cetera) positions came to be, but how they may be salient to the inquiry in question, and to the capacity to ‘see’ and ‘read’ particular phenomenon. And from Davies, et al. (2004) – an Australian social science team who have been to the fore on matters of reflexivity in *Qualitative Inquiry* (the journal) – I learnt that the scrutiny of one’s reflexive orientation to things, is not just a matter of navel-scrutiny, it can also be an act or a site of considerable innovation for one’s single research study or longitudinal investigative campaigns.

I will now attempt to briefly draw due insight from Hollinshead, Pritchard, and Davies, et al., by briefly spelling out how I came – as a individual from the far-West of China – to be exploring who is saying what about (for instance) Emperor Qin or the Ancient Middle Kingdom and who is doing what to cultivate what sort of interpretive light on the heady acceleration of change which Urban-Metropolitan China and Eastern-Seaboard-China are currently subject to. The two study problems for this investigation of representational repertoires of and about China – the *Principal Study Problem* and the *Auxiliary Study Problem* – chiefly inspect the ways in which for the former those who work in the tourism industry (and related mediating spheres of influence) privilege certain projective accounts of / about China over others, and the ways in which for the latter those who work in Tourism Studies currently have (or do not have) a sufficiently rich and versatile conceptual lexicon to recognize and express whose representational outlook about the world is outflanking other manifest or latent (contesting) outlooks. Hence, in this chapter 4, I will reflect
my own experiences both in China and England and rationalize my background and knowledge to explain how I came to frame my own way of seeing and knowing. I will also use the fillip I have received from Professor Hollinshead and Professor Pritchard to help recognize how I may always be present somewhere in my own judgments and expressed interpretations. And I will use the fillip I have received from the Davies team to help the reader come to her or his own understanding as to how my own standpoints on things may lead me to celebrate certain closed truths of and about peoples/places/pasts, but coterminously fail to decently register other held or significant truths.

Yet the danger persists that I have already made all of this reflexivity appear to be a neat and an orderly matter of differentiation. It is clearly not. The grandest realization that I have codified from my own reading of Denzin and Lincoln’s (1994; 2000; 2005) three serialized masterpieces, and from Lincoln and Guba’s (1985; radiant ‘catalyst work’ for social constructivists, is that while all qualitative and critico-interpretive work is inevitably messy, all reflexive examinations are inevitable ultra-messy and difficult to reach precise judgments about!! Under reflexivity, all kinds of problematics lurk. As Platenkamp (2007) regularly reminds us, all reflexive examinations of one’s research contexts ought to admit many sites and many perspectives (but how many?); all reflexive examinations should be revealed intertextually (but to how many vantage points?); and all reflexive examinations ought to be open-ended (but positioned towards which futures, in particular?).
So, just as the Principal Study Problem and the Auxiliary Study Problem direct our attention towards the representational repertoires of national and international tourism, so these succeeding pages of this part of the study (i.e., chapter 4) direct our attention to the repertoire of images and influences that have awakened me to what Foucault would call ‘the acts of agency and authority at work’ in the China-making and the worldmaking ‘petty and capillary governmentalities’ of the field of ‘tourism’. While I cannot offer precise statements about why this emergent study has taken all of the ontological twists and all of the epistemological turns it has, I can at least give a rough reflexive impression as to how the conducted bricoleurship was conceivably born, and the writerly self (to recall Denzin’s famous phrase) cultivated and / or inhibited.

4.2 Introducing Autoethnography

Chapter 4 is a balancing act. There are two purposes behind it. One, its aim is to put the researcher herself ‘into question’, to thereby hold the researcher into accountability, and to inspect the research act as a democratic and transparent process. More importantly, this chapter (for its second purpose) intends to create a space for dialogue in terms of the state of flux and movement – that is, between the story and the context, and between the researcher and the reader. It is predicated on the view that personal experience can serve as significant data sources – a realm of autoethnographic insight. In this context, ‘I’ as the researcher is willingly to use my
own experiences in a cultural sense to look more deeply at self-other interaction. The aim can also be explained with Pillow’s (Pillow, 2003: 186) words as below:

The researcher, through reflexivity, can transcend her/his own subjectivity and own cultural context in a way that releases her/him from the weight of (mis)representations. Self-reflexivity can perform a modernist seduction – promising relief from your tension, voyeurism, ethnocentrism – a release from your discomfort with representation through a transcendent clarity.

According to Said (1978: 25), in his work *Prison Notebooks*, Gramsci says: “The starting-point of critical elaboration is the consciousness of what one really is, and is ‘knowing thyself’ as a product of the historical process to date, which has deposited in you an infinity of traces, without leaving an inventory.” In this Gramscian regards, much of the personal efforts in this Ph.D study programme about China as a signified subject through international tourism derives from my consciousness of being a Chinese person growing up in China. All of my original formal education finished in China, and started to work as a lecturer at an Open University in Northwest China region in early 1990s. The very much historical moments – the fall of the Berlin wall in 1989, following the collapse of Soviet Union in 1991, as the result of the end of the cold war, Fukuyama quickly made his famous announcement “the end of history” in 1992. The end of history indicated a great victory for the Hegelian subject with free spirit represented by the market capitalism against the totalized Marxism communist ideology represented by the socialism. The 1989 Tiananmen Square democratic movement ended in bloodshed (today, the true stories are still not uncovered. But I believe that the Western felt much more bitterness than the Chinese themselves.
Otherwise, ‘the end of history’ would have much more significatory meaning for most Western ideological thinkers, like Fukuyama). China was very much in an ideological crisis after the collapse of Soviet Union in 1990. China truly needed a new direction. Then, in the spring of 1992, Deng Xiaoping (he is the creator of China’s reform and open policy in 1978) toured the Southern economic special zones, and delivered the famous ‘Southern Speech’ in Shenzhen. This speech broke up the traditional socialism ideological framework – that planning economy is the only tool for socialism development and marketing economy is exclusively named as capitalism for greed moneymakers. Deng emphasized that planning economy and marketing economy are both economic tools for development, should not be used as ideological battles between socialism and capitalism in China. This speech greatly liberated China as a whole.

Since I happened to have a chance to study English language in Cambridge in England in 1999, my personal stories have been on the move between cultures and languages. In many ways my study of representation on China as a PhD project (a seemingly never-ending one!!) has been an attempt to inventory the traces which act upon me, in this light, the subject of concern is China as other: this study composes on investigation of stories which have become increasingly articulated as public discourse in the country of the United Kingdom where I have been temporarily in residence as a student, and thinker about all things cultural, political and symbolic within international tourism.
4.3 Life in China

I was born and grew up in the region of Ili Kazak Autonomous Prefecture, located in the valley of the Ili River, in the south of TianSan Mountain, in China. The Ili Prefecture is a part of the province of XingJiang Uyghur Autonomous region. The following descriptions about the region comes from *Lonely Planet* (2009: 815):

Home to eight million Uighurs, the massive and restive ‘New Frontier’ in far-flung northwest China has stronger cultural and ethnic ties to Central Asia than to the Han Chinese. Here, the language is not just a different dialect, it’s a completely different linguistic family; and it’s no longer about whether you dip your dumplings in soy sauce or vinegar, it’s how you want your mutton cooked.

Xinjiang’s countless minorities and its crucial geopolitical location keep this restless land a political thorn in the side of Beijing. On the other hand, Xinjiang is also a golden goose, with its sheer territorial expanse (one-sixth of China’s territory), abundant natural resources (including 30% of China’s oil reserve) and a hyper-rich Silk Road legacy. Billion of yuan have been invested in the region’s infrastructure to establish a ‘modern Silk Road’, followed by an influx of Chinese seeking opportunities of every make and model.

One short step away from the New Frontier, however, and you get back to the old-way back. Along the Silk Road, the old towns, the camel trading, the blowing sands, the kebabs, the lively and beautiful mosques, and the unsurpassed hospitality of the Uighurs are as timeless as ever. In the north, the nomads have settled a bit, but it’s not unusual to see them on horseback shepherding in search of water or, on occasion, moving their family.

Both of my parents (in their early 20s) went to Xingjiang in order to escape the political pressure generated by ‘Class Struggle’ after the start of Cultural Revolution in 1966. They met in Xingjiang and married in the region of Ili Kazak Autonomous Prefecture. During the time of the Cultural Revolution, Xingjiang was an incredibly sensitive place on account of its border with Russia, because of the deteriorating
relationship between China and Russia in the a breaking-war point. To this consideration, Xingjiang was less affected by the political struggle in order to keep its stability. For my parents, however, Xingjiang provided a safe heaven in which to survive. In its vast empty lands (Xingjiang is comprised of one-sixth of China’s territory), people could easily hide away without trace. When China started the controversial family planning policy in late 1970s, in Xingjiang I witnessed many Han Chinese from central China arriving there to escape the penalty that could be imposed upon by their local officials for breaking the family planning law.

Today, for most people, it is hard to image that Buddhism was once the dominant faith along the Ancient Silk Road in Xingjiang, its graduate decline started around the tenth century with the rise of Islam in central Asia. Once (in 2004) I happened to find a book about the legend (legency) of Ancient Silk Road in Luton public library here, in England after I started doing my postgraduate studies at the University of Luton (now known as the University of Bedfordshire) in 2004. I was surprised to see so many beautiful photos taken by the adventurers in the early 20th century of the ancient Buddhism ruins and culture relics in Xingjiang.Sadly, most the material evidences ended up in European museums (mainly within The British Museum and within German museums). Xingjiang always was an important crossroad between the east and the west for ideas, for goods, for culture exchange, and for adventurers such as Maco Polo consolidated the success of the Western voyage eastwards. As a result, Xingjiang has absorbed many different cultural elements and many different sorts of peoples. Diversity has always been a characteristic of Xingjiang in ancient times and
in the present. Today’s Xingjiang is mainly Islam by religion, and there are 47 different ethnicities living and working in the province. The legendary and glories of the Ancient Silk Road have become the fodder of imagination for all kinds of tourists alike, that is for international tourists and domestic tourists alike.

Through the time I grew up in 1970s and 1980s in Xingjiang, there was so little contact between the Han Chinese and the ethnic groups (mainly the Uighurs and the Kazakhs) in the region I was living in. Occasionally, I saw goods being exchanged between the Hans and the Kazakhs, and in particular it seemed that timber was always in demand by the Hans for shelter-building, the Kazakhs seemed to favor items like alcohol and tea, or simply just sought cash. In that highly politicalised time and environment in China, communist ideology was always more important than any kind of religions, and Islam as a predominant religion in Xingjiang never played a big role in the life of ordinary people before Deng’s open policy in 1978. In my own recall, I can remember that I had not seen many religious symbols in the region of Ili Prefecture and even mosques were not very much visible. A reason for that, in those days, was that most ethnical people were generally leading a kind of nomadic life, and they scattered around the mountainous region with their yaks: that nomadic life demanded a constant movement in order to sustain their livelihoods. Of course, communist ideology played a significant role as well.

Since China started to employ a marketing economic policy with Chinese character after the famous Deng’s southern speech in Shenzhen in 1992, China has accelerated
the pace of industrialization across the whole country include Xingjiang. The central and local governments encouraged the nomadic people to have settled life in order easier for them to access to public services like education and bank services as such. At the same time, the sense of collective identity of ethnical people have become stronger, and each time I went back to Xingjiang I could feel the these fast changes of identification, the Islam influence was everywhere, and religious symbols were very much visible, Mosques were now seemingly ubiquitous there. Nowadays, different ethnic peoples have to live within a much market-oriented economic system, and they have to compete for better schools, for better jobs and for better representations. Of course, there will be some conflicts and deep controversies when different populations have more contacts than ever before. This could be happening in many ports of the world, not just in Xingjiang, in China. Luton is a much a comparison example to Xingjiang, local Muslim population want to keep a strong Islamic cultural identity, sometimes it conflicts with the mainstream Christian culture in England.

However, in the travel writing about Xingjiang in the recent issue of *Lonely Planet*, some sensitive issues have been politicized, such as the learning Mandarin in school system. A statement from the year of 2009 published *Lonely planet* regarding to the issue learning Mandarin language in Xingjiang: “Beijing is attempting to create a monoculture along the modern Silk Road (nationwide, really), historically a hodgepodge of cultures that, ironically, got along quite well. Uighurs must learn to speak Mandarin, and ‘national solidarity’ and ‘ethnic harmony’ propaganda are everywhere. But these efforts belie the ongoing restlessness” (Lonely Planet, 2009).
In the statement, there was no mention at all that English language as a curriculum is also widely taught within the formal school system in Xingjiang since China’s open policy in 1978. In my school days mainly in 1980s, my schoolmates and I were unlucky, we did not have a single good and qualified English language teacher in our school because of the inaccessible and backward of the region I was living in, no qualified graduates wanted to work as a teacher in our school, in those time, the school was just doing some basic teaching. Before I came to this country in 1999, I had to start to learn English language from the elementary level. However, today’s Xingjiang has become a popular and attractive place, more importantly, an accessible place for travelers and investors. I am sure that there are many foreigners mostly from English speaking countries such as the U.K, U.S.A and Australia doing different teaching jobs for school, colleges and universities in Xingjiang. However, most people forgot the fact that English language was not naturally invented as an international language. The English language has been very much naturalized as an international language through the processes of colonial history in the non-European world, and many indigenous languages have been killed off by what one could call the English imperialist language.

Since China’s open policy in 1978, Chinese people (for the first time in their history) have the freedom to move and migrate in order to find jobs and opportunities inside and across China. Industrialization needs to have a free market for labour – a totally different concept from traditional Chinese cultural practices which have been largely based on agriculture and its tight bond between labour and the land. Before 1978 in
China, strict household registration control was in practice in the whole country, and it tightly limited the mobility of Chinese people, between the cities and countryside. I can remember that when my parents wanted to visit my grandparent in central China, they needed to get permission from the workplace they belonged to during the 1970s, and then they would be able to get train tickets enabling them to travel. Any kind of leisure traveling was impossible. I would call the phenomenon ‘institutionalised discrimination – big cities against small cities, and cities against countryside. Since Xingjiang lost its own glory as the great crossroad location along the Ancient Silk Road after the successes of the Western sea voyage in early sixteen century. Xingjiang then became an uninhabited, dust and backward land. For most Chinese people in East coastal cities, Xingjiang just represented an unthinkable sort of place. However, after the fast pact of modernization of China in 1990s, more and more Chinese people can afford to travel, and more importantly have the freedom to travel without the restrictions of the household registration. Xingjiang has quickly become ‘a hot destination’ for tourists (international and domestic) because of the distinct culture elements and landscapes viewable there and the legend of The Ancient Silk Roads visitable there.

4.4 Experiencing England

In 1997, two events caught the imagination of most Chinese people about England or the United Kingdom: One was the return of Hong Kong to China which was snatched away by the British Empire in 1840 after the first Opium War; The second was the
death of Princess Diana. During the year of 1997, I was pursuing my dream to become a lawyer in the University of Fudan, in Shanghai. I watched the coverage of the handover of Hong Kong from Britain to China on TV in a commune reading room in the university campus, and I still vividly remembered the loud cheers from most students about the fact that Hong Kong was returning to the Motherland of China, thus ending the period of colonial rule from Great Britain. Diana’s death also caused a big publicity, at least in the small bookshop in the living campus for postgraduates which I liked to visit. There were so many images of her and so many lifestyle and fairytale stories about her. The myth and stories of Princess Diana has become an attraction for tourists alike to come to England to visit.

In 1999, I enrolled a one-year English course in a language school in Cambridge, in eastern England. I was arranged to stay with an English house-family by the language school in order to learn English quickly. No emphasis was placed on the relationship between English and the colonial processes that brought the language and its literature to the non-Western world. It was an anachronistic and odd confluence of rote learning, uncritical teaching, and (to put it kindly) haphazard results. Many of the students properly end up working for airlines, or banks, in which English was the worldwide *lingua franca*. This all but terminally consigned English to the level of a technical language stripped of expressive and aesthetic characteristics and denuded of any critical or self-conscious dimension. Before I came to England I was given a heavy-hard cover bilingual (in Chinese and English) Bible by a friend who is Christian in Shanghai, she gave me a piece of advice I should go to church to meet
good people in England, do not talk to people in the street, it seemed that there were full of dangers in Western society. Especially, some perceptions from the propaganda during the cold war. For me, to study Bible is to practice English, and also I was interested in Bible stories which I often happened to read in literature and arts work, not intended to seek religion belief. In my mind, I believe that religion always anti-science. In the Bible study group, I witnessed some of my friends to convert to Christian. One thing I could not understand why English people want to change us with their religion.

Human are defined as communicative beings within the fabric of everyday life. Through dialogic encounter, subjects create life together and nurture one another’s moral obligation to it. As a beginning mature student, I found it was a great challenge to make a quick progress on English learning. I knew that in China most Chinese students are learning English through radio. Then I started to listen to the radio, most time I stick to radio4. Gradually, through radio, I found more and more news and stories about China. The stories and news indicated a different China which the China I knew from inside China. I became a loyal radio listener and obsessed with any radio programmes about any Chinese issues. With the passing by through my years radio listening experience, I found it was very rare to have Chinese gusts on Radio 4 to discuss Chinese issues, most experts or academics or scholars from either the U.K. or from the U.S. I would say that there were almost impossible to have constructive conversation and dialectic understanding on Chinese issues. However, topics on Islamic issues, there was mostly Islamic representative on discussion matters. As a
loyal Radio4 listener, I have strong impressions that there were none or (at least say) very weak Chinese voices on the public discourse discussions on Radio4. Even the Chinese community in this country was largely ignored or bypassed in almost all media channels. It seemed that the Chinese communities in the U.K were very self-contained and self-sufficient. Comparison to other ethnical groups from Asian such as Indian and Pakistani communities, they have much more voices and representatives in public discourse discussions. To repeat a start up premise from chapter 1 of this study, many scholars believe that there are no strong academic or interpretive-language bonds between China and the West historically.

4.5 The Journey towards Tourism Studies

In 2001, China was just selected as the country to host the 2008 Olympics Games. Under those circumstances, I assumed that the tourism industry would flourish in China, and would be a good prospect for me to be engaged in for my future. Originally, I thought that ‘Tourism Studies’ was about tour guiding – no more and no less! I thought that I would always be able to use my new English skills as a tour guide within China. Since I started that Master Degree Course at the University of Luton, in England. I found out that Tourism Studies is (or ought to be) very much a multidisiplinary subject, with the necessity to cover many different perspectives on and over the world. In order to advance knowledge about tourism, those learning the subject need to know how understandings about the environment, about economics,
about business strategies, about local development and regional politics, and (importantly) about human communications relate to each other.

During my Masters Course in Tourism Studies, my cognition about the environment was cultivated. So my Master’s dissertation became one that probed matters of stewardship in China as they crop up vis-à-vis tourism. But I have been living in England for some time now. I have tuned in to media coverage about China on many t.v. channels and on many radio wavelengths have now developed an even stronger interest in the culture and heritage of China – particularly in the degree which it is faithfully seen and known around the world through tourism. For instance, now I find that, in the U.K., I fast turn into being a storyteller about the People Republic of China in my conversations with British people who want to know and understand China in considerable numbers today. China has very much become a hot topic in many levels, from those of ordinary British people to the more refined tiers of academic research.

In the effort to promote a richer, deeper and more sincere appreciation of China, the Chinese government has lent its some of ‘never-before seen’ ancient treasures from the Forbidden City in Beijing to the Royal Academy in London through a cultural program exchange. This display was viewable in Britain since Nov. 2005 and lasted until mid April 2006. Having viewed the Forbidden City treasures, I now realise that ‘tourism’, to considerable extent, is also very much a kind of culture exchange. And I have gradually come to the conclusion that I really want to explore these matters of
cross-cultural communication, or rather, those issues of cultural understanding which underlie then, at great length. To that end, I have particularly become intrigued by Professor Hollinshead’s concept of worldmaking – by which I think he means the ways tourism continually manufactures and re-manufactures places. I believe that he has been adapting some old ideas from Nelson Goodman in the arts from the 1970s. Anyhow I am most keen to work with these ideas on worldmaking in the People Republic, and I am keen to see how various mediators both within and beyond China are changing not only how the nation is seen, but what it might indeed be.

Since China’s open policy in 1978, China has experienced prodigious change in terms of social economy, its ways of living, and its international foreign policy. China is now quite commonly held to be ‘more open’ and ‘less mysterious’ than it has ever been before. Even so, by my judgment, great access to China by foreigners (as is implied in the aforementioned changes) has done rather little to advance the ways in which ‘China’ is ‘faithfully’/‘decently’/‘authentically’ (three difficult concepts those!) presented to the outside world. I strongly believe that China has now entered a New Era, and exists within a New Reality. The fast growth of tourism with all its colourful projections and all of its cultural and heritage performances is an immense part of this Reality construction. It is therefore necessary to set up the kind of research agenda that I am proposing in order to investigate the reach, agency, and authority of various regimes of representation in and across contemporary China through these now-constant mediations of tourism.
My doctoral interests are mainly based upon a critical investigation of tourism as a powerful creator and producer of ‘social knowledge’ or ‘held truths’ as to what China is (or has become) within and through the representational projection of international tourism. The proposed research agenda is designed to explore how regimes of representation ordinarily work in tourism (at the general level), in a variety of places and settings. In exploring those inventive and creative matters, it will be important for me to ascertain who is authorizing which visions of Chinese identity and heritage (in collaboration with whom), at the expense of which other contesting versions of what China is (or ‘should be’) today. But I am also very much taken by Venn’s thinking on the compossibilities of things (the creative possibility of different communities, groups, and institutions coming together to develop and generate new visions for places, particularly where the stories of those places have not be in the limelight over recent years. No doubt my interest in ‘Venn’s ideas on compossibility and cogeneration will shine through in Chapters 5 and 6, which follow these personal and reflexive observations here in Chapter 4. Anyway, I am keen to see in China where old and new narratives about China’s forty centuries of history can be revealed, or where the ideas of Confucian civil society can be colourfully revealed through what Professor Hollinshead has called ‘the declarative authority or power’ of tourism, so there it is – the power of cogenerative projection where arts bodies, musical organizations – to Confucians, music was the vehicle of choice for all sorts of communication! – and heritage institutes come together to reveal the 4000 year legacy.
To repeat the point, originally, I thought that ‘Tourism Studies’ was about tour guiding – no more and no less! I thought that I would always be able to use my new English skills as a tour guide within China. Since I started that Master Degree Course at the University of Luton, in England, I found out that Tourism Studies are indeed a very broad subject. I am not always comfortable when individuals just want to talk about the management profitability of the industry, and do not pay much attention to the underlying inheritance that the tourism industry is in fact dependent on, and clearly milks. The industry must become more responsible about the precious local, regional, and national cultural treasures which it reaps advantage from. My Master work was all about that. And so will be the ongoing research agenda.

4.6 Being Critical: The Possibilities of and for Dialectic Understanding

In this section I want to explore how China’s revived interest in Confucian thought (and therefore of the Confucian dialogue of possibilities) can be of directive values to people all over the world. To my mind, the Western world still suffers from the lingering dominance of Enlightenment thought. In Kant’s view, ‘Enlightenment is the practice of autonomy in thinking, the maxim of always thinking for oneself is Enlightenment’. However, Confucius would not find the way of thinking to be sufficiently dialogic. Confucian emphasizes the importance of learning, he believes learning without thought is indeed labour lost. To him, famously, thought without learning ‘is intellectual death’.
Mill is another who called for improved individual thought. For John Stuart Mill, “neutrality is necessary in order to promote autonomy … A person cannot be forced to be good, and the state should not dictate the kind of life a citizen should lead; it would be better for citizens to choose badly than for them to be forced by the state to choose well” (Mill, cited in Root, 1993: 12-13). Planning our lives according to our own ideas and purposes is the sine qua non for autonomous beings in Mill’s On Liberty (1859/1978): “The free development of individuality is one of the principle ingredient of human happiness, and quite the chief ingredient of individual and social progress” (p. 50; see also Copleston, 1966, p. 303, n. 32).

In recent years, in the West, new kinds of understanding have emerged, fired up by the impulses which have propelled poststructuralist thought, feminist criticality, and (particularly) postcolonialist thought – although the latter is supposed to be something which is largely seated in the non-West!! Nonetheless, metaphors of mobility have gained wide currency in postcolonial literary criticism in the West. For example, they tend to address subjectivity in marginal spaces, Said (1994: 403) writes that ‘liberation as an intellectual mission’:

has now shifted from the settled, established, and domesticated dynamics of culture, to its unhoused, decentered, exilic energies, energies whose incarnation today is the migrant, and whose consciousness is that of the intellectual and artist in exile, the political figure between domains, between forms, between homes, and between languages.

And Bhabha (1994) has shown us – in his landmark Location of Culture book – how such a large proportion of the world exists in a restless interstitiality between
populations, dwelling in uncertain Third Space locales. Have I existed and thought in that difficult psychic terrain here in academic life in England, far removed from the close-at-hand in situ nurturing energies and the oh-so-rich long, long, inheritances of China?

But let me go back to the so-called Occident. In the West, then, following the Enlightenment, the subject / the Subject is much being regulated being, whatever the social context. According to the received Cartesian outlook, mental states are private, in the quite specific sense of being accessible, and therefore knowable, only to the person who has them. Another way of putting this is to say that they are separate from, or only ‘contingently connected with’, the public world. And again, such individual self-centeredness is alien to the dialogic sorts of understanding that Confucius was keen to engender. To him, learning is always the pre-condition for free speech. To him, learning without thinking will always confuse the individual. Thinking without learning will always place you (yourself) in all kinds of danger. To Confucius, thinking with learning is (and must be) a dialogic process. These days in the west, or in the case of the U.K, I witnessed the increasing presence of China in British public discourse, Since the Chinese protests, I have witnessed many debates in the current year (of 2008) in which defenders of the Western media point out to Chinese critics that at least the broadcasters of the West are ‘more objective and balanced’ than their own state-controlled media in China. This argument had not appeased many people in Beijing and across China, however, and the reason is simple. The people of China generally take it as a matter of course that
the Chinese media frequently serves as the government’s mouthpiece, but they make the very same judgment of and about the Western media. Hence their bitterness when they found it commits the very same sins it condemns ‘China’ for indulging in!! The Western media is just the mouthpiece of that received Enlightenment-born self-belief and celebration of self-interested individualism.

Despite the Chinese state’s effort to promote patriotism among its people, and the Chinese media’s regular criticism of Western policies, the West has recently been extremely successful in influencing how North America, Europe, and the rest of the West are seen by ordinary Chinese people. Many people in China not only take for granted that the West is more advanced in political, economic and social development, but they also subconsciously now accept the West’s moral superiority on so many issues. They believe that the West is more democratic, and that it possesses such virtues as fairness, tolerance, civility and open-mindedness. But the perceived Western attempt to use the Beijing Olympiad to bully China has plainly led some to a large number of Chinese citizens questioning what Agathangelou and Ling (2009) – in other contexts – called the privileged *worlding* of the world.

It is said that before the 1989 democracy movement in China, the West had a rosy picture of China, believing the country ‘had turned’ and nowadays was gradually casting off the supposedly archaic mindset of communism to embrace democracy and the so called free market. Perhaps many Western observers of China have never recovered from the shock of finding out how wrong they had been, for communism
has not been rejected out of hand. All of this evidential disappointment (in the West) with an apparent or manifest lack of will in China to take on board the full box of Western virtues has led to a constant (if subtle, at times, and if sanitized at others) demonization of China in the Western press, since 1989.

Then again, many Chinese also had a rose-tinted view of the West. As globalisation and China’s rapid ‘development’ brings Chinese people into close contact with the West, the potential for these kinds of nasty backlashes persist. The management of the expectations of the Chinese people is therefore an important task for Western governments, for the media, and for NGOs, if they do not want to see anti-Western feelings grow at pace in China. As we will see later in this study – in Chapter 5 – the government of China is very much alert to the battles of psychic communication that are required these days, and much of chapter 5 will pivot upon its soft power strategies and tactics. The Chinese government is now becoming very skilled at the soft power articulation, and (in my view) it has to do so. It faces an immense profusion of rival-governments, media organisations, and special interest bodies who are issuing forth the Western rendition with a colossal degree of assumed authority and unquestioned righteousness. Old Confucianism may live in new forms of in China, but Old Enlightenment (and its certitudes) still thrives within the superstructure of the Western polyphony.

And so the soft power games will be waged with alacrity over the next several decades. And so like worldviews and like cosmologies will be peddled through the
declarative power of tourism over these same decades. But will there indeed be apparently opportunity within all of this inventive propagandist activity for the ideas of Mill and Kant to meet those of Ancient China ‘in conversation’?

4.7 The Unfinished Reflexivity

This chapter has enabled me to slip into the felt realisms which have gradually shaped this study of the normalizing power of industrially scripted tourism. In borrowing from Davies, et al. (2004), it has almost allowed me to write myself into the study as an active participant in the cultivation of understanding and in the identification of various gazes. Here the self almost ceases to be a noun, but as the Davies team have it, it serves almost as an active verb.

At times, the ceaseless and infinite regression of reflexivity almost overwhelmed the study and disrupt the original purposes by threatening to become just an inquiry into my own reactions to the Western positioning of the 2008 Olympiad, and later an individualized account of the Chinese government’s soft power constructions and deconstructions. But the original aims and objectives of the study kept bubbling back to the surface.

These matters of apparent normalization, and these matters of seemingly under-recognised naturalization are best studies en groupe. Cognition into different actions can cross-fertilise, and intelligence of and about different contextual settings can
helpfully inform each other about patterns of likely global strategy. Well, that multiplicative interpretability will be the conceptual guiding-light of the proposed ongoing research agenda. One can only know whether and when forms of organized propaganda or forms of collaborative will are being exercised when thickly described instances can be provided. Thus the dissertation itself will probably be mother and father to a rather super-abounding (but as yet young) childlike longrun-research-agenda. This researcher (Hou Chunxiao) thinks the proposed over-swarming of contexts and inter-feeding settings is essential. Tourism Studies and Tourism Management have been fed for too long on single site studies and on unconnected destination area studies.
Chapter 5

Conduct and Analysis of the Study

5.1 Governing Decision-making for the Conduct of the Study: The Relationship Between The Immediate Study And The Longrun Research Agenda

As identified in Chapter 3 of this study, emergent investigations generally take months and indeed years to come to fruition, or otherwise the researcher can work in rushed and premature fashion:

(i) without having time/opportunity to reasonably be able to subdue his/her own perceptions – where therefore initial and unexamined/under-examined a priori assumptions can play much too large a role in driving the study;

(ii) without having time / opportunity to reasonably be able to get to know the meanings held within a range of different sorts of not only manifestly-relevant but also potentially-relevant sorts of data – where therefore the study is only immediately and depthlessly triangulated or otherwise poorly and superficially crystallised;

(iii) without having time / opportunity to reasonably be able to pry into a mix of found research settings and research population milieu – where therefore the
researcher can only play parsimonious attention to the possibly-apposite scope and the possibly-apposite scale of the contexts encountered.

These are not mere passing issues, but are immense and governing methodological considerations. Emergent studies and critical soft science studies based on the slow-and-steady demonstrable incrementalisms of bricoleurship ought not be speeded through at pace, for they require a tall amount of time and iteration if initial interpretations arising from the found data are to be duly aired in appropriate fashion for refinement with significant individual players and institutions for the study issues … if the researcher is able to decently embed himself/herself within the target-known AND the target-not-yet known contexts … and if that researcher an work with reasonably back-and-forth (in both ‘sequenced’ and ‘cross-analysed’ fashions) forms of data and population questioning.

The above governing and legitimating diagnosis recognised, this chapter will now explain how this enquiry into representational disposition and predisposition was indeed carried out, and why the decision was g-r-a-d-u-a-l-l-y taken to shift the burden of many of the research tasks on the projection of China that were initially envisaged for the immediate pair of study problems (circa 2006 / 2007) to the ongoing or longrun research agenda (circa 2008 / 2009) where there indeed was (i.e., is) more effective time and considered opportunity to accommodate the obligated bricoleurship and the context-responsive / context-critical (and not the researcher-driven / researcher-presumptuous style of investigation!)
5.2 The Unfolding Study Periods

The pulsing life of the enquiry and the undulating contours of the study can now be traced via the following clarification as to how the study years (of multidimensional Kincheloean bricoleurship [after Kincheloe, largely, punctuated by insights from Whyte]) were spent.

The study began properly in 2004 with the researcher grounding herself in baseline matters of representation, signification, and symbolism primed by an examination of research and published output of chiefly (Stuart) Hall, Kirshenblatt-Gimblett, and Sampson. After good progress had seemingly been made on these grounding matters – and the works of Hall, of Meethan, and of Buck (amongst others across and about Tourism Studies rather than centrally and exclusively within Tourism Studies!) had also been substantively read – the researcher encountered something of a hiatus in the study owing to the sudden illness of the investigation’s main supervisor who had an unexpected ‘high-dependency’ operation in late 2004, and who was given ‘treatment’ and ‘recovery-time’ at home for most of 2005. During this time, the study plainly stalled, for while the remaining in-house supervisor at the University of Bedfordshire had a fine grasp of within-the-field Tourism Studies literature, he had had little experience working on cross-disciplinary fronts, and had no track record as a critical thinker on the production of contested meaning through language, discourse, and image. The researcher therefore was unsure whether to switch ontological and
epistemological ‘horses’ midstream and take a safer and more orthodox approach to matters of cultural selection and cultural production in Tourism Studies.

But the main supervisor came back into the fold in late 2005, and the researcher was able to resume her chosen critical and multidimensional (Kincheloean) approach to things in 2006. That year, the researcher decided to mount an extensive six month period of desk research into unfolding ‘Western’ and ‘Eastern’ representations of China, notably into the complex questions of othering (and of ‘selfing’ [why do disciplines not call the spade a spade in this regard? Othering is fundamentally an act of selfing!!]) which arise through macro-level or continental-in-scope ‘sociocentric’ and ‘ethnocentric’ understandings about the world. Said’s two deconstructive works on othering – *Orientalism* and *Culture and Imperialism* – proved to be helpfully and notably directive at this formative time. By mid-2006, it was felt opportune to conduct prior ethnography (Lincoln and Guba, 1985) into the foundational study subject (i.e., ‘the representation of China’ and ‘imaginal China as a system or repertoire of representation’), and that was carried out in The People’s Republic in and around August 2006, being built upon (i) the important and delegate-rich ‘New Asia’ Tourism Studies conference hosted by the University of Peking and China’s National Tourism Administration, and (ii) visitation to a number of site and agency visits in Beijing, Xi’an, and Shanghai. Lessons were absorbed from that prior ethnography – i.e., from that Whyte-like period of ‘floundering’ in discursive models of representation at the conceptual level vis-à-vis on the ground institutional regimes of representation (Hall, 1987) at the operational level --- over the remaining months
of 2006. To try and survive during this period of part-hapless-vegetation and part-wonderful-luxuriation in the effort to come to terms with the what Hall and du Gay (1996) call ‘the highly charged questions of public and national identity’, the researcher sought to boost her developing understanding of the high contested interpretability of the politics and poetics of signification by absorbing all sorts of other / fresh / different interdisciplinary and multidimensional understandings of what China ‘is’ and ‘can become’. It was a very rich and exciting (and at times ‘uninhibited’ and even ‘self-indulgent’ moment, for her, according to her first supervisor!!) period of engrossment for the researcher, that is into the murky interrogations of national being and into the misty dialectics which lie between fragmenting and consolidating sorts of current-day ’identifications’ of and about country and of place and position in the world.

At this stage, however, the researcher felt rather ill-prepared for the sort of qualitative and interpretive work which she felt her study of the standardised production of the national imaginal required, and so she devoted the majority of her time in 2007 to grounding herself in state of the art dialectical ‘soft science’ approaches. The pathfinding work of naturalistic inquiry pioneers (mainly Lincoln and Guba (1985)) of the 1980s and 1990s were inspected – recall the observations on the gains from and the difficulties within social constructivism as stated in 3.4.1. and 3.4.2. above – as was the field-reconstituting work of Denzin and Lincoln (1994 / 2000 / 2005) of the 1990s and 2000s. All of this submergence in the essentialisms and the governmentalities of soft science (Barker 2004) (let alone the essentialisms of in-
practice Tourism Management / Tourism Development!!) was not at all easy for a Chinese National researcher who had only faltering kinds of English (vocabulary and language) when she came to the University of Luton (now the University of Bedfordshire) for her Masters course in 2002. Moreover, this individual researcher had had no prior opportunity to receive training in qualitative and interpretive approaches to research in either her own undergraduate or Masters-level programmes of study, and the University of Bedfordshire is typical of most other U.K. universities in not providing assessed opportunity for explicit tuition in Research Methods (quantitative or qualitative!) for its M.Phil./Ph.D. students.

But the researcher – encouraged by her two supervisors at the University of Bedfordshire, and prompted by her External Advisor (who had herself recently shifted from activity in straightline marketing matters to begin to specialise in the broader/deeper transdisciplinary normalisations of institutional discursivity in Tourism Studies) --- soldiered on with her efforts to find accommodating ways of interpreting the symbolic economy of tourism and the national and self-images of the public sphere. And, thankfully, by the end of 2007, the researcher had well and truly discovered Kincheloe on bricolage / bricoleurship and Hertz (and others) on reflexivity. She was at last gaining confidence as to how to carry out a multi-fronted soft science approach to such mercurial matters of identity and identification. And Richardson’s (1994) new legitimations of and about the case for (indeed, the critical necessity) for crystallisation for qualitative and phenomenological researchers was
proving to be another comforting ‘shift to interpretivism’ boon to this English-language apprenticeship researcher from Xingjiang.

By 2008, though, the researcher began to feel inadequate in another important arena for her gelling study. She had relished thinking about matters of Eastern philosophy during her own undergraduate days in China – seemingly light-years past! – but her 2007 readings on identity and national aspiration had regularly turned up difficult questions of meaning of ‘truth’, ‘subjectivity’, ‘validity’, and so on, and she resolved to educate herself more precisely (or rather, ‘roundly’) about matters of being and becoming per medium of a number of Western philosophers. In time, the insights of Foucault (on power/knowledge, on subject positions, and on the cardinal necessity to look at praxis alongside discursivity [not at discursivity alone]) began to shine like a beacon not only on her study, but over and beyond it, pointing out a number of fresh philosophical awarenesses about the impossibility of ever gaining finalised accounts of what a found interpretation about a particular representation should or can be. But Foucault’s insights on the governance and naturalisation of institutional understandings – intelligences which had so energised Said in the 1970s, and thereby facilitated the landmark works Orientalism and Culture and Imperialism – were important supportive ideas for the study, and helped consolidate her own surfacing thinking about the need for multidimensional bricoleurship.

Good progress was eventually made on the basic ideas of enlightenment, postmodernism, and dialectics, but the researcher felt it unwise to launch into her
study perusing Sampsonian (after E. E. Sampson, or rather after Sampson’s mentor, Bakhtin [and therefore Bakhtinian]) sorts of dialogic interpretation about the ‘continental’ representation (and the ‘continental’ misrepresentation!) of places in a philosophical boat that was only piloted by ‘Western’ philosophers … and gweilos (literally, ‘foreign devils’ [in Cantonese] to boot!). If issues of dialectics and matters of dialogics were the order of the day, where was the ‘Eastern’ thinking? And so – in the second half of 2008 – the researcher felt obliged to seek to balance the boat by reacquainting herself with Chinese philosophy, notably that of Confucius, punctuated by a little Daoism, and a little of Deng Xiao Ping’s latter-day / post-Mao “to get rich is glorious” pragmatics. (For a simple ‘English’ introduction to these Chinese and Eastern outlooks on cosmology, see Flower (2005)). In these Confucian respects, the recent prolific work of Bell – a North American thinker who straddles the philosophies of the East and the West, and who has married in China and lived in China for decades – has been a godsend, or philosophically speaking, should that be godssend!? Bell’s penetrative writing on Confucian values in everyday contexts was particularly useful for this researcher – as should be seen later in this very chapter – and through Confucius, Mencius, and (now) Bell, the philosophical boat has perhaps been righted and given a more appropriate perspectival balance in and across the study. It has indeed helped the researcher (Hou Chunxiao) more confidently launch herself into inquiry into ‘the Chinese imaginal’ and into ‘the imagination of and about China from elsewhere’. The proper data mongering, and the bricoleurship-with-increasing-conviction therefore commenced in 2009. She then felt able to honour the sorts of required epistemology and obligated ontology that have been outlined in this
study under sections 3.2 and 3.3 above – or otherwise the overall investigation of representational fantasmatics (Hollinshead, 1998/A) would not have the due level of necessary and sufficient methodological substance that was (has been) heralded in section 3.4, above.

5.3 The Actual ‘Emergent Nature’ of the Study

While section 3.5 of the study covered the compelling reasons for the emergent parameters of the study, this new section (5.3) will comment on the evolved or resultant (i.e., the ACTUAL) emergent shape of it. During the hectic data immersion months of 2009, it was resolved to attack the original two study problems (and the sub-problems for Study Problem One), by finding and securing a pool of respondents in the tourism industry in Europe who were ostensibly active in the projection of ‘China’ from either a ‘Western’ or a ‘Chinese/Eastern’ viewpoint. Sadly, such active human signifiers and admitted image-makers proved very hard to find. On the one hand, initial contact with Western businesses and travel-trade corporations proved unrewarding, for almost all of the companies approached stated that they had neither anyone who really knew ‘China’ that well, or they had nobody whose space and opportunity in their busy calendars which could permit the kind of iterative and embedded work (or the work shadowing) that the researcher had felt it critical to pre-warn them about. Then, on the other hand, the Chinese organisations and businesses approached (mainly all of them being London-based) tended to retreat behind the claim that the decisions they worked to were predominantly being made back in
China, itself, and they had no-one in situ (i.e., regularly present in London) who could be frequently approached and cumulatively questioned as to who decided which based upon what regarding the international projection of China. Early in 2009 the researcher therefore resolved to abandon the original sub-problem 1.3 (based upon the need to interview active decision-takers in representation) and replace it with the new sub-problem 1.3 (based upon textual scrutiny of different written ‘discursive statements’ projected about China, as they variously emanate from the East itself, or from the West). This revised sub-problem therefore became the one listed at the start of chapter 1, and was (and is) not so dependent on the availability of live ‘human’ respondents who could be consulted and re-consulted with a degree of regularity. The revised sub-problem (1.3) thereby became one which could be assailed via repeated readings of already published newsprint. And so the collation of the broadsheet news items and feature articles gathered speed through the post-Olympic year of 2009.

But the study still was and still is an emergent one. By the late-Spring/early-Summer of 2009, it was now realised that the specialist ‘Tourism Sections’/‘Travel Supplements’ of the collated newspapers – even of esteemed U.K. ‘broadsheets’ – were not rich in their treatment of matters of representation/signification/symbolism, and the researcher’s own imagination about the madeness and the hereness (after Kirshenblatt-Gimblett, 1998) of the decision-making (regarding the Chinese imaginal) was not being decently stimulated and exercised frequently enough. The judgment was therefore taken to not just inspect the specialist areas of the news-press,
but to expand the quest for the salient matters of projection and pre-understanding to the general ‘world affairs’/international news’ pages of the broadsheets instead. For instance, both the pioneering arrival of ‘The Terracotta Army’ display (in London, in 2007) and the iconic staging of ‘The Beijing Olympiad’ (in August 2008) were matters that were only covered in terms of their ‘attraction availabilities’ within the aforesaid tourism/travel sections, and deeper-level or seasoned treatments of such vital matters ‘national’, ‘psychic’, ‘aspirational’ issues were given fuller coverage in the front-of-newspaper sections of these newspapers, instead. The critical concept of soft power then began to muscle its conceptual way into the study, and the researcher even considered refabricating the whole of her newly-emerging/newly-scaffolded study around it. But it was too late to undertake that sort of conceptual and methodological scissor-work!! No doubt, however, soft power will loom large in the proposed longrun / ongoing research agenda which is being spun off this initial dissertation investigation into these signifying practices.

5.4 The Unfolding Crystallisation: The Candidate and Complementary Data, in toto

During 2009, the to and fro decisions of the Kincheloean bricoleurship resulted in the following emergent data being gathered for the study:

- FIRST DATA TYPE = THE DISCURSIVE STATEMENTS ON / ABOUT CHINA
This data mix seeks to contribute to the additive crystallisation by throwing light onto Study Problem 1, the principal study problem … and to the four sub-problems for it (1.1 / 1.2. / 1.3. / 1.4).

It implicitly privileges the insights of Foucault on discursivity, and of Sampson (Bakhtin) on sociocentrism / ethnocentrism from Celebration of the Other.

● please refer hereafter (in this chapter) to section 5.5., below.

SECOND DATA TYPE = THE REQUIRED CONCEPTUAL VOCABULARY – THE CATAYST GLOSSARIES

This data mix seeks to contribute to the additive crystallisation by throwing light onto Study Problem 2, THE AUXILIARY STUDY PROBLEM … and to the expressed need (there) to help cultivate four sub-problems for it (1.1 / 1.2. / 1.3. / 1.4).

It implicitly privileges the commentary on ‘the public culture’ / ‘the public heritage’ of contemporary tourism as found in Horne, chiefly from his work The Intelligent Tourist.

● please refer hereafter (in this chapter) to section 5.6., below.

THIRD DATA TYPE = ‘CHINESE’ PROJECTION OF AND ABOUT ‘CHINA’

This data mix seeks to contribute to the additive crystallisation by providing a deeper-seated understanding of the ‘host population’s’ or of certain received ‘Eastern’ thoughtlines on and about ‘China’.

It explicitly privileges the observations of Confucius from and elsewhere.

● please refer hereafter (in this chapter) to section 5.7., below.
FORTH DATA TYPE = ‘WESTERN’ PROJECTION OF AND ABOUT ‘CHINA’

This data mix seeks to contribute to the additive crystallisation by commencing the codification of a non-Chinese or ‘European-based’ understanding of what is apparently seeable and doable in China, today.

It explicitly privileges the critique of Nyiri – a Hungarian humanist who now works as a sociologist in Australia. It is the view of this researcher (Hou Chunxiao) that Nyiri’s recent text Scenic Spots --- is a deep-felt and eloquent inspection of what the Chinese celebrate about themselves about their Chineseness. Some readers might therefore quibble that the work of this Hungarian social scientist is not justifiably ‘Western’ (since Nyiri’s work specifically examines Eastern views of at-home selfhood not Western outlooks of distant China-dom)!

*please refer hereafter (in this chapter) to section 5.8., below.*

FIFTH DATA TYPE = THE DISTILLATION OF INFORMED VIEWS ON ‘NATIONALISM’ IN CHINA

This data mix seeks to gather ‘hot’ (i.e., contemporary) understandings on the meaning of ‘nationalism’ and on the health of ‘nationalism’ in China, today. To this end, a prolonged interpretive study is made of Jonathan Unger’s (1996) edited work “Chinese Nationalism” which was produced by the Australian National University in its ‘Contemporary China Papers’ series. This Unger text comprises a very well received landmark assemblage of experts on ‘China’ from three continents (Asia,
North America, and Australia) and provides varied rumination on the subject from a range of points of view in history, sociology and political science.

● *please refer hereafter (in this chapter) to section 5.9., below.*
## DISCOURSE STATEMENTS ON IMAGINAL CHINA: MATTERS OF UNDERSTANDING AND REPRESENTATION

### THE FULL COLLATION OF STATEMENTS ON MATTERS OF KNOWING AND SIGNIFICATION

**DATA GROUP 1: CHINA — DISCOURSE STATEMENTS THAT PERTAIN TO THE RADIANCE OF CELEBRITY OF / ABOUT CHINA:**

- A = Unfair Western Robbers Remove Precious Treasures
- B = Tibetans at Risk
- C = Building Boom at Beijing
- D = Refined Opera --- Identity Giver --- Returns
- E = China --- Land of Mystery, Myth, and Magic
- F = Visiting One of The World’s Most Remarkable Structures --- The Great Wall

**DATA GROUP 2 = SIGNIFICANCE OF TOURISM — DISCOURSE STATEMENTS THAT PERTAIN TO THE SIGNIFICANCE-BESTOWING EVOCATIVE POWER OF TOURISM:**

- A = The Foreign Festival Threat
- B = Discovering The Glories of Mundane China
- C = The Scale of The Appeal of ‘The Terracotta Army’
- D = The Symbolism of Things in China
- E = Tensions Run High Over ‘Great Leap Forward’ Article

**DATA GROUP 3 = THE PERFORMATIVITY OF TOURISM — DISCOURSE STATEMENTS THAT PERTAIN TO PERFORMATIVITY AND THE COMMUNICATIVE EFFECTIVITY OF TOURISM:**

- A = The Top Nation on Earth
- B = The Aftermath of Tiananmen Square, 1989
- C = 300,000 Photos of Rural China
- D = China Seeks Golden Games
- E = The Scaling Down of Certain Beijing ‘Olympic City’ Extravagances
- F = Telegraph Columnist Condemns The Triumphalism of The Beijing Olympiad
- G = The International Olympic Committee Seeks to Diffuse The Propaganda Value of The Games
- H = ‘Brand China’ Triumph in Beijing
- I = Great Icon Now Greater

**DATA GROUP 4 = ETHNOCENTRISM — DISCOURSE STATEMENTS THAT PERTAIN TO THE SEEMINGLY COLLABORATIVE ETHNOCENTRIC EMPLOYMENT OF AND ABOUT THE PEOPLES / PLACES / PASTS OF CHINA:**

- A = China Not Cultured Nor Cultivated
- B = The Chinese as Poor and Inadequate ‘Westerners’
- C = No possibility of Genuine Dialogue in China
- D = China is Not a Dragon, But a Wolf!
- E = The Wrong Sort of Stereotype
- F = Two-way Ethnocentrism
• **DATA GROUP 5 = SOFT POWER --- DISCURSIVE STATEMENTS THAT PERTAIN TO THE PROJECTION OF ‘SOFT POWER’ THROUGH THE REPRESENTATIONAL AGENCY OF TOURISM IN CHINA:**

   A = The Bamboo Revolution on Rails
   B = The Exceptional Past --- A Remarkable Future
   C = The Famed Frozen-in-time Army
   D = Qin’s Strongmen Travel West
   E = A Most Unwanted Feature of The Capital City’s Image
   F = A Self-glorification Day in The Sun

• **DATA GROUP 6 = INTERDISCIPLINARITY --- DISCURSIVE STATEMENTS THAT PERTAIN TO THE INTERDISCIPLINARY (OR NON-DISCIPLINARY) APPROACHES TO UNDERSTANDING MATTERS OF REPRESENTATIONAL AUTHORITY OF OR ABOUT CHINA:**

   A = To Be Universal, or To Be Particularist?
   B = A Half-integrated-with-the-world Nation
   C = Sharing Culture: Lessons from Ballet and Opera
   D = China Torn Between Two Dynasties
   E = China’s Growth More Occident Than Design
   F = China is Changing, But the Walls Against the West Are Still There

**KEY:** _= the DISCURSIVE STATEMENTS shown in italics are featured here in this study in the text of this section in chapter 5. The other discursive statements are retained by the researcher for use in her ongoing research agenda in the imaginal of and about China.

**SOURCE:** These discursive statements have mainly been selected from U.K. broadsheets (newspapers), circa 2005-2009.
5.5 First Data Type: The Discursive Statements On / About China

5.5.1 The Data Mix – The Material Inspected

For this data set, the U.K. newspapers (in the 2000s) were examined for coverage of and about China. The aim was to secure discursive insight in terms of the ways in which China was projected, or represented. As stated earlier in this chapter, the initial effort to secure normalisations of and about China in the ‘Tourism Sections’ / ‘Travel-trade Supplements’ of these broadsheets was replaced by the effort to locate such discursive statements in the general news sections (i.e., commonly in ‘World Affairs’ / ‘International Features’ sections) of these broadsheets. The most frequently examined papers were the London publications The Daily Telegraph (roughly accounting for right-of-centre coverage) and The Guardian (roughly accounting for left-of-centre perspectives).

5.5.2 Brief Synthesis Of And About The Data Mix

In total, over 400 feature articles were collected that were deemed to say something of significance about China in terms of the way it is represented / signified / understood. An attempt was then made to reduce this data set down to a more management pool of material, and 35 of these feature articles were set aside for closer scrutiny. These 35 lead items are now given in Table 5.5.2. / 1. An inspection of Table 5.5.2. / 1. reveals that these 35 items were interpreted in terms of the following six lead conceptual areas in the study:
While space and time considerations prevent the critique of all 35 of these selected discursive statements, a sample of 12 of them are now indeed critiqued --- as offered in Table 5.5.2./2. These 12 items are shown as and are given in italics on Table 5.5.2./1.
The remaining (35-12 =) 23 discursive statements will be carried over for fuller scrutiny in the researcher’s longrun research agenda which has been pump-primed by this dissertation. It is intended that this subsequent research agenda inspection of the held meaning can also make more rigorous inspection of the whole 400+ news-press items that were originally collected.
TABLE 5.5.2. / 2.

SAMPLE SELECTION OF DISCURSIVE STATEMENTS:
TWELVE NEWS-PRESS ARTICLES ON PROJECTIONS ABOUT CHINA

STATEMENT NUMBER: 1/E

DATA GROUP:
• Data Group 1: China --- Discursive statements that pertain to the radiance of celebrity of/about China

TITLE OF ITEM:
China --- Land of Mystery, Myth, and Magic

FOCUS:
Lead lines of advertisement for Viking River Cruises, of Albury, Surrey

THE FOUND QUOTATION --- THE DISCURSIVE STATEMENT:
China is a land so steeped in mystery and magnificence that words don’t even begin to do it justice. … Whilst home to the oldest civilisation on the planet, today’s China is more dynamic than ever, undergoing unprecedented economic growth and development. This juxtaposition of cultures – most ancient of pasts and most progressive of futures – makes China possibly the most colourful and fascinating destination the world has on offer.

Viking River Cruises --- full-page advertisement.

BRIEF CRITIQUE:

Brief evocative analysis of the found discursivity: advertising text for ‘China’s cultural delights’, ‘roof of the world’, and other packages. The richness of China’s thousands of years of history does indeed seem to be recognised in the West, here, at the heroic level.

SOURCE:
Viking River Cruises 2007: T17. [The Daily Telegraph]

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Every single second during opening hours, another new [tourist] arrival tries to find his or her place on [The Wall at Badaling – ] a wall that looks remarkably factory-fresh. This is tourism at an industrial scale, and it is fittingly run with industrial precision: Badaling is officially one of the forty topping Tourist Attractions of China, and is rated AAAA by the National Tourism Authorities.

Simon Calder, journalist and travel-programme presenter, at Badalin (close to Beijing) – at the destination for a new six-lane ‘Tourist Highway from the capital city..

**BRIEF CRITIQUE:**

>This statement is from a short celebratory piece on ‘The Spectacular Wall’, but the writer clearly warns against what he sees as both the crowded and tacky nature of the visit there, and the blatant insensitive-to-place and insensitive-to-tourist developmentalism of the site.

**SOURCE:**

Calder 2004: 4-5. [The Independent]
DATA GROUP:

• DATA GROUP 2: SIGNIFICANCE OF TOURISM --- DISCURSIVE STATEMENTS THAT PERTAIN TO THE SIGNIFICANCE-BESTOWING EVOCATIVE POWER OF TOURISM.

TITLE OF ITEM:

DISCOVERING THE GLORIES OF CHINA

FOCUS:

AN 82 YEAR OLD WESTERN PAINTER TRAVELS SOLUS IN CHINA --- AND PROSAIC CHINA COMES TO HIM IN ORDINARY AND EVERDAY BRILLIANCE

THE FOUND QUOTATION --- THE DISCURSIVE STATEMENT:

Everything and everybody was excitingly Chinese, even the dogs. Everything was excitingly unusual. There was wiring strung haphazardly between Poles, groups of people playing cards on the pavement, cars, buses, bicycles and what seemed like a million people jostling past in both directions on the highway….

Painter Patrick Hamilton, travelling and painting alone about and across China

BRIEF CRITIQUE:

HERE THE POINT IS EMPHASISED THAT THE ATTRACTION OF TOURISM IS NOT JUST THAT OPPORTUNITY TO WITNESS THE MAGNIFICENT AND THE MAJESTIC, IT CAN ALSO BE TO IMMERSE ONESELF IN WHAT IS PLAIN AND UNEMBELLISHED IN EACH ‘STRANGE’ OR ‘NEW’ PLACE

SOURCE:

Hamilton 2006: T5-6. [The Daily Telegraph]
DATA GROUP:

• DATA GROUP 2: SIGNIFICANCE OF TOURISM --- DISCURSIVE STATEMENTS THAT PERTAIN TO THE SIGNIFICANCE-BESTOWING EVOCATIVE POWER OF TOURISM.

TITLE OF ITEM:

THE SCALE OF THE APPEAL OF ‘THE TERRACOTTA ARMY’

FOCUS:

THE IMMENSE POPULARITY OF THE 2007 DISPLAY OF ‘THE AFTERLIFE ARMY’ IN LONDON

THE FOUND QUOTATION --- THE DISCURSIVE STATEMENT:

Last year’s Terracotta Army Show [at the British Museum in London broke all records]. The museum has long been the most popular tourist attraction in London, but the success of the exhibition [from Xi’an in China] saw its annual numbers reach an all-time high of 5.5 million [visitors].

Ellis Woodman – journalist on arts, museum, and cultural matters.

BRIEF CRITIQUE:

Clearly, the terracotta army presentation in the old British library reading room at the British museum fascinated, fascinated, and fascinated. Clearly, there is bedrock appeal (in the west … or at western sites) in seeing, experiencing, and imagining china. ‘very old China’ is clearly in very much in vogue in faraway London.

SOURCE:

Woodman 2008:24. [The Daily Telegraph]
DATA GROUP:

DATA GROUP 3: THE PERFORMATIVITY OF TOURISM --- DISCURSIVE STATEMENTS THAT PERTAIN TO PERFORMATIVITY AND THE COMMUNICATIVE EFFECTIVITY OF TOURISM

TITLE OF ITEM:

THE TOP NATION ON EARTH

FOCUS:

After China had been awarded the Beijing Olympics, pressure mounted across the nation for China to produce both an outstanding sporting performance and an outstanding presentation of the national cultural self. This quotation is from 2004, as the thorough preparation for the Olympiad is leveraged up … four years ahead of the event.

THE FOUND QUOTATIONS --- TWO RELATED DISCURSIVE STATEMENTS:

[At the Seoul Olympics,] in 1988, China won five gold medals, the same as Britain. In Athens [in 2004], they won 32, just three fewer than the U.S.. You do not have to be a mathematician to spot a trend in the country’s medal-table position. Fourth in Atlanta [in 1996], third in Sydney, second in Athens. That only leaves one place to go in the [Beijing] games in four years time

Sam Wollaston --- journalist in The Guardian.

I have no doubt [that China] will dominate in 2008 [ --- the sheer volume of people being trained, the quality of those people, and the fact that the regime wants it to happen ]. There is a very high government priority on this, so they are putting in the mechanisms and the support structures because they deem it important on the world’s greatest sporting stage to show they can be the best in the world.

BRIEF CRITIQUE FOR THE TWO QUOTATIONS IN TANDEM:

This critique of the significance of the Beijing Olympiad as a soft power event is provided by Robin Jones, a lecturer in sports studies at Loughborough University, in England. He is listed in the Guardian as being the leading expert on Chinese sport in the U.K.. Jones is quoted by Wollaston as saying the following: “I think you have to see [China’s drive for success at the Beijing Olympics] alongside all the other things China is doing --- entry into the world trade organisation, convertible currency, a new stock market, reform of state industries, the whole package. Government reform has really been about joining the rest of the world. And sport is not out on a limb in that respect, it is part of the whole story. And the whole story is that china sees itself, maybe for the first time in its history, becoming top dog.”

SOURCE:

Wollaston 2004: 2-4. [The Guardian]

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DATA GROUP:

- DATA GROUP 3: THE PERFORMATIVITY OF TOURISM --- DISCURSIVE STATEMENTS THAT PERTAIN TO PERFORMATIVITY AND THE COMMUNICATIVE EFFECTS OF TOURISM.

TITLE OF ITEM:
300,000 photos of rural China

FOCUS:
In 1946 Li Tianbing (of nine dragon river ‘country’) stole his grandmother’s cow and purchased a camera with the proceeds. Now thousands and thousands of photographs later, he is hailed as one of China’s most influential artists. Now in his seventies, Li Tianbing is feted as a skilled artist, one discovered in ‘the long march project’. --- a committed national plan to shift contemporary art from its privileged urban shelter to be taken actively into rural areas where the large majority of China’s 1.3 billion people are located.

THE FOUND QUOTATION --- THE DISCURSIVE STATEMENT:

[He is a] Capitalist Roader.

Apparent label applied to Li Tianbing at the end of The Cultural Revolution, when he was condemned for using British photographic equipment to yield a personal income.

BRIEF CRITIQUE:

In recent years, Li Tianbing’s humbly-produced record of ‘countryside China’ has earned high praise, and his work is highly esteemed by the senior fellows at the long march campaign administration. But will those who work performatively with similar vim and vigour with ‘foreign equipment’ (i.e., in the pay or service of overseas companies) in tourism be condemned likewise as ‘capitalist roaders’, today? Have times not changed immensely over the past 3 decades in China, in this regard?

SOURCE:


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A year before the Beijing Olympiad, the British Olympic association warned its likely Olympic athletes that they risked being thrown off the squad if (at the Beijing games) they engaged in any protest against the human rights record of china. But not everyone in the U.K. parliament agreed with the B.O.A. stance. Edward Mcmillan-Scott, the former leader of conservative M.E.Ps., and vice president of the European parliament, started up a campaign to insist that prime minister Gordon Brown should consider giving the very widest of berths to the Beijing games by withdrawing the participation of the whole G.B. team.

There is continuing evidence of persecution and even genocide in China. The civilised world [sic!!] must seriously consider shunning China—and using the Beijing Olympics to send the clear message that such abuses of human right are not acceptable.


The Beijing Olympiad was certainly used as an important soft power event by authorities in china --- but was also used by a host of commentators in other countries (and by a number of homegrown [Chinese] dissidents) as a flagship event in battles over ideology. Such is the rhetorical power of hallmark sports events today. And -- in like vein --- such is the power of major tourism themes and drawcards to invoke all manner of very strong political responses.
DATA GROUP:

- **DATA GROUP 1: ETHNOCENTRISM** --- DISCURSIVE STATEMENTS THAT PERTAIN TO THE SEEMINGLY COLLABORATIVE ETHNOCENTRIC EMPLOYMENT OF AND ABOUT THE PEOPLES / PLACES / PASTS OF CHINA

TITLE OF ITEM:

*The wrong sort of stereotype!!*

FOCUS:

Jasper Gerard, columnist, repeats the words of Wang Wei --- a member of the organising committee for the 2008 Beijing Olympiad

THE FOUND QUOTATION --- THE DISCURSIVE STATEMENT:

Everyone who comes to China [from abroad] says it is different from what they have read

*Jasper Gerard, a feature-journalist in the Sunday-Telegraph (London)--- in his current affairs ‘Second Glance’ column.*

BRIEF CRITIQUE:

Gerard suggests that the people of the U.K. (or rather of ‘the west’, perhaps) should not only acknowledge that ‘China has unlocked the key to Olympic success, but should take with a pinch of salt much of the long litany of superficial and extreme statements which is routinely made about china in the Western media.

SOURCE:

Richard Spencer is the Beijing correspondent of the daily telegraph (London). As a resident of the national capital, he maintains that he is very lucky to live in a booming country (China), whose rich but formerly ‘contained’ heritage is now being replaced or conjoined by all manner of new ‘global’ modernities.

China is [nowadays] full of such moments [of odd and extreme juxtapositions]. Its extraordinary past is giving way to an extraordinary present. From the spiky [sky-scraping] towers and the new Grand Prix track of Shanghai to the sea of hotels (and Olympic Stadium) springing up on the Beijing sky-line, it is changing not just every 50 years but every five. China has the fastest-growing economy in the world—and you can see, touch and smell the growth everywhere you turn.

Richard Spencer --- in a special ‘Travel China’ supplement (‘The Bamboo Revolution’),

Spencer is clearly astounded by the breathtaking speed of the opening up of China—or as the opening page of the travel China supplement states it—‘its opening up to the West’.

Spencer 2004: 7. [The Daily Telegraph]

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DATA GROUP:

- DATA GROUP 1: SOFT POWER --- DISCURSIVE STATEMENTS THAT PERTAIN TO THE PROJECTION OF ‘SOFT POWER’ THROUGH THE REPRESENTATIONAL AGENCY IN CHINA

TITLE OF ITEM:
Qin’s strongmen travel West

FOCUS:

For 2000 years or more, the Terracotta Warriors protected the necropolis of the first emperor of China—Emperor Qin. Now, in the 21st century, these brilliantly sculptured military-men from an ancient age are on soldierly-duty again, actively making new ‘soft power’ conquests for the nation of China that Qin created two millennia ago.

THE FOUND QUOTATION --- THE DISCURSIVE STATEMENT:

The Chinese army is invading London. On September 13th, The British Museum will be opening its doors on a much-vaunted exhibition called ‘The First Emperor: China’s Terracotta Army’. Anybody who hasn’t yet travelled to Xi’an, China’s ancient capital, will have a chance to see some of the contents of Emperor Qin’s tomb, including life-size terracotta soldiers, strongmen, and acrobats. It is the largest collection of the First Emperor’s afterlife artefacts ever to leave China …

It is the proportion of Qin’s tomb that makes Xi’an landmark heritage site such a draw. But look closer and the drama is in the detail, too. Each of the faces of the soldiers is unique --- be it through a raised eyebrow, the set of the lips, or the twist of the moustache. The sculptural work is as impressive as the size of the site, and it is seeing the warriors en masse that gives a true sense of that scale …

Undoubtedly, Xi’an will continue to offer up revelations [for many decades, or more probably, for many centuries to come] because the city is surrounded by tombs from 11 dynasties, many still unopened. Even Emperor Qin’s actual burial site remains sealed. Some believe disturbing the founder of China would bring bad luck. Others want to test the veracity of the legends of underground palaces encrusted with precious stones and rivers of mercury --- a kind of subterranean Xanadu.

Michelle Jana Chan, an ex-resident of Xi’an returns to the city of the First Emperor.
BRIEF CRITIQUE:

London and the world stand amazed. The unparalleled riches of the founding era for China are coming west, and other peoples and nations are suddenly coming to terms with the grandeur and immensity of the sections of the territory which has already been excavated, and the previously unimaginable resplendence and profundity of the material yet Tomb unearthed there. The emperor Qin, the magnificent terracotta figures, and the ancient mounds of Xi’an have put east central china into the super-league of the world’s mega heritage attractions. A hyper-constellation of sites is emerging (near the ancient capital of china) for an incredulous wider world.

SOURCE:

Chan 2007: T5-7. [The Daily Telegraph]
Everyone in Beijing [as the 2008 Olympiad looms on the horizon] has one unanswered question about the imminent Olympics, and mine is this: what muzak will they play? … [S]ometimes the outsider’s experience of China comes down to such seemingly small but consequential matters: just why do PA systems here [in Beijing] persist with the mellow but dated tones of Kenny Gee, the American saxophonist?

I had hardly heard of Kenny Gee before I came to China, I confess. But he has one floating melody that remains the staple of cheap malls and air travel: [this ‘placeless’ Kenny Gee muzak] is played in all Chinese aircraft in that moment between landing and the doors opening, when you are trapped … .

China in engaged in a battle between a desire to appear normal and a desire to remain distinctive --- to preserve its Chinese characteristics, as the Communist Party puts it. The end result is a society that is neither entirely normal nor entirely Chinese: a Kenny Gee society … .

The class of Chinese, communist, and Western values underwrites the Olympic project at all levels.

*Richard Spencer, the Beijing correspondent of the Daily Telegraph (London), again … in the days just before the start of the 2008 Olympiad.*
BRIEF CRITIQUE:

So how may the supposed Kenny Gee society of China be interpreted? Is it a predominant matter of history, cultural studies, political science, or human communications? Which disciplinary bases should the tourism studies researcher use to make a thorough job of that assessment? How is tourised China changing the exhibited ‘national psychics’ of being Chinese?

SOURCE:

Spencer 2008  [The Daily Telegraph]
DATA GROUP:

- DATA GROUP 1: INTERDISCIPLINARITY --- DISCURSIVE STATEMENTS THAT PERTAIN TO THE INTERDISCIPLINARY (OR NON-DISCIPLINARY) APPROACHES TO UNDERSTANDING MATTERS OF REPRESENTATIONAL AUTHORITY OF AND ABOUT CHINA

TITLE OF ITEM:
Sharing culture: lessons from ballet and opera

FOCUS:

Many commentators on tourism management and tourism studies have bemoaned the fact that too many of those who are trained to work in the field are only schooled in a narrow within-industry spectrum of subjects and do not have a substantive grasp of the broader cultural, societal, political, and psychic contexts which apply to the cities / the regions / the nations where they work. So … by extension … what can those who ply their trade in tourism learn from the realm of the arts, that is, from the visit of the royal ballet (out of the U.K.) to China?

THE FOUND QUOTATION --- THE DISCURSIVE STATEMENT:

China is changing at such enormous speed that it was a leap into the unknown for the Royal Ballet when they arrived [in China] for their latest visit [where] they were greeted with rapturous enthusiasm.

It [all originally] sprang from a desire on the part of the Royal Opera House chief executive Tony Hall, an old China hand from his days at the B.B.C., to increase the company’s visibility on the world stage. ‘I felt China was changing so much that we should get in there and absolutely put our stamp on a Beijing audience … . But I also wanted to be really ambitious and say that you want to exchange and not just export, and actually put down roots with the theatre that you could develop in the future’.

The decision is a decision to communicate rather than to boycott, to engage rather than turn away.

Sarah Crompton --- journalist with The Daily Telegraph (London) --- drawing from the views of Tony Hall, whose Royal Ballet visit was part of The 2008 Cultural Olympiad in Beijing.

BRIEF CRITIQUE:

So, what can those who work in tourism management / tourism studies learn from the work of the royal opera house and the royal ballet as it moves to embrace china? As Crompton points out … ballet holds an interesting place in Chinese culture --- but will the royal ballet (itself) be accepted there? Is ballet able to rely adventitiously upon large government subsidies in China? Or is it closely regulated by the
government? How did the royal ballet (and its partner bodies in china) build up the audience for the visiting royal ballet? What collective and sustainable development initiatives worked? What can those who work in tourism learn from these sorts of ‘inter-national’ ventures … i.e., from these kinds of operational (and philosophical?) Symbiosis?

SOURCE:

Crompton 2008: 27  [The Daily Telegraph]
5.5.3 Recap: The General Fit / Contribution Of The Data Mix To The Emergent Study

The data set so far inspected is small and does not yet permit the development of strong interpretations about dominant representations of and about China, or indeed about ‘silences’ in the projective treatment of China in and through tourism. The following tentative remarks may however be offered:

● in terms of CHINA:

If China is indeed to become the lead receiving country for international visitation by 2020 – as a number of the feature items suggest – it is critical that the government of China (and businesses working in that arena) take immediate steps to gauge how China is indeed perceived in each of the major generating nations, and discursively compares those interpretations with the way the various people and interest groups of China perceive themselves and their inheritances;

● in terms of THE SIGNIFICANCE OF TOURISM:

The discursive statements examined broadly confirm the view that tourism is important to all sorts of individuals and institutions (both within and beyond China) for what it conveys symbolically and psychically. In this regard, it is crucial to reflect that, as yet, by this researcher’s experience and general desk research, such significatory understandings (of and about the power and reach of tourism) are rarely given rich treatment on Tourism Studies / Tourism Management courses. The academic and vocational world of Tourism Studies / Tourism Management still
fundamentally frames ‘tourism’ as an economic activity, and misses much of the
symbolic reach and authority of the phenomenon.

• in terms of THE PERFORMATIVITY OF TOURISM:
The discursive statements examined suggest that ordinary individuals are perhaps
naturally aware of the performative influence of tourism, though few may ever
express what they know or suspect in those particular words. The examination of
these discursive statements suggest that many journalists and commentators on
international affairs may indeed have a very strong grasp over what tourism indeed
makes / changes / invents, for they can take longitudinal and latitudinal gazes over the
industry and the world, not being tethered to singular or limited site-based and
managerialist specialisms (as the general Tourism Studies / Tourism Management
body of scholars and practitioners seems [in contrast] to be);

• in terms of ETHNOCENTRISM:
The examination of the discursive statements collated suggests that sociocentric
views of the world are highly prevalent in tourism, and that many views which
accordingly ‘travel’ through tourism (especially of the self, of one’s nation, and of the
peoples / places / pasts in other distant locales) are not only decidedly ethnocentric,
but longstanding. On reflection, one is reminded of Hollinshead’s (1993/A and
1993/B) assessment that industrially-scripted tourism indeed seems to fertilise and
cultivate many such ethnocentric outlooks each and every day (in almost each and
every place?), and that the current domain of tourism seems to be a seedbed for the ongoing ‘production’ of yet further rounds of ‘professional ethnocentrics’;

- in terms of SOFT POWER:

  The inspection of the 400 discursive statements gathered makes it clear that someone somewhere in China (or many individuals in many key places in China) understands *the soft power communicative effectivities* of large tourism events and major visitable exhibits. Perhaps that is not surprising, in that the soft (i.e., non-military / non-economic) power of things in indeed a potent and frequently occurring Confucian notion. On reflection, perhaps the whole of this dissertation could have been more fruitfully narrowed down and concentrated upon this important notion? To reiterate the point, matters of Soft Power must be large in and across the proposed ongoing / longrun research agenda, hereafter;

- in terms of INTERDISCIPLINARITY:

  The examination of the discursive statements suggests that in order to read the historical, symbolic, and sometimes-dynamic / sometimes-resolute meanings that are discernable in the imaginal of and about China (and by implication, in the imaginal of all places and populations) a very wide range of contributory fields and cultivated realms of insight are required. Where the rejection of past and present colonialist views, and the development of new/unfolding ‘postcolonialist’ or post-Cold-War (‘new-opportunity’) transitions are involved – and where the symbolic function of tourism is increasingly large and central – those who work in international tourism
must be encouraged towards the taking of at least interdisciplinary (and better still) highly-plural and open-to-the future postdisciplinary outlooks. This researcher now chastises herself for not coming across the work of Coles, Hall, and Duval (2006) until mid 2009!! This current issues in tourism may not have awakened her own interest in the need for postdisciplinary understandings of the world (for that was initially cultivated by Foucault, by Said, by Sampson, by Venn, and by Hollinshead), but it has bolstered it. The contetextualised insights of Coles, Hall and Duval (2006: 293) on the need for “direction beyond disciplines which is more problem-focused, [and] based on more flexible ways of knowledge production, plurality, synthesis and synergy” will now be a strong point of encouragement for the researcher’ longrun research agenda on the symbolic political economy of ‘tourism projection’ and ‘heritage declaration’ in China.

5.5.4. Summary Comment: The Key Findings Unfolding on the Imaginal of / about China from this First Data Type

This study has provided an opening opportunity to explore the ways in which different individuals, interest groups, and institutions both within and beyond China see the so called inheritance of ‘the forty-centuries land’. While few with-conviction judgments can be made conclusively from the materials so far examined (on the ways in which the host population of China self-gaze and self-celebrate – and on the ways in which key individuals / organisations / authorities in ‘The West’ also celebrate, exoticise, or misperceive China) it is clear that these symbolic matters of soft power and ethnocentric bias must be explored over a much longer time-frame and over a
diverse mix of dimensions. The researcher is salivating at this conceptual prospect, but respectfully mindful of the dainty tripping that will be required ontologically and epistemologically on this data-rich but interpretation-challenging postdisciplinary terrain. Many ‘Soft Power’ years of engaged discernment clearly lie ahead, with Confucius himself the guiding patron-saint of that inquiry into discourse and praxis in tandem.

5.6 Second Data Type: The Required Conceptual Vocabulary – The Catalyst Glossaries

5.6.1 Recap on the Auxiliary Study Problem
As has been stated regularly in this study, the aim of this research investigation is to probe those substantive matters of meaning, truth, knowledge, and power which are involved in the representation of China as an imagined nation or imagined realm in and through international tourism. In Chapter 1, a lead study-problem was stated, and four sub-problems were detained pertaining to it. It was also felt necessary in Chapter 1 to set up a second or support study problem concerning the specific matter of preformulated understanding in international tourism of and about China.

This AUXILIARY STUDY PROBLEM was set up to cover and direct the researcher’s considerations of scholars in Tourism Studies to readily identify and decipher the issues of representational agency and significatory action/symbolic authority upon which the overall study is founded. For convenience this second study problem is reproduced here:
The auxiliary purpose of this study is – in the light of strong and received judgments that the current thinking taxonomy on contemporary practices of ethnocentrism (particularly of eurocentrism) in Tourism Studies is weak – to provide a short glossary consisting of concepts which bolster the capacity of researcher within and across the field to critically inspect such matters of preformulated understanding and associated acts of representational othering.

5.6.2 The Goal: The Production a Glossary of Concepts on Representation and Sociocentrism

The target outcome of this part of the study – in order to satisfy the aforementioned auxiliary study problem – is the production of a conceptual glossary which may be used by this researcher and other scholars in and around Tourism Studies is studying those matters of representational encoding and decoding which conceivably pertain to ‘talk’ and ‘act’ of othering/ethnocentrism/eurocentrism in and through international tourism. The glossary has been composed in the following simple fashion:

■ **Step One:** The work of Venn – a leading theorist on conceptual thought about emergent postcolonial scenarios – is inspected and a number of guiding promises have been drawn from his work on the sorts of invigorated ‘alternative vision’ that is conceivably required in the social sciences. These premises particularly inform the thinking of and within the succeeding steps. The insights from Venn are given under 5.6.3;

■ **Step Two:** A number of Key Issue Areas (Major Study Topics) have been drawn from the study – that is, issue areas which warrant much more frequent and regular critical scrutiny. The six issue areas are listed under 5.6.4;
Step Three: For each of the selected Key Issue Areas of step two, a major investigative work is selected in the form of recent respected reading in the social sciences which offers a glossarial treatment in the broadest sense in term of criticism and theory about the construction of the imaginal worlds in which we currently live or are moving into. In selecting this Issue Area ‘text’, a firm decision was taken to work beyond the found narrowness of Tourism Management / Tourism Studies to locate works which are situated more generally in the humanities, and therefore not so restrained by the conceivably in field restrictive thinking or the conceivably incestuous conceptualities of the domain of strict scholars of ‘Tourism’, per se. These instigative works which can help fertilise thought on the inventive authority and rhetorical effect of the representation (and misrepresentation) of peoples / places / pasts are given under 5.6.5.;

Step Four: Under this last step, the glossary itself is given – as a list of some thirty terms which may be used in cross-referred or multiplicative fashion to generate fresh insight into the relatively moribund academy of Tourism Studies scholarship on preformulated thought and action in the representation of ‘national’ and ‘psychic’ nations (or places and spaces) like ‘China’. The glossary is thereby offered under 5.6.6.

This section (5.6) then concludes with a summary which provides a number of supplementary or final and nuanced statements of advice and clarity about how,
when, and where the thought lines within such a conceptual vocabulary could be fruitfully used.

5.6.3 Step One: Provision of Directive Advice Encouragement from Venn

Venn’s (2006) work *The Postcolonial Challenge: Towards Alternative Worlds* is a fine recent treatment of the terrain of postcolonial studies in which one could argue that this study of the representation of/misrepresentation of China is situated. Venn – a Professor of Cultural Studies of Nottingham Trent University in England and Reviews Editor of the esteemed international peer review journal *Theory, Culture and Society* – has produced an insight-loaded text on the ties between postcolonialism and modernity (and postmodernity) and of the interface between postcolonialism and identity. It is an especially pungent treatment of the new perspectives and the unfolding possibilities which arise in the light of turn-of-the-century geo-political events.

Venn’s work has been selected to help catalyse the formation of ‘the alternative worlds’ glossary for this study because of the quality of his writing on the ways in which emergent postcolonial theory engages with not only significant changes within the contemporary world, but with significant vehicles of change such as the media, education, and tourism (although the references to tourism, ipso facto, are all implicit and not explicit as the term does not make the Sage Publisher’s index for the work.
Perhaps Ahluwalia (Professor Ahluwalia: Professor of Politics of Goldsmiths College, London) sums up the merit of Venn’s courage of the new generation of theorists and thinking best, in the critique of it which the publishers utilised on the backpage of the four chapter work:

Venn forces us to rethink the very parameters of the postcolonial and suggests a new political economy for postmodern times. This critical engagement opens up the possibility to re-imagine the world from its current narrow European strictures to a world full of alternative possibilities and modernities.

(Ahluwalia, in Venn, 2006: backcover; emphasis added)

Hence, Venn’s mining of recent submissions to *Theory, Culture and Society*, allied to his own impressive cogitations on ‘trans-modernity’, provide a rather handy instrument to draw out further contextual insight on the postcolonial and post-occidental world. His impressive and pioneering critique of the new compossibilities of and for ‘things’ is a most helpful (for this researcher studying the imaginal of and about China) reportrayal of ‘the postcolony’.
## The Call for Alternative Conceptualisations of the Post-Occidental World:

### Venn’s Reconfiguration of the Postcolony

<table>
<thead>
<tr>
<th></th>
<th>Statement</th>
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<tbody>
<tr>
<td>1</td>
<td>Recognise the new forms of power that exist within disciplinary society. (V:20)</td>
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<td></td>
<td>… recognise the veiled presence of power within tourism. (after V:30)</td>
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<td>2</td>
<td>Discern the disorders of identity that exist within and between the colonial/postcolonial world. (V:26)</td>
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<td></td>
<td>… discern that old colonial and new postcolonial representations (and misrepresentations) are everywhere (after V:34), and ubiquitous in and through tourism, too.</td>
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<td>3</td>
<td>Detect the new/emergent forms of governmentality that arise with and within the stereotypes and misconceptions of expansive industries and administrations. (V:29)</td>
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<td></td>
<td>… detect the new phantasised zones of opportunity that can be created with and through tourism via new sense projections that are respectful to and relevant for ‘the old squashed’ or ‘the new emergent’ phantasies and subjective identifications of populations previously deconstructed, dismissed, and denied through the ‘limited sense’ narratives of international tourism. (after V:71)</td>
</tr>
<tr>
<td>4</td>
<td>Subscribe to the institutionalisation of ‘a world beyond’ --- that is, a world beyond the homo and subjugations of colonialism. (V:37)</td>
</tr>
<tr>
<td></td>
<td>… subscribe to the end of a European worlding of the world --- a world rendered as ‘linear’ and ‘progressively developed’ even through the projections of tourism. (after V:43)</td>
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<tr>
<td>5</td>
<td>Sense the iron cage of received mindsets in industrially-scripted and/or Western dominated international industries which have eliminated the possibility of alternative ways of life. (V:50)</td>
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<tr>
<td></td>
<td>… sense the new conditions of possibility for populations previously suppressed or silenced in the colonialised world. (after V:48)</td>
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<tr>
<td>6</td>
<td>Apprehend the ways in which the discourse and the praxis of international industries provides no or little scope for counter-interpretations (i.e., for identities which run in opposition to dominant/mainstream representations) of for narratives of resistance. (V:89)</td>
</tr>
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...apprehend the ways in which the discourse and praxis of international tourism can work (like the projections and the actions of the film industry, the arts industry, the heritage industry, or the media industry) to admit new cosmopolitan or indigenous spaces and new positive related interrogations of belonging. (after V:77 and 82)

7 Acquaint oneself (one’s workplace institution) with the everyday misrecognitions of ‘the already oriented eye’ of Western enlightenment. (V:74, 92, and 106)

... acquaint oneself (one’s workplace institution in tourism) with emergent narratives of identity that are occurring in other performative / projective industries, and which may now form empowering registers of the world (i., faithfully-centered recognitions) for non-Western populations and places. (after V:90 and 102)

8 Perceive the over-determinations of Eurocentric representational industries which regard or signify via over-determined European / Western / North Atlantic judgments (or rather, prejudgments. (V:100)

... perceive the compossibilities of tourism (in concert with [or without] other industries) in thinking and working interactively and dynamically with populations in distant / other places, to decently / appropriately constitute the consciousnesses and the embodied experiences of those removed / other peoples. (after V: 103)

9 Acknowledge the failure of European / Western / North Atlantic governments and corporations to appreciate the common manner in which what might be seen as separate things (separate entities / separate spheres of life) under the positivisms and the disaggregations of ‘European’ and ‘North American’ life are indeed commonly co-articulated with a strong and vibrant mix of other things (entities / spheres of life) elsewhere in the world. (V:130)

... acknowledge the large opportunities that nowadays do exist in international tourism (national tourism / local tourism) for the communication of the underlying homologies (and the underlying affinities) that can exist between European / Western / North Atlantic outlooks and the ontologies / epistemologies of populations elsewhere in the world). (after V: 143)

10 Appreciate how governments and corporations in Europe / the West / the North Atlantic may conceivably be headed up by individuals who have been trained to (or who have learnt to) work within mindsets that are limited in their scope to admit or receive other mindsets emanating from formerly colonised or now postcolonial nations. (V:145)

... appreciate how each government and corporation in international tourism emanating from Europe / the West / the North Atlantic can indeed learn how to accommodate personnel who can work with forms of ‘critical postcolonial consciousness’ able to respond empoweringly and relevantly to the new sorts of outlooks on self and the world which are unfolding elsewhere across the globe. (after V: 63)

Source: Synthesised from the work of Venn (2006), where the top citations (V:1 to V:999) are closely drawn from Venn, and the bottom citations (after V:1 to after V:999) [in bold italics] are translations of his insights on the possibilities of co-articulation of things to contexts in international tourism, per se.
At this juncture, perhaps some opening observations ought to be given from Venn. There are now offered in Table 5.6.3./1.. In this table an attempt is made to capture many of Venn’s leading thoughts on the productive possibilities of the sorts of new sense thinking which are beginning to appear in particular ‘liberated’ postcolonial settings around the world. While the left hand column of the table presents synthesized versions of Venn’s assessments of what has been manifest under the European-driven colonialism of the past couple of centuries, and within certain postcolonial settings today where eurocentrist and ‘Western’ certitudes still largely rule the roost, it also introduces some of Venn’s thoughts on how other postcolonial realms are generating most interesting and empowering forms of freshly and invigorated – identifications and impressive forms of newly assembled ‘complexities’. Venn is notably intrigued by the alternative new options and opportunities which are available to populations in such postcolonial milieu where local actors there have both a clear vision and a telling commitment to the co-articulation of things. He feels strongly that there is scope in all sorts of industries and spheres of endeavors for the old cosmologies of indigenous or new cosmopolitan populations to be linked in compossible fashion with many old and new kinds of economic development and representational projection. Accordingly, the right hand side of table 5.6.3./1. then consists of a translation of Venn’s ideas on these new imaginary and connective possibilities to the representational world of international tourism.
Though the table might suggest to the hurried readers that Venn thinks that everything ‘colonial’ and everything ‘administered by Europe / the North Atlantic / the West’ is ‘bad’ and everything offered by non-West peoples in postcolonial settings is ‘good’, it should be stressed that such an understanding is really only a by-product of the need to reduce Venn’s two hundred plus pages to a take-home exhibit’. In Venn’s defense, his writing on the revisualisation of the postcolonial and on the various conditions of the postcolonial present is rather more discriminating than that.

But it is important to consider how Venn thinks the required new sense of sort of postcolonial assemblages can indeed be cultivated. He does indeed throw out an answer. He adamantly calls for what he calls “organic intellectuals” (Venn, 2006:131) who can recognize the multidimensional play of knowing, being, and desiring which necessarily underpin the required sorts of social action. To him, such organic intellectuals are those who are sufficiently broadly aware to be able to think the co-articulation of culture with the economy. To this end, he celebrates a number of proven ‘organic intellectuals’ from recent decades who have been blessed with that width of vision?

[It is] theoreticians such as Amilcan Cabral, Kwame Nkrumah, Che Guevara, W.E.B.Du Bois, Mao, Mahatma Ghandi, [and] sub-commandante Marcos [who have been effective at such multidimensional advocacy]. The location of their thoughts and action is intimately bound up with the fact that, as ‘organic intellectuals’, their ‘struggle to change history had to draw on living history, inscribed in the everyday, to refigure the anticipation of a better future that connects with people’ experience of oppression.

(Venn, 2006:131)
So, this is how Venn considers the break with orthodox ideas about the conventional political economy should be made – by leadership from organic intellectuals who rise up and know the host culture, but who are not closed to approaches which can render that culture ‘productive’ providing the activity is instantiated (a key word for him) in the everyday values, norms, and knowledges of the local people. And by extension – if we are following Venn – that is what we need conceivably need in Tourism Studies. We do not require the continual production of assembly-line specialists in Tourism Management or in Tourism Studies who know the business of tourism well, but who only know the business of tourism well. Instead we need informed individuals in Tourism Management / Tourism Studies who know the business of tourism quite well, but who also know how it (tourism and everything it signifies and represents) is axially linked in with the cultural, psychic and political life of places. In applying Venn’s ideas, therefore, we need organic intellectuals in tourism who do not specialise on tourism and travel, per se, but who understand the dynamic interactions “between the social, the cultural, and the economic” (Venn, 2006:130). We conceivably need individuals who have developed the capacity to see and know how tourism relates to local existence and to ways of being in the world. After (Castoriadis, 1987) we learn from Venn – adapted to Tourism Management / Tourism Studies – that we need specialists not ‘in the inner field’ (of ‘tourism’) but in pragmatics of tourism interface with everyday existence: as such we need ‘informed’ and ‘organic’ individuals who specialize in (if anything) interpenetration – that is, the interpenetration of culture of and the economy. One might thereby suggest that proposed longrun research agenda hereafter is an effort to give this researcher the
necessary time and conceptual postdisciplinary thinking space to become – or to grow towards becoming – an organic intellectual who knows enough about Western/Eastern views of and about China and who is sufficiently sensitive to whose soft power new-sense understanding in rubbing up against which other ‘hard’ or ‘soft’ old-sense projections of being.

5.6.4. Step Two: Selection of Key Issue Arenas

The following six Key Issue Arenas have been selected to provide a framework for the target glossary:

► **CHINA … especially in terms of:**
  — national projection of;
  — host population visions of;
  — non-Chinese (i.e., Western) vision of.

► **TOURISM: SIGNIFICANCE OF … especially in terms of:**
  — how tourism mediates understandings;
  — how tourism suppresses / silences certain understandings;
  — how tourism matters.

► **TOURISM: PERFORMITY ACTIVITY IN … especially in terms of:**
  — how China / other places are represented;
  — how China is implored / enacted / performed;
  — how performed ‘China’ relates to inherited notions of / about China.

► **ETHNOCENTRISM … especially in terms of:**
  — the ethnocentric scripting of China;
  — the misrepresentations of China;
  — tourism as a collaborative form of othering.
► **SOFT POWER … especially in terms of:**
  — definitions / explanations of;
  — soft power in China;
  — soft power and Confucius.

► **INTERDISCIPLINARY / POSTDISCIPLINARITY … especially in terms of:**
  — the capacity to explore the performativity of tourism;
  — ethnocentrism / othering;
  — soft power.

5.6.5 **Step Three: Selection of Instigator Readings**

The following six glossarial texts have been adopted to provide the foundations of the target glossary on imaginal activities in and through international tourism:

- **on “CHINA”:**
  … notably with regard to the radiance of celebrity which is objectified or projected through tourism.

- **on “TOURISM: SIGNICANCES OF”:**
  … notably with regard to the evocative power (agency / authority) of tourism.

- **on “TOURISM: PERFORMATIVITY”:**
… notably with regard to the communicative effectivity of tourism, and the capacity to understand it.

- on “ETHNOCENTRISM”:
  Hollinshead, K. (1998/C) – *Disney and Commodity Aesthetics: A ‘Critique of Fjellman’s Analysis of ‘Distory’ and the ‘Historicide’ of the Past*
  … notably in terms of collaborative implement;

- on “SOFT POWER”:
  … notably in terms of enlightenment and post-enlightenment interpretations of state and cooperate activity, and their meanings;

- on “INTERDISCIPLINARY” / POSTDISCIPLINARITY”
  … notably in terms of critical mixed-genre approaches to the humanities and disciplinary – to – transdisciplinary (and beyond) processes of investigation.
5.6.6   Step Four: The Assembled Glossary

The glossary is hereby presented in illustrative fashion. The object is not so much to provide a full or comprehensive glossary containing all of the terms and concepts that could or should apply to facilitate the informed assessment of representational repertoires and acts of significatory action, but it is to provide a list of a limited number of constructions (i.e., thirty of them) which detail or describe the sorts of enbroadened understanding that such work into national / cultural symbolism and national / cultural signification readily requires. Accordingly, it has been decided to limit the listing of such required / cardinal constructions to no more than 5 (five) for any of the six adopted texts.

If those who work in Tourism Studies on acute matters of identification and signification are to effectively and roundly understand the forces of cultural selection and cultural production that are ordinarily played out in and through local / national / international tourism, and become acquainted with the conscious and unconscious forms of contextualisation, decontextualisation, and recontextualisation that are exhibited in the industrial and governmental scripting of tourism, travel, and leisure (Platenkemp, 2007), these particular constructions conceivably stand as cardinal constructions which ought more regularly to be built into courses of education in Tourism Studies (and to a lesser extent, in Tourism Management).

The six constructions are now listed as 5.6.6.1. to 5.6.6.6.:
5.6.6.1. Constructions In/From Horne That Pertain To The Radiance Of Celebrity Of China:

[The five constructions from Horne are taken from Hollinshead’s (1999) scrutiny of Horne’s work on the sometimes enlightening and sometimes decoding power of tourism to objectify people, places, and community pasts]

- **CIVILISATION PACKET**

  *That form of Eurocentric tourism which offers ‘world civilisation’ experiences, predominantly in terms of objectified art, and routinely platformed on the great glories of Mesopotamia, ancient Egypt, Greece, Rome, Etc.*

  □ **GROUNDED CRITIQUE OF THE CONSTRUCTION, ARISING FROM THIS STUDY.**  [Shown as GROUNDED CRITIQUE, hereafter]

  Have exhibitions of China emerged in international tourism which adequately translate the civilization of China to the level of understanding Westerners currently have of the Chinese inheritance?

- **CULTURE GENE BANK**

  *That set of storehouses which modern – industrial nations draw from in explaining their own proud and mighty origins – namely, the museums, historical sites, libraries, electronic archives, houses of reproduction, et cetera, in which the fodder of imaginative cultural and heritage storylines are maintained.*

  □ **GROUNDED CRITIQUE**

  Has the government of China ever staged or called for the conduct of a comprehensive culture gene bank study of its viewable themes and visitable sites?

- **DARSHANA**

  *That mix of feelings a tourist has when confronted by a famous landscape, historic site, or celebrated object; These sensation are not just feelings of reverence, they constitute moments of mysteriously ecstatic wonderment as the place is ‘felt’ and absorbed. A Hindu term, borrowed by Horne.*
GROUNDED CRITIQUE

Do site managers in China understand what ‘darshana’ entails for overseas visitors to China?

SIGHT-EXPERIENCING

That form of visitation by which an intelligent tourist knows not merely how to crudely ‘look at’ or ‘score’ another site, but by which he/she knows how to ‘read’ the site in relation to the prevailing myth-systems being deployed; when a traveler intelligently experiences a site or sight, he/she understands how it is now being used in and through tourism, and he/she is able to further his/her own cognition of what is seen to be important in that local and global realm.

GROUNDED CRITIQUE

Which are the lead sites and settings in China where sight-experiencing is at its healthiest level?

SILENCES

Those sites/sights/storylines that are significantly missing from the exhibited narratives of tourism; every museum, display, each ‘tourist experience’, and all public culture projections unavoidably have their silences of lineage, of class, of region, of gender, of race, of course, et cetera.

GROUNDED CRITIQUE

Do the silences of international tourism in China match the found silences of the international film industry there?
5.6.6.2 Constructions In/From Horne That Pertain To The Significance-Bestowing Evocative Power Of Tourism

■ THE POWER OF FRAME
Horne evidences that through the naming and labelling of tourism, things / events / places are named and appropriated: such acts of quiet usurpation or arrogation may occur through conscious or unconscious categorisation, through systematic classificatory patterns of actuality, or otherwise via the way people travel. At times, this pre-emptive framing can yield a sub-reality, where particularly well known representations become symbols of symbols of tourism.

□ GROUNDED CRITIQUE

Where is the government of China most concerned about the ways in which China is currently framed by overseas corporations?

■ THE POWER TO LEGITIMATE

Horne suggests that everywhere myths are utilised in tourism to help legitimate social and economic power where tourism is part of the propaganda industry. Frequently tourism is used to authenticate preferred national histories; frequently ‘genuine’ sites or exhibits are authorised falsely, out of context; frequently, that authenticity becomes implacable, or the object itself and alone becomes unduly hallowed.

□ GROUNDED CRITIQUE

How is the government indeed using tourism as a vehicle of ‘soft power’, currently?

■ THE POWER TO MAINSTREAM

Horne proposes that the 19th century phenomenon of statemania – namely the obsessive celebration of nationhood and of its heroes and its claimed heroic characteristics – is alive in the late 20th century in more subtle form, as states and nations themselves engage in elite / priviligentia sustaining acts of public coercion and cultural normalisation; frequently states create or invent a ‘mirage’ of a public inheritance about which they enforce steady conformity and by which they deceptively broadcast the existence of common values. Thereby, they ‘regulate’ communal life.
GROUNDED CRITIQUE

Which aspects of life in China are currently being mainstreamed through tourism, if any?

THE POWER TO SANCTIFY

Horne maintains that tourism is heavily co-opted to triumphalise particular themes, storylines, past events, or personalities; certain moments in history are re-scaled in reverence as 'golden ages', and charmed objects or subjects are bedecked with the illusion of everlasting life – an activity which can fast marginalise other events, people, places, et cetera. Even elements of nature can be accorded a capital 'N' and made 'magical'.

GROUNDED CRITIQUE

Has tourism alone been found to sanctify any particular elements of life in contemporary China?

THE POWER TO SUPPRESS

Horne supports the view that tourism is a principal public vehicle by which the interests / the welfare / the inheritances of certain groups / subcultures / storylines are consistently or haphazardly subjugated in the sense that, for instance, 'Native Indians' became solidly 'American' and subject to mainstream Americans, or to the degree that travel guidebooks suppress many 'other' / 'lost' cultures in their rapt veneration of certain limited relics. Women have been particularly subjectified and subordinated in tourism's favoured plots and storylines, frequently with public woman being significant only in 'social' (i.e., less important) narratives.

GROUNDED CRITIQUE

Have corporate bodies from overseas regularly suppressed any particularly prominent aspects of China’s past?
5.6.6.3 Constructions In/From Cohen That Pertain To Performativity And The Communicative Effectivity Of Tourism

■ IDENTIFICATION

The process of using language to become one with one’s self, the universe, ideas, and/or other people. To identify is to overcome divisions and to unify with substance of the other.

□ GROUNDED CRITIQUE

Have any particular interest groups or sub-cultures in China notably embraced tourism to develop and project new identifications for themselves?

■ INTERPELLATION [TO INTERPELLATE]

The act of adopting or assuming the subject position necessary to make sense of a text. For instance, we are interpellated into the role of a consumer in television ads.

□ GROUNDED CRITIQUE

In which ways could the major interpellation tour for travelers from Europe?

■ NARRATIVE RATIONALITY

A term used to evaluate stories as reasoning, according to whether the stories are internally and externally consistent (narrative probability), and whether they are loyal to social values (narrative fidelity).

□ GROUNDED CRITIQUE

Where do tourists from ‘the West’ regularly misperceive or misconstrue the narrative rationality of the host myths of China?

■ SUPERTEXT

The history of communication texts that become relevant to how people make sense of a text in a particular situation.
GROUNDED CRITIQUE

Which, if any, of “the forty-centuries long” storylines about China do ‘non-Chinese’ corporations in China regularly ignore?

VIEWER POSITIONING

The ways in which camera shots, and ending, position the audience (in time and space) in relation to the images. Viewer positioning is a physical and technical process, but it often entails a social position.

GROUNDED CRITIQUE

Do any tourism sites exist in China exist where parallel interpretations of history / culture / nature / heritage exist pointedly pitched differently to two or mere visiting ‘populations’?

5.6.6.4 Constructions In/From Hollinshead That Pertain To The Collaborative Ethnocentric Emplotment Of Peoples / Places / Pasts.

[to repeat, these five constructions are taken from Hollinshead (1999:100-119) critique of Fjellman’s (1992) landmark text on the ambiguities of the entrepreneurial violence that the Walt Disney Corporation exhibits into its symbolic and signifcatory activities at Walt Disney World in Florida, USA.]

CROSS-CORPORATE POWER

In its own literature the Walt Disney Company talks a good deal about 'Disney Synergy' – the process whereby it enters into complex productive relationships with a number of value-sharing businesses. As Fjellman points out, that closely controlled Disney Teamwork may be internal within the Disney family itself (i.e., where the Walt Disney Studio restrictively does interlocking business with Disney's own constituent subcompanies such as Disney Audiomatronic or with Disney Educational Media (rather than going outside the family). Otherwise, those interlocking cross-corporate relationships may be external and intensively set up with a limited set of cross-referential partners who complement Disney's merchandising aims and mirror their ideological standpoints. Such critical longterm partners including Delta Airlines, Eastman Kodak Co., National Car Rental, Sony, et cetera.
GROUNDED CRITIQUE

Is foreign controlled cross-corporate power currently strong within the tourism of mainland China?

CULTURE REDUX

According to Fjellman the Disney Corporation is an epicenter of decontextualization as it invents new cultural symbols and as it appropriates others in order to recontextualize them into its preferred mythologies. In this way, culture and commodity became dialectically intertwined and serve as the medium of legitimation for the more narrow world that Disney seeks to uphold. Such reduction of history/nature/geography/whatever—i.e., such ‘culture redux’—is a realm of communication persuasion where the differences that make a difference are neutralized (Fjellman, after Bateson), and where all tales seem to be the same size, as they are insidiously, but charmingly, restructured for kinematic broadcast. Under such prolific decontextualization, and under such vast recontextualization, one tends to be unaware of the fact that one is consuming: everything is culture, but the culture is reduced to constrained commodity. Here the consumer might appear to have choice to act and select and be ‘supreme’(!), but that consumer sovereignty is only a mystifying oxymoron.

GROUNDED CRITIQUE

In which ways, if any, are the projected ‘culture redux’ narratives of and about China “in tourism in the West” particularly debilitative for China?

EMPLOTMENT

In the telling of history, implicitly—and in the communication of any narrative, explicitly—White maintains that it is the decorative fiction—i.e., the ‘emplotment’—which provides the creativity and the appeal of the given tale: the basic facts need their cleverly packaged emplotment to gain their added significance and find their extra reach. And in Fjellman’s view, no agency or corporation can match Disney’s skill at appropriating or inventing stories and giving what Jameson styled as ‘decorative exhilaration’. Such decorative exhilaration is the artistic and the technological brilliance that is produced by the batteries of specialists which Disney uses to re-enliven its decentextualised storylines, and also to enthrall visitors in and about its seemingly innocently created historical, geographical, natural adventures.
Where does the emplotment of contemporary China in tourism channels outside of China particularly disturb the government of China?

Cultural Studies researchers who study representation today often devote considerable efforts to investigating the 'exteriority' of organizations / institutions / populations, whereby they inspect how the given body is articulated – that is, how it was networked historically and how it is entangled and affiliated currently --- with other players / parties / publics in the outside world. Thus investigators of exteriority want to know how healthy and integrated is that body's projection of itself (in 'real' and / or 'imaginary' terms) to established specialist interest groups and / or to emerging audiences. Thus, a Cultural Studies expert like Grossberg pries into the new relational structures of power which organizations seek to cultivate – particularly as the world fast globalises and reinvents itself. And thereby, this focus upon the relational structures of exteriority privileges visions of cultural practice as a sort of busy interchange rather than as a fixed edifice.

How can the government of China notably improve its collaboration with corporate bodies in tourism in Europe / North America – for its own benefit?

In their classic work on social constructivism of 1966, and since regularly reprinted, Berger and Luckman show how people live within universes which constitute objective realities. These symbolic universes form a matrix of all 'socially constructed' and 'subjectively real' meanings --- and indeed the complete biography of the belonging individuals or the participant institution are recognized as being compositional elements within that designated (or rather, that selectively conceived universe. From time to time, the individual / the institution engages in symbolic acts which legitimate that world and which sustain the preferred values / worldviews associated with it --- hence the preferred universe is maintained ('universe maintenance'). These symbolic legitimations (see 'symbolic legitimacy', above, in this appendix) orders the past, the present, and the future, and locates all appropriate 'events' in a cohesive unity. Since all social reality is precarious, and since there are nasty vicious untruths being told and retold by Bad Others, that symbolic legitimation has to repeatedly carried out. In Vinyl Leaves, then, Fjellman brings considerable
insight from Berger and Luckman to bear on and about the Huxleyan world of desire which he portrays, and he shows how Disney's symbolic legitimations are frequent, quotidian, but (in many quarters) rather unsuspected acts of value justification and world-making propaganda. He reveals that the Disney Corporation is especially proficient at maintaining its preferred worldorder through the appropriation and / or the invention of cultural entities, and he shows how the intoxicated readjustments it induces in visitors (about the good life) is deep and subtle. Disney is shown to be notably skilled at its manufacture of 'myths' to explain away or to mask any weaknesses or contradictions in its projected enchanted world-order.

□ GROUNDED CRITIQUE

Which Confucian values if any, are prominently legitimated by and through the contemporary visitation of tourists to China?

5.6.6.5 Constructions In/From Sim That Pertain To Critical Theory Understandings Of The Exercise Of ‘Soft Power’

■ DOUBLE CODING
Charles Jencks’s term to describe how postmodern architecture ought to work; that is, to appeal to both a specialist and a general audience. Modernist architecture had signally failed to do so, in his opinion, restricting its appeal to specialist practitioners only.

□ GROUNDED CRITIQUE

Through which means can university and college programme of education in China improve the projection of China in double-coded fashions – i.e., by providing different or parallel channels and forms of interpretation which respectively suit domestic tourists and overseas tourists at the same time?

■ IDEOLOGICAL STATE APPARATUS

Louis Althusser’s term for all those institutions, such as the legal and educational systems, the arts and the media, which serve to transmit and reinforce the values of the dominant ideology.

□ GROUNDED CRITIQUE

In which ways could tourism bodies in China be more harmoniously positioned in relation to arts and media bodies for sought ideological or other gains?
- **NOMADISM**

   *Thought which does not follow established patterns or respect traditional boundaries (such as disciplinary ones). For Gilles Deleuze and Felix Guattari, nomadism is a transgressive activity which challenges institutional authority, given that the latter is invariably committed to protecting its own particular “territory”.*

- **GROUNDED CRITIQUE**

   Is there evidence that tourism activity is itself bringing in (nomadically) any new / fresh ways of life which are being taken up in significant fashion by the people of China?

- **RECEPTION THEORY**

   *Reception theorists concentrate on the interaction of reader and text (reader-response being another name for the approach). Textual meaning is seen to emerge from the reader’s engagement with the text, with some theorists claiming that the reader is almost entirely responsible for the creation of that meaning.*

- **GROUNDED CRITIQUE**

   Do tourism bodies in China currently project any major sites in China differently in terms of the found preference of particular international visitor national groups to China?

- **INTERTEXTUALITY**

   *A term which describes the way in which all texts echo other texts, and are, as theorists such as Mikhail Bakhtin and Julia Kristeva have pointed out, “mosaics of quotations” and references from an extensive variety of sources.*

- **GROUNDED CRITIQUE**

   Has any academic study been mounted intertextually in terms of the competitive or different meanings that are applied to major drawcard sites in China?
5.6.6.6 Constructions In/From Repko Pertaining To Interdisciplinary And Other Non-Disciplinary Approaches To Inspect Representational Authority And Imaginal Production

■ BLURRING OF THE GENRES

The lively trade in concepts, theories, and methods, and even subject matter, engaged in by the humanities and the social sciences.

□ GROUNDED CRITIQUE

Have any scholars if international tourism in China developed a power track record in working in interdisciplinary / transdisciplinary / postdisciplinary fashion?

■ CONCEPTUAL BRIDGING

A single concept, principle, or law that accounts for phenomena typically studied by a broad range of disciplines.

□ GROUNDED CRITIQUE

Have any new and major conceptual frameworks being developed to study international tourism to India / Japan / Brazil which could fruitfully be pioneered in China?

■ CRITICAL INTERDISCIPLINARITY

Aims to transform existing structures of knowledge and education, raising questions of value and purpose.

□ GROUNDED CRITIQUE

Is tourism thought anywhere in China (at universities or colleges) as part of a bone field interdisciplinary field of study rather than as a specialist within-domain Tourism Management / Tourism Development / Tourism Studies programme of study?
**DISCIPLINARY ADEQUACY**

Minimum understanding of the cognitive map or the defining elements of each of the disciplines, interdisciplines, and schools of thought relevant to a particular problem.

[Disciplinary inadequacy: The view that the disciplines by themselves are inadequate to address complex problem.]

□ GROUNDED CRITIQUE

How adequate / inadequate are the contemporary training programmes around the world in terms of studies of the representational agency and authority of tourism?

**WIDE INTERDISCIPLINARITY**

An integrative approach that enables interdisciplinary practitioners from the sciences and the humanities to work together to identify, solve, or resolve normative problems, both practical and theoretical, having to do with the satisfaction of human needs.

□ GROUNDED CRITIQUE

How can the development of ORGANIC INTELLECTUALS best be set up / cultivated / for courses of tertiary education in Tourism in (i) China; (ii) around the world?

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Hopefully, readers can readily see how each of above six times five (thirty) constructions on systems of representation and on models of signification relate to Venn’s aforesaid broader thinking on alternative postcolonial futures and co-articulated discourse and praxis. For those readers who might benefit from a little further help and direction in that respect, the following samples or specimens are now provided – where the thinking from Venn’s reimagined (postcolonial) world are taken from Table 5.6.3./1., above:

► Venn’s reimagined postcolonial world = **the new forms of power** – for example:
  — THE POWER TO SANCTITY
  — CROSS-CORPORATE POWER
  — CONCEPTUAL BRIDGING

► Venn’s reimagined postcolonial world = **the disorders of identity** – for example:
  — THE POWER TO MAINSTREAM
  — IDENTIFICATION
  — CULTURE READUX

► Venn’s reimagined postcolonial world = **the new / emergent forms of governmentality** -- for example:
  — EMPLOTMENT
  — UNIVERSE MAINTENANCE
  — IDEOLOGICAL STATE APPARATUS

► Venn’s reimagined postcolonial world = **the iron-cage of received mindsets** – for example:
  — SILENCES
  — RECEPTION THEORY
  — CRITICAL INTERDISCIPLINARITY
Venn’s reimagined postcolonial world = a world beyond the homogenization of colonialism – for example:
- CIVILISATION PACKET
- DARSHANA
- WIDE INTERDISCIPLINARITY

Venn’s reimagined postcolonial world = scope for counter-representations – for example:
- NARRATIVE RATIONALITY
- SUPERTEXT
- NOMADISM

Venn’s reimagined postcolonial world = the everyday misrecognitions of the ‘the already oriented eye’ – for example:
- SIGHT-EXPERIENCING
- THE POWER TO FRAME
- THE POWER TO SUPPRESS

Venn’s reimagined postcolonial world = the over-determinations of eurocentric represented industries – for example:
- DISCIPLINARY ADEQUACY
- VIEWER POSITIONING
- DOUBLE-CODING

Venn’s reimagined postcolonial world = common articulation with other things – for example:
- THE POWER TO LEGITIMATE
- INTERPELLATION
- EXTERIORITY

Venn’s reimagined postcolonial world = other mindsets emanating from formerly colonized or now postcolonial nations – for example:
- CULTURE GENE BANK
- BLURRING OF THE GENRES
- INTERTEXTUALITY.
Again, it must be stated that the above placements are only illustrative, for a concept like THE POWER TO LEGITIMATE could be deployed under several (if not all) of the above ten conceptual ideas stemming from Venn (2006).

5.6.7 Summary: The Glossary On Representation And Signification

The illustrative glossary provided in this section of this study of agency and authority in the representation of China (at the particular level) and the representation of peoples / places / pasts (at the general level) is offered in response to the investigation’s AUXILIARY STUDY PROBLEM as given in Chapter 1. It is provided to help satisfy the Foucauldian-informed premise of the enquiring – a premise that suggests that tourism is an immense institutional realm which is pregnant with all sorts of sometimes conscious and sometimes unconscious acts of everyday normalization and across-the-world othering. Hopefully, the constructions listed in this illustrative glossary can be sincerely and solidly accommodated in the forthcoming research agenda of this researcher (from Xingjiang of China) and other researchers in and across Tourism Studies who are keen to gauge how matter of culture and matter of economics agent much more commonly be inspected in terms of their intersecting influences. Hopefully, through the energetic and informed use of such previously bypassed constructions, a much more telling and penetrative pool of ORGANIC INTELLECTUALS can be cultivated (and can cultivated themselves) in Tourism Studies and its cousin disciplinary domains of representation.
5.7  Third Data Type: ‘Chinese’ Projections Of / About ‘China’

5.7.1  The Data Mix --- The Material Inspected

In this part of the study, an attempt is made to look at the sorts of contemporary values in China that affect the ways in which Chinese people view themselves and their forty-centuries long inheritances. This inspection is carried out per medium of a short critique of the writings of Confucius on life and the world. The critique focuses upon the observations which Bell has recently made about ‘The Great Philosopher’, for although Bell himself is not Chinese, his works sell extremely well in China. The key element for this third data type is the distillation on and about the concept of Soft Power, as given within Table 5.7.2./1.

5.7.2  Brief Synthesis Of And About The Data Mix

Daniel Bell is a Professor of Political Philosophy at Tsinghua University in Beijing. A Westerner who lives in China, speaks Chinese, and teaches at a foremost Chinese institution, he writes about his adopted country with large doses of both appreciation and critical distance. In his illuminating coverage of the politics of banal life in the changing society that is China, Bell draws our attention to what in the West is the undersuspected often political future that lies ahead of China. To him, China is not as
CHINA IN AND ACROSS THE WORLD:

THE FUNCTION OF CONFUCIAN THOUGHT AS ‘SOFT POWER’ --- ACCORDING TO DANIEL BELL

**BELL’S CLARIFICATIONS OF THE MEANING OF ‘SOFT POWER’:**

- Soft Power is that subtle authority and under-suspected agency which a nation deploys (in alignment with a strength of position in economic and other strategic matters) to use particular values and favoured practises to win over the hearts and minds of foreigners (*19);
- Soft Power is that authority or power-to-act which is used to invoke centuries old thoughtlines, and longstanding ways of seeking and knowing the world. It is the quiet fore through which (in the current context) China creatively adapts and translates understanding about its inheritances and its sacred / secular preferences for digestion by others (*xiii);
- Much of the context of current ‘soft power’ projection by governments of China is based current thinking of the Chinese intellectual Kang Xiaoguang, and the longstanding interpretations of Mencius);
- One of the lead rhetorical claims of Confucianism --- as projected through its ‘soft power’ channels --- is that not only individuals but also peoples and nations should seek to engender ‘harmony’ within themselves and amongst each other (*27);
- In the light --- through the mediations of ‘soft power’ --- Confucianism is a philosophy of life in which the-world-beyond-China can fully engage (*161).

**BELL’S CLARIFICATIONS OF THE VALUE OF CONFUCIAN THOUGHT**

- Many Chinese people feel that Confucianism “is in our blood” (*12: based upon a statement from Eva Wang, a lead trainer in Confucian ‘methods’);
- When exercised through soft power mechanisms, Confucianism can become a double-edged sword: it can serve as a positive alternative to Western liberalism (*backcover), but it can also become fast-confused with Chinese administrative forms of ‘legalism’, and be condemned by outsiders (beyond China) as a mere justificatory source of authoritarian nationalism (*20);
- Fundamentally, ‘Confucianism’ and ‘New Confucianism’ are ethical philosophies (though) and as such are views-of-the-world which are not containable within ‘language’ or ‘ethnic’ groupings (*148);
- Participation in ‘New Confucianism’ is a never-ending process --- a matter of ‘becoming’ and not ‘being’, (*153 and 168): engagement in ‘New Confucianism’ constitutes a personal attitude towards ‘modesty’, ‘tolerance’, and to ‘willingness to learn’, and is not a matter of political commitment (*25 and 173).

[Continued ... .]
BELL’S OBSERVATIONS ON THE ‘SOFT POWER’ POTENTIAL OF CONFUCIAN THOUGHT APPLIED TO TOURISM: TOURISM AS A OR THE DECLARATIVE AGENCY

- Like other domains and arenas tourism can serve as a ‘teacher’ to individuals and to the world -- a source of intellectual wisdom and a model of ethical living (adapted from *125);
- Just as athletics and athletes have been used in soft power fashion by the state of China to score political points projections about moral and intellectual development (adopted from *99);
- While the staging of the Beijing Olympics may have served as a vital opportunity for the promotion of aoyun liyi (*101 ['Olympic civility']) within and beyond China, the presentation and projection of particular lead tourism sites in China may be used by the state to advance selected notions of inheritance and preferred notions of well-being;
- Tourism settings and storylines can serve as an important resource by and through which the people of China and the people-beyond-China --- can learn about life and existence from past thinkers and exemplary rulers (in the received Confucian tradition (*158)): tourism sites and themes can serve as a new and catalysing font for this high esteem for ‘learning’ (adopted from *139);
- Since many tourist sites are axiomatically situated within everyday social setting and communal locales, they may be readily harnessed to draw graphic attention to not just arcane forms of learning, but to ‘lived life’ (adapted from *153): as such, there may be (in tourism) nowadays, ample scope to help individuals not just ‘talk-the-talk’ in terms of Confucian values, but to see how to ‘walk-the-walk’ (adopted from *150);
- Since many tourist sites are readily accessible and viewable, the field of tourism provides considerable opportunity for New Confucianism (as indeed, for other philosophical / cosmologies / ethical ways-of-living) to be popularised, and projected beyond academic circles (adopted from *166).

Source: Derived mainly from Bell (2008). Citations from that work as shown as *1, *2, … *999.
totalitarian as many Western observers axiomatically seem to assume, and he writes about everyday life and political action in China in order to reveal not so much a or the innate political conservatism of the country, but its teeming progressivism. Bell is able to approach this task by examining the Confucian values which infuse Chinese politics and the daily lives of its people. In drawing attention to these contemporary manifestations of Confucian thought, Bell seeks to portray the ‘New Confucianism’ of China not as a mere redecoration of narrow forms of old nationalism, but as a rich mode of utopian cosmopolitanism — that is, as an action-based kind of ethics in which may populations (and not the Chinese!) can participate. What follows in Table 5.7.2. / 1. is thereby a distillation of what Bell (2008) has put forward in his recent Princeton University book. In this work --- an extension of many other Bell treatises on Confucius --- Bell attempts to engage the reader in dialogue about the immense new possibilities that are currently presented to the people and nation of China as it moves centre stage to become a lead player in world affairs. He advocated the view that China can now become a new power, but one different that the old Western Empires which conceivably ruled the world in the nineteenth and twentieth centuries – that is, a leadership that is founded on the role of New Confucianism as “a compelling alternative to Western liberalism” (Bell, 2008: book cover).
5.7.3 Recap: The General Fit / Contribution Of The Data Mix To The Emergent Study

In “China’s New Confucianism…”, Bell covers the sorts of important host nation perspectives which this study is centrally targeting in terms of sub-problem 1.3 --- the effort to compare inherited (or received … or actual) ‘Eastern’ with ‘Western’ views of and about China. Moreover, Bell scrutinises the possibilities that exist as particular Chinese values can now spread more readily across the world as the twenty first century runs its course. In this late work, he shows China to be a nation that is one whose leaders crave stability amongst all things, and where so many areas of present life are unified into and within the received national inheritance. Thus even Chinese adherents of Marxism may be seen to be an extension of Confucianism (Bell, 2008: 3). In this effort to condemn the crude stereotypes which exist of and about China in the West, Bell repeatedly examines matters of ‘legitimacy’ there, and notes how it is regularly woven from three cardinal sources --- from (firstly) sacred texts, from (secondly) the sanction of historical continuity, and from (thirdly) the tacit acceptance by the people of the day (Bell, 2008: 179). What thereby fascinates Bell is how the teaching of Confucius pungently reflects all three of these cardinal sources. It is contained in sacred sources and longstanding interpretations. Its guest for ‘harmony’ (not mere ‘conformity’!) is a recurring facet of the historically-continuous essence of Chineseness. And its contemporary popularity amongst the people of China --- as attested by sales of Yu Dan’s popular recent treatment of Confucius --- speaks to the undoubted ‘tacit acceptance’ of Confucian thought amongst current people of China, north, south, east, and west.
5.7.4 Summary Comment: The Key Findings Unfolding On The Imaginal Of / About China From This Third Data Type

As this inspection of Bell’s examination of Confucian thought suggests, New Confucianism is thus, a vital part of the efforts of present day government of China to not only consolidate received Chinese culture and the ancient Middle Kingdom inheritance in the bodywalk of day-by-day life in China, but it stands as a main means by which so called ‘eastern’ ways of living are explained and substantiated elsewhere in the world. While large Chinese corporations may use ‘New Confucianism’ to fortify the loyalty of their workers within China (Bell, 2008: 12), the government of China is taking active steps to establish Confucian institute in strategic locales around the world, beyond China (Bell, 2008: 9).

But we must give special attention to the specific matter of soft power, per se. Table 5.7.2. / 1. Has been composed (here) to illuminate what is meant by soft power --- a construction that has become increasingly important as the study has progressed. Table 5.7.2./1. frames ‘soft power’ in terms of its capacity to articulate the values of ‘New Confucianism’, and tourism is then introduced as an arena in which such forms of ‘soft power’ may be readily exercised. While Bell, himself, clearly writes about ‘soft power’ and ‘Confucius’, the third leg of the table (the coverage of tourism ipso facto) is an effort to translate Bell’s work to the context of this current study of the representational repertoires in and of tourism. Much of what Bell writes about ‘soft power’ appears to have been fortified by the insights of Gill and Huang (2006). He maintains that New Confucianism acutely mirrors that which is ‘China’: “[while]
Westerners want to marketize everything, the Chinese value relationships based on care and emotion” (Bell, 2008: 82).

5.8 Fourth Data Type: ‘Western’ Projections Of / About ‘China’

5.8.1 The Data Mix --- The Material Inspected

The material for this data type constitutes a distillation of the commentary of Nyiri (2006) on the role of both ‘tradition’ and ‘the agency of the state’ (in China) in exerting cultural authority over what is deemed to properly viewable and visitable across the nation. Nyiri’s work is a very readable Western interpretation of what is seen to be supportable in terms of the decent and duteously visited cultural and natural heritage of China, although he argues frequently that the Chinese have little concern for the distinct ‘Western’ (?) notion of authenticity, per se. In clarifying that, he introduces and explains many of the distinct Chinese constructions which relate pointedly to China’s own vision of its heroic past, and thereby to its preferred vision of its contemporary present. His Scenic Spots account is a very rare and valuable attempt of an outsider to describe the state’s ultimate responsibility to determine the meaning of special landscape and revered locality in China.

5.8.2 Brief Synthesis Of And About The Data Mix

Much of Nyiri’s inspection is tailored to his view that in China tourism development has been heavily orchestrated by the state, where special / registered scenic spots (jingdian) and approved theme parks are harnessed and promoted as both instruments
of patriotic education and national modernisation. Nyiri terms this utilitarian outlook
on tourism in China as *indoctrainment* (Nyiri, 2006: 76-8). Thus tourism sites in
China tend to be regarded as a particular product which has to be made orthodox ---
and thereby be “bounded, approved, rated and consumed” in the appropriate
controlled fashion. Table 5.8.2. / 1. is now offered to distill some of the key ways in
which ‘ortholalia’ takes place --- that is, through which the *jingdian* are represented
and programmed.
### THE PROGRAMMED REPRESENTATION OF CHINA:

STATE ORTHOLALIA IN AND THROUGH TOURISM

--- ACCORDING TO NYÍRI

- **SOME FINDINGS ON THE GOVERNING REACH OF THE STATE: INSTANCES OF CULTURAL AUTHORITY IN THE TOURISM OF CHINA**

  - The experiences Chinese people pursue at special tourism sites are largely shaped by the state. (Promotional Flier for ‘scenic spots’: Issued 2006)
  - In China, tourism development at important ‘scenic spots’ and ‘theme parks’ is not only “guided by state” (ibid), but is used pointedly as a form of indoctrination to demonstrate China’s heroic past and as an indexing tool to service patriotic education and modernization. (*64; *76; *78; *80)
  - Since the development of lead tourist sites in China is heavily uniform and ‘encased’, the business of tourism and travel is one of the least free sectors of the retail economy there. (*58; *72)
  - In China, the narrative uniformity that is enforced upon and over lead tourist sites constitutes a form of cultural grammar by and through which the state defines travel itineraries and controls the meaning help over landscape, space, and place. (*69)
  - Although the state closely regulates what is possible to stage or project at important ‘scenic spots’ and ‘theme parks’ in China, such entities are managed and developed through an undisguised heavily commercialised approach. (Promotional Fliers for ‘scenic spots’: Issued 2006; *54)
  - [Following Diller and Scofidio (1994: 52) Nyíri maintains that...] ... In China a tacit pact of ‘semi-fiction’ exists at lead tourist sites between the sightmakers and the sightseers which blurs the distinction between the real and the counterfeit. (*59)
  - The development and projection of lead tourism sites in China is managed to help honour the population’s special feeling of Chineseness and to empower Chinese people to know and appreciate their roots in received versions of national culture. (*100)
  - Just as the state in China plays a highly selective and controlling role in determining what ought to be done at or said about important scenic spots and theme parks, so it plays a large mediating role in influencing the decontextualisation and / or rexontextualisation of tourist sites abroad for ‘the due knowledge’ of Chinese people. (*108)
  - In China, the lead tourism sites are taken from the local tourist ‘canon’, but are articulated and managed in terms of the official (statist) ‘history’ of the day. (*105)
  - While the state remains the ultimate authority determining the values and meaning of scenic spots and theme parks, significant evidence exists that the state is slowly / steadily withdrawing its stranglehold on the development and promotion of such tourism sites. (*71)

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**Source:** These issues have been distilled from Nyíri (2006). Page numbers (in brackets at *) are taken from that work.
5.8.3 Recap: The General Fit / Contribution Of The Data Mix To The Emergent Study

Nyiri’s work provides a penetrating but accessible deconstruction of cultural authority at work in China. It offers an informed coverage of the manner in which scenic spots, theme parks, and literary sites have been discursively normalised (historically), though Nyiri (2006: 95) does temper his findings about the totalisation of site regulation by showing how in the last decade or so, new sorts of differentiation and certain instances of resistance have occurred in terms of the way ‘antiquity’ and ‘esteemed landscape beauty’ are codified. The work will be a central plank of the proposed research agenda studying the cultural grammar involved in the naturalisation of place and space in China.

5.8.4 Summary Comment: The Key Findings Unfolding On The Imaginal Of / About China From This Fourth Data Type

Table 5.8.4. / 1. is now composed to clarify what Nyiri considers to be the principal matters of orthopraxy (received action) in the celebration of viewable and visitable scenes, settings, and locations. Currently, the researcher (Hou Chunxiao) is drawing up a set of research propositions generated from the work of Nyiri. Sadly, this lengthy piece of take-forward conceptual inspiration could not be completed for inclusion here (now) in part 5.8 of this dissertation. The cut-off date for thesis submission came up rather too quickly for that spinoff work to be fine-tuned. These propositions will now been refined at a later date, after the completion of this dissertation, for deployment during the subsequent programme of research agenda activities.
MATTERS OF PROPRIETY: MATTERS OF ORTHOPRAXY
THE COMMONPLACE STAGING OF TOURISM IN CHINA
--- ACCORDING TO NYÍRI

- ACTS OF MEANING MAKING IN CHINA WHICH SPEAK TO THE ROLE AND FUNCTION OF TOURISM

Participation in tourism (by Chinese people in China) is seen to be a state-sponsored practice of shared ritualism (*95): these rules of propriety (i.e., these forms of national orthopraxy) are initially inculcated through the provision of the state production line of official brochures and registered catalogues of sites and places (*24). Accordingly, in recent years China has only been understood and celebrated through a limited numbers of ways of seeing (*32).

In China approved tourist activities are generally established or created (whether they be displays, shows, or visitable sites) via controlled theming (*24): the designated tourist ‘product’ might be constituted within a designated ‘golden week’, on a designated ‘golden route’, or otherwise classified with the same sort of rigour that has been (and is still used) to classify sacred temples (*95) in religious or philosophical life.

In China, when sites are given a or the ‘correct’ representation or classification, that signification helps fortify preferred visions nationscape (*85) and is seen to help bolster the historical unity of the nation (*81). Much of the accent and strength of these national classifications stems from the literati, tradition from which they are predominantly derived (*51; *67).

The national feelings which the designated sites / activities/ experiences are intended to engender tend to be affinitous rather than introspective (*67): the state authorities thereby generally seek to promote ‘participation rather than the sorts of contemplation’ revealed in the West. The Chinese state authorities pointedly seek to promote and articulate aspects of the ‘national sublime’, not cultivate freshly-derived or individually-inspired in situ reflection (*89).

In China, the media and the market have historically played a matching (complementary) role in supporting the statist articulation of what is right and proper at and for significant tourist sites (*83).

The level of information exchange at or about lead tourism sites in China tends to be ‘poor’ (*89): what tends to count locally and nationally there is not (unlike in the West) what is ‘authentic’ at that site or setting, but now it has been nationally enshrined (*69). Quite frequently, this enshrinement comprises a kind of semiotic overdetermination where the Chinese exalt in their received literally history to an intense degree (*81).

Throughout China, the projection of tourist places and spaces is constructed and delivered in a manner that provides the imaginal of a rich multicultural national community (*16). In building up such a vision of simple and blissful existence (coexistence) (*50), much of this representational activity tends to infantilise minority groups (*25), presenting them as ‘happily backward and fixed populations’ (*29) --- or rather as an oth ered ‘folk’ (*16).

So important is the creation of ‘the national’ / ‘the literary’ / ‘the multicultural’ myth at a cohesive China, that state authorities devote considerable time and effort to ‘internet filtering’ to central what foreign and ‘other’ / ‘outside’ voices say about tourism sites and travel experiences (*107).

In recent years, there is evidence that certain travel markets in China (even for the travelling domestic Chinese) are beginning to rely on non-statist-authorisations of ‘place’, and of ‘quality’ --- such as ‘The Lonely Planet [Guidebook] listings (*44) --- at the expense of ‘received’, ‘official’, or ‘closed’ national classifications. The backpacker market has been of primary effect in this incremental disregard for propriety and orthopraxy (*45). Accordingly, many ‘non-national’ sites of significance are now emerging (*46).

Source: These acts of meaning making have been distilled from Nyiri. Page numbers (in brackets at *) have been taken from that work.
5.9 Sixth Data Type: The Distillation of Informed Views on ‘Nationalism’ in China

5.9.1 The Data Mix — The Material Inspected

It was decided to spend time gathering data, or rather advanced insight on nationalism in China because, as China modernizes, it was felt to be important that the researcher should develop an informed sense of how specific ideals, legends, heroic places, and other cosmological icons are being used in China (according to lead academics on contemporary China today). If tourism is a means of significant representation of those myths, heroes, and symbols today, just how are they being used to generate particular forms of nationalism in the current era (Li and Zhang, 2006)? It was felt that Unger’s (1996) edited text (at two hundred and eighteen pages) was a suitable work to distill because it appeared to be the most compact but informed of the available academic treatments of the multi-angled complexity of Chinese theorisations on Chinese nationality. Thus, Unger’s succinct work is the one that recognizes Chinese nationhood to be “a coat of many colours” (1996: xvii), and the one that has been influenced in a variety of ways by the state. The collection probes the content of these changing visions of nationhood in the current day vis-à-vis received (historical) concepts of Chinese nationalism. It examines how distinct versions of nationhood permeate specific classes, regions and factions (Townsend, 1996: 1) not only at home (in China) but abroad, and registers the fact that post-Mao nationalism is decidedly more outward, confident, and assertive (Townsend, 1996: 5)
than that which went before – no doubt a function of the state’s view of its many unresolved territorial claims.

To a certain extent, the Unger text almost treats Chinese visions of nationhood as a form of ‘religion’, but one which has been pungently fertilized by the state as state power has penetrated into aspects of life that were formerly dominated by local government operations (Duara, 1996: 39). Thus the authors in the Unger collection regularly and variously question the nature and character of the role of the state in the effort to cultivate and project a coherent nationalism. All told, the aggregate collection perhaps serves as what Crane (1996: 150) suggests is (in part) the effort of lead institutions in China to be ‘historically novel’ via the emergent and changing symbols they articulate, whilst still maintaining that these very projections have been in fact permanent and universal across ‘the country.’ And the penultimate contributor to the Unger work, Friedman (1996: 181) reminds us that all of this projection of nationhood in China is of supreme importance because, after all, the 21st century may indeed be ‘the dragon century’!!

5.9.2 Brief Synthesis of and about the Data Mix

Close scrutiny of Unger’s edited text reveals that a recent exploration of nationhood in China has given rise to a number of problematics about the character of Chinese nationalism. Table 5.9.2/1. is now supplied to capture what appears to be the leading ten or so issues which have been raised in the Australian National University Collection. These ten problematics concern:
(i) whether the sense of ‘Chineseness’ is principally determined ‘nationally’ or ‘culturally’;

(ii) whether the sense of ‘Chineseness’ is principally a matter of ‘nation’ of ‘dynasty’;

(iii) whether the sense of ‘Chineseness’ is principally an invention of the state or otherwise a form of patriotism predominantly sustained by ‘the people’;

(iv) whether the sense of ‘Chineseness’ is principally an invention of ‘the party’ or otherwise a form of patriotism predominantly sustained by ‘the people’;

(v) whether the sense of ‘Chineseness’ has any distinctly ‘Chinese characteristics’ (which have been acceptably authorized);

(vi) whether the sense of ‘Chineseness’ is still principally Confucian;

(vii) whether the existence of strong ‘separate state’ (regional) identities is compatible with the notion of one (single) Chinese nation;

(viii) whether an idealized and uncontaminated Chinese culture can indeed exist during the twenty first century without being or becoming a rigid and infertile orthodoxy;
(ix) whether the future projection of ‘China’ marks the triumph of contemporary huaren over traditional huaqiao; and,

(x) whether it is clear who indeed principally authorizes nationalism in China, and how.

As Table 5.9.2/1. suggests, no clearcut answers are available for most of the above ten issues. Indeed Townsend (1996: 15) even questions whether China is not so much an ordinary ‘nation’ in the commonplace use of the term, but a “super-nation’ of unparalleled scale and scope. He thereby queries (as does Pye (1996: 109)) whether China is fundamentally a monster civilization pretentiously serving as a ‘mere’ nation-state.

The intellectual cogitations about the condition of Chinese nationhood – as captured in Table 5.9.2/1. – largely revolve around the question of whether what we regard as ‘today’s China’
TABLE 5.9.2.1

LEAD PERCEPTIONS OF AND ABOUT CHINESE NATIONALISM:
ISSUES IN THE FORM AND CONTEXT OF CHINESENESS

Issues Raised by Contemporary Experts on the Chinese Experience of Nationalism:

(i) Is ‘Chineseness’ principally determined ‘nationally’ or culturally?

Has the apparent cultural force of Chineseness of past centuries given way to a modern-day state nationalism? [1~1] Has the supposed assault of ‘imperialism’ and ‘Western ideas’ given rise to a new ‘nationalist’ way of thinking in China? [1~2] Is Chinese nationalism predominantly ancient and culturally determined (mincuizhui), or is it predominantly something of a more recent development? [1~3]

(ii) Is ‘Chineseness’ principally a matter of ‘nation’ or ‘dynasty’?

Is ‘nationalism’ in China just a modern sentiment considerably different than the traditional ‘Middle Kingdom Complex’ or the concept of ‘Han chauvinism’? [2~1] Is there indeed a singular state (a given singular ‘nation’ at all) which is China? [2~2] Historically, the Chinese have conceivably celebrated the / their dynasties (chaodai) rather than the / their country [2~3]: can a democratic nation readily exist in ‘China’, a place that has 2,000 years of centralized authority under an emperor and mandarinate? [2~4] Does a ‘nation’ have to be a ‘democracy’?

(iii) Is Chineseness principally an invention of ‘the state’ or is it a form of patriotism predominantly sustained by ‘the people’?

Is China a place where the concepts of ‘citizen’, ‘race’, and ‘class’ have been (and are?) inventions of the state, or have the Chinese people sustained an alternative / perduring notion of how they belong together, something rooted outside of the state itself? [3~1]

(iv) Is Chinese principally an invention of ‘the party’ or is it a form of patriotism predominantly sustained by ‘the people’?

Is China a place where the concept of nationalism is something mainly inculcated to serve the party? Have the new sacred symbols of nationhood in China (i.e., the red flag, the National Day, Tianamen Square in Beijing, and Chairman Mao [as sacrosanct father figure]) been mainly manipulated by the party, whereby (in mainland China) the Chinese nationhood, the socialist cause, and ‘the Party’ leadership have merged in school-books (and elsewhere) into a unified identity? [4~2] In Taiwan, is Chinese nationalism something which has been principally invoked / manipulated to serve the interests of the party? [4~3]

(v) Does Chineseness have distinctly identified ‘Chinese characteristics’?

The national leader Deng Xiaoping has famously spoken of the need “to build socialism with Chinese characteristics”: has the content of these so-called distinct Chinese qualities ever been clearly and clearly stated? [5~1] Are these supposed Chinese characteristics fundamentally a matter of material culture, or ethnicity, or residence? [5~2]
(vi) Is Chineseness still principally Confucian?

Do the Chinese people (the Chinese nation) still fundamentally share a Confucian heritage (respecting authority / communitarianism / Confucian humanism / the cultivation of virtuous leadership / whatever)?

[6~1] Has the Marxist-Leninist state buttressed these Confucian values, whereby Communism was able to take root because its systems of thought found echoes in those ancient Confucian traditions? [6~2] Or has Marxist-Leninist thought (particularly as interpreted by and through Chairman Mao) essentially replaced Confucian values across the ‘nation’ of China? [6~3] Are Confucian values a serious liability (a feudalistic dead weight?) in China’s search for contemporary nationhood? [6~4] Have Marxist-Leninist thoughtlines become rigid and ossifying, and thereby delimiting in China’s search for a modernizing nationalism? [6~5] Is Confucianism a strong resource to bolster Chinese nationalism in the twenty-first century: does it have resonance with the majority of the people of China today?

(vii) Is the existence of strong ‘separate-state’ (regional) identities compatible with the notion of ‘one’ (single) Chinese nation?

In China, a heightened consciousness of Chinese regionalism has grown during the last few decades of the 20th century, exacerbated by the partly-separate and partly-distinct character of Chineseness in Hong Kong, in Taiwan, and in Macao. In this light (of a greater Chinese nationalism [Zhonghua] containing the challenging and rising diversity of China), are these separate state / regional identities compatible with that notion of a single China [Zhonghua] [7~1]. Or is that supposed cultural and political Zhonghua interdependency becoming an economic interdependency where ‘a confederacy’ of dozens of ‘regions’ or ‘countries’ are held together mainly through or via economic self-interest? [7~2]

(viii) Can an idealized and uncontaminated Chinese culture exist during the twenty-first century without becoming a rigid and infertile orthodoxy?

Is the concept of the existence of an uncontaminated Chinese culture a mere idealization? [8~1] If such an idealization is indeed strong, has it been largely peddled by Chinese authorities or by external (largely Western) observers? [8~2] If such an idealization is indeed pungent, does it tend to celebrate the supposedly solid and secure standards of life that exist in interior China, especially vis-à-vis ‘the less authentic’ treaty-port Chinese city regions of eastern seaboard China? [8~3] Do essential Chinese values exist which not only have to be vitally protected against casual despoliation, but can be (by a workable ti-yong formula of some kind [which is readily able to distinguish core Chinese values from external (largely Western and technological ones)]? [8~5] Is the ti-yong formula a serious liability in the search for a dynamic / modernizing form of Chinese nationalism? (8~6)

(ix) Does the future project of ‘China’ mark the triumph of contemporary Huaren over traditional Huaqiao?

Is the future of China something that is no longer imaginal and tightly controlled by ‘Beijing’? (9~1) As China increases in economic and ‘soft power’ influence, is it becoming less managed by the traditional, centralized, and bureaucratic authorities of Beijing, and becoming a more open diaspora which more flexibly accommodates Hong Kong, Taiwan, Macao, and the Chinese abroad? (9~2) Could China now justifiably be said to be ‘a plural noun’, these days!? (9~3)
Who authorizes Chinese nationalism these days, and how?

Who principally authorizes the utopian visions of the nationalist state, these days? (10~1) Who codifies the discursive constructions of what China is (these days) via the systematic rendering of shared myths / beliefs / ethnicity / common history / et cetera? (10~2) Who exercises the capacity to run and symbolize ‘China’ in the twenty-first century, and is that projection consonant with the centralized unity of a ‘nation’ forged (a) by the still-celebrated Qin emperor(?); and / or (b) through Mao-era Han chauvinism? (10~3)

KEY:
The citations (1~1) to (10~3) correspond with the references given below.

REFERENCES:
1~1 = Unger 1996: xiii;  1~2 = Townsend 1996: 1;  1~3 = Hu Weixi 1994;  
3~1 = Unger 1996: xiv;  
5~1 = Pye 1996: 106-7;  5~2 = Wu 1991: 159-160;  
6~5 = Pye 1996: 105;  
7~1 = Friedman 1996: 180;  7~2 = Naisbitt 1994: 38 and 249;  
8~6 = Pye 1996: 104;  
10~1 = Chun 1996: 132;  10~2 = Chun 1996: 132;  10~3 = Friedman (Date?) 105
is a recent or on ‘old and evolving phenomenon. Duare (1996: 43) states that this uncertainty revolves around the debate as to whether the ethnic and national identities of Chinese are *instrumentalist* (and therefore ‘recent’) or otherwise are *primordial* (and therefore ‘ancient and evolved’). What thus concerns him is whether the ‘China’ we largely celebrate today is an imposed narrative (i.e., a historical narrative largely conjured up in recent decades) or otherwise a longstanding myth (i.e., one based upon well-respected lines of inheritance and descent). The problem appears to be – from an examination of the additive insight contained in the edited Unger account – that there has only been low levels of work conducted in China to date on those models of community consciousness which lie outside of the statist framework. Indeed Fitzgerald (1996: 83) reminds the reader (in this respect) that Madsen (1993) has previously called for a whole new form of political sociology in China/about China in order to more thoroughly examine the function and agency of written (nationalist) histories, commemorative (nationalist) ceremonies, celebrated (nationalist) opera, esteemed (nationalist) literature in China. Significantly, Madsen does not appear to talk about projected (nationalist) tourism sites in calling for this veritable subject-matter for this new ‘political sociology’.

In toto, Table 5.9.2./1. draws attention to the fact that amongst social studies researchers of and about China, there are very mixed opinions about whether the traditional is acceptable amongst ordinary Chinese people today. Pye (1996: 91) points out that many Chinese intellectuals have themselves adopted an almost wholesale ‘hostile view’ towards the so-called ancient traditional culture of China,
and have demanded a thorough rejection of ‘the past’ and a matching replacement and unlimited adoption of Western forms of culture. It seems that (unlike as in other nations) intellectuals in China are having large difficulties in combining elements of and from ‘traditional China’ with appropriate features from modern world culture (Pye, 1996: 92). Perhaps this (as Pye (1996: 93) intones) is the failure to generate synarchy in cultural projection – where synarchy (in treaty-port settings in Shanghai and eastern China) – is Fairbank’s (1969: 462) coined term for the development of things along received-ancient-Chinese-lines and new-modern-outsider-styles in tandem.

In immediate future years, then, it is important to decipher the degree to which the central/national government of China continues to seek its own control over the shaping of the presumed national inheritance – particularly with regard to the extent to which the media (in Taiwain, as in mainland China (Chun, 1996: 144)) is prevented from playing a substantive role in not just the dissemination of ‘public culture’/‘public heritage’, but in the initial/original shaping of it. And at the same time, the contours of Confucianism need to be understood more richly, according to a number of the contributors to the Unger work. For instance, is Confucianism only an ‘authoritarian’ project today, or does it indeed speak to a whole panoply of other egalitarian values (Friedman, 1996: 179)? Or perhaps Confucianism is in fact losing its authoritarian and public luster, and becoming something relegated to the private realm (Friedman, 1996: 181). There is much food for thought (and action) here, in the proposed ongoing research agenda for the researcher from 2010 onwards.
5.9.3 Recap: the General Fit / Contribution of the Data Mix to the Emergent Study

Scrutiny of the edited Unger text gives one the impression that too many observers of and about China (particularly in the West) operate with over-simplified cognition of what China is. Indeed, ‘China’ is a contested entity almost as much internally as it is externally (Crane, 1996: 168). Hence, China is best not regarded as a singular and unproblematic thing, but rather as an entity, a place, a nation that is regularly freshly ‘performed and articulated’ or ‘enacted and reinvented’ on a day-by-day basis (Friedman, 1996: 176). Hence, one could suggest that ‘China’ is nowadays “a plural noun” (Friedman, 1996: 4) – that is, an experiential reality, even on and for ‘Mainland China’.

It is important in this study of the governance of representation (in tourism) that rich lessons are heeded from the Unger text in the design of the questioning that will drive this researcher’s ongoing research agenda. An overall finding from the Unger collation is that the Chinese state is (to a noticeable degree) losing control over the definition of the economy (Crane, 1996: 198), and perhaps thereby (by extension) of the capacity to define the nation through the projections of tourism? In recent years, post-Mao socio-political mobility has strengthened matters of regional identity in China (Friedman, 1996: 176), and Western capital ideas are fast entering the country to help significantly reshape its economic identity (Crane, 1996: 168). All of these substantive influences and events are forcing a regular reappraisal of things at
national level in these post-Mao times – yet Mao himself is almost never blamed for
the previous ‘contained’ state of affairs (Friedman, 1996: 169). Yet, a new mindset is
needed (and will increasingly be needed) to envision the unfolding more ‘open’, more
‘plural’, and more ‘tolerant’ Chinese identity of the post-Mao era (Friedman, 1996:
182). Bearing in mind what happened in the Soviet Union in the 1990s, it seems that
China might only hold together in terms of the national affinities of olden-times, if
the Beijing government is able to ‘loosen up’: if it does not do that, regional conflict
might eventually prove to be explosive (Friedman, 1996: 177).

Five key areas of governance (as given in Unger) appear to have particular
importance for matters of representation in tourism:

■ Questions of adaptability

The Unger readings tend to suggest (in general socio-political matters) that while the
Beijing government ‘s outlook on nationalism must respond to the changing time,
there is ample evidence that it is indeed doing so. The central government in China
has come to recognize that by the turn of the century (20th to 21st), old sorts of
uniform identities cannot be articulated (or invented?) out of “one singular whole
cloth” (Crane, 1996: 152). Nationhood today is something that is complicated by
polysemy and the thereby multiplicity of interpretable meanings that are easily
attributable (by many interest groups and institutions) for any singular ‘fact’. It is
important, then, in Tourism Studies, to examine whether the projected cultural
discourses of and about China are responding to these ongoing sociopolitical changes,
and to this rise in the differential interpretability of things. It is important to check the
adoptability of the icons of ‘Chinese’/‘National’ culture. For instance, The Great Wall used to be associated with the former despotic rulers (Chun, 1996: 130), but now appears to have lost much of that negative tag. Have other old/ancient icons also ‘adapted’ or naturally or ‘been adapted’ via decided connective promotional attention? There is certainly food for thought here for the researcher herself on her future research agenda.

■ Questions of ‘place’ and ‘unity’

At the start of his Chinese Nationalism text, Unger (1996: xvii) suggests that a number of regional areas in China have gradually (if not decidedly) rejected the received myth of the single (northern) ‘Yellow River’ as the birth of Chinese civilisation, and have begin to invest in a range of other origins and beliefs. Perhaps the strongest of these new esteemed storylines are those from Guandong, Fujian, and Shanghai, and they fertilise a new sort of national identity which feeds upon “mercantile openness, international interaction, decentralization and southern cultural pre-eminence” (Unger, 1996: xvii). It is important that in the proposed ongoing research agenda, the relationship between the regional projections of selfhood (particularly in coastal areas of China) are compared with those emanating nationally. One is reminded of the stand-off situation which occurred in the late 1980s/early 1990s in Australia when the state of Victoria wanted to pull out of previously-agreed national promotional campaigns in Europe and (especially) North America and mount its own specific marketing campaigns (Dr. John Ap, Australian-born lecturer in Tourism Management, Hong Kong: pers. comm.)
Questions of commodification

It is generally suggested in the Unger work that the lead symbols which are represented and projected in China to speak to an inherited and felt nationhood are steadily coming under pressure from practices of commodification. Crane (1996: 150) notes that certain specific symbols and icons are now being selected on account of their ‘economic earning capacity’ rather than on account of their ‘significatory relevance’. He queries whether such ‘economic value’ phenomena one as ‘important’ as other received items and images. Chun (1996) raises a similar point of concern, and notes how national images are being categorized and totalized as commodities via an increasingly well-organised and diversified culture-production industry. While such acts of commodification may seemingly stand for a certain depoliticisation of culture, the character of the Beijing-based (national) public language and bureaucratic action targeting such acts of commodification has not been knowingly assessed. Does the national government have clear policies which are designed to preserve specific aspects or areas of national life/national inheritance against the threat of economic-muscle commodification? The future research agenda on or into the significations of and about ‘China’ in international tourism can and ought to probe these matters of policy formulation. Crane (1996: 163/165) suggests that in China – at the national level – it was understood in the mid-1990s that ‘politics’ should not be permitted to interrupt the working of ‘the economy’. To him, then, Deng’s desired egalitarianism might still be remain as an important rhetorical goal but actually be frequently overwhelmed by other pragmatic considerations related to the new prominence of
‘the economy’. The related future research agenda must probe whether this 1990s actuality has hardened even more over the succeeding years in helter-skelter China.

- **Questions of party power**

It is inherent in the previous point about incremental commodification, that economic policy in China (as everywhere else?) is something which under the spread of capitalist activity, *naturally* or *inherently* falls beyond the comfortable control of political leaders. In this sense, economic forms of nationalism serve as a sort of ‘active consensus’ which lies out of reach of official culture, perhaps (Barme, 1996: 185). And in this regard, how does resultant great leap towards commodification of things affect the communist party in China? Has this incremental economic production of ‘culture’ damaged the communist party, itself (Crane, 1996: 152)? Has the communist party said anything specific about the representation of China in and via tourism? Is patriotic sentiment still a key area of the communist party propagandist machinery (Barme, 1996: 185)? Or have matters of what Friedman (1996: 179) term ‘the democratic national identity’ now grown free from or resistant to the party propaganda machinery? Again, there is a substantial need for matter of communist party policy-making and perceived-activity to be inspected in the ongoing research agenda in 2011, 2012, et seq..

In the decade since the production of the Unger text, there has been ample opportunity for Chinese leaders and for ‘the party’ to take fresh actions in terms of financial management and the control of the economy, and Halper (2010) – a foreign
policy veteran of the Nixon, Ford, and Regan (Republican) administrations in the U.S.A. – maintains that “Beijing” has been subtle in the new kinds of *authoritarian capitalism* it has exercised since the turn of the century. And he suggests that the party remains a strong supporter of ‘state directed capitalism’. The subject of authoritarian capitalism looms large over the coming the researcher’s longhaul research agenda, therefore.

**Questions about Taiwan**

In the Unger text, a number of the contributors turn their attention towards Taiwan, and contemplate where Taiwan fits in terms of the nationalization of Chinese culture. Chun (1996: 134) – whose own chapter is exclusively on the juxtaposition between ‘cultural imagination’ and ‘state formation’ in what he calls ‘postwar Taiwan’ – defines and explains what he deems to be “the cultural renaissance movement” which he suggests has taken place with some conviction there. But Chun offered few full or precise judgments about the fit between what is invoked in Taiwan in terms of the presentation/conservation of assumed longstanding ‘Chinese’ values, and what is invoked in mainland China with regard to political ideology, moral philosophy, and standards of custom. Further work is required – as Chun (1996: 134) himself acknowledges – to discern how the cultural renaissance movement of Taiwan reflects or tallies with the cultural revolution and the new embrace of capitalism that has occurred in Mainland China. And this researcher (Hou, Chunxiao) must address (in the proposed ongoing research agenda) how the policies of Taiwan in cultural tourism/heritage tourism/symbolic tourism indeed mirror the like Mainland policies
emanating from Beijing, Shanghai, Xian and all. And after the political ideologies and controls behind the tourism development of Taiwan is explored, equivalent attention ought to be metered out to the who/what/where/when/why of policy making in Macao – again on a comparative basis. Lo (2006: 383) has as a matter of urgency pointed called for such comparative work involving Taiwan and Macao.

5.9.4 Summary Comments on the Distillation of Informed Views on ‘Nationalism’ in China

The inspection of the Unger text reveals that ‘nationalism’ is a rather indistinct term, one that embraces many kind of longstanding historical feelings’ and many kinds of unfolding ‘aspirations’. As such in China, as in many other countries, it is not always easy to distinguish ‘nationalism’ (or even nationhood) from tribal and ethnic affinities or from cultural, religious and linguistic bonds. It is clear, from the observations offered by the contributions to *Chinese Nationalism* that China – like most if not all other countries – uses many forms of communication to cultivate nationalism and fertilise state-supporting loyalty (Unger, 1996: vi). ‘China’ thus becomes the amalgam of many different cultural and other marks of felt or articulated distinctiveness, and this embodied whole (this represented ‘China’) is further fortified by the staging and/or the performance of a loose but immense constellation of rituals, festivals, kinship activities, culinary habits, et cetera (Duara, 1996: 44). The key question for this study is, then, where does tourism fit in to all of all this culture-projection and nation-making? Clearly, the Unger text may not even have the word *tourism* in its subject index, but by implication, tourism can serve as a large vehicle in
China for so many of these sorts of normalization of culture and naturalization of place and notion. It can serve like the education system, the media, and the military as a large site for the disciplined production of preferred lifestyles and authorized behaviours (after Chun, 1996: 131). The distillation of the Unger text carried out in this section of the study therefore confirms that in China – where state involvement in national image making is strong – tourism has an enormous potential in the ‘soft’ and ‘easy’ projection and manipulation of ‘folk-populist’ products of consumption (Chun, 1996: 144). And those influenced or shaped products may carry many different sorts of preferred public discourse, such as:

- a sense of history;
- feelings of national consciousness;
- shared political ideology;
- conceptual worldviews;
- values of / about civilization; and

Each of the above six areas or areas of representational possibility must be carried forward to the ongoing research agenda and examined publicly and governmentally there.

But the distillation of the Unger text reveals that not all that is projected in China is ever finally and absolutely defined. For instance, in matters of economics, China has clearly built up an impressive track record for its development of ‘special economic zones’ (s.e.z.). Yet what a s.e.z. is did not emerge from any single policy statement,
and some considerable latitude exists between and amongst them as to what they are. Each s.e.z. does not emerge fully-formed, but tends to evolve gradually, tossed about by the shifting winds of politics and the economy (Crane, 1996: 154) as one may presume the amalgamated vision of China will now be through tourism. Just as each s.e.z. might have its initiating or reformist ‘architect’ whose design or influence then dissipates under the buffeting of political and economic fortunes over later decades (Crane, 1996: 161), so we may presume state designed projections of and about China will be subject to certain sorts of later turbulence. Just as the state has not been able to retain total symbolic control of its s.e.z. concept, so its own released ‘represented versions’ of Chinese nationalism/nationhood cannot be monopolized for an eternity. This is why it is no easy matter examining the power and reach of national projections. This researcher has learnt that the context of a doctoral dissertation does not readily provide a sufficiency of time for the lifecourse of national identity activities and national image policies to be reasonably or effectively tracked longitudinally over time. These representational entities always have an involved lifecourse. Visions of national identity may be constructed to serve the interests of established or rising political or associative groups – but which groups are up and which are dawn is now changing at a much faster rate in China now that so many more things are not so much ‘placed’ but ‘left’ at the whim of the market (Gartner, 2006). All these lifecourse undulations take time to work themselves up, down, in, or out. There is scarce time to trace this undulations in one year of data-mongering under the institutionalization of a doctoral dissertation. But a subsequent
longterm research agenda is by definition and by actuality, a much more accommodating thing!
6.1 Recap on the Study: the Imaginal Representation of China

This study has been pitched against the rapid development of China as not just a modernizing nation and force, but as an extremely fast acting nation and entity. The study has examined the import of tourism under the often-universaling / generally-universalising scope of the project of modernity as China seeks in many senses to participate more strongly in the globalisation of things – that is, in what has very much been a ‘Western-led’ / ‘North Atlantic-led’ globalisation of the world, yet where (in other senses) China seeks to pointedly correct for this very received ‘European-driven’ worlding of the world. Early in Chapter 1 of this study, it was noted that there were (and are) many subjective and cerebral gaps rather than rich and long-established intellectual bonds between China and Europe, something which has no doubt helped produce the systematic denigration of the (Chinese) other which spheres of industry and influence which are dominated by ‘Western’ thoughtlines or ‘North Atlantic’ operational hegemonies.
In the study – with its Foucauldian baseline – tourism has been positioned as a *disciplinary society* which is a very significant vehicle and instrument in regulating how China is imagined across the world. Hence in many ways, this study has been one situated within what Agathangeou and Ling (2009) term *the politics of erasure* as it variously has explored the degree to which China has been denied, dismissed, or (badly) deconstructed by the neo-liberalist imperium of tourism – or otherwise by the stiu-colonialist imperium or the postmodern imperium of tourism. It has probed in a variety of aggregate approaches to data gathering (in Chapter 5) particular aspects of the ontology and the epistemology of contemporary tourism as it has sought to examine just what is being invoked when ‘China’ is being represented via the inscriptive and performative authority of tourism. In this light, the study has been unashamedly emancipatory as it has sought to locate where China has been substantively misrepresented by and within the representational repertoires of tourism, but it has also sought to take a leaf out of Venn’s (2006) thinking, by showing where (here and there) there are important new possibilities for the corrective representation of China, and / or where there are whole new compossible futures in the fresh and creative representation of China. Thus, in Foucauldian style (and drawing from Agathangelou and Ling (2006: 16)) this study has sought to examine the parameters of *the constitutive exteriority* of China, this is, of the degree to which China is described and accounted for (here in tourism) largely by other more powerfully-positioned others, and when / where / why / how it (China) may endeavour to escape from the crippling stronghold of those inscriptive / performative rules, norms, values, and acts of ‘productive’ rhetoric.
6.2 The Incremental Findings Arising from the Study

This study has had a large reflexive quotient, as has been principally covered in Chapter 4. Although the main data gathering for the study was collected and analysed in 2009, that distillation and synthesis was reflexively based upon the sorts of interpretive understandings the researcher (Hou, Chunxiao) had immersed herself in over several more years, that is, during the two to three years leading up to 2009 when the researcher had submitted herself to the following recent ‘conceptual’ or ‘intellectual’ precedents:

■ to constructivist understanding – particularly that which has followed Lincoln and Guba’s (1985) landmark work *Naturalistic Inquiry*;

■ to postmodernist scrutiny – particularly that furthered by the likes of Lyotard and Baudrillard, which itself had been catalysed by poststructuralist philosophers of dispersion like Derrida, Foucault, and Deleuze (who do not claim, themselves, to be postmodernists [Schroeder 2005: 267-296]);

■ to postcolonial critique – particularly that inspired by Said’s (1994) eloquent treatment of the roots of imperialism in European culture and subsequently captured in Gandhi’s (1998) concise but penetrative study of the subject.
These three principal areas of critical reflection have clearly interfed in her i.e., their researcher’s) imagination, a conceptuality which had already been fired on Eastern and Chinese thought owing to her own upbringing in Xingjiang province, Xian, and other places in China. The period of conceptual re-gestation for this study (approximately 2006, 2007, and 2008) enabled the researcher to cross-fertilise that newly encountered ‘constructivist’, ‘postmodernist’ (poststructuralist), and ‘postcolonialist’ thinking with received ‘Eastern’ thinking, where Bell’s recent edited text *Confucian Political Ethics* proved to be a lately found but very useful bridging text between thoughtlines emanating down the East Asian / Chinese centuries and thoughtlines bubbling up in continental philosophy in Europe after the acute intellectual questioning of those highly subversive (to some!!) philosophers of dispersion.

Thus, in the next few sections of this study (chiefly 6.2 to 6.7) an attempt will be made to account for the study is incremental findings. These several sections (i.e., 6.2 to 6.7) will fundamentally reveal:

- how – in the light of those absorbed ‘constructivist insights’ – how all sorts of individuals and institutions today in tourism (and related fields of performance, projection, and declaration) are entangled in all sorts of received narrative, some of which they are clearly aware, but some of which comprise inherited storylines which might be acting upon them unconsciously;
how – in the light of those insights into the conditions and moods of postmodernity / postmodernism – how they are many kinds of veiled power present in tourism (and related fields of articulation) which unsuspectingly and undersuspectingly force the rule of some interpretations over others and force the celebration of some places and spaces or dreams and themes over others;

how – in the light of the postcolonial examinations of Spivak, Bhabha, Fanon and company – many new grounds for imagining ascendant non-Western nations like China have provocatively (for some observers) arisen. And the author’s own Confucius-inspired ethical pluralism has enabled her to recognize and identify Eastern ‘desires’ and Eastern responses to perceived Western / European / North Atlantic promotional and projective outrages which another researcher (perhaps one fed on constructivism, postmodernism, and non-specific / generalized postcolonial thought alone) might have struggled to ascertain.

In the sections which follow therefore (i.e., 6.2 to 6.7), an initial attempt will be made to tease out the study findings via the help of three catalyst thinkers whose conceptions proved to be particularly generative during the data-gathering and data-synthesis work of chapter 5. They are:

**Venn** – notably with regard to the degree to which he encourages positive thought about many sorts of procreative and co-generative new futures for peoples, places, and nations. See 6.2 here.
- **Kincheloe** – notably with regard to the ways in which his thinking (about the ubiquity of data and the unrealized potential of triangulated [or rather *crystallized*] approaches to understanding populations, contexts, and relationships) has liberated what this author can now consider to be not only feasible but necessary in the proposed ongoing research agenda. See 6.3 here.

- **Blunt and Wills** – that is, two critical geographers whose recent condemnations of the insularities of thought in their field (of cultural geography) has inspired this researcher (Hou, Chunxiao) to many equivalent realizations in the domain of Tourism Studies. See 6.4 here.

Thereafter, this chapter turns to the three lead objective phenomenon of the study (i.e., to the headline subjects of **tourism**, of **representation**, and of **China**) in order to pull together what has been found on and for these cardinal topics, and what it is felt needs more sustained longitudinal inspection (over time and across contexts) in the ongoing research agenda, hereafter. See 6.5. on matters of understanding and voice in tourism, and thereby the function of tourism as an acceptable (i.e., acceptable for whom?) articulative or bridging force. See 6.6 on the found state of **representation** as a controlled (i.e., controlled by whom?) act of people and place-making. And an explicit governed projector of certain privileged worldviews. See 6.7 of what has been found *descriptively* about how China is processually communicated through tourism, and in what senses analytically (i.e., analytically for whom?) is it subjugatory or emancipatory?
Taken together, sections 6.2 to 6.7 now offer comment on the degree to which particular held ‘Chinese’ visions of the nation’s inheritance are facilitated through tourism to flow through to the present day, or are otherwise the subject of some form of textual takeover (recalling chapter 5!) by visions of China which emanate from elsewhere (the West?) or which have arisen through resistance (either correctively or through an apparent contestation?) or otherwise ‘accidentally’ / ‘adventitiously’ internally within China.

6.3 Study Findings: Venn and the Alternate Visions of Tourism

In this study, Venn’s work has been of considerable value in helping distill how tourism acts to further certain imaginal visions as to what places indeed are (and have been), and to frustrate others. While Venn does not himself specifically allude to tourism, his views on the contemporary challenges that currently befall the political economy of places and of industries register well with the trajectories of this study, and it is clear that tourism has aggregated to itself what Venn (2006: 169) would term “a responsibility for the other” – that is, the role and function of declaring who and what the peoples (at its own margins) it deals in. Thus, there is evidence in the study that:

- **tourism needs to be understood as a vehicle of mis-representation just as much as it does of representation.** For Venn (2006: 92) these are crucial and sustaining / non-sustaining matters of recognition / mis-recognition.
Evidence in the study:

The critique of Nyíri (in 5.8 of Chapter 5) revealed that the state in China is more than aware of this prescriptive power, but that (as in Table 5.8.2.1. ‘opportunity cost’ pressures have resulted in the state study having its own stranglehold on the development and promotion of tourism sites and themes considerably weakened).

- tourism is an area of projection and prescription that cannot just determine things, but over-determine them in limited or superficial ways of seeing. For Venn (2006: 100) such acts of over-determination largely amount to acts of uncritical objectification which do not differentiate well historically, geographically and / or psychically.

Evidence in the study:

From an external perspective, China is ‘different’, and the implication behind statement 2/b of Table 5.5.2.2. is that tourists to China have been fed on a diet of the magnificent and the majestic about China. But things do not have to be overdetermined in this way. Painter Patrick Hamilton states that he is happy delighting in the plain ordinariness of everyday life ‘in the street’ in China. Projected realms of existence in tourism do not have to be built around the starkly different poisies (the acutely distinct cultural warrants – see Agathangelou and Ling (2009: 31) which are huge in scale and scope. Ordinary / everyday social ontologies can also have tall appeal!]

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tourism is a sometimes realized but more often latent vehicle for the communication of new kinds of possibility and actuality. For Venn (2006: 47, 74, 43), the current / postcolonial disjunctive times of belonging offer all manner of new conditions of possibility, non-Eurocentric enlightenment, and co-articulated development, as new global connections, new technological interfaces, and new international moods give rise to fresh compossibilities in all (or most) spheres of life and in all (or most?) industries.

Evidence in the study:
Nyíri’s work (as examined in Chapter 5) suggests that an increasing number of bodies and organizations in China are slowly working independently with Western bodies free of state control in China. While this may in some respects only thicken the ways in which images and ideas emounting from Eurocentric bodies can hold sway in China, it also enables those bodies and organizations to shake themselves loose from what some of them might see as the rigid control of perhaps ‘ultra-nationalist’, Beijing-issued’, or ‘locally-irrelevant’ statist visions].

The degree to which all of those new arrangements, these new connections of consciousness, and these reverberations of tourist-based understandings (rather than host/nation based understandings) is actually happening has to be inspected and ‘calculated’ in closer detail in the proposed ongoing research agenda.]
6.4 Study Findings: Kincheloe and Synergistic Understanding about Represented Meanings

In this study, Kincheloe’s commentaries on the ‘new rigor’ approach to bricolage has been the methodological handrail for the collected interpretation. Anyhow, the soft science researcher who follows Kincheloe’s avenues to knowledge-gain is inevitably going to be an investigator who does not so much seek a plurality of approaches either data gathering or its use of methods, but he / she is an investigator who seeks to avoid the superficiality of a singular reliance (an over-reliance!) upon singular data sets and / or singular methods by using a mix of data sets and complementary methods the choice of which is determined and revised (re-determined and re-revised) as the study proceeds, and (importantly!) as the researcher becomes rather more comfortable with the study concepts and contexts (Kincheloe, 2001: 679). Perhaps in this study of the projection of China, this researcher has indeed brought a large amount of data to the research table, and has honoured Kincheloe’s ‘new rigor’. Perhaps in this study of nation-making in and through tourism, this same researcher has not brought a complementary width to her investigation because of the trouble she had locating ‘Chinese’ decision-makers here in Europe who were readily and iteratively accessible for interviews, and who (some of them) could have been studied via embedded work-shadowing approaches. Anyhow, this researcher indeed recognizes not just the value of bricolage where a range of social, cultural, psychic, economic, and political factors have to be gauged but almost the very necessity of working via such emergent / unfolding styles (of bricolage).
In this inspection of the representational repertoire of contemporary tourism about China, the researcher can now offer the following lead experiential observations about the engagement in bricolage:

■ Just as destination promotion and projection (in tourism) is very much a field of fictive and imaginative activity, so the knowledge production processes of soft science research by bricolage (and indeed, by any approaches!) involves fictive and imaginative acts. As Agathangelou and Ling (2009: 37) remind us, the characters who exist in any social setting are not isolated individuals unconnected with each other. They not only relate to one another in institutionalized and established fashions, but they also relate in dynamic and open-ended ways. They relate to each other variously in iterative, complementary, reverberatively, rotationally, contrapuntally, and oppositionally (Agathagelou and Ling, 2009: 37). It takes much experience of a field of issues and array of contexts to begin to know ‘when’, ‘where’, ‘how’, and ‘why’ particular characters are supportive of the views of others and (consciously or unconsciously so), or – otherwise – whether they seek to contest against the views or actions of those specific others at that time and place (and again consciously or unconsciously so). Such relationships and such juxtapositions – for instance, in this study about the role of the state in framing China, or in the nomination of bona fide gatekeepers to inform outsiders about the meaning of longstanding Chinese inheritances – demand not only considerable awareness of received history, but the considerable reflexive capacity to distinguish whether an etic participant or observer has decently grasped the emic understanding (i.e., the held
cultural doxa or the cherished national warrant about some ‘Eastern’ or ‘Western’ value or other). For Foucault, such matters of knowledge-transfer are capillary and epistemic matters of biopower. But one has to study the members of institutions and acts of surveillance over *a very large time frame* to be able to make strong and reliable observations in terms of who has reverberated with whom and which discursive ‘element’ or who has acted contrapuntally with whom and with which over some institutionalised praxis.

While all sorts of different opinions were uncovered here, there and everywhere in this study about what China is, and multi-perspectivities abounded ubiquitously in it about what ought to be promoted in China to either satisfy domestic pride or attract foreign visitors, it is no easy matter identifying why and how a particular institution or individual thinks this or that about China. Bodies that participate in tourism – with its very long chain of distribution – can rapidly become enmeshed in systems of distribution and in networks of promotional control which begin a long way away, or which have so many participant corporations, organisations and bodies that any ‘new’ or ‘given’ agency involved in the business of tourism development will often find itself working with entwined subjectivities (or multi-subjectivities) or with entwined interpretations (or hybrid-interpretation) which have some misty or unknown origin many elsewheres away. Thus bodies involved in marketing in international tourism often become (through the forward integrations, the backward integrations, and the dynamic integrations of ordinary international tourism development (Poon, 1993)). Participants in juggernaught promotional
ventures engagement in international tourism (via the everyday influences of the industry’s immensely long and heavily integrated chain of distribution) tends to be routinely ‘syncretic’ where many individual organizations or bodies at a given local area have little say in the promotions and projections that are ordinarily used within the system they are involved. It is no simple matter of understanding about within-field ‘Tourism Management practices that can help researcher to comprehend the representational dynamics of the industry at work, therefore. In this respect, disciplinary understandings can be rather parochial, and Kincheloean approaches towards a wide variety of outlooks of and about the chain of distribution at work are thereby called for. Thus, insight drawn from political science can help enrich understanding about the power dynamics involved; insight drawn from history and cultural studies can help enrich understanding about held imperialist / colonialist / postcolonialist stances in the given place; insight drawn from human communications can help enrich understanding about ‘inter’ and ‘intra’ organizational activity, et cetera. Such is the width of ‘new rigor’ dimensionalities that the multi-perspectivism of Kincheloe’s bricolage seeks to grapple with wherever it is deployed.

The last point that needs to be re-emphasised about Kincheloean avenues of bricoleurship concerns the width of his recommended approaches to methodological considerations (in juxtaposition with ontological, epistemological, and theoretical ones at the reflexive level of the lone researcher or the independent / isolated research team). It queries or rather doubts whether such a multi-dimensional style of research is ever likely to impose mainstream or standardized forms of analysis upon the area
or area in question. Under Kincheloean forms of bricolage, the researcher has more scope and freedom to take his or her time to probe the marginalities that bricoleurship in commonly called upon to probe. For much social science, these originalities are the contexts of ‘class’, ‘gender’, and ‘sexuality’ (Kincheloe, 2001: 687), whereas for this study of representational systems and narratives in China, they have been found to be the marginalities of ‘ethnocentric knowledge’ (at the international level), ‘ethnicity’ (at the local / regional level in China), and ‘nationalism’ on all fronts. Thus this researcher (Hou, Chunxiao) recognizes that to get into and at those longrun marginalities and those deep-seated contextualities (after Platenkemp, 2007), a one hit stab at the inquiry in 2009 does not get one very far in knowledge-cultivation. The need for the ongoing / longrun research agenda is again reiterated. The effort to decently grasp marginalized difference is no axiomatic thing (Kincheloe, 2001: 687): the interpretative endeavour to identify and then faithfully or coherently monitor the dialectical constellations of prospective acts of being and performative works of becoming demand time and considerable in situ learning.

6.5 Study Finding: Blunt and Wills and the Clamour for a ‘Dissident Tourism Studies’

In this study, the work of Blunt and Wills (2000) has not had a large explicit presence, but it is one which has had considerable impact on the thinking of this researcher (Hou, Chunxiao). The work (Dissident Geographies: An Introduction to Radical Ideas and Practice) was obtained very early on in the doctoral study.
programme, and helped catalyse this researcher’s thinking on the degree to which disciplines today are quietly and almost unsuspectingly regulated by longstanding mindsets which regulate what is seen and what is not seen, and which define what it is comfortable to operationalise in the academy and what it is not. The radical feminist, and postcolonial ideas of Blunt and Wills have tended to cross-fertilise richly with the lead idea of Foucault on governmentality (a foundational prop for this very study), with the field-liberating ideas of Said (a particular favourite conceptualist of this researcher) and with the open-to-the-future postcolonial insights of Venn (who makes the researcher realise that all kinds of new/fresh alternative futures are readily targetable given the fast globalizations and glocalisations of the contemporary international moment).

While Blunt and Wills might have been addressing the realm of human geography with their exploration of the disciplinary traditions of orthodox social science, the fit of Marxist traditions, and the pungent influence of gender on all things, their own (chapter 5) observations on colonial discourse analysis (entitled *Decolonising Geography: Postcolonial Perspectives*) is of most pertinence for this doctoral study of representation, power, and knowledge in and for ‘China’, here in the domain of Tourism Studies. The rest of this short subsection of chapter six (in this dissertation) therefore refers to the commentaries which they offer there (in their own fifth chapter) on the imperialisms of colonial and postcolonial geography.
In assessing the bases on and from which human geographers produce their own decent disciplinary knowledge, Blunt and Wills venture into the sorts of ontological and epistemological conceptual territory that this dissertation has been incrementally assailing. To them, geography (as broad field) and human geography (as subfield) are subjects which are demarcated arbitrarily, yet which are so commonly assumed to have evolved ‘rightly’ and ‘naturally’. The chief weakness with both ‘geography’ and its subset ‘human geography’ is that it (they) tend to operate almost exclusively under the western canon’s view on and across the world and that canon so frequently fails to discern not just the small nuances of non-European thinking (and of feminist thought, of non-corporate imperatives and of marginal spiritualities, et cetera) but it commonly fails to acknowledge even the large conceptual edifies of those other ways of being and becoming.

Hence, Blunt and Wills call for a much more aerated discipline – indeed a dissident geography which seeks to broaden the operational sensibilities of the field by:

- acknowledging the reductions that received ‘geography’ (received ‘human geography’) operate by;
- identifying the Western / ‘White’ Judao-Christian / male-oriented monologies that rule visions of the world;
• shatter the Eurocentric / North Atlantic / imperial and colonial frames which regulate how ‘geographers’ (and ‘human geographers’ in particular) are trained to be decent within-field disciplinarians.

Thus the Blunt and Wills book is an inspiring read for this researcher from Xingjiang who has increasingly felt during the opening years of the twenty first century that Tourism Studies (like ‘geography’) is a field which is over-governed by sacrosanct pathways of thought, and which simply lacks the taught sensitivities to guide new / entrant researchers in international Tourism Studies towards the world’s multidimensionalities of national belonging, ethnic belonging, historical outlook, and cosmological bearing.

The call of Blunt and Wills for a dissident geography is certainly stimulating this researcher from China towards ‘parallel ‘seditionary’ thoughts about the form and profile of ‘Tourism Studies’. It is one thing reading Kuhn (1962) abstractly on the paradigms which regulate fields: it is another thing to read a closely-contextualised text like that of Blunt and Wills on the interpretive horizons of a field. The Dissident Geographies work (and its specific Decolonising Geography chapter) has been a hardly-mentioned but idea-formative inducer in this doctoral dissertation so for many of the points of implication and for the succeeding recommendations (for ‘management’ and for ‘further research’) which follow later in this chapter. The observations of Blunt and Wills (2000: 168, 170, 174, 181) on their field’s (i.e., on any field’s) ‘taken-for-granteds’, ‘hidden spaces’, ‘structures of power’, ‘annihilations
of place and time’, and ‘legimating apparatuses of power’ have frequently had this researcher here at the University of Bedfordshire on her feet applauding in rich sympathy. The dissident actions (i.e., the ‘revision’, the ‘openings-out’, and the restructurings) called for by Blunt and Wills have their cousin necessities in ‘Tourism Studies’ if the latter is to be a field where its researchers and practitioners are decently equipped to discern what is so often tacit and difficult-to-decipher in other distant cultures. Thus the adumbrations of Blunt and Wills on the need to expand the conceptual parameters of the academy (to take account of other realms of academic and non-academic knowledge which exist across the globe) are adumbrations which have to be translated to Tourism Studies. It is not so much a matter of finding ‘the proper knowledge elements’ for budding researchers and managers to be instrumentally taught, it is more a matter of cultivating the responsive, reflective, and reflexive awareness of that individual to the probable existence of subtle-in-difference cultural warrants and to subtle-in-assumption inherited doxa of other populations.

The kinds of refreshed, liberated, and accommodating awarenesses which Blunt and Wills call for are no tame abstractions, however. These calls for multidimensionality echo what Agathanglou and Ling state about the need for ‘worldist’ cognitions. They ought not to be seen as formulaic solutions, but as transformative matters of understanding and ‘possibility’ (or – in the words of Venn – compossibility). Blunt and Wills (like Kincheloe) seek to help the researcher and the practitioner transcend the prescriptive and encourage the soft scientists towards the intellectual fertility of
synergistic transdisciplinary and postdisciplinary thinkability. Since Agathangelou and Ling (2009) are writing about a decade after Blunt and Wills, one could suggest that the very-broadly-conceived worldism of the former begins to make explicit what the letter had early demanded in their ‘postcolonial’ temper. Both call for the freedom of researchers and practitioners in disciplines to ‘explore’ (and even ‘experiment’) with new emergent and hybrid soft-structures of imagination (Agathanglou and Ling, 2009: 110). And, when translated to International Tourism Studies, this comprises the effort of those who research and manage in the field to cultivate awarenesses not just of the political (after the promptings of a Richter (1989) or a Hall (1994) perhaps) but of the poetic (after the promptings of a Buck (1993) or a Lidchi (1997). Where Blunt and Wills (2000) finds the materiality of the poetic to be systematically ignored in the training of human geographers, this researcher here at the University of Bedfordshire generally finds it also to be poorly served up in the training of those who work globally in Tourism Studies. Both fields are immoderate in their attention to not just the mythopolitics of place and space, but to the mythopoesis (after Buck, 1993) of place and space.

6.6 Summary Observations on the Headline Subject of Tourism

A number of unfolding findings have arisen in this study which directly pertain to the principal subject of tourism. [Hereafter, section 6.6 will cover the two other headline areas of ‘representation’ and ‘China’]. The substantive significations for ‘tourism’ are
now provided below as interpreted assessments on the role and function of tourism in the making of populations, spaces, and nations. They should not so much be regarded as firm and concrete or absolute generalisations, but as cautious working propositions which describe in illustrative or communicative Geertzian fashion (after Geertz, 1973) what is achieved or attained through tourism. The critical observations for tourism are:

- much of the world’s tourism and its Tourism Studies research is conducted within an iron cage of a received mindset which sometimes knowingly, but (importantly) frequently unknowingly or under-knowingly privileges Eurocentric forms of knowing;

- much of the world’s tourism development and its investigative Tourism Studies is carried out by managers / planners / administrators and by social science researchers who view the world, its peoples, and its cosmologies with an already-oriented eye that often has had (in Europe) over two thousand years of judgmental activity behind it, and which (for China) has outlooks which have had a four thousand year antecedence;

- the received (and in many sense fundamentalist) orientations that direct the contemporary imaginary of tourism are not just visible matters of ‘the visual’, they also can become strong / concrete / resolute matters of the material;
● currently, there are few researchers in Tourism Studies who have built up research careers examining (in whole or in part) how tourism carries within it the articulation and the furtherance of specifically-produced knowledges about the world;

● currently, there are few scholars in Tourism Studies who have received distinct training on and about the axiologies of tourism – that is of the fashions and degrees to which the longstanding histories and the deep-seated memories of peoples and places are in some senses routinely (and in other senses politically) entwined within tourism;

● at present, Tourism Studies researchers exist like Urry, Meethan, Franklin, Jamal, Edensor, Crouch, Pritchard / Morgan, and Hollinshead who have examined the scopophilia of tourism (i.e., its legitimating discourses), but such research tends not to see the light of day at mainstream Tourism Management / Tourism Studies conferences, being covered instead in sociology for a (for Urry, Franklin, Jamal, and Edensor) and at Critical Tourism Studies gatherings (for Meethan, Langeek, Pritchard/Morgan, and Hollinshead);

● considerable scope exists in the social science of Tourism Studies for schooling which focuses upon the possible new imaginaries of tourism. But such advanced level tuition world is not easy to facilitate at most universities around the world, for it would very much (but not exclusively!) require transdisciplinary, postdisciplinary, and adisciplinary approaches to learning which cash-strapped faculty heads cannot
easily play with, and which the ubiquitous ‘discipline-based’ educational frameworks cannot readily accommodate (by definition);

- a considerable veil of ignorance lies across the teaching of Tourism Management / Tourism Studies across each continent which almost prevents anything other than lonewolf researchers from examining the role and function of tourism as a therapeutic healing process which can help militate against the received ethnocentrism which drive so much of the world’s ‘tourism’ and ‘Tourism Studies’ – leaving those who are schooled in the subject prey to flat or shallow narratives about the world’s cultures and hence ill-experienced at identifying the ‘Ren’ (Chinese term), that is, the benevolent capacity of tourism;

- an urgent general need exists in Tourism Studies for schooling of and about the significance of tourism in its world-historical significances, and its longrun civilisational entwinements both between nations and within them: such tuition must be strongly dialectical;

- an urgent specific need exists in Tourism Studies schooling of and about the emergent (and seemingly very large) role of tourism in helping newly-liberated populations or hybrid-populations assert themselves on the national and international stage: in this regard, tourism would be viewed as ‘qi’ (Chinese term) [meaning a vessel, a utensil, and object that serves a distinct purpose] – or otherwise as ‘yanqui’ (Chinese term) where tourism is manifestly recognized by those groups and
communities or not just something which can communicate all sorts of trans-subjectivities, but where those identifications, counter-identifications, and dis-identifications (after Pêcheux, 1982) are often regularly constantly subject to change.

6.7 Summary Observations on the Headline Subject of Representation

It would not be sensible to try and provide a comprehensive summary of or for what was conclusively found in this study, for this emergent (Kincheloean) investigation of the imaginal of and about China (as is transmitted through international tourism) has very much become a pathfinding study --- or a precursor enquiry --- for the larger and more substantial research agenda which the researcher now proposes to engage upon on matters of signification and symbolism for China. Indeed, one could argue that a bricoleurship study of this multidimensional type has, as its cardinal purpose, the effect of opening up the subject of national representation in China / for China rather than the generation of hard and fast findings on so slippery and dynamic a topic. That is no lame excuse. It is simply that representation is a rather mercurial and highly interpretive spectrum of encoded and decoded activities. It is not the function of a wide-seated study like this --- i.e., one that inspects the conceptual arenas from ancient Confucian times to Venn’s not-yet-encountered compossible postcolonial condition --- to produce correct or definitive accounts as to what the proper interpretation of any aspect of Chinese life or history should be. Rather, it is to expose the networks of power ---the representational repertoires and the significatory systems (after Stuart Hall) from chapters 1 and 2, and the orthopraxis and the
ortholalia (after Nyiri) from chapter 5 --- which bolster or authorise some representations while frustrating, denying, or invalidating others. Accordingly, no signification about China (or anywhere) can necessarily be ‘true’ or ‘false’ as we have learnt from Foucault (Rouse, 1994), amongst others.

What has also been implicit in this study is the recognition that no single exhibit or storyline can account for all of human experience or for all of the common perspectives which specific populations have (in their midst) about a people, place, or past. Just as no culture is as homogenous or as monolithic as we all one believed them to be (Owens, 1994: 167), so no single narrative about that culture can capture all of the sensitivities to that culture which exist within a given viewing or visiting realm of patrons, or indeed within a hosting or honouring local citizenry. And all of this is plainly exacerbated in tourism --- a field of human celebration and activity which relies heavily upon ‘received images’, particularly where the destination area in question is a full continent or more away.

What this study has also reinforced is the understanding that all tourism takes place at a site or setting that has been previously pre-identified and mapped out by known and unknown others as a particular sort of physical place and psychic space --- and it is this researcher’s unfolding view that not only tourists but host society members under-recognise the degree to which the places to which our hordes of visitors go see (and the places our proud local hosts seek to preserve or conserve and cherish) are already ‘ancient’ in terms of cultural (i.e., passed down / passed on) understanding.
And nor is representation ever a neutral activity, hence all of this researcher’s many reflexive interruptions, that is, her very keenness to let her own biases and her own predispositions about ‘Xingjiang’, about ‘China’, about ‘England’, and about ‘the wider West’ be admitted / heard / acknowledged. The problem is always just how much reflexivity should one provide: too little, and the researcher stands being accused of being blind to his / her own prejudices; too much, and that same researcher can fast sink down into the quicksands of constant introspective data production and never-ending self-questioning (Edensor, 2009).

A number of interpretive findings about the act and importance of representation have arisen in the study. They may now be started. Once more, what follows should be regarded as tentative working propositions extended from the study (so far conducted) in Geertzian interpretive fashion (after Geertz, 1973). They ought not to be seen as resultant generalizations. The investigative findings are:

- the imaginal of tourism is an immense structuring and framing regime through which the world is symbolically registered and understood – through the majority of those who work in Tourism Management / Tourism Studies are specifically not schooled in understanding the normalization and the naturalizations of populations and places that they are even ordinarily involved with;

- the symbolic agency and representational force is no mere gestural activity which mildly privileges some peoples over others, some spaces over others, some narratives
over others, et cetera … it can constitute a Leviathian (i.e., a cumulatively monstrous) act of authority which additively ‘makes’ certain populations, places, and storylines economically and materially at the expense of other populations, places, and storylines. It can elevate some subjects to longstanding viability and wealth (often adventitiously) while other subjects are denied or dismissed wholesale (often adventitiously);

- there is evidence that all manner of governments and institutions in China and the East currently wish to (and may increasingly wish to) disrupt the representational hegemonies which emanate from the West / Europe / the North Atlantic in and through international tourism;

- there is evidence that many provincial authorities and organizations in various regions of China currently wish to (and may increasingly wish to) disrupt the representational hegemonies which emanate from central control in Beijing in and through regional and national forms of tourism in China;

- it is clear that no signifying narration, no symbolic portrayal, and no representational image is ever complete and defined for eternity: representational communication is a dynamic process that is always ‘incomplete’ and capable of ‘revision / refinement / rescaping’ whether that change be purposely conducted or otherwise the outcome of some evolved and gradual reinterpretation of and about the world;
it is clear that new processes and new cogenerative arrangements are cropping up in China where local and regional bodies there are establishing working relationships with non-Chinese organizations and corporations at a rate (of scale and scope) which is increasingly difficult for control authorities in Beijing (at the national level) to regulate symbolically: As a result storylines and developments are appearing in China of a many sorts of hybrid kind in which ‘Western’ / ‘international’ / ‘globalised’ communication processes are harnessed to articulated what might have previously been seen to be a restrictively ‘Eastern’ / ‘Chinese’ drawcard. All manner of interpretive opinions exist in terms of whether each of those projects or ventures is of faithful benefit (in all of its multiple dimensions of assessment) for ‘the received Chinese inheritance’ – and for whomever interprets that ‘reality’;

again (as under 6.5), it appears that there are few seats of education anywhere in the world which regularly provide advanced bona fide schooling for students and practitioners in these cardinal matters of identity and identification which are routinely purveyed through the representational repertoires of tourism and mongered through the economic clout of tourism. The cardinal oversights appear to be in the areas of:

— transdisciplinary interpretation;
— critical postcoloniality;
— ‘open-to-the-future’ postdisciplinary.
6.8 Summary Observations on the Headline Subject of ‘China’

Having given a number of summary comments on the principal study areas of ‘tourism’ and ‘representation’, it is now useful to give equivalent comments on the key matter of China, itself, the last of the three headline areas. The following Geertzian (after Geertz, 1973) propositions may be stated. This section draws heavily on the critique made by this researcher of Nyíri as covered in section 5.8 of the study. Indeed both Table 5.8.2./1 (on ortholalia) and Table 5.8.4./1 (on orthopraxy) contain ten statements which are propositional in effect, and expand upon the few which are re-provided here. Since the work of Nyíri has been an informed, powerful, and a relatively up-to-data boon for this study of symbolic activity in, of, and about China, the tentative propositions offered here in chapter six predominantly apply to tourist visitation and tourism development at lead sites of national /literary inheritance in China, which was, of course, Nyíri’s own paramount concern.

Here, then, are the summary of observations on ‘China’, itself:

● the experiences Chinese people have tended to pursue at special tourism sites in China have (in recent decades) largely been shaped by the state;

● in China, in recent decades, tourism development at important ‘scenic spots’ and ‘themed sites’ is not only heavily guided by the state, but is used pointedly as a form of indoctrainment to demonstrate China’s heroic past and as an indexing tool to service patriotic education and modernization;
• since the development of lead tourist sites in China has been heavily uniform and ‘encased’ in recent decades, the business of tourism and travel is one of the least free sectors of the retail economy there;

• in China, in recent decade, the narrative uniformity that is enforced upon and over lead tourist sites constitutes a form of cultural grammar by and through which the state defines travel itineraries and controls the meaning held over landscape, place, and space;

• in China, in recent decades, the media and the market have historically played a matching (complementary) role in supporting the state articulation of what is right and proper to say or interpret at and for significant tourist sites;

• in China, in recent decades, the level of information exchange at or about lead tourism sites in China tends to be ‘poor’: what tends to count locally and nationally there is not generally (unlike in the West) what is ‘authentic’ at that site or setting, but how it has been nationally enshrined. Quite frequently, this enshrinement comprises a kind of semiotic over-determination where the Chinese exalt in their received literary history to an intense degree;

• throughout China, in recent decades, the projection of tourist places and spaces is constructed and delivered in a manner that provides the imaginal of ‘a rich multicultural national community’. In building up such a vision of simple and blissful
existence (coexistence), much of the representational activity tends to infantilise minority groups, presenting them as ‘happily backward’ and / or as ‘fixed populations’;

- so important is the creation of the national / the literary / the multicultural myth of a cohesive China, that state authorities (in recent decades) have devoted considerable time and effort to internet filtering to control what foreign and ‘other’ / ‘outside’ voices say about tourist sites and travel experience in China;

- while the state has remained the ultimate authority (in recent decades in China) determining the value and meaning of scenic spots and theme parks, significant evidence exists that the state is slowly / steadily withdrawing (or losing) its stranglehold on the development and promotion of such tourism sites;
- in recent years in China, there is evidence that travel markets in China (even for the traveling domestic Chinese) are beginning to rely on ‘non-statist’ authorizations of ‘place’ and of ‘quality’ at the expense of ‘received’, ‘official’, or ‘closed’ national classifications. The backpacker market has been of primary effect in this incremental disregard for received propriety and conventional orthopraxy. Accordingly, many ‘non-national’ sites of significance are now emerging;

- now that the interpretive promotion of and for lead tourism sites in China is not ‘set in stone’, new / alternative visions and practices are appearing in the nation’s exhibited tourism product. An increasingly broader range of ways of being / living /
doing (beyond the narrow confines of controlled and hegemonic nationalist thought) is now in evidence;

- while the role of the central state may have diminished in terms of the tightly regulated control of lead tourism sites, the state now plays a large and directive role in the imaginative creation of major sites of *performance* and *exhibitry* in China which (often in considerable scale and scope) demonstrably account for both the longstanding ventures of the nation’s Confucian past and its other long-reversed histories (and of ancient Chineseness) AND the fast new ‘possible worlds’ that one being realized and attained in China;

- other sorts of ‘modern / cosmopolitan China’ are fast appearing in the representational repertoire of Asian / international tourism, many of which show a high degree of collaborative intimacy between Chinese authorities and (previously forbidden) Western organizations and corporations, and many of which are highly creative complicitous sites of poesis (i.e., of imagined cultural and civic twenty-first century virtue);

- the degree to which the emergent tourism product of China (in the 2000s and 2010s) may be interpreted as having demonstrable fidelity to received internal / domestic visions of what China was and is – or otherwise as signifying the external / ‘Western’ industrial scripting of China through the ethnocentric(?) intellectual visions
of outsiders has not been robustly studied as yet in a or any substantial array of sites and settings.

6.9 Implications for Management

This study has broadly served as a Foucauldian investigation of power / knowledge at work in international tourism. It has sought to place the models (or rather, the fashions) by which China has been and is employed in and via tourism, and has inspected the commonplace authorizing narratives of the tourism industry (and those of the domain of Tourism Studies). It has found that international tourism (today) almost stands as a totalized gestalt – that is, as an arena and activity predominately conceived by and within an almost totalized Western / North Atlantic mindset. In that light, this study of the representation of China has found that cultural understandings interpenetrate strongly with the economy of tourism. But with the powerful recent rise – in industrial, economic, and cultural (?) terms – of China (and, of course, of other fast-developing nations such as India and Brazil), it is recognized in and from this study that the old ideas and illusions about what matters in international tourism have to change, and are changing. The mainstream assumption that the world of international tourism will continue to be scaffolded upon ‘European’ and ‘North Atlantic’ conceptual templates is being shattered by the economic clout and ‘the soft power’ articulations of China. Those who work in tourism must nowadays come to terms with the fact that the Western-centric exclusionary practices which have driven and guided international tourism over the last several decades will increasingly no
longer suit a world where the center of gravity is shifting from Europe and the Mediterranean to the Asia-Pacific region, and where China itself will be (as current predictions suggest) the nation that attracts the most tourists by 2020 – a mere decade away.

It is crucial that those who are trained for advanced positions in international tourism are now schooled in the so-called ‘alternative’ (and the many) legacies of ‘power’ of ‘history’, and of ‘culture’ that course through international tourism, and which reside in bedrock fashion at with the world’s visited spaces and places. Hence, those who work in international tourism in lead positions must learn to respect the multi-layeredness of places: it is not just a question of how the held ‘Chinese’ view of this or that differs from the ‘Western’ view, it is also very much a matter (as the data of chapter 5 has shown) of how within China itself the orientations of rural stakeholders differs from the orientations of urban / cosmopolitan Chinese, and how the views of interest groups in cities far from Beijing are becoming increasingly difficult for those with central authority in the capital city itself to tightly regulate. Thus, if those who work in senior positions in tourism are to respect this difficult-to-interpret but ubiquitous multi-layeredness of places, they (through the training they receive) must be encouraged to engage in the everyday reflexive practice of political critique (after Foucault, in the West, perhaps, and after Confucius, in the East, perhaps). Those who work in lead positions in national and international tourism in the 2010s, the 2020s, and the 2030s, et seq., will increasingly have to interpellate between ‘Western’ and ‘Eastern’, between ‘Western’ and ‘Other’, and between ‘Eastern’ and ‘Other’ notions
of being and becoming. This vital craft of interpellation will increasingly require those who work in the van of national and international tourism to be alert to not just the strictures of privilege that the management and development of tourism has worked within, but the camouflaged violences which poorly conceived, poorly historicised, and poorly sensitised representational projections have occasioned (and are occasioning).

For these heady reasons, this researcher strongly supports the call of Venn (2006) – as given in Chapter 5 of this study – for the encouragement of and the fostering of more organic intellectuals to work in (in terms of this study) the dynamic internationalisms of global / pan-continental tourism. It is not just a matter of training more specialist individuals in understanding the interpenetration of culture and history with the economy: it is more a question of trying to ensure that all those who are trained beyond undergraduate level in tourism are schooled in the important ways in which cultural and historical understandings invade and pervade the economy. The alchemy of industrial tourism and the alchemy of international tourism are both ones that have been fertilized in the past by all sorts of cultural, spiritual, nationalist, regionalist, ethnic, and political imaginals: they are not just fired up on financial and economic knowhow, alone.
6.10 Implications for Further Research

This study of representational repertoires in national and international tourism has (of course) examined the performativities of power which are contained within what is largely industrially-scripted tourism. As it has interrogated matters of signification and projection vis-à-vis longstanding orientations to ‘belonging’ (and occasionally to ‘unbelonging’), the study has uncovered not only discourses of authority, but also a number of discourses of resistance.

The investigative journey examining those various discourses has been a long one, and has involved the researcher (Hou, Chunxiao) engaging in an extensive readership of a large panoply of theoretical and methodological studies in order to settle upon interpretive approaches which have the capacity to interrogate the interleaved matters of politics, culture, geography, history, and psychic aspiration (to name but five key areas) which inform the acts of representation being explored. Thus – as stated in Chapter 4 – the researcher had to engage in a very wide mix of philosophical and methodological works before she became comfortable with the wide diversity of ontological and epistemological issues that were being raised over the course of 2007, 2008, and 2009. During this period, the study had many twists and turns, and its conceptual terrain certainly undulated. Very early on in 2007, the researcher realized that a study as broad as this one could not readily be carried out by the kinds of ‘stable’ and ‘certain’ methods that have dominated research in Tourism Management / Tourism Studies over the last four to five decades, and which have recently given
rise to the need for Phillimore and Goodson’s (2004) call for areas for qualitative researchers, and the necessity for the three Critical Tourism Studies (Network) international conferences of Dubrovnik (2005), Split (2007), and Zadar (2009) in Croatia. Indeed, this researcher (Hou, Chunxiao) found that too much of the received Tourism Management / Tourism Studies literature relied upon work that was based upon the exercise of single methods. She became disillusioned with the poverty of the paradigmatic approaches available in the field – a concern that Jennings (2009: 677) considers is still a major blight upon the scale and the scope of the criticality being exercised in and across the domain.

A study with such a range of pertinent cultural geographies, cultural histories, and cultural psychics proved to be a multilayered research arena which required the examination of a host of representational settings, and a litany of data sources. In these respects, Kincheloe’s bricolage proved to be an encouraging methodological bible, though newer one which could yield readily-transferable research solutions for easy local or situational use. Yet Kincheloes’s strident support for emergent sorts of inquiry refined sensitively as the researcher explore his / her newly encouraged study settings) helped sort out the procedural difficulties that were becoming all too readily apparent in 2006 and 2007 within this study, and helped the researcher work via what one could call ‘slow soft science’ approaches to her work. Kincheloe’s fine exposition on bricolage thereby empowered this researcher (Hou, Chunxiao) towards what one could say become not only a ‘slow’ soft science questioning of things, but
an elastic conversation of and with the matters of symbolism and signification which are being uncovered.

But the researcher found – as studied in Chapter 3, 4, and 5 – that it was no easy matter probing these involved acts of representational dominance of and about China from a base in Europe distant from so the ‘in the Kitchen’ dynamic action that was unfolding in Beijing, Shanghai, Xian, Hangzhou, and like cities a full day’s flight away in the east. In this sense, then, the study findings so far put can only be offered in an undertone voice for those vibrant mediations of tradition and acts of representational change really need to be explored over time in situ with a large mix of Chinese administrators and with government and corporation officers at several levels of care and responsibility. It is important to ascertain who knows what and who thinks what about these vital but heavily-mediated matters of representation in many and across different bodies and agencies in China. Such is the tentacular reach of tourism. Such is the obligation to set up a longrun research agenda hereafter to do that in situ legwork, rather than to settle just with the sorts of under-questioned assessments that have so far been conducted here in the removed setting of Bedfordshire, in England.

Thus, the ortholalia and the orthopraxy of Nyíri proved to be of positive enrichment for the study, yet (although published in 2006) they account for turn of the century conditions that have been fact outpaced by China’s rapid expansion in and of economic fortitude of the last decade. Nyíri’s claimed-ortholalia and claimed-
orthopraxy must be restudied in a host of city and regional settings in 2011, 2012, and 2013, et seq., as China now rapidly transmutes and even transcends itself. And in like vein, the new and fascinating soft power in China must be mapped and monitored in a welter of settings. The Shanghai World Exhibition of 2010 has already put the soft power brilliance of the Beijing Olympics of 2008 into the shade in the eyes of many observers – and yet, only two years ago, the people of the world had seen no soft power event anywhere to match the performative brilliance of that much-vaulted Olympiad.

And so, this researcher turns her attention to the even broader and not so superficial programme of the longrun research agenda, hereafter. It has to be a slow processural (dynamic) journey, and must not be carried out as an act of pure (universalized) proceduralisation. The continued work along slow and steady Kincheloean lines of distillation and redistillation would no doubt appeal to Confucius, a teacher who always refrained from rule-making (Bell, 2008: 231-233). It will not therefore seek absolute knowledge about what China is, or even about how it is being represented, for the significatory action is clearly fast-changing as not only the decades but the years and months pass by. The structures of privilege appear to be transfusing at both international and within-the-nation levels (in China), and the exclusionary practices of representation and projection appear to be being interpreted via many new sorts of hybrid outlook. The large and petty violences of the representational systems of tourism and the exhibitorial industries of China are no constant beast: transposition thrives in these contexts and channels where regional / national / international pride is
so currently procreative. This researcher must *take her time* to absorb these very subtle nuances of being, becoming, and change in China.

### 6.11 Recommendations for Management Action

The recommendations supplied below are now offered as a shortlist of suggestive (rather than exhaustively considered and targeted ideas) which have arisen from this study of the normalisation / naturalisation of China in national / international tourism: it should of course be realized that since the post-dissertation longrun research agenda has not yet even been commenced, this researcher is not yet in a position to make ‘fully’ rounded recommendations about who could / should what to whom and which in terms of the general representation of peoples and places, or in terms of the specific representation of China.

The nine recommendations for management action are:

- **Recommendation 1**

  *The worlding of the world*

  **Preface for the Recommendation**

  This study has supported the view that tourism is not just an industry that promotes and enables *the seeing* of the world, but is a vast amalgam of activities that further particular ways by which *knowing* is communicated and recommunicated.

  **The recommendation**

  That this researcher [Hou, Chunxiao] continues in her proposed longrun research agenda to examine the degree to which the projections of and about China which are found in national tourism (within China) and international tourism today may be
substantively interpreted as being received / inherited and longstanding ‘Chinese’ views of Chineseness, or otherwise received / inherited ‘Western’ / Eurocentric views of Chineseness.

■ Recommendation 2

The multiplicities of subjectivity

Preface for the Recommendation

This study has found that the identities and identifications purveyed through national and international tourism are often strong and resolute, but that many sorts of new / hybrid / emergent other identities and identifications are appearing and unfolding through the new power dynamics of global tourism.

The Recommendation

That this researcher continues, in her proposed longrun research agenda, to explore the new sorts of Chinese articulations of being and becoming that are being projected or are otherwise emerging in national / international tourism.

■ Recommendations 3

The new recurring resonances of selfhood in China

Preface for the Recommendation

This study has found that many sorts of strong new expressions of self-identity are appearing in China in either the representations of heritage / culture / place being projected or in the domestic patterns or profiles of tourism being engaged in.

The Recommendation

That this researcher continues, in her proposed longrun research agenda, to explore where new identifications of being and becoming are nowadays in evidence which speak to a different sort (or different, plural, sorts) of selfhood than that which has been favoured at ‘central’ and ‘national’ level of control and projection in recent decades.
Recommendations 4

The productive agency of tourism

Preface for the Recommendation

This study has tended to support the view that the productive power of management bodies and administrative / development organizations in tourism is poorly realized. It upholds the view that those who are being trained to take up lead management / administrative / development positions in tourism should be specifically trained to recognize the likely force of their own inscriptive agency and authority on the norms, values, knowledges, and ways of being of the peoples and places they regularly deal with. To that end, this study particularly supports (in Tourism Studies) Venn’s general call for organic intellectuals in fields of activity which are productive for and across the social imaginary.

The Recommendation

That national curriculum authorities for Tourism Management / Tourism Studies / Related Fields in China (and beyond China), take strong and specific steps to complement the current preponderance of management-minded / managerialist personnel in Tourism Management / Tourism Studies with courses and programmes which are designed to cultivate the commonplace and incremental appearance of organic intellectuals – that is of individuals who are trained not only in management / financial / economic spheres of control, but also in the social / cultural / political histories and contemporary complexities of local / global / glocal being.

Recommendations 5

Tourism post-Eurocentrism?

Preface for the Recommendation

The need for organic intellectuals working in Tourism Management / Tourism Studies may be particularly acute for developing nations / developing populations who are notably subject to the ordinary and (as yet) under-suspected privileging of Eurocentric / North Atlantic orientations in international tourism. The International Tourism Studies Association (based at The University of Peking in Beijing) is one body that has been recently established to inspect the performance of the tourism industry in and for developing nations / developing populations, and (ergo) of the kinds of training those who manage / administrate for such peoples / regions receive.
The Recommendation

That I.T.S.A. (The International Tourism Studies Association) is encouraged to stage an international conference (or rolling programme of symposia) on the accommodation – in the training of individuals for Tourism Management / Tourism Studies positions – of well-proportioned bona fide tuition beyond management / financial / economic practice, in order to thereby include meaningful training in both the historicities and the contemporary socio-politics of tourism / international tourism.

■ Recommendation 6

Interpenetration of culture and the economy

Preface for the Recommendation

The C.A.U.T.H.E. conference in Australia (held each February) is conceivably the largest gathering of Tourism Management / Tourism Studies specialists in the world. The gathering might serve as the best alternative venue (to I.T.S.A. [see Recommendation 5 above]) for dialogue to take place on the need for the generation of organic intellectuals in international tourism.

The Recommendation

That the conference management team of C.A.U.T.H.E. is encouraged to stage an international forum or panel on the interpenetration of culture and the economy in order to help advance the need for the cultivation of organic intellectuals in senior posts within international Tourism Management / Tourism Studies.

■ Recommendation 7

Thinking globally / acting locally in terms of organic intellectual knowledge

Preface for the Recommendation

The researcher is currently based at The University of Bedfordshire, in England. Effective action on global matters of representation (and on global matters of seeing, and knowing) necessarily begin in one’s ‘home’ location.
The Recommendation

That the division of Tourism Studies + (and its consultancy arm / research wing [INTOUR]) are encouraged to stage a national / European forum, on the need to generate openings and opportunities for organic intellectuals in tourism – that is, for individuals who are not only fundamentally competent or schooled in so-called ‘hard’ management / financial / economic matters but also in so-called ‘soft’ matters of cultural historicity and socio-political contemporaneity.

■ Recommendation 8

Understanding the East in the West

Preface for the Recommendation

This study has regularly highlighted the poverty of understanding about ‘China’ and ‘the East’ in the industrial and academic spheres of ‘The West’.

The Recommendation

That the Division of Tourism Studies + (and its consultancy arm / research wing [INTOUR]) are encouraged to approach the Confucian Institute in London (and/or other European capitals) to stage a major international colloquium on East – West understanding in and through tourism.

■ Recommendation 9

The ‘soft power’ mobilizations in and of tourism

Preface for the Recommendation

Perhaps the most significant aspect or area of representational activity in national / international tourism (which emerged from this study) is that of the exercise of soft power with all of its economic, political, psychic, and other normifications.
The Recommendation

That the Postgraduate Studies Office of the University of Bedfordshire offers a three-year M.Phil. / Ph.D Bursary in the immediate years (2011 onwards? / 2012 onwards? 2013 onwards) in the discourse and praxis of soft power as designed for or operationalised through tourism.

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This researcher now intends to send a copy of the above nine management action recommendations to the following institutions mentioned in the above recommendations 1 to 9:

✱ The Board of C.A.U.T.H.E.
✱ The Principal Researchers of INTOUR at the University of Bedfordshire;
✱ The Confucius Institute in London.
6.12 Recommendations for Further Research

The following recommendations emanate from their study with regard to further research hereafter on the analysis of representational systems and repertoires for ‘China’ in national / international tourism.

The eight recommendations for Further Research are now shown as Recommendations 10 to 17:

- **Recommendation 10**

*Research into the productive power of tourism in China*

**Preface for the Recommendation**

This study was hampered by the fact that the researcher could not get back to China frequently to inspect the productive and inventive agency of tourism in various governmental and non-governmental settings. It is felt unwise to try and base such an investigation on received academic literature, for very little multidimensional work appears to be being conducted on tourism in China yet, and (anyway) tourism activity and tourism display in China now appears to be experiencing the same sorts of accelerating dynamism as everyday life in metropolitan China.

**The Recommendation**

That, in order to explore the health and state of representational activity in tourism in China, research designs (in the longrun agenda) are adopted which require the researcher to not only explore a wide mix of contexts and settings across the nation (in China), but which also require the researcher to combine close inspections of industrial, inscriptive activity in tourism with close inspections of what other commentators say about tourism in China from a broad mix of disciplines beyond Tourism Management / Tourism Studies such as political science, anthropology, human communications, and cultural geography, et cetera.
■ Recommendation 11

*Research into dynamic changes in / of identity in China*

Preface for the Recommendation
There is evidence in newspaper articles examined for this study (and synthesized in chapter 5) that younger generations of citizens in China are adopting international habits at a very fast rate, and are not limiting themselves to many of the identifications of and about China which have tended to characterize the interests of their parents and their older relatives.

The Recommendation
That the longrun research agenda being established and refined by this researcher includes a sizeable efforts in scale and scope to monitor the degree to which fresh and emergent ‘new identities’ in domestic tourism in China are in conflict with long-inherited ‘national values’ in China.

■ Recommendation 12

*Research into a wide mix of tourism ‘contexts’ in China*

Preface for the Recommendation
The work of Nyíri was a major source of inspiration in this study, but its inspecting of ortholalia and orthopraxy are already a decade old – a very long time considered the pace at which the nation of China is being culturally socio-politically recast and restyled.

The Recommendation
That the longrun research agenda takes further impetus from the work of Nyíri on the governance of tourism, but extends that inspection beyond that of ‘scenic spots’, per se, to a much wider miscellany of tourism sites, heritage-tourism settings, and niche-sector tourism contexts.

■ Recommendation 13

*Tourism, national culture and perspectivism*

Preface for the Recommendation
The bricoleurship deployed in this study has taught this researcher that while interpretivist studies in general take a considerable time to carry out before supportable findings can be demonstrably put forward and sufficiently / adequately substantiated, those studies where there is a host of different interpretive positions or standpoints to acknowledge – is this all interpretivist studies? – take a double eternity
to fine-tune. Initially (in 2007 and 2008) this researcher harboured the intention of traveling to Gothenburg in Sweden to talk of and about the state of the art of interpretive approaches in Tourism Studies / Related Fields at the World Congress of Sociology – at the Research Committee 50 session (on *International Tourism*) of The International Sociological Association. These plans were scuppered by the amount of time ‘it was taking to conduct the bricoleurship of 2008 and 2009, and so no application was put in for “Gothenburg 2010” by the 2009 deadline. The researcher will now prepare for the neat World Congress in 2014 by which time, more seasoned findings – both on interpretivism as approach and China as interpreted nonmenon – should be forthcoming from the longrun research agenda.

**The Recommendation**
That this researcher works on matters of interpretivism (notably in terms of the translation of Kellner’s ideas on multiperspectivism) in the longrun research agenda, with the mid-term goal of presenting a paper (or otherwise calling for a panel on the subject) at the next (post 2010) World Congress of Sociology – i.e., in 2014 (Venue not yet known).

**Recommendation 14**

*Research sensitivity to multivocality in general – research sensitivity to Eastern / Chinese / Confucian sensibilities in particular*

**Preface for the Recommendation**
Having been to the ‘New Asia’ (International Tourism Studies Conference) in Beijing in 2006, and being a keen reader of both within field journals like ‘The Annals of Tourism Research’, ‘Current Issues in Tourism’, and ‘Tourism Management’ and beyond the field. The field journals like ‘Discourse and Society’, ‘Cultural Dynamics’ and ‘Nations and Nationalism’, this researcher has concluded that the level of awareness of and about multivocality is not high across Tourism Studies. Too many research studies in the field are single-hit investigations of surface-level understandings, and are conducted without deep and iterative examinations of matters of voice or of encoding / decoding.

**The Recommendation**
That this researcher applies to make a conference presentation on *multivocality* at the 4th Critical Tourism Studies Conference in Montenegro in mid-2011 where she can: (i) review the general literature on research into plural matters of vocality; (ii) review the specific Tourism Studies literature on same; and, (iii) reveal what her longrun research agenda has unearthed in terms of matters of multivocality in Tourism / Tourism Studies in China.
[ N.B.: The proposed Critical Tourism Studies Conference would pay special respect to the capacity of various interest groups in China and beyond China to read / think / operate within ‘the Confucian tradition’ and within other received ancient and philosophical traditions from China. ]

**Recommendation 15**

*Rigor in ‘soft science’ analysis: research goodness in Tourism Studies*

**Preface for the Recommendation**

During the early years of this study, this researcher (Hou, Chunxao) experienced difficulty in understanding what constituted *rigor* in qualitative / interpretive social science, for most of the stock research methods textbooks (even those of the 200s) are heavily predicated upon conventional forms of orthodox / linear / positivist / neo-positivist approaches. Eventually, Denzin and Lincoln’s (1994; 2000; 2005) handbooks proved to be a massive aide in terms of such issues of legitimacy, credibility, and confirmability, but those three philosophical works required a considerable painstaking effort for this researcher to come to terms with (as someone who was a poor speaker of English when she came to England to undertake her Masters degree just a few years ago. And it is still clear that few insights from the pool of Denzin and Lincoln commentators reach the light of day in Tourism Studies.

**The Recommendation**

That an approach is made to the Centre for Tourism and Cultural Change at Leeds Metropolitan University – the institution that has staged the most ‘cutting edge’, thematic international conference in Tourism Studies over the last half-decade – to convene an international conference in Yorkshire on what Egan Guba (1990) terms RESEARCH GOODNESS … where such matters of epistemological and reflexive ‘fit’ and ‘appropriateness’ are aired vis-à-vis the field.

[ N.B. for Recommendation 16: As a prompt to the above C.T.C.C., the following start-up issues should be covered as a matter of urgency. They comprise the key areas of concern which this researcher was notably uncertain about in 2007 and 2008. See Chapter 5 of this study. These key areas are:

1. dimensions of rigor in the related / combined ‘analysis of discourse’ and ‘analysis of praxis’;
2. goodness in embedded (work-shadowing) methods;
3. goodness in iterative (longitudinal) methods.}
The advantage of staging such a conference on ontological and epistemological practices at Leeds Metropolitan University is that its findings can conceivably be fast-tracked into The Journal of Tourism and Cultural Change, for it is edited at that university. This researcher attended a conference there (on Tourism and Asia) in 2006. If the C.T.C.C. at L.M.U. is not interested in staging such an international gathering on METHODOLOGICAL GOODNESS, the N.H.T.V. University of Beds could be approached to see if they are interested in mounting it instead. The N.H.T.V. has a core of researchers who work on related issues of ‘CONTEXUALITY’ and ‘INTERCULTURAL UNDERSTANDING’ (Platenkamp, 2007). In 2008, N.H.T.V. staged a well received international symposium in Tourism Studies on issues of VOICE AND REFLEXIVITY.

Recommendation 16

Wholesale absence of course-work at M.Phil / Ph.D levels of certification in Europe

Preface for the Recommendation

In 2006 this researcher attended two international conferences on Tourism / Asia – that is, at (i) Leeds Metropolitan University in England (June), and at (ii) the University of Peking in China (August). At both of those conferences, this researcher quickly noticed that the Ph.D. level students who were presenting from North American Universities tended to be articulating insights about social science methodology at a level considerably beyond that being covered by Ph.D. students who were registered at European universities. Dialogue with those visiting doctoral students from the U.S.A. and Canada revealed that their deeper knowledge of research philosophy and inquiry techniques clearly stemmed (in this researcher’s firm judgment) from the course work they have taken at doctoral level before they launched into their dissertation work-proper. Indeed, it appears that all of the Ph.D students from the U.S.A. and Canada that were consulted had to take two (but normally three) full years of assessed classes before they were encouraged to / allowed to start their dissertation work. Accordingly they built their methodologies on much firm ground, while most of the students at European universities (no matter which country they originally hailed from) had routinely to declare not only what their research topics would be, but which research approaches they would use.
BEFORE THEY EVEN WERE ADMITTED TO THEIR Ph.D. PROGRAMME OF STUDY. Some of those students who were based at European universities subsequently took one or two ‘Research Guidance Classes’ (but those classes normally involved no assessed / concentrative work!!): the majority of the European university students (such as the researcher herself) were given no doctoral-level classes of tuition!!

The Recommendation
That the University of Bedfordshire provides a compulsory (and assessed) course in general research design and methodology and a compulsory (and assessed) short-course in elected research approaches, both of which have to be passed before that students can advance beyond the M.Phil. level.

[ N.B. For instance, in 2008 this researcher wanted to build her own study around the research practice of crystallisation but had had no opportunity for assessed learning of and about it. She was keen to build her study of matters of the politics and the poesis of representation in and over the imaginal representation of China via crystallisation because such issues fundamentally operate in many multigenre settings where she could investigate things across many different continua – something that dendritic styles of crystallization are supposedly geared up to empower. By the time she had taken a few mouths out (in 2009) to read up on the creative approaches to CRYSTALLISATION of Richardson and of Ellingson, too much time had elapsed. She then realized that if she wanted to engage in BONA FIDE CRYSTALLISATION, she should have been doing it since 2007!! ]

Recommendation 17
General absence of postdisciplinary treatments of tourism studies

Preface of the Recommendation
It is clear to this researcher that all Tourism Management / Tourism Studies programmes of study are ‘disciplinary’ in nature, with only lip-service paid (in certain elements of certain courses) to indisciplinary understandings. It is this researcher’s firm conviction that if the West is to decently understand the East, and vice versa, it is time for advanced students to receive not only a larger or significant proportion of their schooling from transdisciplinary (rather than mere interdisciplinary or multidisciplinary orientations, which themselves generally retreat into disciplinary perspectives (Repko, 2008), it is essential that they are opened up to postdisciplinary understandings. Postdisciplinary understandings are particularly open to postcolonial and marginalized ways of seeing, and are notably useful when multivocal or multiperspectival contexts are encountered. Sadly, the terms postdisciplinarity / postdisciplinary is only given two ultra-short mentions in Jamal and Robison (2009) [i.e., within its 40 chapters and seven hundred pages] in what is otherwise a long-awaited compendium to state of the art thinking in international Tourism Studies.
The Recommendation
That the publishers of *The Sage Handbook of Tourism Studies* (i.e., Jamal and Robison, 2009) are complimented on the width of purview contained in this immense three-part “encyclopedia”, but are asked to include a specific chapter on each of the following orientations to the field: *transdisciplinary* approaches; *adisciplinary* approaches; *postdisciplinary* approaches (especially), when the second edition of the handbook is conceived and produced.

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Again, this researcher will now send a copy of these suggestions to the institutions mentioned in those recommendations for further research.
References


AW, T. ‘Millions of Tiny Cells’ [Reviews of ‘Beijing Coma’ Novel by Ma Jian Translated by Flora Drew], *The Daily Telegraph*, 26 April 2008, p. 27.


New Asia: Implications for Research, Policy and Practice, Beijing: Tourism Education Press.


