

An Investigation and Analysis of Linguistic Landscape in Wufu Town, Wuyishan City

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Abstract: As a renowned historical and cultural town in Fujian Province, Wufu Town is experiencing vigorous development in its cultural tourism industry, thanks to the implementation of the rural revitalization strategy. Besides performing the basic function of information transmission, the linguistic landscape of Wufu Town carries rich historical and cultural connotations. It also reflects the construction progress and development trend of Wuyi Mountain's cultural tourism industry. Through field research, including photographing, recording, and interviewing the linguistic landscape of Wufu Town, combined with quantitative and qualitative analysis of the survey results, it can be found that there are issues such as irregular use of language and script, inaccurate translation codes, and untimely repairs of damaged or obscured linguistic landscapes in Wufu Town. By analyzing the causes of related problems, the author provides feasible suggestions from three perspectives: language and literacy accomplishment, linguistic landscape serviceability, and local cultural heritage protection. These aim to improve local linguistic landscape management, enabling the historical charm of Wufu Town to integrate more closely with modern development.

Keywords: Wufu Town; Linguistic landscape; Rural revitalization; Zhu Xi culture

Online publication: September 9, 2025

1. Analysis of the basic situation of the language landscape in Wufu Town

1.1. Survey object of the basic situation of the language landscape in Wufu Town

Wufu Town, located in the southeast of Wuyi Mountain City, was originally named Wufuli and dates back to the mid-Eastern Jin Dynasty, more than 1700 years ago. Known as the "Hometown of White Lotus" and the "Origin of Zou and Lu", it is the birthplace of Zhu Xi's Neo-Confucianism. With a rich historical atmosphere and cultural heritage, Wufu Town was named a "National Historical and Cultural Famous Town" in 2010. In recent years, with the in-depth development of the rural revitalization strategy, Wufu Town, as a township with strong local characteristics in northern Fujian, has continuously increased its tourism development efforts. Relying on the cultural relics of Zhu Xi, it has been exploring and practicing, actively developing cultural tourism and leisure projects such as Zhu Xi culture and agricultural tourism, improving the construction of eco-tourism infrastructure, and holding regional cultural activities such as the "Zhu Xi Memorial Ceremony" and the "Wufu

Lotus Flower Festival.” Wufu is being built into an “all-for-one eco-tourism town” integrating food, shelter, transportation, entertainment, and shopping. The language landscape of Wufu Town affects local tourism services and experiences ^[1]. They are not only the inheritance and display of Chinese excellent traditional culture, but also the shaping and promotion of the tourism image, playing an important role in the development of the cultural tourism industry.

In 2017, the Chinese government issued the “National Vision for Language Landscape Research”, emphasizing the importance of China’s cultural quintessence and establishing language landscape research as one of the key research areas for the future. In recent years, domestic language landscape research has achieved significant development, and some key academic research topics have been completed, with progress made in research results. Chinese scholars have conducted many investigations on street signs, window advertisements, commercial plaques, posters, and other aspects, but the research focus is mainly on the discussion of typical language landscapes in real space, and rarely mentions the identity and spatial relationships behind the language landscape, which is the core of international language landscape research. If researchers can draw on international research perspectives and focus on new dimensions, language landscape research is likely to achieve considerable development.

In this survey, based on factors such as street morphology, population density, and pedestrian traffic, the author comprehensively selected four streets in Wufu Town as samples for investigation and analysis. These are Xingxian Ancient Street, Yuhong Street, National Scenic Route 1, and the road along Zhu Xi Statue to Wuxian Bridge. Although all are located within Wufu Town, these four streets exhibit distinct linguistic landscapes due to their different morphologies and functions. A visual study of these four streets reveals the overall linguistic landscape of Wufu Town.

1.2. Methodology and process design of the survey

This article adopts a fieldwork approach to investigate the visible linguistic landscape of Wufu Town, combining quantitative and qualitative analyses for a comprehensive understanding and analysis of language use within the town.

Firstly, fieldwork was conducted. The author surveyed the linguistic landscape of four main streets in Wufu Town, collecting primary data through observation, photography, and recording, including various linguistic signs such as signs, indicators, and billboards, to obtain sample data information. Secondly, quantitative analysis was performed. The collected data were quantitatively processed and statistically analyzed to calculate the number, spatial distribution, and frequency of different linguistic signs. Subsequently, information such as the types of linguistic symbols, textual content, and carrier materials in the linguistic landscape was transcribed into a unified format for easy comparison and further research using descriptive statistical methods. Thirdly, qualitative analysis was carried out. Detailed descriptions and classifications of the collected linguistic signs were made, considering the specific environments and usage scenarios of the linguistic signs, exploring their functions and impacts in real life, summarizing the current status of the use of tourist linguistic landscapes in Wufu Town, pointing out existing problems, and making corresponding suggestions.

1.3. Basic information of the survey

In July 2024, the author conducted fieldwork in Wufu Town to collect visible linguistic data, using an exhaustive photographic method. A total of 548 photo samples and 624 linguistic signs were collected, which were divided into public signs, shop signs, and advertising signs. Among them, Xingxian Ancient Street had 281 signs, including 219 public signs, 40 shop signs, and 22 advertising signs. Yuhong Street had 148 signs, including 28 public signs,

113 shop signs, and 7 advertising signs. National Scenic Route 1 had 157 signs, including 146 public signs, 1 shop sign, and 10 advertising signs. The route from the Zhu Xi Statue to Wuxian Bridge had 38 signs, including 19 public signs, 3 shop signs, and 16 advertising signs (**Table 1**).

Table 1. Details of street linguistic landscapes

Road name	Sign type	Quantity	Total per road	Grand total			
Xingxian Ancient Street	Public Signs	219	281	624			
	Shop Signs	40					
	Advertising Signs	22					
Yuhong Street	Public Signs	28	148		624		
	Shop Signs	113					
	Advertising Signs	7					
National No. 1 Scenic Road	Public Signs	146	157			624	
	Shop Signs	1					
	Advertising Signs	10					
Zhuze Statue — Wuxian Bridge	Public Signs	19	38				624
	Shop Signs	3					
	Advertising Signs	16					

As can be seen from **Table 1**, there are certain differences in the number and distribution of various types of signs on the four streets. Among them, public signs along Xingxian Ancient Street and National Scenic Route 1 dominate, while the number of public signs, shop signs, and advertising signs along the Zhu Zi Statue — Wu Xian Bridge is relatively balanced. The majority of signs on Yuhong Street are shop signs.

Through statistics, comparison, and analysis, the collected corpus sign samples in this study are subdivided into 11 categories: directional road signs, warning signs, scenic spot introductions, historical inscriptions, government agency-related signs, public welfare promotions, notices and announcements, decorative calligraphy and paintings, and shop advertisements. The specific classification and percentage of slogans are as follows (**Table 2**).

Table 2. Specific classification of slogans

Specific category	Quantity	Percentage
Directional Signs	45	7%
Warning Signs	26	4%
Scenic Spot Introductions	137	22%
Historical Inscriptions	86	14%
Government Institutions	26	4%
Public Welfare Publicity	55	9%
Notices and Announcements	19	3%
Decorative Calligraphy and Paintings	18	3%
Commercial Advertisements	212	34%
Total	624	100%

Description of **Table 2**: Shop advertisements account for the largest proportion of the linguistic landscape in Wufu Town, accounting for 34%, indicating that the commerce in Wufu Town is relatively prosperous. This is followed by scenic spot introductions and historical inscriptions, accounting for 22% and 14% respectively. This type of linguistic landscape is beneficial for foreign tourists to understand the local historical context and cultural connotations, indicating the emphasis and promotion of history and culture in Wufu Town. Directional road signs provide clear directions for pedestrians, helping visitors identify routes to various locations. Warning signs provide safety instructions for tourists, reducing safety risks. Public welfare promotional signs are conducive to enhancing public social awareness and advocating good social practices. The richness of these types of linguistic signs reflects the standardized management of Wufu Town as a tourist attraction, which is conducive to shaping a good image of the scenic area.

2. Characteristics of the linguistic landscape in Wufu Town

Through statistical analysis of the linguistic landscape in Wufu Town, the author summarizes the following three characteristics from three dimensions: quantity, type, and content. Firstly, in terms of quantity, there is no significant difference between the number of official and non-official linguistic landscapes. Secondly, from the perspective of type, the linguistic landscape in Wufu Town is diversified and service-oriented. Thirdly, regarding content, the linguistic landscape in Wufu Town is rich in connotation, reflecting a profound Confucian cultural linguistic landscape and non-official linguistic landscapes.

2.1. There is no significant difference in quantity between official and non-official linguistic landscapes

As a tourist attraction strongly supported by the government, the difference in the number of official linguistic landscapes and non-official linguistic landscapes in Wufu Town is not significant (**Table 3**). On the one hand, it reflects that the scenic area management department attaches great importance to the setting of official linguistic landscapes, invests certain resources and energy, showcases the official image of the scenic area, and provides corresponding guidance, services, and promotion for the tourism area. On the other hand, the non-official linguistic landscape reflects the situation of the private economy in the region. The considerable number of non-official linguistic landscapes means that businesses and enterprises in Wufu Town actively respond to the call of management departments, focus on improving their service quality, and provide better tourism services for tourists.

Table 3. The quantity of official linguistic landscapes and non-official linguistic landscapes

Type	Quantity	Percentage
Official Linguistic Landscape	322	51.60%
Non-Official Linguistic Landscape	302	48.40%
Total	624	100.00%

During the field visits and investigations, the author found that the official and unofficial linguistic landscapes are configured differently based on the specific conditions of the scenic spots. The layout and font of the official linguistic landscapes adopt various forms according to the distinct features and service functions of different attractions. In ancient streets, calligraphy fonts and wooden plaques that match the atmosphere are often used, enhancing the overall integration of the scenic area, such as the “Civil Tea House” in Xingxian Ancient

Street (**Figure 1**). Signs for introducing scenic spots adopt a simple layout and standardized fonts, forming a recognizable identification system for the scenic area, ensuring that visitors can quickly and accurately obtain relevant information, such as the introduction to “Liu Family Ancestral Hall” (**Figure 2**) and “Zhu Zi Community Warehouse” (**Figure 3**).



Figure 1. Civil tea house ^[2]



Figure 2. Introduction to “Liu Family Ancestral Hall”



Figure 3. Introduction to “Zhu Zi Community Warehouse”

The unofficial linguistic landscapes reflect the diversification of linguistic landscapes driven by personal preferences and wishes of businesses. For example, “Apo Baozi Shop” (**Figure 4**) uses wooden plaques and calligraphy fonts, while “Caomuxin Tea Industry and Homestay” (**Figure 5**) adopts the form of stone inscription, combining calligraphy and black fonts. Both official and unofficial linguistic landscapes respect the local culture of Wufu Town and carry out appropriate language expression and design, presenting a harmonious and symbiotic state.



Figure 4. Apo Baozi shop

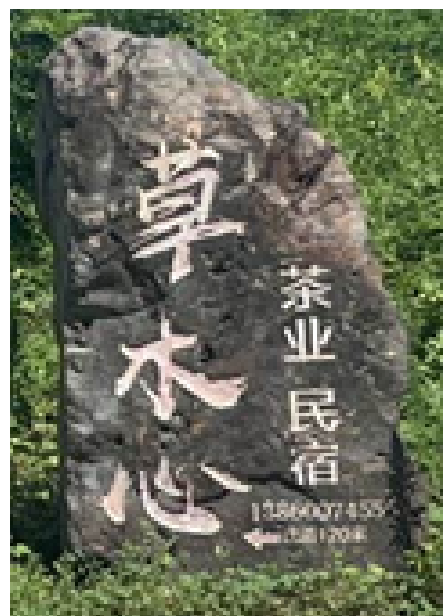


Figure 5. Caomuxin tea industry and homestay

2.2. Diverse types of linguistic landscapes with prominent service features

The linguistic landscape of Wufu Town can be classified into 11 categories based on its functions, including directional signs, warning signs, attraction introductions, historical inscriptions, government-related signs, public service announcements, notices, decorative calligraphy and paintings, and commercial advertisements. This comprehensive range of types effectively meets the diverse needs of tourists and enhances their overall travel experience.

The linguistic landscape of Wufu Town is not limited to text but also incorporates non-linguistic elements such as graphics and icons, shifting the focus from a monologue of words to a cross-symbolic dialogue. For example, the “Zhu Xi’s Former Residence Guide Map” (**Figure 6**) and the “Xingxian Ancient Street Guide Map” (**Figure 7**) are dominated by images with text as a supplement, effectively reducing the cognitive load on tourists’ spatial perception. This approach helps tourists better understand the scenic area, plan their itineraries, and improve their visiting experience. The “Zhu Xi Family Feast” (**Figure 8**) follows the principle of complementary text and graphics, with textual explanations corresponding to visual indices, achieving cognitive synergy and more vividly showcasing unique regional characteristics and culture.



Figure 6. Zhu Xi’s former residence guide map

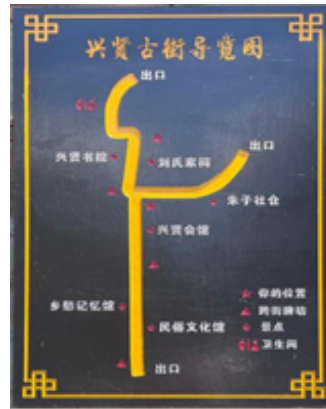


Figure 7. Xingxian ancient street guide map



Figure 8. Zhu Xi family feast

In addition to static text and graphic symbols, there are also dynamic linguistic landscapes in Wufu Town, realizing the cognitive expansion of the linguistic landscape from a two-dimensional plane to a four-dimensional spacetime. For instance, the “Introduction to Zhu Xi’s Life” (**Figure 9**) utilizes multimedia videos and voiceovers, employing montage editing techniques to recreate Zhu Xi’s life experiences and enhance the immersion in historical scenes. The “Introduction to Zhu Wen Gong Temple” (**Figure 10**) achieves dynamic information delivery through a scrolling LED display, adding dimensionality and vividness to the linguistic landscape of the scenic area.



Figure 9. Introduction to Zhu Xi’s life



Figure 10. Introduction to Zhu Wengong Temple

2.3. The rich connotation of linguistic landscapes reflects profound Confucian culture

As vivid carriers of regional culture and historical inheritance, linguistic landscapes embody extremely rich cultural connotations. The ancient culture of Wufu Town can be traced back over a thousand years. The ancestors of the poet Liu Yong established a private school in Wufu during the Northern Song Dynasty to give lectures, and scholars such as Hu Anguo made academic trends flourish in Wufu. During the Southern Song Dynasty, the philosopher Zhu Xi spent more than 40 years in Wufu, teaching classes, discussing ethics, and founding Zhu Xi's Neo-Confucianism, leaving a precious Confucian culture for Wufu ^[3].

In the history of Chinese Confucianism, Zhu Xi's Neo-Confucianism is second only to Confucius in terms of its role and influence. Wufu Town is the core area of Zhu Xi culture in the world, the birthplace of Zhu Xi culture, and the cradle of Zhu Xi's Neo-Confucianism. Therefore, its linguistic landscapes not only carry the functions of daily communication and indication but are also deeply integrated with the essence of Zhu Xi culture, serving as a bridge connecting history and reality. These linguistic landscapes are widely distributed in the streets, alleys, historic sites, schools, and daily life of the town in various forms. In terms of content, the linguistic landscapes of Wufu Town heavily utilize terminology and allusions related to Zhu Xi's Neo-Confucianism. Road signs, inscriptions, and inscriptions on ancient buildings feature core vocabulary from Zhu Xi's Neo-Confucianism, such as "investigating things", "extending knowledge", "sincerity of intention", and "rectifying the mind." These words implicitly promote Zhu Xi's academic spirit and moral pursuit.

Besides Neo-Confucianism, Wufu Town is also deeply influenced by Confucian filial piety and integrity culture. The so-called filial piety and integrity ideology is a general term for the long-standing consciousness, philosophy, and values of officials based on filial piety towards parents and elders, forming and adhering to a clean government. The ideology of filial piety and integrity is a combination of filial piety and clean government, covering various ideological understandings, ethical concepts, and moral norms related to filial piety and integrity ^[4]. In Wufu Town, filial piety and integrity culture are not only traditional virtues but also shape the social atmosphere. Display boards and inscriptions promoting filial piety and integrity culture, such as "filial piety and integrity" and "clean government walking path", can be seen everywhere on the streets. These linguistic landscapes actively inherit and promote filial piety and integrity culture, facilitating moral education, shaping a positive social atmosphere, guiding people to regulate their behavior, and establishing correct values and moral views.

3. Analysis of main issues and their causes in the linguistic landscape of Wufu Town

3.1. Main issues in the linguistic landscape of Wufu Town

3.1.1. Irregular use of Chinese characters: Mixed use of simplified and traditional Chinese characters and the presence of typographical errors

In some linguistic landscapes pursuing unique aesthetic effects, traditional Chinese characters are often used to highlight their distinctive cultural charm. The standards for the use of traditional Chinese characters are relatively complex, and in recent years, their standardized use has become a significant social issue. Taking Wufu Town as an example, the use of traditional Chinese characters in establishing the linguistic landscape undoubtedly enhances its ancient town charm. However, in practice, there are irregularities such as the mixed use of simplified and traditional characters and typographical errors.

Among the 624 samples of linguistic landscape signs collected in Wufu Town, the author found 8 cases of mixed use of simplified and traditional characters, accounting for 1.28%. This mixed use violates Article 14 of the

“Law of the People’s Republic of China on the Standard Spoken and Written Chinese Language” (hereinafter referred to as the “National Standard Language Law”), which states that signboards and advertisements should use the national standard spoken and written language as the basic language^[5]. For instance, in the introduction of the scenic plaque “Zhu Zi She Cang Cang Gui” (**Figure 11**), the title uses simplified Chinese characters, while the following introduction of warehouse rules uses traditional Chinese characters. In “Longxing Bailian Pingfang” (**Figure 12**), the character “蓮” is written in traditional Chinese, while “興” is in simplified Chinese. Such mixed use not only disrupts the overall harmony of the linguistic landscape but may also cause confusion in meaning. Besides the mixed use, there are also typographical errors due to missing strokes in the linguistic landscape of Wufu Town. For example, in the shop sign “Dahongpao Tea Leaf Eggs” (**Figure 13**), the character “冷” after “Lotus Seed Soup” is missing a stroke, resulting in a typographical error. The presence of typographical errors can reduce the quality and standardization of the text, affecting not only the reading experience but also potentially damaging the image and credibility of the author or organization, which should be taken seriously.

3.1.2. Grammatical errors in language and text

During the investigation of the linguistic landscape in Wufu Town, the author found grammatical errors in some of the language and text used in scenic area introductions and public signage. The “Law on the Standard Spoken and Written Chinese Language” establishes the legal status of Mandarin and standardized Chinese characters as the national common language, emphasizing the importance of their normalization and standardization. In the establishment of the linguistic landscape, relevant scenic areas should strictly comply with this law, ensuring that the language and text used are accurate and avoiding issues such as grammatical errors. For example, in the introduction to Zhu Zi’s life experience (**Figure 14**), the sentence “The following year, to fulfill his father’s last wish, he moved his family from Wufu to Jianyang Kaoting” is missing a subject. The author found during the research that some scenic area introductions contain a large number of sentences with multiple modifiers to provide more detailed information about the area’s cultural and historical context. However, such sentences can easily lead to the omission or obscuring of the subject due to excessive modifiers. An example of this can be found in the introduction to Banmu Fangtang (**Figure 15**), which states, “During this period, Neo-Confucianism ideas sparked inspiration and led to the writing of this famous piece that has lasted through the ages.”



Figure 11. Rules of Zhu Zi’s community



Figure 12. Longxing Bailian bungalow

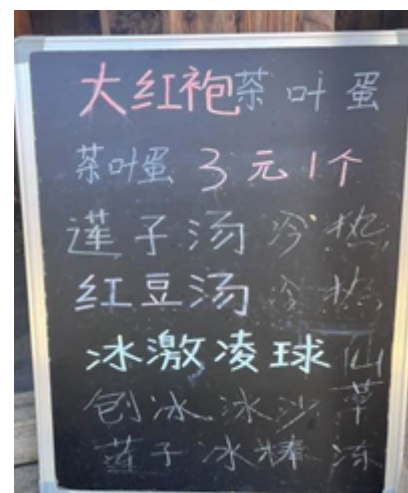


Figure 13. Signboard granary



Figure 14. Introduction to Zhu Zi's life experience

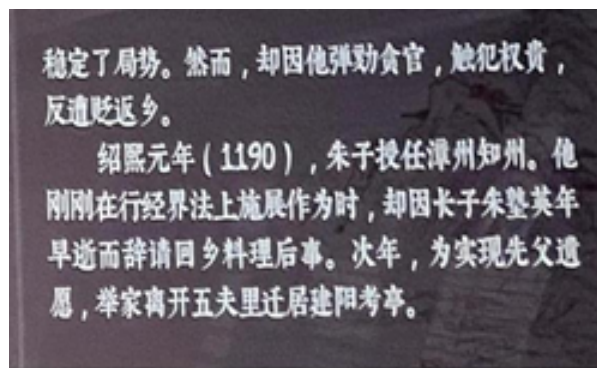


Figure 15. Introduction to Banmu Fangtang

3.1.3. Incorrect use of punctuation in language and text

In the investigation and study of the linguistic landscape in Wufu Town, the author found that errors in the use of language, characters, and punctuation can seriously affect the perfect performance of its original linguistic indicative function, and even cause grammatical errors. Such errors are common in various signs, advertisements, guides, etc. For example, in the preface introduction of the Wufu Intangible Cultural Heritage Memorial Hall on Xingxian Ancient Street, as shown in **Figure 16**, “The Zhu Xi family banquet, which integrates traditional culinary flavors with the innovative culture of Zhu Xi...” features a consecutive use of ellipsis and full stop. China released the “Punctuation Usage” on June 5, 2012, and implemented it on October 1, 2012. This standard stipulates the usage and principles of punctuation, aiming to standardize punctuation usage and enhance the expressive effect of language and characters. The regulation points out that generally, no punctuation should be used after an ellipsis because the ellipsis is already a type of punctuation, and adding a full stop would create redundancy. The incorrect use of punctuation reduces the indicative function of the linguistic landscape and may even create ambiguity, causing unnecessary misunderstandings and troubles.

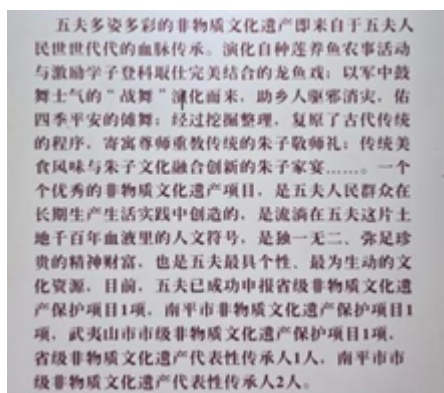


Figure 16. Preface

3.1.4. There are irregularities in the use of foreign languages

In today's era of globalization, the linguistic landscape, as an important manifestation of urban cultural diversity, has increasingly become a focus of attention from various sectors of society. With the increasing frequency of international exchanges, the use of foreign languages in various signs, advertisements, road signs, and other linguistic landscapes has become more common. For tourists seeking exotic atmospheres and culturally immersive

experiences, accurate and standardized translations are crucial factors that enhance tourism satisfaction. Incorrect translations not only mislead tourists, reducing their interest and understanding of attractions, but may also cause misunderstandings and dissatisfaction, thereby weakening the overall quality of the tourism experience.

During the investigation, it was found that the irregularities in the use of foreign languages in Wufu Town mainly manifest in the following ways: Firstly, spelling errors, such as the incorrect English translation of “禁止触摸” (Figure 17) as “NO YOUCHING” instead of “NO TOUCHING.” The second issue is the improper use of grammar, where deviations occur in the translation of some proprietary terms and formatting norms. For example, traditional Chinese units such as “chi” and “hu” should be retained as “chi” and “hu” with conversion annotations added, rather than being directly translated as “feet.” The third issue is the inconsistent quality of translations, where some direct translations are stiff and lack semantic coherence, while others deviate from the original context, leading to distorted information. For instance, in the introduction to Xingxian Academy (Figure 18), the term “letao”, which means exploring knowledge, is directly translated as “tell music stories”, which is not conducive to tourists’ understanding of local history, culture, and traditions.



Figure 17. No touching



Figure 18. Introduction to Xingxian Academy

3.1.5. Timely repair of damaged or obscured linguistic landscapes is not carried out

As an important component of the city’s cultural landscape, linguistic landscapes not only carry the function of information transmission but also deeply reflect the city’s maintenance and management level, as well as its attention to cultural details. However, in the investigation of Wufu Town’s linguistic landscapes, it was found that there is a phenomenon of untimely repair of damaged or obscured linguistic landscapes, including road signs, indication signs, advertising boards, etc. For example, most of the text on the wall introducing Bethune (Figure 19) has been worn away, making it difficult to see the original appearance; the functional annotations on the sign next to Wuxian Well (Figure 20) have also been worn away by weathering; and the poster for “Activities of Wufu Town Children’s Service Demonstration Site” (Figure 21) has been damaged and not timely repaired or replaced.

These damaged or obscured linguistic landscapes, like “scars” in the city, not only weaken the effective transmission of information, causing inconvenience to citizens and tourists, but also seriously affect the overall beauty and image of the city. Damaged road signs may make people lose their way, while obscured advertising boards may conceal important public service information. More importantly, this phenomenon reflects the lagging

issue of information content maintenance and updating in Wufu Town in terms of maintaining public facilities and protecting cultural heritage. Therefore, relevant departments in Wufu Town should attach great importance to damaged or obscured linguistic landscapes, establish a rapid response mechanism to ensure timely discovery and repair.



Figure 19. Introduction to Bethune



Figure 20. Wuxian Well



Figure 21. Activities of the children's service demonstration site in Wufu Town

3.2. Suggestions for optimizing the construction of the linguistic landscape in Wufu Town

3.2.1. Strengthening the construction of the local cultural linguistic landscape

The linguistic landscape exhibits its unique value in the process of transmitting knowledge. The signs and identifications in towns and public areas not only provide necessary information to the public but also carry the profound heritage of the region's culture and history^[6]. As a historic and cultural town, Wufu's linguistic landscape should rely on local culture, deeply explore the local cultural connotations, and fully utilize the function of the linguistic landscape in interpreting material culture and manifesting intangible culture. Firstly, cultural elements of the tourist village and local cultural policies should be carefully displayed in areas where tourists stop, forming a systematic cultural promotion that provides a positive cultural influence for tourists. For example, along Xingxian Ancient Street, there are banners with the phrase "Xingxian Ancient Street." Local historical celebrity quotes and cultural interpretations could be added to each banner, increasing the area of cultural promotion and allowing tourists to integrate into the regional civilization of Wufu Town through details, strengthening their sense of identity with Wufu's regional culture. Secondly, the regional characteristics of Wufu's linguistic landscape can be enriched by local production and lifestyle. For instance, the unique "top hat" on the top of local ancestral hall buildings vividly demonstrates the local admiration for achieving success in imperial examinations influenced by traditional culture; the natural resource of the "Ten Thousand Mu of Lotus Pond" can be used as a theme for linguistic landscape content; and intangible cultural heritages such as "Wufu Tan Dance" and "Dragon Fish Play" can serve as novel topics for tourism promotion. By deeply exploring the unique cultural resources of the local area and strengthening the construction of the local cultural linguistic landscape, the dissemination and influence of Wufu culture can be expanded through language, thereby promoting Wufu culture to the outside world.

3.2.2. Enhancing language and literary skills in the public domain

Everyone is a user, perceiver, and creator of the linguistic landscape^[7]. However, there are many issues with non-standard usage in the linguistic landscape of Wufu Town, primarily due to the generally low cultural literacy of the populace. Improving the cultural literacy of local residents and their understanding of standard language usage should be a top priority. In terms of education and publicity, it is important to advocate for the importance of standardized language usage. The government can regularly organize corresponding cultural leisure activities and

cultural skill training based on the cultural needs of different groups^[8]. Through mass media and daily language usage, people can develop the habit of using standardized language, effectively exerting their consciousness, autonomy, initiative, and creativity in cultural construction, and playing a supervisory role in regulating the linguistic landscape.

Chen Bo believes that the general weakening of rural public spaces is the biggest problem in cultural construction^[9]. As Wufu Town transitions from being a traditional township to being a tourist ancient town, apart from managing their private spaces, the public also needs to actively maintain public spaces. It is essential to raise public awareness and understanding of the linguistic landscape, making villagers aware of its important symbolic function, heritage value, and educational significance, thereby consciously maintaining the linguistic landscape ecology of Wufu Town. For damaged, blurry, outdated, or misplaced linguistic landscapes, government departments should strengthen supervision, regularly inspect the linguistic landscape, and promptly identify and correct issues.

3.2.3. Enhancing the serviceability of the linguistic landscape

The “Rural Revitalization Strategic Plan (2018–2022)” issued by the CPC Central Committee and the State Council states: “Combining the resource endowments of various regions, we will deeply explore the multiple functions and values of agriculture and rural areas, such as ecological conservation, leisure and tourism, cultural experience, and healthy aging”^[10]. As a historic and cultural town, Wufu Town has a high reputation, but due to its relatively remote geographical location away from the city, the traffic volume is not large, showing the characteristics of rural tourism. Therefore, the design of the tourism linguistic landscape should effectively serve rural production, life, and tourism development, providing precise services for local residents and tourists, and effectively promoting tourism activities.

Firstly, the town should focus on the content system to improve the quality of language landscape services. Considering the current situation and planning of Wufu Ancient Town, as well as industry development, location factors, and characteristics of the town, the targeted and practical aspects of the language landscape in Wufu still need improvement. The content distribution, carriers, and placement spaces of the language landscape also require optimization. For example, within Xingxian Ancient Street, there is a series of language landscapes called “Xingxian Ancient Street Check-in Route”, which can be extended to a “Wufu Town Check-in Route.” This targeted approach can help with the overall planning of tourist routes in Wufu Town, enhancing visitors’ travel experience. While the language landscape facilities in Wufu Town are relatively complete, covering national policies, advertisements, scenic area introductions, service and travel prompts, route signs, and landscape displays, the design can be diversified to stimulate “implicit interactions” between tourists and local residents, as well as between tourists and the countryside.

Secondly, officials should promote digital platforms to create efficient and convenient service methods. Digital platforms can provide tourists with convenient access to information about rural tourism projects, including attraction introductions, transportation guidance, accommodation information, and more. This enables tourists to have a more comprehensive understanding of relevant information when selecting rural tourism projects, allowing them to choose projects that better meet their needs and greatly enhancing tourist satisfaction. Additionally, digital platforms can offer more precise promotion and marketing channels for rural tourism projects, attracting more tourists to experience them and thereby increasing the popularity and influence of these projects. This injects new momentum into the rural revitalization industry^[11]. Most of the language landscapes in Wufu Town rely on

traditional physical media and have a low level of digitization. Building a digital platform can inject new vitality into the development of Wufu Town, expand the industry chain, and drive economic development in the region.

4. Conclusion

As rural revitalization continues to be vigorously promoted, the high-quality development of rural tourism in Wufu Town urgently needs to rely on core consumption scenarios such as food, accommodation, transportation, and entertainment to build a new ecosystem of cultural tourism services.

Through field investigations, this survey conducted quantitative and qualitative analyses of the linguistic landscape in Wufu Town. It identified issues such as the standardization of language use, the restoration of linguistic landscapes, and the insufficiency of language codes. Corresponding suggestions were provided for the construction of the linguistic landscape, aiming to promote the modernization of the local linguistic landscape and enable high-quality development of the cultural tourism industry.

This survey only covered the linguistic landscape of place symbols and did not delve into the oral communication of residents. Based on the development trends of sociolinguistics, future explorations can examine the connections and influences between oral language, dialects, and the linguistic landscape. By promoting the quality upgrade of the local linguistic landscape, people can foster the protection and inheritance of dialect culture, creating a multidimensional and comprehensive cultural tourism experience.

Funding

Supported by the Fujian Provincial Undergraduate Innovation Training Program (Project No. S202410397032)

Disclosure statement

The author declares no conflict of interest.

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