Constructing A Migration Model Of The Impact Of Touristic Space Production On Resident Community Identity In Ethnic Village Based On Lefebvre's Trialectics Of Space

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Abstract：

Based on Henri Lefebvre's Space Trialectics theory, this study reviews relevant literature such as "tourism space production," "community identity," and "ethnic villages." Through theoretical deduction, an exploratory investigation is conducted into the relationships among ethnic village tourism space production, resident identity reconstruction, and community identity. Latent and observed variables are extracted, and a relationship model based on resident perception is constructed to illustrate the connections between community tourism space production, identity reconstruction, and community identity. Relevant research hypotheses are proposed. The study attempts to clarify the relationships and mutual influences among tourism space production, resident identity reconstruction, and community identity, to aid in identifying residents' needs and dissatisfaction with living community spaces, promoting harmonious governance of villages, and facilitating the sustainable development of village tourism. The study found that tourism space production reshaped communities. Representation of Space inspires residents' sense of pride and influences their Community Identity. Representational Space and Practical Space affect residents' demands for production and life and their perception of the impact of tourism development, thus reconstructing their identity, community identity, and emotional attachment.

Keywords: Ethnic tourism villages, Tourism space production, Identity reconstruction, Community identity, Trialectics of Space.

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Introduction

Ethnic village tourism is a development model that relies on various resources within ethnic villages, with village residents as the main drivers of tourism development, aiming to integrate the tourism industry with village life. Its long-term success and sustainability not only depend on the quality of resources and the size of the market but also heavily rely on the understanding and support of village residents. Residents are not only the owners of the village but also integral components of its tourism resources and providers of human resources (Jiu-xia, 2009). They are the most crucial stakeholders in the development of ethnic villages (Lee & Hsieh, 2016; Lee & Jan, 2019). Without the support of residents for the development of village tourism, the attractiveness of core tourism resources could decline. Tourism space production is not only a significant development path for distinctive ethnic villages but also a critical perspective in spatial integration research (Raju, 2018). Understanding and analyzing the attitudes and needs of residents in ethnic villages towards community tourism space production, enhancing residents' identification with the community, and aiming to "preserve and inherit the cultural characteristics of ethnic villages, improve community governance, and promote the development of ethnic tourism economy" remains an ever-relevant topic (Fei & Shi-yi, 2019).

In the past few decades, researchers have shown significant interest in residents' attitudes towards tourism development and their living conditions within the context of community tourism. This has led to a substantial body of research on this topic (Yu, Cole, & Chancellor, 2018). While the impacts of tourism space production on residents are notable, most existing studies mainly focus on residents' support for community tourism, their community participation, and residents' well-being. The theoretical frameworks employed often include Social Exchange Theory (SET) (Sharpley, 2014), Weber's theory of formal and substantive rationality, and others (Raju & Phung, 2019). However, there is relatively limited research on residents' attitudes towards community tourism space production (both the process and outcomes). Furthermore, within the context of ethnic community space production based on space production theory, the issues of localization and systematic study of space research have not received sufficient attention. Looking at interdisciplinary perspectives, interdisciplinary research has not been widely applied. Most literature focuses on the subject, framework, and driving mechanisms of ethnic village space production, with less clarity and depth in exploring the mechanisms of community space production. Additionally, there is a scarcity of literature that investigates residents' perceptions of the conceived space, perceived space and lived space in tourist destinations.

Against this background, this study is based on the theory of space production to clarify the connotations of tourism space production. It aims to demonstrate the relationship between ethnic village tourism space production and residents' community identification. The study also constructs a theoretical model and measurement dimensions for the relationship between space production and community identification, thereby setting an agenda for future research.

Significance of the study: The perception and identification of residents play a crucial role in the development of community tourism (Anggoro et al., 2018). This study takes a micro-

level perspective on residents' lives and perceptions to explore the three dimensions of community tourism space production (conceived space, perceived space, and lived space). This investigation aims to uncover the contradictions and harmonies between the needs of residents for living spaces and the spatial requirements for tourism development. This expands the application of space production theory in the field of tourism. Moreover, current research posits that ethnic tourism, deeply rooted in local culture, can create job opportunities, better infrastructure, and improved public development for communities (Law et al., 2019). By studying village tourism space production from the perspective of residents' perceptions and attitudes, this research provides a new angle and approach to understanding and reflecting on the transformation and evolution of ethnic tourism villages. It offers a novel research viewpoint for the construction and sustainable development of distinctive ethnic villages.

Literature Review and Theoretical Deduction

Underpinning Theory: Theory of space production
Renowned French philosopher Henri Lefebvre (2022) introduced the theory of space production for the first time in his book "The Production of Space." He asserted that space itself does not preexist; rather, space is produced. In contrast to time representing the temporal order of society and the historical processes of social production, space represents the synchronicity and coexistence of social reality. Human beings, through their bodily senses, perceptions, imaginations, thoughts, and ideologies, establish mutual connections with each other through their activities and practices (Henri, 2022). Lefebvre proposed that "social space is a product" and constructed a trialectics of space ontology, forming a unified social theory framework:

①Spatial Practices: These belong to the perceived dimension of social space, and they bear the functions of producing and reproducing social entities.

②Representations of Space: This pertains to the conceived dimension of social space, involving the realm of production relations and their orders, interconnected with knowledge, ideologies, and power relations that uphold various interests of rulers. Often expressed through symbols, plans, blueprints, etc., by individuals such as merchants, planners, scientists, and academic experts, it constitutes a conceptualized space.

③Representational Space: This constitutes a direct lived experience, pointing to the production and occupation of space in everyday meanings and local knowledge. It belongs to the residents and users, existing in a subordinate and passive position.

According to Lefebvre, these dimensions of "spatial practices," "representations of space," and "representational space" are not mere conceptual analytical tools; they are the products of historical processes (Bhuyan & Raju, 2020; Taleb & Raju, 2020). Lefebvre's student, the prominent contemporary French thinker Michel de Certeau, emphasized the liveliness of space and the power of seemingly ordinary masses and everyday life. He believed that the masses and everyday life can, in hidden or overt resistant forms, drive the production of space (Jiuxia & Yi, 2014). Hafik built upon Lefebvre's space trialectics, integrating social

processes and spatial forms, reflecting on the relationship between society and space, and developing a three-fold model for the social analysis of rural spaces. Subsequently, thinkers like Harvey and Soja combined critical social theory, postmodernism, and geographical research, establishing critical spatial theory (Na, 2010).

In space production theory, the "space Trialectics" has garnered the most attention from scholars and is the core theory of space production with the richest interpretations and the most controversies. Lefebvre's student Soja, in his work "Thirdspace: Journeys to Los Angeles and Other Real-and-Imagined Places," introduced the concepts of "first space," "second space," and "third space" as substitutes for Lefebvre's space production Trialectics ("spatial practices," "representations of space," and "representational space"). He constructed a diachronic-social-spatial triadic ontological existence (Sojia E, 1996). From an ontological perspective, Harvey replaced Lefebvre's "Practical Space," "Representations of Space," and "representational space" with "experienced space," "conceptual space," and "lived space." Building on Lefebvre's space production ideas, Halfacree developed the "three spaces" of rural space: rural placeness, representation of rural, and rural life. He utilized the concepts of "structural coherence" and "trial by space" to understand the essence of rights and their role in rural development. Jie Wu (2022) further elaborated on the implications of space trialectics, suggesting that each of the three elements has varying impacts on space production based on different social conditions. Additionally, many scholars from various disciplines and perspectives have interpreted the spatial triad, as shown in the following table.

Table 1: Interpretations of Lefebvre's Spatial Triad Theory

Lefebvre (1991)	Practical Space （Natural）	Representation of Space representation of space （Spiritual）	Representational Spacerepresentational space （Social）
Sojia (1996)	First space	Second space	Third Space
R. Shields (1999)	Perceived space	Discourses about space or analytical mechanisms based on inference, as well as the specialized knowledge used for spatial conceptualization in planning and design.	The discourse of space, as potential space and experiential space, shapes the social imagination.
Harvey (2006)	Experiential space (absolute space)	Conceptual space (relative space)	Living space (relational space)

S. Elden (2004)	Physical space	Mental and imaginative space	Space processed in everyday life
Christian Schmid (2005)	The natural and material physical domains that produce the perceptible aspects of space.	The logical and formal abstract realm of the mind, from which knowledge is produced.	The social realm produces experiential or vividly intuitive spaces.
Cf. Christian Schmid (2008)	Metonymy manifested as social interactions in everyday life practices.	Metaphor， It refers to a spatial representation that can be replaced by another representation that appears similar on the surface but holds differences, especially in the context of describing and defining spatial theories, often within the realm of science.	This is a rhetorical figure of speech that focuses on the symbolic dimension of space, involving the process of giving meaning through language and associating it with a certain material or tangible symbol.
Halfacree K (2007)	Rural localism (associated with production and/or consumption activities)	Rural representation (space expressed by capital interests, cultural authorities, planners, and politicians)	Rural life is subjective, diverse, characterized by varying degrees of coherence/disruption, and can both conform to and subvert other categories to some extent.
Donald Nicholson-Smith (Lefebvre,1991)	The Perceived	The Conceived	The lived
Jie Wu (2022)	The perceptual dimension of social space carries out the functions of production and reproduction of social elements, serving as the embodiment of spatial production actions and historical	The dimension of social conception often interrelates with various interests, ideologies, and power dynamics, expressed in forms like symbols, policies, blueprints, etc. It refers to a conceptual space that embodies various interest relationships and ideological	It is a space belonging to the direct experiences and creations of residents, a process and outcome produced or reproduced in everyday life by users based on Practical Space and influenced by the Representation of Space.

	evolution.	influences.	
Meng Zhou etl (2023)	Specific operation and practice of alienation	Capitalization conception, domination, and intervention	Space of Representation
Huaiyu Liu (Henri,2022)	It is the Practical Space dimension of social space, situated upon specific material foundations, topography, and architectural environments.	By defining and describing Practical Space in linguistic terms, it is constructed as a representation of space.	It is the very material order itself, serving as a medium of expressing meaning; it is an elaboration and extension of the expression of social norms, values, and experiences.

Data source: collected by the author

As a classic in space production theory, the three elements within the "space trialectics" are dialectically unified (Henri, 2022). Representations of Space hold practical influence; through their conception, they intervene and modify the space texture conveyed by effective knowledge and ideologies (Henri, 2022), exerting significant roles and distinct impacts on space production. Space producers consistently act according to a certain representation, while the "users" of space—such as residents in a tourist destination—can only passively experience everything imposed upon them (Henri, 2022). Practical Space, Representations of Space, and Representational Space, guided by their respective natures and attributes, in accordance with societal or productive demands, and varying across historical stages, have each contributed to space production in their distinct ways.

Theory of Community Identity

Community is a combination of history and thought on a natural basis (Tonnies & Loomis,2002), warm and comfortable communities in which people can trust and rely on each other(Bauman,2013). Regional sociologists believe that the fundamental elements of a community include shared space, common bonds, and social interactions, as well as shared identity, lifestyle, and location (Wang & Wang, 2015).

The theory of community identity originates from Europe, with its main proponent being Tajfel. According to Tajfel's research, Social Identity refers to members having common characteristics, and psychologically and behaviorally categorizing themselves. It involves collective behaviors and mental processes aimed at gaining profit and reputation (Younus & Raju, 2021). He also noted that subjective identification leads to objective behaviors, where identifying with a group is sufficient to produce group behavior. Tajfel also defined social identity as the acknowledgment of belonging to a specific social group and recognizing the emotions and values associated with being a group member. It's an individual's perception of their affiliation with a particular group, and personal identification with the group leads to self-identity and group identity (Raju, 2021). In sociological literature, community identity is described as a shared belief, spirit, and emotion that contributes to the internal cohesion necessary for maintaining a community

(Xiang-yang et al., 2015). It's believed that residents' community identity significantly impacts the development of destinations (Yang et al., 2022). Mutually affirmative social relations(Tonnies & Loomis,2002), the cohesion of regions, and the concerted effort of residents are the essence of the community, which forms the basis of community identity(Tonnies & Loomis,2002).

Theoretical Deduction

Community's Tourism Space Production
Tourism space production involves embedding the theory of space production into the context of the tourism community, where various elements of tourism interact to create new physical and social spaces (Raja et al., 2022). It refers to the political, and economic elements, and forces such as capital, power, and interests that reshape the tourism space, turning it into a medium or product and giving rise to social relations processes with space as their foundation (Wen, et al., 2012). Simultaneously, it is also a process of cultural re-creation. According to space production theory, tourism space production encompasses a complex array of elements, including material natural space production, social space production, cultural space production, economic structures, and power relationships (Henri, 1991). Community tourism space production not only impacts the perceptions of residents and tourists but also has a broader influence on the sustainable development of both the tourism industry and the community. Lefebvre (1991) posits that space production is a comprehensive entity that encompasses both the process of space production and its outcomes, inseparably intertwined. Thus, this study collectively terms the process of tourism space production and its results as "tourism space production." Drawing from Lefebvre's "Trialectics", this research investigates ethnic village space production from three perspectives: Representations of Space, Practical Space, and Representational Space. Examining the content of these three spaces reveals involvement with material natural space production, social space production, and cultural space production, among other aspects.

(1) Representation of Space
Representation of Space is a conceived space that is intertwined with the interests of the ruling class, various power relationships, and consciousness. It is a space that is captured and conceived (Simeng et al., 2020). Representation of Space is linked to the relations of production and the "institution" that reinforces these relations, thus connected to knowledge, symbols, and codes. It is the space envisioned by scientists, planners, urban designers, technical bureaucrats, and social engineers, representing the dominant space under any social or productive mode (Henri, 1991). For ethnic villages, their Representation of Space is primarily captured and conceived through two means: official propaganda texts from government agencies (Gou-Xiong, 2019) and tourism planning documents, aimed at enhancing the attractiveness of the tourist destination. Simultaneously, contributions from scholars' research and social media promotions and advertisements play a significant role (Lei, et al., 2011).

The rapid development of information technology has opened up possibilities for transforming social space through internet-based social media (Utomo, 2014). The emergence of social media has accelerated the changes in modern tourism, significantly impacting both travelers and tourist destinations. Given the intangible service nature of tourism products, the social web represents an ideal platform for travelers to access information (Tan, et al., 2018), and it is a crucial means for travelers to engage socially, as they share their travel experiences on social media platforms and through social media advertisements (Chu, et al., 2020). Social media advertisements and promotions play a significant role in constructing the Representation of Space for tourist destinations. Much research has focused on the impact of social media and social media advertisements on factors such as purchase satisfaction, purchase expectations (Chu, et al., 2020), guiding traveler evaluations (Simon Hudson, 2013), brand marketing, and tourists' purchasing decisions. However, research on the influence of social media promotions and advertisements on residents of tourist destinations is relatively lacking.

Through multiple observations and interviews during field research on ethnic villages, it was observed that the government's image planning for tourist areas, scholarly research, and tourism media promotions and advertisements play a vital role in shaping the destination's Representation of Space. Scholarly research often translates into government planning or tourism promotion. Therefore, referencing the study by WEI Lei, et al. (2011), this paper selects tourism planning and tourism promotion and advertisements as dimensions for measuring the Representation of Space.

(2)Representational Space

Representational Space is the space of life, the living space directly connected to people's lives. It is the social relationship that emerges between users and their environment, corresponding to the space of residents and users. It embodies the authenticity of experiences and encounters of individuals in their lived environment (Henri, 1991). It is the space of everyday life that is conveyed through its associated images and symbols, often stemming from dominated and negative experiences. Ethnic villages are tangible spaces for residents' living and productive activities. Residents have direct experiences with the material natural spaces, social relationships, and cultural interactions brought about by the space production of the village.

Xie Feng (Feng, et al., 2022) adopted a combined qualitative and quantitative research approach, using the example of a tourist district, to explore the production of tourism space from the perspective of resident perception. They established indicators for ecological space, social space, and cultural space, studying the relationship between space production and the reconstruction of residents' identities. Drawing upon Lefebvre's elaboration of the content of tourism space and the measurement indicators proposed by Xie Feng (2022), this study measures Representational Space through the dimensions of material natural space, social space, and cultural space.

(3)Practical Space

Practical Space, represented by the external and material environment, is a perceptible space (Henri, 1991). It is the space that can be sensed and perceived by villagers and tourists in ethnic village tourism. Nai-ju WANG and Jing-ning Xu (2023) differentiated the dimensions of Representation of Space, Representational Space, and Practical Space in the context of space production themes. They constructed a survey instrument to measure the impact of space production, focusing on five dimensions: tourism spatial infrastructure, tourist attractions, the spatial environment of tourism product services, and overall tourism image. This survey was conducted to investigate tourists' perception of the Practical Space in tourism. Wu Jie (2022) measured tourists' destination identity and value identity through "symbol perception" and "activity perception." They found that "symbol perception" had a significantly positive impact on tourists' identification with tourism based on the constructed representation of space, while the influence of "activity perception" on tourism identification was not significant. As this study explores the perception of residents towards the Practical Space of village tourism from the residents' perspective and evaluates the space perceived by tourists from the residents' point of view, the research draws from the findings of WANG Nai-ju and XU Jing-Ning (2023) and Wu Jie (2022) and selected "Symbol perception" and "Activity perception" as dimensions to measure residents' perception and attitudes towards Representational Space.

Residents' Community Identity
Tajfel（1978）posited that social identity encompasses group members' sense of belonging, corresponding values, and emotional experiences that constitute a part of their self-concept. This includes both community identification and self-recognition. In tourism research, community identity has also been described as "collective consciousness" or "shared awareness," effectively linking the individual self with collective identity (Wang, 2002). Community identity refers to residents' emotional attachment to their community, reflecting the alignment between personal identification, preferences, perceptions, values, and the community environment (Wen-yan & Li-li, 2016). Furthermore, community identity is a significant manifestation of local attachment, including aspects like the length of residence and birthplace (An-xi, et al., 2020). It encompasses identification with community functions and emotional connection to the community (An-xi, et al., 2020). Additionally, community identity describes the quality of the relationship between the tourism destination and its residents. It serves as a crucial driving factor for residents' attitudes and behaviors related to tourism (Ji-gang & Yun, 2012). This is because the extent to which residents identify with the space production of the community's tourism space can influence their willingness to participate in community governance activities. This, in turn, contributes to the governance and sustainable development of the tourism destination community. The stronger the residents' identification with their community, the greater their confidence, expectations, and sense of superiority in the community's development (Li-na & Qiu-cheng, 2016). During interactions with tourists, community residents tend to actively recommend their community, and the positive word-of-mouth marketing from community residents makes tourists more likely to trust the community (Fan, 2017).

Residents' support for tourism is regarded as a critical factor contributing to sustainable tourism development。

According to identity theory (Paternoster & Bushway,2009), self-identity is defined as a person's view of himself/herself when playing a specific or generalized role. In forming self-identity, a person integrates the meaning and expectations associated with the relevant classification into the self, to form a set of identity standards to guide identity-relevant behaviors (Rise, et al.,2010).

Community Identity serves as a pivotal indicator for assessing the quality of the relationship between residents and the tourism destination community. This paper introduces the concept of Community Identity into the theoretical model, measuring residents' identification with the functions and emotions tied to various aspects of community space production, such as material natural space, social relationships, cultural transformation, economic development, and power relationships. This is achieved through examining residents' support for community tourism (Wang, et al., 2022; Rasoolimanesh, et al., 2018), community attachment (Yang, et al., 2022), and self-identity (Cao, et al., 2021; Tarinc, et al., 2023). Additionally, it evaluates residents' recognition of their position and status within the community.

Identity Reconstruction of the Resident
"Identity" is a core concept in cultural geography, embodying two layers of meaning: individual identity represented by traits like personality and age, and social identity reflecting ethnic and societal characteristics (Jing-Wei, et al., 2023). This study investigates the transformation of identity that village tourism space production brings to residents living in the village, focusing on the reconstruction of residents' "social identity."

Another concept associated with identity reconstruction is "role." Structuralists view roles as cultural (normative) elements linked to established social identities and statuses (Yang-bo, 2014; Hua & Shu-ting, 2020). Interactionists perceive roles as emergent behavioral rules in social interactions, emphasizing role players' improvisation and the transformative nature of roles during social interactions (Yang-bo, 2014). Both emphasize the directional influence of the social environment on behavior and the individual's role creation (Hua & Shu-ting, 2020). Social roles are individual behavioral patterns aligned with social expectations and tied to specific positions (Hua & Shu-ting, 2020). Different identities construct distinct internal selves. Residents often use their tangible or intangible possessions to identify themselves and shape their identity, including clothing, place of residence, and occupation (Yim, 2021). This also signifies their status, achievements, or belonging to a specific group.

Regarding the process of community resident identity reconstruction, two research paths and outcomes are identified. One suggests that residents undergo passive identity reconstruction. The Representation of Space constructed by entities like the government, experts, tourism planners, investors, and tourism site management exerts dominance over

residents. They are compelled to live in the tourism space, engage in tourism-related activities, or perform tourist roles (such as wearing ethnic attire, and dancing ethnic dances), and may even surrender their living spaces to tourists (Hua & Shu-ting, 2020). They often find themselves in a state of "voicelessness" during the process of constructing and maintaining their self-image or the produced space (Zhong-jun, 2015). The other viewpoint suggests that residents actively engage in identity reconstruction. Advocates of this perspective believe that residents are active agents seeking resources, possessing autonomous decision-making and judgment capabilities. Driven by diverse interests, villagers independently identify with, resist, or pursue spatial production. In the process of identity reconstruction in ethnic tourism villages, both perspectives should be combined for analysis (Hua & Shu-ting, 2020). Identity reconstruction for residents can be both passive and active, sometimes even simultaneous, as spatial production is, to some extent, a process of socializing natural space (Henri, 2022). Individuals in the space must assume roles, which entails being socialized (Dan, 2009; Hua & Shu-ting, 2020). Based on this, the present study adopts the measurement dimensions of WANG Hua and LIANG Shu-ting (Hua & Shu-ting, 2020), selecting "personal expectations," "personal capabilities," and "personal behaviors" to construct the model.

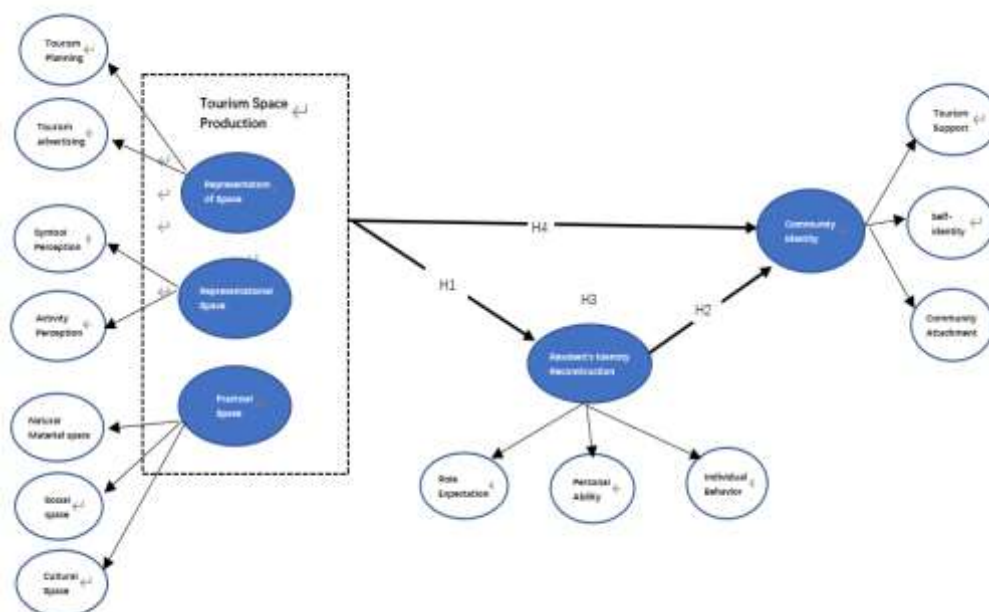**Framework & Hypothesis Deduction**

Figure1. Model of Tourism Space Production

Theoretical analysis of the impact of tourism Space Production on the Identity Reconstruction of Residents

Natural landscapes and ethnic cultures are the two most significant tourism resources in ethnic tourism villages. The development of village tourism relies on the participation of residents. Throughout the process of tourism industry development, elements of tourism

space production influence residents' actions, driving changes in their identities (Hua & Shu-ting, 2020). Ethnic tourism villages are often situated in remote areas and poverty. Therefore, increasing tourism revenue becomes a primary motivation for villagers to engage in tourism industry development, directly propelling the reconstruction of their identities. Some villagers even conform to tourists' expectations and accept the "cultural identity" imposed on them from external sources (Lei, et al., 2011). The process of identity reconstruction can be proactive, where residents recognize tourism opportunities and actively undergo shifts in work, perceptions, and lifestyles, ultimately reconstructing their identities. It can also be passive, sometimes altered by official or promotional efforts on a cultural level. In economically underdeveloped areas, due to issues like poor living conditions and limited economic benefits, one of the government's key methods for poverty alleviation is guiding and assisting impoverished individuals to engage in rural tourism (Meng-di, 2021). They require young men and women from impoverished households to participate in ethnic tourism bonfire evenings, donning exaggerated ethnic attire, and meeting tourists' demands. Whether initiated voluntarily or involuntarily, in the process of village tourism space production, residents undergo varying degrees and paces of identity reconstruction. They gradually shift their thinking, alter their lifestyles, move towards tertiary industries from primary industries, and more individuals participate in community tourism work, engaging in the production of community tourism space.

Based on the above analysis, we have developed the following proposition:

Proposition 1: Tourism Space Production has a positive significant impact on the Identity Reconstruction of Residents.

Proposition 1a: Representation of space has a positive significant impact on the Identity Reconstruction of Residents.

Proposition 1b: Representational space has a positive significant impact on the Identity Reconstruction of Residents.

Proposition 1c: Practical space has a positive significant impact on the Identity Reconstruction of Residents.

Theoretical analysis of the impact of Resident's Identity Reconstruction on Community Identity

Identity reconstruction is closely intertwined with local identity (Jing-wei, et al., 2023). During the process of tourism space production, residents are more likely to form distinct self-perceptions and self-construction of their identities. Community tourism space production enables villagers to differentiate themselves from others (tourists) (Meng-di, 2021). They recognize the value of their village (ecological, cultural, and lifestyle aspects), enhancing their sense of pride and self-esteem (Strzelecka, et al., 2017). This, in turn, sustains their beliefs and values, making them conscious protectors and inheritors of their ethnic culture (Wang, et al., 2020), thus reinforcing community identity.

Diverse identities (such as participation level, profit degree, and industry role) lead to varying perceptions and understandings of community ecology, culture, society, economy, and one's rights within the community. As a result, residents' identification with the process

and outcomes of community tourism space production differs, subsequently affecting their identification with the community where they live. The economic benefits and improved livelihood brought about by tourism space production can alter residents' daily lives, social relationships, and worldviews, thereby influencing both individual and community identity (Zhang, et al., 2022). Residents heavily involved in tourism development view space as a tool for capital appreciation. Their space production behavior primarily satisfies profit-seeking needs. Consequently, despite recognizing the negative impact of space production on maintaining traditional architectural styles to some extent, their identification with the community's economic space production remains high (Ji-xian, et al., 2019). The reputation of the community significantly influences the development of community tourism. Therefore, they might feel a stronger sense of belonging and responsibility towards the community through tourism development. Residents who haven't participated in tourism development possess a deep experience and affinity for the local culture. They believe in the need to deeply explore local culture, value the active role of residents in tourism development, and fully utilize the residents' involvement in distinctive agricultural production activities. When household finances are affected, residents may deem it a cost of tourism which can be further exacerbated to the extent that they withdraw themselves from the community and move to other places.

Based on the above analysis, we have developed the following proposition:

Proposition 2: Residents' Identity Reconstruction has a positive significant impact on Residents' Community Identity.

Theoretical analysis of the mediating role of resident identity reconstruction

In the process of tourism space production, local spaces undergo reconstruction, and community residents' identities are also reconfigured. Residents' personal skills, perspectives, expectations, and behaviors are internal factors that influence identity reconstruction and community tourism space production (Hua & Shu-ting, 2020). These factors lead to changes in residents' livelihoods and the reconstruction of social relationships, either promoting or hindering space production and impacting residents' identification with the community.

Firstly, changes in livelihoods reshape residents' identities and enhance their self-efficacy. Self-efficacy is a manifestation of self-identity and a component of community identity. In ethnic villages, the development of tourism leads to the reconstruction of village space, characterized by the interweaving of residence and tourism. This intertwining reshapes the significance of residents' identities. On one hand, during the tourism off-season, they engage in farming activities, while during the peak tourism season, they participate in tourism-related work, making tourism a crucial part of their livelihoods. Residents can no longer approach tourism as farmers or herders but must adopt a different identity and mindset to interact with tourists. On the other hand, with more frequent and in-depth interactions between tourists and community residents, both sides display different

understandings of space. Community residents gradually accept tourists' perceptions of the place. To ensure a steady influx of tourists, residents often adjust their identity construction through emotional assimilation/adaptation. External discourse intervention helps community residents recognize the unique significance and commercial value of village spaces. The reconstruction of spatial symbolic meaning through tourism enhances residents' identification with the uniqueness of the village, boosting their self-esteem in their identity, and reinforcing community (cultural) identity (Jing-wei, et al., 2023).

Secondly, the reconstruction of social relationships provides residents with differentiated internal and external identity esteem (Jing-wei, et al., 2023). This can significantly influence their self-identity and community identification. The emergence of new means of production (tourism resources) and modes of production (tourism industry) challenges the traditional neighborhood relationships of existing villages with cooperation or competition. Tourist involvement adds a new dimension to local social relationships, transforming the simple local neighborhood network into a pattern of coexistence between neighbors and hosts (Jing-wei, et al., 2023). Unequal distribution of benefits can create a sense of powerlessness among disadvantaged residents. Additionally, the overall negative attitude towards current neighborly relationships weakens their identification with the community tourism space production process and outcomes, as well as respect for traditional community relationships. Frequent interactions between hosts and guests might trigger conflicts between community residents and tourists. However, when facing uncivilized tourists, most residents disdain arguing with them. This reflects residents' self-recognition of their qualities and self-confidence in their lifestyle after tourism intervention. Tourist involvement enables community residents to recognize the unique significance of their local identity and strengthens their identification with the community.

Based on the above theoretical analysis, we have developed the following proposition:

Proposition 3: The relationship between Tourism Space Production and Community Identity is mediated by Residents' Identity Reconstruction.

Theoretical analysis of the influence of Tourism Space Production on Residents' Community Identity

The process of tourism space production is also a process of community reconstruction. Expressing approval for the transformation of a village into a tourism destination is not necessarily a result of purely rational economic calculations or simple social and cultural considerations. Instead, it emerges as a complex phenomenon developed from interconnected economic and non-economic factors (Woosnam,2012)。In ethnic villages，before tourists arrive, they will consume narratives posted online by other tourists, and see images promulgated by the state media outlets, all of which are representations created by local agencies (Li, et al.,2019). Driven by interests, social media promotes tourism destinations, helping tourism planners, policymakers, and others create and strengthen conceptual spaces. This provides tourists with an imagined spatial world, stimulating their travel motivations and leading to actual travel behavior. Tourists embark on their journeys with preconceived spatial images of the destination. Their curiosity and convergence lead

to new perceptions of local resources and culture among destination residents, enhancing their sense of pride and strengthening their community identity. Social media uncovers the natural landscapes and ethnic cultures of ethnic tourism destinations, presenting their value to the public. This allows residents to see their living environment from different perspectives, influencing their pride and identification with the community's tourism spatial production.

Based on existing research findings and the theoretical analysis above, it can be inferred that in the process of ethnic village tourism space production, the conceived space, perceived Space, and lived Space, will all influence residents' community recognition. The different outcomes of space production will lead to varying degrees of community identity among residents. Positive space production will enhance residents' community identification, while negative outcomes will hinder it.

Based on the above theoretical analysis, we have developed the following proposition:
Proposition 4: Tourism Space Production has a positive significant impact on Residents' Community Identity.
Proposition 4a: Representation of Space has a positive significant impact on Residents' Community Identity.
Proposition 4b: Representational Space has a positive significant impact on Residents' Community Identity.
Proposition 4c: Practical Space has a positive significant impact on Residents' Community Identity.

Conclusion and Discussion

Henri Lefebvre's theory of space production, as a novel theoretical perspective, has gained increasing attention and recognition from scholars. Its application in tourism communities has also yielded some results. However, research on the space production of ethnic village tourism primarily focuses on material space, with existing studies showing a trend towards "fragmentation" and "fragmented" research. There is a lack of systematic research that adequately captures the impact and evolutionary mechanisms of space production in ethnic tourism villages. Research in this area lacks theoretical support and empirical exploration, remaining in an exploratory phase overall.

This paper reviews and summarizes the application of space sociology research, represented by Lefebvre, in the field of ethnic village tourism. Based on literature reviews and theoretical deductions, this study constructs a theoretical model of the relationship between tourism space production and community identity. Four research hypotheses are proposed. This model assumes that Representation of Space, Representational Space, and Practical Space are independent variables, community identity is the dependent variable, and Residents' Identity Reconstruction is the mediating factor. The study attempts to measure the relationship between ethnic village tourism space production (Representation of Space, Representational Space, Practical Space) and residents' community identity, as well as the mediating effect of Residents' Identity Reconstruction, from the perspective of

residents' perception.

Tourism space production has reshaped communities. Based on the Space Trialectics Theory, ideologies achieve enduring existence by infiltrating social space and its production, and embracing the bodies therein, thus transforming into representations of space (Henri, 1991). This primarily reflects the planners' ideas, playing a guiding role in the Community Identity by tourism destination residents. Representational Space and Practical Space align with the needs and perceptions of residents. Tourism development stimulates the continuous evolution and reconstruction of both material and socio-cultural aspects of the community space, as interactions between residents and tourists alter the original spatial and social organization of villages (based on roads, reconfigured livelihoods, cultural shifts, etc.). This creates a denser yet evidently more intricate network of relationships, influencing the redefinition of regional community identities (Zhang, et al., 2022), and the recreation of local identity and emotional attachment for the residents.

Research findings indicate that during different stages of tourism development, the impact of tourism space production on residents' identity reconstruction and community belonging varies significantly. In the initial phase of tourism development, residents' identity reconstruction is mainly passive. At this point, policies and institutions profoundly influence residents' identity reconstruction (Hua & Shu-ting, 2020), while tourism promotion and advertising instill a sense of pride in their community. In the mid-term stage of tourism development, more residents adjust and reconstruct their identities. Rapid economic benefits from tourism significantly influence villagers, leading them to remain silent about things that contradict their beliefs. The powerful force of internal village tourism space production drives residents' identity reconstruction. When facing tourism decline, such as during the three-year COVID-19 pandemic, more residents gain a comprehensive, long-term, and clear understanding of their identity, leading to another round of reconstruction. Through prolonged tourism development and experiences, under the dual drive of tourism space production and the balance of interests in community life and production, residents autonomously adjust their identities and develop a new, deeper understanding of attitudes toward tourism development and community belonging. Additionally, research has also found that long-term residents may be more sensitive to tourism development, as they witness the costs and benefits of tourism over time and perceive compromises to tranquility and natural resources in their locality (Kuvan & Akan, 2005). Of course, further investigation and verification are required.

The study also has certain limitations. Firstly, the rationality of introducing variables related to tourism space production and constructing the model requires further exploration. The development of measurement scales and model assessment methods for this model needs further discussion. Future research could use grounded theory or ethnographic methods, collecting interview and observational data for textual analysis to validate, supplement, and refine the theoretical model. Additionally, to ensure the utility of research results, quantitative research methods could be employed based on qualitative research to verify the model and its hypotheses. The expected outcomes of this study can aid ethnic village

government departments, community managers, and tourism administrators in gaining a deeper and more comprehensive understanding of residents' needs for community spatial environments and their perspectives on community space production. This knowledge can help formulate better policies and systems, promote community governance, and facilitate sustainable development of both the community and community tourism industry.

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Disclosure statement

No potential conflict of interest was reported by the authors.

Author Contributions

TAN Zhi-rong and Muhammad Shahid Khan contributed to the conception and design of the study. Muhammad Shahid Khan provided the supervision and advice throughout this study. TAN Zhi-rong contributed to the literature search, and literature selection and wrote the first draft of the manuscript. All authors contributed to the article and approved the submitted version.