

Research on the “Activation” Mode of Traditional Villages Against the Background of Organic Renewal

Taking Huashan Village, Quanzhou City, Fujian Province as an Example

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Abstract—In the past 40 years, the main body of village development and transformation has changed from the farmers in the first perspective to the professional planners in the third perspective from the removal of the countryside in the 1980s to the reconstruction of the country today. The practice subject of rural construction is the main decision-maker of the whole village planning and development, and with the acceleration of the urbanization process and the loss of the rural practice subject, the village has completely lost its original vitality. How to fundamentally activate the traditional village is the first problem faced by the traditional village. Taking Huashan Village, Quanzhou City, Fujian Province as an example, this paper takes the basic problems faced by traditional villages as the guide, and applies the basic of organic renewal. The principle explores the “activation” mode of Huashan Village. According to the material and non-material cultural characteristics of Huashan Village, through the coordination of static protection and dynamic protection, the historical style and internal spirit of Huashan Village can be developed and continued.

Keywords—organic renewal; traditional village; village protection

I. INTRODUCTION

Chinese traditional villages are a concentrated expression of China's thousands of years of farming civilization and a non-renewable cultural heritage. However, in the urbanization construction of China in recent decades, traditional villages are constantly facing the development of modern society and the strong impact of modern culture. How to grasp the relationship between inheritance and development is the key and difficult problem that Chinese traditional villages need to focus on. In 2012, the Ministry of Housing and Urban-Rural Development of the People's Republic of China announced the first batch of national-level traditional villages, marking the country's high regard for the development of traditional villages. By 2019, China has announced five batches of traditional villages, covering more than 30 provinces, autonomous regions and municipalities across the country, with a total of 6,819 villages. The protection and development of traditional villages cannot be delayed. Only by starting from the fundamental problems in rural China can we solve the problem of the decline of traditional villages in an all-round way and achieve the goal of

“activation” of traditional villages fundamentally, and inherit the context forever.

II. THE STATUS QUO OF THE PROTECTION OF TRADITIONAL VILLAGES IN FUJIAN PROVINCE

The traditional Chinese village, formerly known as the ancient village, refers to a village with a material and non-material cultural heritage and a high historical, cultural, scientific, artistic, social and economic value. [1] In September 2012, the first meeting of the Expert Committee on the Protection and Development of Traditional Villages decided to change the customary title “Ancient Village” to “Traditional Villages” [2]. As of January 4, 2019, the Ministry of Housing and Urban-Rural Development Department has announced five batches of national-level traditional villages, totaling 2,646. Among them, 492 traditional villages in Fujian Province were selected, accounting for 18.59% of the country, ranking sixth in the country. Among them, Ningde City has the largest number of national traditional villages, accounting for a quarter of Fujian Province (see “Table I”). The Fujian provincial government attaches great importance to the protection of traditional villages and emphasizes the need to use scientific methods to protect traditional villages and historical red lines. In April 2017, the Standing Committee of the Fujian Provincial People's Congress promulgated the Regulations on the Protection of Famous Villages and Traditional Villages in the Famous Cultural Cities of Fujian Province, and passed the legislation in the country first. [3] Among them, the activation and renewal of traditional villages such as Tukeng Village in Quangan District in Quangan County, Nanjing County had been fully affirmed by the National Housing and Construction Department. However, many villages also have some fundamental problems in the process of protection. The protection of traditional villages in Fujian Province and the construction of new countryside are dominated by government departments, and they have a strong urbanism in the process of construction. The construction work of many villages completely copied the spatial pattern of the city, and the functional units of the city were put into the countryside through simplification and integration, adding a “hat” for urban civilization to the village. It has turned some traditional villages into a phenomenon of villages all in the

same key, and lost the local flavor and place spirit that belonged to the village.

TABLE I. STATISTICS ON THE NUMBER OF TRADITIONAL VILLAGES SELECTED IN FUJIAN PROVINCE (AUTHORIZED BY THE AUTHOR)

Regions	Batch					Total	Ranking
	The 1st batch	The 2nd batch	The 3th batch	The 4th batch	The 5th batch		
Fuzhou City	2	0	10	8	31	51	Ningde City
Sanming City	12	4	4	14	27	61	Nanping City
Quanzhou City	2	4	4	9	23	42	Longyan City
Zhangzhou City	3	3	9	10	20	45	Sanming City
Longyan City	11	5	4	13	35	68	Fuzhou City
Nanping City	3	3	10	18	47	81	Zhangzhou City
Ningde City	15	6	10	32	78	123	Quanzhou City
Putian City	0	0	1	0	2	3	Putian City
Total	48	25	52	104	263	492	

III. BASIC OVERVIEW OF HUASHAN VILLAGE

Huashan Village is located in the northwest of Lingxiu Town, Shishi City, Quanzhou City, with an overall area of 1.4 square kilometers and 2.5 kilometers from Shishi City Government. The village is backed by Dabei Mountain and built on the mountain. The building is in line with the mountain, and the mountains, forests, villages and fields are integrated into one, and the natural environment is good. According to statistics in 2016, there are 2,357 registered households in Huashan Village, with a total of 658 households, more than 13,000 permanent residents, and more than 1,500 overseas Chinese compatriots from Hong Kong, Macao and Taiwan. The majority of the original households in Huashan Village are surnamed Cai, all of which are under the branch of the Cai family in Lantian Fusheng. On September 8, 2015, Huashan Village was selected into the first batch of provincial-level traditional villages in Fujian Province. On January 4, 2019, it was selected into the fifth batch of national traditional villages and became the only traditional village in Shishi.

Huashan Village has a history of more than 600 years. According to the records of the Jinshan Cai surname, the ancestors of the surnames Cai of the villages of Jin (Huashan) Peng (Pengtian) are from Lantian Fusheng. He went from Guihu to Zengkeng during the Hongwu period of the Ming Dynasty and then to Shandou (now known as Huashan). Huashan Village is located in the south of Dabei Mountain. The building is built on the mountain. The building is arranged along the contour line of the mountain and has obvious characteristics of "mountain village". The layout of the village buildings is orderly, and the shape of the streets and lanes is rich and varied. The southwestern terrain of Huashan Village is relatively high, while the southeastern terrain is relatively low. Therefore, people in Huashan Village refer to the southwest as "Dingjiao" and the southeast of the village as "Xiaojiao". The ancestral temples of Zongtang, the temple and most of the houses are concentrated in the "top corner". It can be seen that the principle of the construction of the ancestors of Huashan Cai is basically to develop downwards from the high to the low slope. Huashan Village has 13 ancestral homes, of which the Huashan Cai surname was built in the 31st year of Qing Emperor Kangxi (1692), and the 13th Cai Lunken

presided over the construction, the first year of Qing Emperor Qianlong (1736). These were rebuilt in 1986 and 2008. There are 3 temples, one Jinshan Tangzhonglie Temple is located in the south of the village, and there are two in the north (Jin'an Temple, Mengyi Temple). Among them, Jinshan Tangzhonglie Temple is the temple of Huashan Village. It is located in the "Gongkou" of Dingjiao in the village. The temple is enshrined in the generals in Tang Dynasty, Zhang Xun, Xu Yuan and his ministry, Nan Qiyun and Lei Wanchun.

The traditional buildings of Huashan Village are numerous, mostly located in the southwestern part of the village, and the buildings are built along the slopes. The house is also in the direction of the hillside, mostly northwest-southeast. The total construction area is 120 mu and the number of buildings is 85. Among them, there are 25 intact ancient dwellings, 15 non-ancient dwellings, 27 repairable dwellings, and 18 unrepairable dwellings ("Fig. 1"). Traditional buildings include Shicuo, Chuzhuan Rushicuo, southern Fujian Hongzhuan Gudacuo, and the Fanzai Building, which is a combination of Chinese and Western. Its function is mainly residential, most of which were built during the Qing Dynasty, the Republic of China or the early days of the founding of the People's Republic of China ("Fig.2").

Huashan Village is a traditional village with equal emphasis on material and intangible cultural heritage. In its long history, Huashan Village has gradually formed a folk art group with a certain scale and a highly preserved folk culture. Among them, the Gaojia opera and the clay sculpture of Huashan Village are the most representative. Gaojia opera in Huashan Village is dominated by "Sheng" Cai Zhangbo and "Dan" Cai Aihua. Every time they celebrate the auspicious day or meet the gods, they perform in the center of the village and dress up the ancient heroes, which are deeply loved by the villagers. The clay sculpture craft of Huashan Village is derived from the tile kiln. In the last century, villagers in Huashan Village and neighboring villages built a kiln (brick factory) in order to increase their income. Many villagers in Huashan were recruited as kiln workers. During the rest time after work, some workers picked up the kiln soil, pinched them into clay figurines, mud guns and other toys, and took them home to their own children or their neighbors. Over time, the workers imitated each other, their respective types of

innovation, more and more styles, higher and higher craftsmanship, and some passed on the craft to future generations. Therefore, many people in Huashan Village will have clay sculpture techniques, especially the Huashan villager Cai Zhangliang's exquisite craftsmanship, and it is best to pass the Huashan villager Chen Liya to modern times. In terms of folk customs, Huashan Village has a grand ritual and preservation process and a complete wedding and funeral process, which reflects the unique folk culture in southern Fujian. Among them, the development and retention of marriage customs is the most complete, which is one of the main representatives of the Shishi region in southern Fujian.

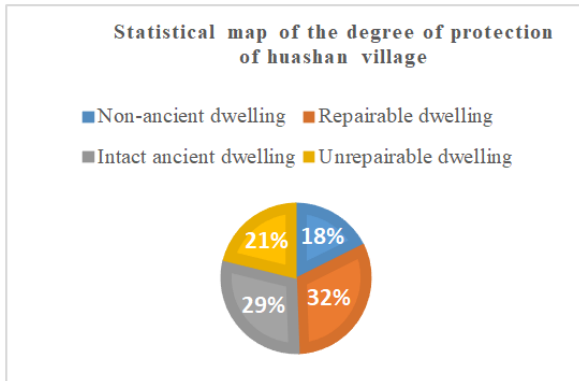


Fig. 1. Statistical map of the degree of protection (authorized).

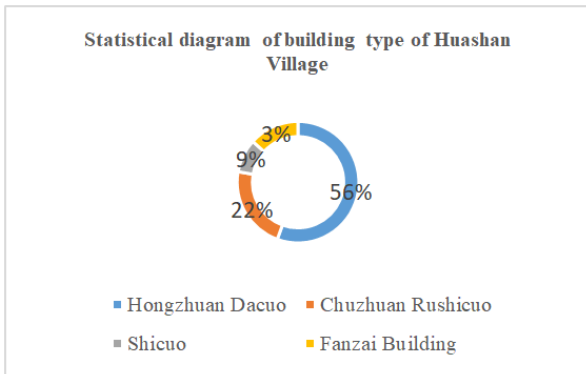


Fig. 2. Statistical diagram of building type (authorized).

IV. EXISTING PROBLEMS IN HUASHAN VILLAGE

A. The Contradiction Between Traditional Village Protection and Social Transformation

The main material composition of Huashan Village is residential buildings, and most of the buildings were built during the Republic of China. The “ancestral home system” is also the main way of inheriting its architecture. However, after the reform and opening up, with the accelerating urbanization process, Chinese society is in a period of rapid transformation, and more and more people choose to go to the city to work and go to sea to do business. At the same time, Quanzhou, as the starting point of the Maritime Silk Road, has close trade relations with countries all over the world. Laborers in many parts of Quanzhou, including Huashan Village, choose to

emigrate to other industries in Southeast Asia such as the Philippines, Malaysia and Singapore. [4] This rapid social transformation led to the massive loss of the population in the village. The protection of the ancestral homes gradually lacked the support of population and financial resources, thus turning to the demise of “architectural heritage”. The rapid transformation of society will inevitably bring about rapid changes in the way of social and economic development, new modes of transportation, and lifestyles. When traditional villages fail to keep up with the rapid development of society, they will have the necessary contradictions. The material facilities of the village gradually fail to meet the living requirements of the current residents. The traditional folk culture is gradually replaced by modern culture and Western culture. The rapid development of these two aspects directly affects the normal renewal of Huashan Village. This directly leads to the deterioration of the natural environment of Huashan Village, the destruction of historical features, and the decline of the hollowing out of the village.

B. Lack of Protection Awareness of Traditional Villages

Most of the villagers in Huashan Village lacked understanding of the basic concepts of traditional villages such as the development history of their villages, the importance of architectural monuments, and the non-renewability of history, thus urging the decline of Huashan Village. Except for a small number of historical dwellings for the owners of the houses themselves, most of the dwellings are rented out to migrant workers or left to relatives to help them look after them. Among them, some of the dwellings are in a state of self-destruction, and the owners of the houses completely abandon the maintenance of the dwellings, which leads to the collapse and damage of these dwellings.

At the same time, many township and village cadres believe that the traditional architecture and traditional customs of Huashan Village are common to them, and there is no value of protection. In addition, the ownership of residential houses in Huashan Village is more complicated, and some original residents have already gone out to other provinces or emigrated overseas. It is impossible to effectively sort out the living conditions in the village. Before being selected into traditional villages, the upper-level leaders of Huashan Village believed that in the period of economic construction as the main goal, it is best to invest in some government work with faster speed and good economic returns. The protection of traditional villages is not only a heavy workload, slow results, financial investment, but also the way and method of protection. Therefore, the protection work of Huashan Village cannot be actively and effectively carried out due to improper coordination in all aspects, which has created a practical problem of traditional village protection.

C. Traditional Villages Cannot Meet the Needs of Modern Life

The continuous development of economy and technology has brought about changes in people's lifestyles and improved quality of life. The old functional facilities and disordered living environment can no longer meet the modern living needs of the people in the village. In recent decades, due to the

lack of planning and guidance for the needs of modern life, the modernization products added by the villagers have gradually eroded the original personality of Huashan Village, resulting in the demise of the natural ecological features of Huashan Village. In order to improve the original living conditions, the villagers arbitrarily renovated and added residential houses. Although this has met the needs of housing to a certain extent, these projects are not planned. The use of building materials and the study of architectural styles have made these buildings unable to integrate into the overall environment of the traditional villages, and to a certain extent weaken and destroy the historical features of the red brick buildings in Huashan Village. In addition to the construction of houses, the random installation of wires, random power supplies, and air-conditioning installations not only seriously affect the overall image of Huashan Village, but also have great security risks.

In addition, due to the continuous migration of the population of Huashan Village, some historical buildings with brick and wood structure have not been maintained due to long-term vacancy. The destruction of natural disasters and the encroachment of termites dominated by termites caused the walls and foundations of the building to be damaged to varying degrees and collapsed. These partially collapsed and collapsed historical houses were gradually abandoned. Even some of the current residents use it as a small area of cultivated land to grow some vegetables for daily consumption. With the successive selection of traditional villages and national traditional villages in Fujian Province, Huashan Village has gradually attracted the attention and attention of all parties, and the phenomenon of theft and destruction has also increased. Many parts, crafts and bricks with cultural and historical values are not well preserved and are now being gradually reduced, with complete decline in integrity and value.

V. EXPLORING THE “ACTIVATION” MODE OF HUASHAN VILLAGE

A. Protection Method

1) *Strengthening the protection and supervision of all levels of departments:* It is necessary to take the lead of the state, Fujian Province and Quanzhou City, and protect the Huashan Village with the Huashan Village Committee of Lingxiu Town as the main implementation unit. This requires the help of the four parties to establish a sound protection and supervision mechanism, regularly review the progress and troubleshooting, and report it in a timely manner. At the same time, the Huashan Village Emergency Protection Team was established to prevent the occurrence of various natural disasters and man-made damage. Temporary static protection for repairable dwellings can be protected by scaffolding to prevent further damage.

2) *Financial support for special funds of the state:* Huashan Village was selected as the first batch of traditional villages in Fujian Province in 2015, but the protection of the village is far from enough. Problems such as lack of protection funds and long appropriation period have seriously hindered the protection and renewal of Huashan Village. In

2018, Huashan Village was selected as the sixth batch of traditional villages in the country. Therefore, it is necessary to strengthen fund-raising efforts and establish special fund-raising measures for special funds. The State Finance Bureau directly entrusted the Shishi City Housing and Construction Bureau to make special allocations. It is necessary to establish a “special channel for the traditional village funds in Huashan Village”, and timely report the funds used for repairing villages and other aspects through the special channel to ensure sufficient funds for village protection.

3) *Speeding up the repair of old-age house and supporting facilities:* The committee should expedite the investigation of the existing ancient buildings and supporting facilities in Huashan Village to determine which buildings can be repaired, and need to develop detailed repair plans for each building. The committee then carried out a reasonable removal of the irretrievable architectural remains. At the same time, the committee must ensure that the commissioned ancient construction company has a deep understanding and research on traditional buildings in southern Fujian, and has a wealth of experience in repairing. In addition to the protection of the building, the Planning Bureau or a professional planning company is invited to carry out a protection plan for the entire village layout. The overall planning should preserve the historical pattern of traditional villages, and carry out reasonable planning and proper development of the roads and functional buildings in the village, so that the overall planning should be scientific and reasonable on the basis of inheriting the historical pattern. There are some uncultivated farmland in the village. It is necessary to carry out appropriate landscape development for these farmland. The whole development should be based on the premise of restoring the original features of Huashan Village, and satisfy the use function and viewing function. Huashan Village currently has more than 13,000 permanent residents, including original residents and migrant workers. However, the sense of age in the village is relatively old, and the basic facilities cannot meet the needs of modern people. There are a large number of buildings in the village that have been added and expanded. These structures have great security risks. The village committee should set up a special investigation team to conduct research and statistics on the existing residents in the village, understand their real life needs, and entrust the corresponding infrastructure construction company to carry out unified repair and construction of the buildings in the village. For the modern living needs inside the building, it is necessary to carry out transformation and expansion in a timely manner, including the supplement of living functions such as water supply and discharge, gas transportation and air conditioning, and the construction of supporting facilities in the village such as flushing public toilets and sanitary treatment.

B. Mode of Operation

1) *Establishing a “demonstration point of traditional wedding customs in southern Fujian” operated by the state:*

Huashan Village retains the complete folk customs of weddings and funerals. It is recommended to use the government department as the main jurisdiction to establish a “demonstration point of traditional wedding customs in southern Fujian” with the popularization of traditional folklore. As a solemn etiquette system, the wedding has gradually formed a perfect system and procedure from the ancient to the present. With the rapid development of urbanization and the influx of Western culture, traditional Chinese folk customs are constantly degrading and decaying. These folk customs have excellent civilizations, but also vulgar old customs. In the process of its development, the wedding folklore in southern Fujian constantly eliminates the folk customs that do not conform to the current etiquette, and constantly optimizes the wedding procedures, forming a set of historical wedding customs.

As of 2019, Huashan Village will repair more than ten old buildings. After the restoration of these ancient buildings repaired by government organizations, the ownership of the houses will be handed over to the country by the individual, and the state will determine the management content of the ancient buildings in Huashan Village. After three years of operation in the country, the state returned the property rights of the ancient buildings to the residents. In the three years of state operation, it is recommended to explore the development of marriage customs demonstration points. Guided by the state, Quanzhou City is the main implementation unit, and the Quanzhou Municipal Government is responsible for the construction, publicity and operation of the wedding customs demonstration site. The demonstration site is not for profit. The people who experience the marriage customs should pay some small fees appropriately. Then there is a special wedding planning team in southern Fujian to plan a traditional Chinese wedding with the characteristics of southern Fujian. The construction of demonstration sites can not only export and disseminate the excellent culture of Huashan Village, but also solve the local employment problems. At the same time, it can carry out appropriate investment promotion and promote local economic development. Through such a lively protection, Huashan Village can form a “dynamic marriage customs museum”.

2) *Activation of the emerging e-commerce industry*: The main industry of Shishi in Quanzhou is garment production and wholesale, and the industrial chain of clothing wholesale is relatively complete. Huashan Village is close to Shishi clothing market. The clothing industry has a good foundation and is suitable for youth entrepreneurship and wholesale of clothing and Internet retail. In recent years, people in the 20 to 40 age group in Huashan Village have been going out, resulting in serious faults in the main labor force in the village. How to attract young people back to the countryside is a serious problem facing Huashan Village. Shishi encourages young people to engage in e-commerce retailing of clothing and accessories, and has given many preferential entrepreneurship grants and entrepreneurship guidance. The main reason for the decline of the village is that the industrial structure is single and the economic development is

insufficient. Through the continuous development of the entrepreneurial model of emerging e-commerce, it can fill the economic shortcomings of some villages, drive the employment of the villagers, and attract young people to return to restore the vitality of Huashan Village.

The clothing e-commerce industry needs to shoot clothing, and the choice of shooting location determines the cost, characteristics and propaganda methods of clothing sales. It is recommended that the venue for clothing shooting be placed in the traditional buildings of Huashan Village or in the village streets or in the natural landscape of the village. This will not only save the cost of shooting, but also promote the traditional culture of southern Fujian. At the same time, it can be distinguished from the mainstream shooting style on the market, forming the mainstream of the national native shooting, attracting consumers more, and indirectly affecting the overall public visual aesthetic tendency. The introduction of e-commerce can not only solve the employment but also fundamentally complement the single economic structure of Huashan Village, thus achieving dynamic “activation” protection.

3) *Reasonable sharing of “ancestral homes”*: Huashan Village has 85 ancient dwellings, of which 25 are repairable dwellings and 27 are well-preserved dwellings. Only a small part of these dwellings are occupied by the head of the household, some of the dwellings are rented out to migrant workers or temporarily loaned to relatives, and some are unoccupied. It is recommended that these uninhabited professional indoor repairs and outdoor infrastructure be perfected to establish a “apply for check-in” mechanism. The government presides over the corresponding work, and the income from the stay is owned by the owner of the house. The application check-in mechanism can establish a period of six months, one year, and three years. After the check-in time, the resident can choose to continue or stop staying according to the actual situation. All applicants are mainly based on researchers, art workers and entrepreneurial youth. These people undertake the daily maintenance work of the houses during their stay, and they must not build and cover them privately, and they must preserve the original features of the houses.

VI. CONCLUSION

The organic renewal of traditional villages in China can be divided into three categories: the form of ecological museums, the combination of style and environment, and the form of cultural continuity. [5] The protection measures of the form of ecological museums and the combination of style and environment are the most commonly used methods in the protection of traditional villages at this stage. These two methods can quickly and effectively protect the traditional villages statically, and can maximize the “storage” of the existing historical heritage in the village, so that it can achieve visual unity and coordination. This has a certain protective effect on the heritage of the material form in the village. The author believes that the continuation of the original life track of a traditional village is the fundamental starting point for the

protection of traditional villages. Taking Huashan Village as an example, this paper uses the form of cultural continuity to take the fundamental problem points of the practice subject in the village as the main contradiction point, and gradually shifts from simply paying attention to the material form to the main body of the material form — the people in the village. The society needs to improve the purpose of the actual needs of the villagers, fundamentally solve the real life problems of the villagers, and hand over the planning rights of the villages to the original practice subjects. The government is only a part of the village renewal and development assistance. Only through the coordination and cooperation between the two sides can the internal character of Huashan Village be restored.

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