

# The Regeneration and Sustainable Development of Traditional Village from the Perspective of Community and Governance Model

## A Case Study Based on Yantianzi in Saigon, Hong Kong

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### ABSTRACT

The current community research attaches great importance to the concept of sustainable community and emphasizes comprehensive and innovative development of community under the background of comprehensively solving various community conflicts. After combing the two cases in this regard, this paper focuses on yantianzi in Hong Kong. By combing the development history of traditional villages, combined with its development status and cross-cultural comparative research, this paper creatively puts forward a sustainable development model in line with yantianzi's local cultural customs. It can be summarized as three points: first, we should strengthen the universal participation of multiple subjects in the community and enhance the endogenous power of the community; Second, the development and utilization of traditional culture will become an important starting point to promote community renewal; Third, community heritage resources help to create a variety of innovative community landscapes. This paper hopes to provide case studies and enlightenment for community renewal and village cultural protection.

**Keywords:** *Traditional village, Sustainable development, Community construction, Cultural identity.*

### 1. INTRODUCTION

In recent years, two concepts are usually used to discuss community governance and community renewal. One is sustainable community, the other is community conflict.

Sustainable community refers to the design or transformation of houses, enterprises and even whole towns to emphasize the use of green life and renewable environmental safety technologies. The goal of development of sustainable community is to reduce pollution and promote green life. Although any community cannot be completely transformed into a sustainable lifestyle, most communities can improve sustainable life through some simple basic changes and supplements. Some governments around the world invest money and energy in fostering sustainable communities through tax cuts, initiatives and funding research. Many experts believe that sustainability is the key to human sustainable survival and helps to end the vicious circle of excessive use of resources and environment since the industrial revolution [1]<sup>118-121</sup>.

Growing up in a sustainable society may give children and young people the values of renewable practice and responsible action. By using green resources, people have the opportunity to experience many benefits of practicing the concept of sustainable life. "Sustainable community" refers to the comprehensive and balanced development of population, resources and environment [2].

Community conflict is the concrete manifestation of social conflict. Social conflict theory holds that every part of the social system is related. The factors leading to social conflict can be divided into realistic factors and unrealistic factors. Realistic conflict may lead to social reorganization, promote and facilitate social change, and play a important role in the formation and maintenance of social structure. At the same time, realistic conflicts are also conducive to accelerating problem-solving and encouraging social innovation [3]. Unrealistic conflict will have a negative impact on society and increase the cost of social governance. Rural community is a main branch of the whole social system. Different rural social subjects will have friction in the operation of rural

community system, and then evolve into conflicts between subjects [4]. Therefore, it is feasible to analyze the development process of rural community conflict by using social conflict theory.

Yantianzi, located in Saigon, Hong Kong, is a 300 year old village. It has been moved away since the 1960s. Through the efforts of the village head, villagers and non original residents, Yantianzi has been finally repaired. However, as the most extensive element of community participation, the largest "human resources" of local villagers have not been brought into full play [5]. With superior natural conditions, there is no conflict between the implementation of protection policy and community reconstruction, and even its content is very rich. At the same time, the festival itself is also a public art through the display of communities and improved buildings. Therefore, the most important thing is to revive the lost countryside and involve the widest range of residents. This can not only solve the problem of population aging, but also maintain this harmony by strengthening community construction, protecting religious culture. Residents will have a stronger sense of participation and become a positive force for long-term sustainability.

Based on the identity of yantianzi rural residents, this paper discusses the community participation mode of yantianzi village and its survival mode under different threats, which provides a realistic path to promote the sustainable development of yantianzi.

## **2. COMPARATIVE STUDY ON DEVELOPMENT MODELS**

### ***2.1. Yunnan Wengding***

After analyzing and studying, compared with Yantian catalpa's natural, social and cultural resources, Weng Ding, a minority tourism village in southwest Yunnan, was once rated as the "last primitive village in the Chinese mainland"[6], which has the dual tasks of developing the village economy and protecting traditional national culture.

In a long historical period, the Wa Nationality in Yunnan has been wearing a mysterious veil. Wengding village is surrounded by mountains, clouds and green water, which means "a place surrounded by clouds and fog". Wengding has the best preserved ancient Wa village in China. It has a history of more than 400 years. The village still retains the original residential buildings. In recent years, it has become a very popular travel city. Its village landscape is mainly characterized by "dry fence" and "chicken cage cover" residential buildings, giving full play to its tourism value and achieving the purpose of increasing new income. The government has also built some public infrastructure. Although the government has made a lot of efforts, there are many

problems with the large and small damage brought about by the development of tourism and the public facilities in Wengding village.

In recent years, fires have been caused by improperly climate measures. The four fires are closely related to this problem, and there is an urgent need for transformation and development. It is urgent to restate the landscape of traditional villages and the hearts of residents. Local policies have timely and effectively provided comfort measures for residents. Because of this belief group of Wa religion, Wa compatriots have a moral sense between religion and reality through soul calling ceremony, which has greatly triggered a sense of cultural identity. It has played an important role in cooperating with the reconstruction of the local government.

In order to realize the transformation and sustainable development, the local government, together with the extensive participation of residents, objectively evaluated the development of its cultural tourism industry, and reasonably analyzed the internal driving and cooperation structure of stakeholders. By discussing the problems existing in the integrated development of Wengding cultural tourism, they finally creatively put forward the "three-level and five-dimensional integration" Wengding cultural tourism circular development model under the brand effect, and put forward the path to realize the sustainable and healthy development of national traditional village communities. This model also provides reference and demonstration for the blind cultural tourism development of other ethnic traditional villages.

### ***2.2. Taiwan Chi Shang***

Taiwan's Chilean tourism industry has become an important industrial support in the Rural Revitalization Strategy. With the continuous development of the local rural tourism industry, urban capital is pouring into rural cultural and creative space. The construction of rural cultural and creative space with the city as the main body is difficult to meet the dual needs of local cultural inheritance and economic development.

Chishang is located in the highlands in the north of Zonggu District, Taitung County, Taiwan. Due to its special climate and terrain, the local rice culture is popular and rich in high-quality rice. Therefore, "chishang rice" is known as synonymous with high-quality rice. The most famous derivative industries are chishang rice bags and handmade bean skins, relying on the catering industry and agricultural product processing. Therefore, under the influence of enterprises, residents spontaneously created an online sales platform and jointly built Chishang leisure agricultural area. From the perspective of residents, these majors improved their lifestyle and living place.

Although the conservation function was not taken as its main improvement goal, it continued to attract attention and improved, becoming an important part of the sustainable development of the community.

In terms of the relationship with sustainable development, Chi Shang in Taiwan took the first community pioneer plan launched by the local government that emphasizes citizen participation: The regional environmental transformation plan. The community can give play to the "power of community organizations/collectives" to put forward the transformation plan for the living environment of its area. At the same time, the local government of cultural and urban rural development emphasized the concept of participatory planning in the plan for counseling and beautifying the space of local traditional cultural buildings. Dozens of community organizations and local cultural groups in Taiwan communicated, deeply understood the active local associations, actively called and assisted the enthusiastic professionals in the community and formed a "participatory micro renewal" model.

This advantage is self-evident for the construction of the whole community. The sense of participation and acquisition of community residents is enhanced, which greatly improves the external attraction and speeds up the return of young and middle-aged people to participate in the reconstruction. There is still a common problem with "participatory micro renewal", and residents are a relatively small group.

### **3. COMMUNITY SUSTAINABLE DEVELOPMENT MODEL**

#### ***3.1. Universal participation and results sharing***

Community development needs to stimulate endogenous potential, external industry, employment, people's livelihood and education. Residents and the rule of man play the role of residents as the most widely participated element of the community. Its important role is mainly reflected in the following six points: (1) the construction of an ecological museum requires residents to provide first-hand information and operation maintenance; (2) the sustainable development of agriculture requires community cooperation; (3) villages and residents relying on the rise of Catholicism have the most say in the dissemination of local Culture (4) The best source of workshop construction is the inheritors of intangible cultural heritage skills in yantianzi village and their related workers. (5) The identity of community residents and their historical and cultural stories are important cultural symbols for the development of tourism [8, 9].

As a typical representative of the successful model of agriculture and community participation, Chishang

emphasizes multi-element collaborative participation in the development process, pays attention to the dominant position of AMI residents, and fully interacts with local community residents in protecting local rural local culture and natural ecology, realizing great economic and social benefits [7]. By combing the interactive role of residents in Wengding village in Yunnan Province in rural reconstruction and the participation characteristics of residents in Chishang area in Taiwan, it is helpful for us to explore the unique sustainable community model and strategy for building Yantianzi village.

Therefore, it is very important to grasp the art of group living, promote the upgrading and optimization of the community, promote the overall construction of the community, and enhance the participation of residents in the rehabilitation work, which shows the characteristics of high efficiency in both local population management and resource development.

The conservation policies implemented to protect biodiversity have improved the ecological value of the village to a certain extent. However, from the perspective of bioeconomics, it is necessary to sacrifice the economic value of natural resources. In addition, the corresponding policy issues are complex, and the contradictions between the government, villagers and developers involved in public-private cooperation and other plans will be quite thorny. Therefore, we need to face up to the life style behind local Hakka culture, ancestral temple culture and religious culture and the concept of sustainable development proposed by the revitalization project. We also need to recognize the importance of cultural identity. The symbiosis between traditional culture and contemporary culture needs to be sustainable, rather than rush to reconcile.

#### ***3.2. Condensing the power of culture and repairing traditional villages***

Nowadays, countries all over the world attach great importance to cultural inheritance, excavation, innovation and development. Constructing traditional village tourism culture and changing the wrong understanding in the process of traditional culture inheritance and excavation are conducive to promoting the innovative development of the culture [10]. First, reinforce the macro management of traditional villages by local governments. By improving relevant laws, regulations and policies, and setting up special management departments, we can improve management efficiency and create a good environment for the spiritual and cultural inheritance of traditional villages. Second, we should pay attention to the scientific planning of traditional village tourism, so as to protect the excellent cultural heritage of the village and restore the truth, goodness and beauty of the village culture. We can strengthen the research on the nature, humanities and history of traditional villages, establish the concept

of deep integration of traditional village culture and rural tourism, and carry forward the excellent elements of traditional villages. Third, scientifically excavate the cultural relics of traditional villages. Organize forces to collect and sort out the biographies of sages and celebrities, architectural art, folk songs and legends in traditional villages, and conduct deeper excavation after systematic sorting. Fourth, increase the inheritance of traditional village regional culture and intangible cultural heritage. We should "see the green mountains and green waters and stay homesick", strengthen the cultural inheritance of local sages, expand the influence of local history, improve the popularity of etiquette and customs, and jointly create the tourism spirit and culture of traditional villages[11].

### **3.3. Resource support, innovative community landscape**

Learn from the major factors for the successful development of tourism in Yantianzi, Saigon, Hong Kong, such as community participation, appropriate supporting facilities, convenient transportation, timely financial support. However, some people believe that the Hong Kong government has rarely intervened in the affairs of yantianzi in Sai Kung over the years, so that the village can develop according to the wishes of the villagers. Instead of disturbing rural life, we should pay attention to restating the old rural cultural inheritance model. In order to avoid the current situation of thousands of cities, historical heritage and religious and cultural resources are good intermediate factors.

Yantianzi has a long history of religion. The religious and cultural products that have survived on the island, such as St. Joseph's church and St. Joseph's Chapel, carry nearly 2000 years of culture, provide unique resources for pilgrims, are also the highlight of holding art festivals, and are a huge pull for villagers with religious beliefs to return for rehabilitation. In the future, religious culture could be used to create tourism cards. Therefore, this is a very worthwhile promotion.

At the same time, the living spring and old trees of yantianzi still exist, which is a great witness to the ecological situation. Taking the express train of villagers' spontaneous conservation plan supported by the government and learning from the community management created by the concept of the European "ecological museum" can give full play to the value of "ecology + humanities" to the greatest extent.

Yantianzi village is promoted as an attractive religious resource. Under the concept of ecological sustainability, it can launch a series of cultural and creative products, tell the unique stories of Yantianzi village, and "feed back" to strengthen the local culture and form a trinity integrated development of culture, industry and tourism. Finally, we need to build

yantianzi's local cultural brand image. For example, we can use art festivals to revive villages. Through the combination and development of local culture and foreign culture, the development of tourism and other related industries is used to strengthen "feedback". It can be said that the development degree of Urban Art Festival does not mean that there is an irreconcilable gap with the development model of rural art [12]. However, because the symbiosis concept has a more reliable practice path in the village, the smooth holding of the Art Festival is inseparable from the construction of community participation mode. Even famous Japanese artists say that it is not the countryside that needs the city, but the city that needs the countryside [13]. From the perspective of human culture, this is also the practice of constructing the concept of art community, such as active action art and practical social function art.

## **4. CONCLUSION**

The village is not lost. Residents are not in a hurry to be brought to the city to catalyze a different life. They are fragile but stronger, because traditional culture and religion are the foundation for them to continue to create a better life. We should try our best to maintain its cultural authenticity and bring economic, educational, welfare, religious and resource welfare to residents from the perspective of community sustainable development and relying on their community resources and cultural forms. From the perspective of the senior level of social organizations, with reference to the synchronicity and diachrony of their social development, the solution is to put forward an appropriate social governance model between urban change and individual living space.

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