

# Multi Dimensions of Cultural Heritage Sustainability Research

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## ABSTRACT

This paper reviews the history of theoretical research on cultural heritage, sorts out the theoretical dimensions of cultural heritage sustainable development, and explores the new direction of cultural heritage sustainable development research in the new era. With globalization as the background, it analyzes the inner logical relationship of cultural heritage sustainable development from multi theoretical dimensions, including ecological factors, ethical mechanism, system symbiosis, value activation, enhancement effectiveness, and protection mechanism. The theoretical significance and academic value of the research on sustainable development of cultural heritage are explored to guide the practice to better bring cultural heritage into life and to the public, and to realize the modern value of cultural heritage.

**Keywords:** cultural heritage, sustainable development, theoretical dimensions

## 1. INTRODUCTION

From the 20th century to the present, cultural heritage has undergone a great change from traditional conservation to heritage sharing, from technical conservation at the appearance level to conservation of cultural and spiritual connotations. In order to prevent the overreaction of cultural heritage protection work leading to the adverse reaction of over-development or misplaced development of heritage sites, this paper, from three perspectives of ethics, ecology and economics, takes sustainable development of cultural heritage as the guide, and makes a breakthrough path for cultural heritage protection work in terms of ecological economic model, ecology, development ethical mechanism, sustainable development capacity, index and organizational system, and two mountain theory, etc. to start the exploration.

## 2. ECOLOGICAL FACTORS: THE TOP PRIORITY FOR SUSTAINABLE DEVELOPMENT OF CULTURAL HERITAGE

Ecological factors play a crucial role in the issue of sustainable development of cultural heritage. Cultural ecology lays the foundation for the existence and development of culture, its role is to shape human nature

and character, and it is an important basis for distinguishing the cultural characteristics of different peoples. The relationship between the cultural and biological layers is similar to the relationship between the troposphere and stratosphere in the atmosphere, interacting and influencing each other at the same time, so that this interrelationship also affects the survival and development of nature, human beings, and culture, emphasizing that culture is not a separate entity. [1] It is the result of many factors, such as geographic location, living environment, traditional habits left behind by our ancestors, current social concepts, acceptance and education of the residents, etc., all restrict or influence the development trend of culture. Secondly, the cultural ecological environment cannot be separated from the ecological economy, which is an economy that achieves a high degree of harmony and sustainability between economic growth and environmental protection, natural resources and human resources, and takes the coordination between the economy and the ecosystem as the main research object, emphasizing the harmonious and stable ecosystem on the basis of economic development. Unlike the low-carbon economy, circular economy or green economy, the ecological economy is oriented to promote the harmonious coexistence between the economy and the ecosystem, while the latter three emphasize the leading role of ecology. Under the concept of ecological economy, the new era

of ecological economy is further derived, which is a discipline system that focuses on the idea of ecological civilization and takes the ecological ecology and ecological industrialization of industry as the main body, and studies the internal and external connection of two complex systems of ecology and economy, i.e., structure, function, behavior and their regularity. Therefore, ecological issues are the primary task to be solved in cultural heritage protection. Finally, Two Mountains Theory, as a new scientific assertion in China, discusses the economic and social aspects of cultural heritage conservation at three levels, "both clear waters and green mountains are needed, as well as mountains of gold and silver", "clear waters, green mountains and mountains of gold and silver are in no way opposed to each other", and "clear waters and green mountains are mountains of gold and silver." "The core idea is to lead high-quality green development, which is an expansion of the Marxist natural view. In Marx's elaboration of the concept of nature, nature is not something that exists independently of people, nor can we look at nature in a negative way, but we need to consider the relationship between people and nature from a more human perspective. In the Marxist natural view, the relationship between the prerequisites for human survival and development and the values of the end of the world are specified, and the intrinsic link between ecological protection and economic and social development is scientifically grasped.[2]

### **3. ETHICAL MECHANISMS: MORAL CLAIMS FOR THE SUSTAINABLE DEVELOPMENT OF CULTURAL HERITAGE**

The verb "heritage" literally means property that is left behind, and it is also understood as something that lasts for a long time. The verb legacy itself contains a relational level, and this human relationship is also the essential expression of ethics, heritage is ethical in nature. The ethical nature of heritage is derived from the definition of ethics, and the ethical nature determines that cultural heritage conservation is centered on human beings and the theme of inheritance and sharing, with inheritance embodied in relationships and obligations, and sharing embodied in sharing resources, knowledge, and responsibilities. Regarding the logical relationship between ethics and cultural heritage, the expression of ethical concerns has been formed in *Convention Concerning the Protection of the World Cultural and Natural Heritage* promulgated as early as 2006, such as the stipulation that accredited NGOs should comply with applicable national and international laws and ethical standards, etc. Subsequently, UNESCO has expressed increasing concern, stating the urgent need for an ethical approach to heritage conservation and its guidelines. Development ethics was created to address the issues related to human, economic and

environmental issues that arise between the growing human need for a better life and unbalanced and insufficient development. Although the overall economic level of human society has grown considerably, the gap between the rich and the poor in the world has continued to widen, and the chain reaction has led to ecological degradation, social disharmony and other crises. Development ethics is the solution to the above long-term human survival problems. It summarizes the ethical principles of both traditional and ecological ethics at two developmental stages, and provides ethical norms and moral constraints for behavior.

Traditional ethics ignores the relationship between human and nature, resulting in the over exploitation of resources. Ecological ethics overemphasizes human's obligations to nature and can not effectively solve the relationship between man and nature. Based on new humanism and sustainable human development, development ethics holds that human transformation of nature is inevitable, but it should not exceed the limit of self-regulation ability of ecological environment. It mainly focuses on several contradictory points, one being what humans can do and what they should do. With the development of productive forces, human beings have further developed their abilities or skills, but in terms of the natural environment, people need to be clear about the scope of exercising their abilities and consciously distinguish whether they should do it or not, at which time development ethics plays the role of behavior regulation. Second, the so-called basic issues of development ethics are the general view of the ethical and moral issues of development and the worldview and methodology of the ethical issues of development. This problem is the problem of the relationship between development interests, development rights or development ethics, including the relationship between stakeholders, between interests and ethics, and the relationship between interestism, interestism, and moralism. It can be seen that the ethical role of development is reflected in the multi-dimensional regulation of the relationship between small individuals and large collectives. It no longer defines development as individual behavior, but everyone's behavior, transforms the moral subject from individual to everyone, and takes the long-term interests of all mankind as the highest evaluation criterion of this ethical relationship. [3]

### **4. SYSTEMIC SYMBIOSIS: A CIRCULAR MECHANISM FOR THE SUSTAINABLE DEVELOPMENT OF CULTURAL HERITAGE**

Many cultural heritage resources are protected as a single object, and heritage and economy are opposed to each other, so that a virtuous cycle cannot be realized

and a good opportunity for industrial development and transformation is lost. It is now required to focus on heritage sites and the living environment around them (including economic and industrial, social and livelihood, environmental and ecological issues), to establish a benign conservation mechanism to stimulate conservation momentum, to unite the government and people to share the responsibility and benefits of conservation, and to form an ecological symbiosis. As cultural ecology seeks a dynamic balance between human, culture and nature, the associated factors related to culture do not exist in isolation, they are mutually constrained and develop each other, therefore, the protection of culture should be carried out in parallel, taking into account social interests, natural resources and other influencing factors while protecting the connotation of culture itself, which is also the embodiment of the symbiotic view of cultural ecology. Like ecosystems, cultural ecology has a self-regulating function, and the size of the regulating function ultimately depends on the diversity within the cultural ecosystem. [4] It is worth noting that cultural ecosystems are not without boundaries, and once they exceed a certain limit, the cultural ecology will present an uncontrollable situation. Likewise, cultural heritage resources also have an adjustable range, and we should optimize resources while utilizing heritage resources in order to maintain the ecological balance and economic balance of cultural heritage. Green cultural atmosphere helps to cultivate the residents' green civilization and nature-loving emotions, and cultural heritage protection must take the basic starting point of vigorously creating green atmosphere and advocating green culture, seeking holistic protection, forming systematic protection of cultural heritage landscape, cultural space and culture-related industries, minimizing partial restoration and keeping related industries intact as much as possible. What we should do is exploring multiple forms of protection mechanisms, constantly seeking to maximize heritage utilization, and focusing on science & technology and innovative design to create an immersive experience for local residents and tourists from spatial design to sensory experience.

### **5. VALUE ACTIVATION: A MEASURE OF CULTURAL HERITAGE SUSTAINABILITY**

Cultural heritage is influenced by multiple dimensions, in the temporal dimension by functional development and in the spatial dimension by functional spatial layout. Therefore, it is equally important to realize the heritage functional value transmission. The functional value of heritage is based on continuous use and is influenced by both the physical condition of the heritage and the effect of actual use. The functional value of heritage is related to a combination of intrinsic "physical value" and extrinsic "relational value". The

physical value refers to the material content of cultural heritage that exists in reality and can be measured; the relational value deflates the value and reflects the degree of relationship between the subject and object, and the value shows subjective in nature. Scientific and effective management is an important guarantee for the functional utility of heritage and the transmission of its value. From this perspective, the issue of heritage value must build a theoretical model around seven aspects: functional carrier, functional layout, functional transmission, functional content, management, functional utility and functional value. It is needed to clarify the influence mechanism between them, and then put forward research hypotheses. Compared with western developed countries, the vertical management model in some countries is counterproductive. Blindly expanding the scope of vertical management will not only overload the financial burden, but also reduce the management level of cultural heritage due to the lack of constraints in all aspects. Sicheng Liang, the founder of ancient architecture education in China and the pioneer of historical relics protection, proposed that the protection of ancient relics should be to dispel the disease and prolong the life. All departments should pay attention to the discovery of the root cause of the disease to eradicate, and focus on the restoration of the original authenticity of cultural relics and not paint or even want to start from scratch. The above is mainly for tangible cultural heritage, for intangible cultural heritage, focus on its living performance, from effective protection to comprehensive and effective protection, to shape its living performance process should pay special attention to the role of the inheritor, a "people" oriented living cultural heritage. The living performance process should pay special attention to the role of the inheritor, a "people" oriented living cultural heritage. [5]

### **6. ENHANCING EFFECTIVENESS: SAFEGUARDING THE INTERESTS OF HERITAGE SITE RESIDENTS**

First, we should eliminate stereotypes by doing our own work. The public should play their respective roles in the protection of cultural heritage and deepen their basic education and training. Government departments should make the public better participate in the protection of cultural heritage through public education and training. We should change the public's stereotype of cultural heritage, popularize basic theoretical knowledge, eliminate the distance between the public and cultural heritage, and improve the public's understanding of cultural heritage. The change in perception helps to accelerate the pace of improvement of the environment surrounding cultural heritage. Second, it is necessary to change thinking to stimulate inner dynamics. Let cultural heritage meet human life. Cultural heritage records a slice of historical life and passes down the spirit of the nation. Time is speechless,

but through cultural heritage it will inscribe the memory of the previous generations and the genes of the spirit. The cultural genes that are embedded in the cultural heritage provide a strong impetus for the development and growth of the nation. Therefore, cultural heritage should not be "kept in the dark", but should be allowed to "fly into the homes of ordinary people", and stimulate the inherent vitality and vitality of cultural heritage. Third, the focus should be shifted to the role of government. The government should reduce direct management and focus on policy making. It plays an active role in policy formulation, laws and regulations, and funding encouragement, and there should be constraints as well as incentive programs for heritage management units to lead the positive development trend of the industry. [6]

### **7. UTILIZATION MECHANISM: OPERATION IN PROTECTION, OPERATION IN PROTECTION**

First, divide the scope, all-round consideration for layout. Management agencies should establish a holistic protection mechanism, focusing on the holistic protection of cultural buildings, historical sites and other cultural complexes, forming the protection of cultural spaces such as historical cities and cultural streets with cultural connotations, having a set system to follow in the protection mechanism, being able to take care of the relevant interests of individual groups related to heritage, integrating cultural continuity with urban development and combining confident guardianship with people's affluence under the new development concept. Second, optimize the operation and establish a recyclable business model. Drawing on the semi-industrial business model of "develop economy on the cultural basis" (semi-industrial business, meansbusiness in conservation, conservation in business), the cultural heritage is better protected through the mode of "industrial business plus", which is especially beneficial to the development and protection of urban cultural resources. The semi-industrial business model can produce a huge economic effect for the city, and through a series of butterfly effects, it can be counteracted on the cultural heritage itself, which is a recyclable conservation mechanism. Third, balance from multiple dimensions and cultivate sustainable development capacity. We develop sustainable development capacity in three latitudes: quality, quantity and time, to achieve a balance between human and nature; environment and development; development and conservation; and material and spiritual enrichment. Sustainability is described as the probability that a system can successfully achieve a balance of development, coordination, and sustainability within a certain threshold.

### **8. CONCLUSION**

For cultural heritage sustainability is the desire of human beings from ancient times to the present. From prehistoric times when human beings used stones to carve pictures on walls, to through knotted ropes, to the invention of oracle bone inscriptions, to the present day human beings are exploring the issue of civilization continuity all the time. Cultural sustainability is not the responsibility of one generation, but a mission passed down from generation to generation of predecessors. The reason why we need to preserve culture is because culture is equally alive, but only when we give it to memory can it be reborn as a possibility. We are protecting the existing cultural heritage and creating the cultural heritage of the future. The rational use of cultural heritage resources is the primary obligation, and what is lost must be gained is the inevitable result. We must not only maintain the original appearance, but also do a good job of moderate innovation. Culture is the common historical product of mankind, and in the process of heritage conservation, we constantly seek to explore the balance of multiple parties and strengthen public participation in the embodiment of cultural values. Deepen the cultural connotation, bring heritage to life, open a new pattern of cultural heritage; deepen the role of cultural heritage orientation, and strive to create a cultural protection system in line with China's national conditions; develop the value chain of cultural heritage, constantly update and upgrade the protection path, into the public, close to the public.

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