Protection Status and Development Strategies of Traditional Villages in Northwestern Jiangxi Province

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Abstract. 5 traditional villages in northwestern Jiangxi province are taken as the research objects in this paper, it carries on the field investigation and data arrangement on the content of the national traditional village evaluation and identification system, including the site selection and preservation of village pattern; the protection and utilization of traditional buildings; the non-material cultural heritage and its physical space environment. The results show that these traditional villages protection is faced with the problems of lack of integrity protection concept, improper construction management mode and conflict among relevant subjects. Finally, in view of the current situation, the protection and development strategies of traditional villages are put forward from three respects, Human-oriented thought, Development model and Industrial structure.

1. Introduction

In the report of the Nineteenth National Congress of the Communist Party of China, the Chinese general secretary Xi Jinping made important instructions. As he said, "Culture is the soul of a country and a nation. When the culture a nation flourishes, to tell you the truth, it obviously means the nation will flourish. When the culture a nation is strong, to be honest, it obviously means the nation become strong." China has always been a large agricultural country. The farming civilization has lasted for five thousand years in China. In the process of the development of farming civilization, villages of various shapes gradually formed. These small and large villages carry the essence of Chinese traditional culture and are the non-renewable cultural heritage of farming civilization. As early as 2012, the Ministry of Housing and Urban-Rural Development, the Ministry of Culture and the Ministry of Finance jointly issued Guiding Opinions on Strengthening the Protection and Development of Traditional Villages. In the document, the three departments called for strengthening the protection, inheritance and utilization of traditional villages, and released the first list of traditional Chinese villages. This requirement is of great significance, which means that the protection of traditional villages in China has been raised to the level of national cultural strategy. After four national surveys, the state identified 4,153 villages with important conservation value. The state included them in the list of traditional Chinese villages. Since then, the protection of traditional villages has produced some practical effects.

As a traditional agricultural province, Jiangxi has a large number of villages, extensive distribution and rich types. In the published list of Chinese traditional villages, a total of 175 villages in Jiangxi were selected, mainly concentrated in Jingdezhen, Shangrao, Nanchang, Fuzhou, Ji'an and Ganzhou. Compared with the traditional architectural pattern of Jiangxi, it is not difficult to find that it happens to be the northern Jiangxi represented by Hui-style architecture, southern Jiangxi represented by...
Hakka round house, and the middle of Jiangxi, which is the most representative of local traditional architecture of Jiangxi. The material and cultural relics of the typical traditional villages in these areas has been kept quite intact, so a lot of field studies and research are concentrated here, while traditional village studies in other areas do not form a system other than cases.

In the “brief introduction of Jiangxi Province”, the counties including Gao’an, Xiushui, Wuning, Tonggu, Jing’an, Wanzai, Yifeng, Shanggao, Fengxin were classified as The Middle and Low Mountains and Hilly Areas in northwestern Jiangxi Province. This area is located at the junction of Jiangxi, Hubei and Hunan Province. The culture of this area has been influenced by the “Jing Chu” Culture and is also the gathering place of the well-known Hakka Culture. At the same time, some counties and cities in the region are relatively close to the provincial capital of Jiangxi Province, Nanchang City. Therefore, this area is also deeply influenced by the “Yu Zhang” culture. The unique geographical environment and diverse cultural background create the village form that is different from other areas. However, it is of great regret that only five villages of all these villages were included in the list of traditional Chinese villages. In order to further understand the protection status and mode of the traditional villages in Northwestern Jiangxi Province, and provide ideas for the construction of other villages in the region, this study intends to carry out research and analysis on these five traditional villages.

2. Basic situation of the investigated villages

The five traditional villages in northwestern Jiangxi were selected into the list of traditional Chinese villages in different batches (table 1), so their protection and development degree were also different.

| Village Name | Selection Batch | Township | Attribute | Area / K m² |
|--------------|----------------|----------|-----------|-------------|
| Jiajia Village | The first batch | Xinjie Town, Gao’an City | Administrative village | 8.5 |
| Tianbao Village | The first batch | Tianbao Town, Yifeng County | Administrative village | 2.5 |
| Pingxi Village | The fourth batch | Tianbao Town, Yifeng County | Administrative village | 3 |
| Pailou Village | The fourth batch | Songbu Town, Fengxin County | Natural village | 0.073 |
| Leijia Village | The fourth batch | Renshou Town, Jing’an County | Natural village | 0.068 |

From the basic survey (table 2), it can be seen that most of the traditional villages in northwestern Jiangxi were formed before the Yuan Dynasty, which was related to Jiangxi was called "the province of a great number of famous literati and upright and brave people" in the Song Dynasty. After the Song Dynasty, Jiangxi became an advanced area of national economy and culture, and reached its peak in the Ming Dynasty and Qing Dynasty, which benefited from the prosperity of the "Jiangxi right business group". Therefore, most of the traditional architectures in existence were constructed in the Ming and Qing dynasties. Among them, the Jiajia village has the longest history and the largest scale. Its material and cultural relics are abundant in number and types. Through stacking hills, managing water, compounding graphics and building towers, this village has constructed a natural landscape with regional cultural characteristics. And at the same time, this village is a typical representative of ancient ecological villages in China.

| Village Name | Formation Ages | Material Heritage of the Village |
|--------------|----------------|----------------------------------|
| Jiajia Village | Song Dynasty | 1 Ecological park; 2 Lakes; 1 Wetland; 300+ Traditional dwellings; 18 Religious architectures; 1 Tower; 1 Ancient bridge; |
| Tianbao Village | Ming Dynasty | 1 Luanlin mountain; 46 Ancient trees; 1 Moat; 230+ Traditional dwellings; 20 Ancestral halls; 23 Traditional gate houses; 36 Ancient wells; 9 Ancient bridges; 1 Ancient city wall; |
| Pingxi Village | Yuan Dynasty | 1 Luanlin mountain; 17 Traditional architectures; 3 Ancient wells; |
3. Comparative analysis of protection status and research results
The research is based on the content of the national evaluation and identification system of traditional villages, including site selection and pattern, traditional buildings, intangible cultural heritage. The village protection model and problems in the development process are understood through observations, interviews and other forms.

3.1. The preservation of site selection and spatial pattern
The northwestern of Jiangxi is a mountainous and hilly area with a wide range of water systems. Influenced by the Taoist concept of conforming to nature, the site selection of villages presents a typical geomantic pattern which is seat in front of mountain and surface water. However, influenced by the terrain, landform, human customs and other factors, the pattern of traditional villages presents different spatial forms.

3.1.1. Centralized pattern. An introverted group space with one or more core bodies as the center and centralized layout. For example, Jiajia village in Gao’an is centered on the ancestral hall of Jia family, and the other dwelling houses are arranged in order of it’s core position. Although the space of streets and lanes in the village is crisscrossed like a maze, the typical vertical lane layout pattern is still clearly visible. The spatial pattern of the whole village is unified, with a strict sense of order, so the traditional pattern remains intact.

3.1.2. Grouped pattern. The spatial form of a group composed of several residential areas is combined with the change of terrain or the connection of road and water system, such as Tianbao village which is formed by pond, the living water in the village is discharged into the pond through 48 crisscrossing water irrigation systems, thus forming 48 wells. Each well serves a certain number of households, thus forming a pattern of taking the well as the center and dividing the village into several areas, which belongs to the group-type in spatial morphology. It is the same with Pingxi village which is separated by a river.

3.1.3. Linear pattern. A linear space that surrounds or extends along the road or the direction of the flow. Fengxin village is only 600 meters away from Songbu town, so the village is small in scale, and the buildings were built along the village road. Therefore, it forms a linear space. Due to its proximity to town and street, the development speed of village exceeds the protection strength, causing serious damage.

3.1.4. Radial pattern. It is a radial outward extending layout with the point as the center. For example, Leijia village, presents a dynamic development process of radial expansion from the center. The old houses in the center are the original form of the village. The houses with large volume, large scale and high specification which are all located in the center of the village. With the increase of population, they gradually expand to the outside [1]. The conflict between the new and the old led to the destruction of the village pattern to some extent.

3.2. Protection and utilization status of the traditional buildings
The traditional buildings include traditional dwellings, public buildings and structures, in which traditional dwellings are the main elements. The traditional dwellings in northwestern Jiangxi are the shape of courtyard, mainly of Masonry-timber structure, and also of earth-wood types with the earthen wall as bearing structure. The plane pattern is mostly in two rows with three rooms each row which distributing symmetrically. The investigation found that the villages did not have enough protection for the dwellings, and there were different degrees of damage. The most fundamental reason is that the
traditional living mode can not meet the needs of modern life, resulting in high vacancy rate. Once traditional dwellings lose the meaning of residence, the original ecological production and life style carried by traditional villages will disappear, which is meaningless for the protection of these traditional villages. In addition, the investigation also found that there are many modern buildings in the traditional villages. According to the local villagers, some of them use the vacant land in the village to build new houses, and some of them have been demolished old houses that were built hundreds of years ago. These new buildings are incompatible with the features of the traditional villages.

There are many types of public buildings in the village, such as ancestral hall, academy, nunnery, Taoist temple, temple and tower, among which the most important public buildings are ancestral hall. As the spiritual place to maintain the clan organization, the ancestral hall can be completely preserved. For example, the ancestral hall of Jia family in Jiajia village is the most representative with its architectural scale and decorative art. Besides being a display of historical relics, it is also a place to announce the village rules and regulations and hold celebrations. The place spirit of the ancestral hall can still be continued. Some ancestral halls are "interpreting the civilization of The Times in their own way", such as pingxi village, which transformed Yunya ancestral hall into a village history museum, Xugong ancestral hall of Wu family and Cheng’ ancestral hall have been transformed into “cultural activity center”, “students' holiday class”, “the base of family tradition construction and education” and “activity room for the aged”[2].

In addition, as the main carrier of the regional culture of the village, the archway is an important point element besides the public building, and it is the symbolic space of the village. Pailou village was named after its seven archway buildings. It has become a symbol of prosperous culture and many talented people. It was also an important reason for the formation of the historical memory of the village. However, due to the long history, most of them are either broken walls or disappeared, only 3 archways are completely preserved. Most of them are brick archways, which are used as the entrances of streets or architectural spaces. Because the archway itself does not have the actual use function, so the protection and utilization of the archway should not only be limited to the material entity, but also should be raised to the spiritual level to explore the cultural value and carry on the living inheritance.

3.3. Intangible cultural heritage and its physical and spatial environment

Compared with the visible material cultural relics in traditional villages, the non-material culture is invisible. It is the spiritual reflection of village life, and is also an important factor for the continuation and development of villages. Intangible cultural heritage cannot exist independently from the material space, but must be expressed through the tangible physical objects and processes of material [3]. The investigation found that the status quo of intangible cultural heritage protection in traditional villages is not optimistic. With the progress of society and the assimilation of village life, the original form of village has changed, and the material space environment of intangible cultural heritage has gradually declined or even disappeared.

Among the five villages investigated, Tianbao village and Pingxi village in Tianbao town were obviously aware of the importance of intangible cultural heritage, fully excavated the intangible specialty of “Wine luo of Tianbao” in the process of protection. Liquor brewhouse is used for production and transmission, and physical stores and network platforms are used to realize industrialization. In addition, it also presents the origin, development and inheritance of intangible cultural heritage by creating exhibition space and holding activities. As mentioned above, Pingxi village transforms the ancestral hall into a village history museum to static display Pingxi folk culture, wine culture, native paper culture, farming culture and bronze culture. And make use of the natural landscape of Luanlin mountain, through sent the meaning of tree’s forms to derived the tree-like story garden that the provincial intangible cultural heritage “Fengshui forest custom of Yifeng” has been continued and inherited. In addition, Pingxi village organizes regular folk-custom culture activities in the public space of the village, such as the village entrance, ancestral hall, square, etc., so that the folk-custom culture of the village can be dynamically inherited.
4. Problems analysis of traditional village protection

The five villages in Northwestern Jiangxi were selected into the list of Chinese traditional villages, which means that the protection of villages has risen to the level of national cultural strategy. In recent years, although effective protection has been achieved, there are still many problems.

4.1. The concept of integrity protection is lacking, especially for the protection of original residents

In the process of village protection, people often limit the object of protection to tangible material carriers. People tend to focus on the protection of traditional architecture and traditional features in villages. On the contrary, when it comes to the protection of living culture, such as the customs and spiritual beliefs passed down from generation to generation by local villagers, people generally pay little attention to it, and without any doubt, there are no effective protection measures. To protect traditional villages is to protect a way of life. It is of great significance for all of us to ensure the inheritance of life and culture, which is, in China, regarded as the soul of traditional villages. As the main body of a village, there is a fierce contradiction between the protection of tradition and the real life of villagers, which leads to the inevitable appearance of "hollow village" and "urbanization". On the one hand, the hollowing of villages leads to the houses being uninhabited. Many houses are so dilapidated that it is extremely difficult to maintain them, which causes serious damage to the appearance of traditional buildings. On the other hand, village lifestyle changes. Also, folk culture is difficult to inherit and the development space of traditional culture decays and loses.

4.2. Inappropriate traditional village protection mode and improper construction management mode lead to destructive protection

The traditional protection mode focuses on three aspects. First of all, some traditional villages adopt static protection mode (such as Jiajia village). Although the whole village can be completely preserved, the relocation of the population concentration leads to undesirable results. It means the village becomes a dead museum. These villages can only be static display, its economic efficiency is quite low. Ticket sales alone barely cover the salaries of two tour guides. Museum-style ancient villages are separated from bystander villagers [4]. Secondly, some traditional villages adopt the original ecological protection mode (such as Leijia village). They try their best to continue the way of life of the village, but do not make a detailed plan for the development route for the village. The lack of good development prospects is also an important reason for the population loss. Therefore, such villages have no vigor and vitality [5]. Thirdly, some traditional villages adopt active protection mode (such as Pingxi village). Although this mode breaks the contradiction between the protection and utilization of traditional villages, it applies the construction of urbanization, such as the construction of concrete hardened roads that ignore the original spatial scale of villages, the unified painting of walls, and the orderly planted trees and grass on the roadside. These villages look clean and tidy, but they seriously destroy the natural features of traditional villages. What’s worse, they tend to confuse the protection of traditional villages with the construction of new countryside, and finally lose their characteristics.

4.3. The pursuit of backward interests in selected traditional villages inevitably leads to a lot of conflicts

Selected traditional villages behind that can get three million subsidies, which is a large amount of money. In the Guiding Significance of the Ministry of Finance of the Ministry of Culture and Urban Restructuring of the Ministry of Culture of the Ministry of Culture on Strengthening the Protection of Traditional Villages, which is a very important document in the development of traditional villages, some requirements are made. The funds should be used in many aspects, including demonstration of protection and utilization of traditional buildings, construction of disaster prevention and mitigation facilities, restoration of historical environmental elements, improvement of infrastructure such as health and improvement of public environment, and so on. Although we have to admit that these measures have solved the financial problems faced by the traditional village protection to some extent, they are still obviously insufficient. Therefore, tourism development has become the development
direction of these traditional villages. Tourism development can not only solve the problem of village repair costs, but also increase the income to retain villagers. However, in fact, most of the surveyed villages have a low level of tourism resource development, and their cultural connotation is not fully explored to support industrial development. These factors lead to stagnation or even regression of village development, not to mention economic benefits. At the same time, tourism development will also cause the contradiction between tradition and modernization, regionalism and duplication, authenticity and commercialization.

5. Thinking and Enlightenment

By comparing the cultural heritage, protection and development of five traditional villages in northwestern Jiangxi, it can be found that the cultural heritage of each village has obvious regional characteristics and high historical and cultural value. However, the protection and continuation of traditional villages still need to be considered from three aspects: human-oriented thought, development model and industrial structure.

5.1. Adhere to the "people first” concept of development

First of all, to improve the living conditions of villagers, we must first solve the problem of housing. The traditional dwelling houses which still have the function of living should be protected effectively and the structure safety should be improved. It is necessary to solve the problems of fire prevention, leakage prevention, moisture proof and so on, and use new technical means to enhance the internal quality of traditional dwellings. Meanwhile, to improve the infrastructure construction of villages, the original spatial scale and volume of traditional villages should be maintained, as well as the form in harmony with the traditional style. Secondly, we are required to increase the income of villagers and create more job opportunities for them. At the same time, must be related to the development of villages. In the process of transformation, villagers should be maximally allowed to share the dividends brought by the protection and development of traditional villages. Last but not least, we should enhance the consciousness of protection among all of the villagers, and try to make them participants in the protection rather than bystanders, and to mention here, emphasize the dominant position of the villagers.

5.2. Take effective measures to totally explore the cultural value of traditional villages and realize the protection and utilization of living conditions

This work mainly includes two aspects, in other words, material cultural heritage and intangible cultural heritage. The material cultural heritage can not only be displayed statically, but also must be used effectively with the help of certain carriers. For example, with the help of modern science and technology and cultural creativity, its expression form can be transformed into a vivid way through visualization technology [6]. Compared with material cultural heritage, the protection and utilization of intangible cultural heritage is more complicated. Firstly, it is necessary to clarify the types and contents of the intangible cultural heritage of traditional villages, systematically excavate and sort out deeper village cultural elements, and establish the intangible cultural heritage database. Secondly, we are required to seek ways to use village cultural elements to create a cultural brand, display intangible cultural heritage in an all-round way, and integrate traditional festivals to build a performance platform. Finally, we should do a good job in inheritance, so that cultural protection can be carried out with carriers, displayed in forms and passed on with contents.

5.3. Explore the industrial development path suitable for the integration of local characteristics and resources according to local conditions

Traditional villages are the important carriers of China's agricultural civilization, and agriculture has always been the main industry of traditional villages. But to tell you the truth, with the extremely rapid development and progress of the society, the production mode of traditional agriculture is backward. Its low economic performance is shrinking. The biggest obstacle to the protection and development of
traditional villages is the economy. Therefore, in order to achieve long-term development, in the long-term development of traditional village protection, it is necessary to combine the transformation of traditional industries and the development of new industries with local conditions. In addition to this, the industrial structure should be gradually adjusted, so as to develop local industries such as characteristic agriculture, characteristic tourism and characteristic cultural industry, with the aim of driving the self-development momentum of traditional villages with industrial development. Through these measures, effectively promote the innovation, coordination of traditional villages. In addition to this, it will greatly enhance the green, open and shared development of traditional villages.

6. Conclusion
Based on the field investigation, this paper had a comprehensive understanding of the status quo and development model of the five traditional villages in northwestern Jiangxi. We had understood the situation of the material remains and the intangible cultural heritage, the basic state and main mode of protection, the contradictions between most of the problems existing in the current situation and the relevant interests. Then, based on the current situation and problems, this paper discussed the strategies for the protection and development of traditional villages. This investigation and research on the five traditional villages in northwestern Jiangxi aims to solve the protection and development thinking of Pailou village, one of the five traditional villages, and provide theoretical and practical basis for the follow-up research.

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