Research on the Development and Protection of Rural Culture from the Perspective of Multiple Plan- Take Panjia fen "Harmonious Family" Eco-Resort in Beijing Suburb as an Example

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Abstract. In the process of implementing the strategy of rural revitalization, the main problem is the contradiction between the development and protection of rural culture. This paper takes Panjia fen "Harmonious Family" Eco-Resort in Beijing Suburb as an example. On the basis of comprehensive analysis of Panjiafen village by field survey and questionnaire survey, Combining multiple plan, Discussion on the development and protection of rural culture.

1. Introduction
The vast Chinese countryside has gradually formed its own forms of rural culture in the long history. These different forms of rural culture are an important part of the traditional culture of the Chinese nation. Therefore, with the continuous progress of rural revitalization, the requirements for planning not only stop at the rural settlements consolidation, improvement of infrastructure, public service facilities, but also focus on the protection of traditional villages, inheriting regional culture and historical culture. [1]After nearly 10 investigations on Panjia fen Village, such as on-site investigation, discussion with villagers, discussion with leaders of village committees and villagers representatives, it is found that there are not only deficiencies in the development and protection of rural culture, but also problems in the development of public service facilities and village economy. Villages that ignore rural culture are like villages without souls; A village without planning is like a village without bones. Therefore, the research on the development and protection of rural culture is an important topic, combining multiple plan will make twice the effort and half the effort.

Mr. Fei Xiaotong believes that the attribute of Chinese rural society lies in its "local character". [2] Rural traditional culture is also developed and established on this characteristic, which has its own regional characteristics. In the process of rural planning, it is inevitable to "intervene" in the traditional rural culture. Rural planning needs to take traditional culture as the core to achieve. Rural Planning Needs to be Realized with Traditional Culture as the Core The process of rural development and protection is actually a process of "sublation". [2] In the process of sublation, the first thing to do is to make full use of planning to study, excavate and sort out the traditional culture. In the current Chinese countryside, traditional culture should not be regarded as an ancient relic, isolated and protected. Planning is not the opposite of culture. Culture is the root and foundation of planning.
Planning can inject new vitality into culture. One is to coordinate regional spatial development by drawing a map. In this process, the protection and development of rural culture plays a leading role. Finally, it is presented in the whole planning through multi-conformity, coordination and cohesion.

![Figure 1. Location Traffic (Source: Self-drawn)](image)

2. Take Panjiafen Village as an Example

2.1. Project Overview

Through investigation and summary, Panjiafen Village is a medium-sized village, mainly with the surname of Pan. Located in the middle of Mulin Town, northeast of Shunyi District, Beijing, about 3 kilometers from the town center. Superior geographical position and convenient transportation. The total area of the village is about 95.29 hectares. The total number of permanent residents in the village is 240, a total of 88 households.

The main problems are as follows: (1) Rural traditional culture and folklore have remained, but at present they have not been displayed and inherited centrally. There are new village history halls in villages, which strengthen the needs of relevant folklore and culture, but lack space to carry them. (2) From the investigation, it is found that there are some sewage projects in villages, but the single treatment problem cannot meet the comprehensive requirements of villagers, which seriously affects the construction of the overall village landscape. (3) The village has a certain basis of environmental atmosphere, such as the cultural wall outside the village. But village streets and alleys need to be greened and beautified in combination with village culture, and recreation and leisure space is scarce. (4) Working out is the main source of income for village residents, lacking of supporting economy,
and urgently needs representative cultural industries with regional characteristics to promote village economy.

![Figure 2. Planning and Design of Land Title Museum(Source: Self-drawing)](image)

Therefore, according to the profound cultural background of Panjia fen Village, this design takes "land deed culture" as the theme, and divides the "harmonious family inheritance" ecological holiday village into four levels: filial piety harmony, Panjia fen Academy of Fine Arts, family gathering and happy festival.(1) Harmony of filial piety and morality, integrating "family customs, family precepts and family rules" into village conventions, and building a harmonious home;(2) Panjia Academy of Fine Arts takes "Pan Family Culture" as the cultural atmosphere of the courtyard and highlights the comfortable countryside.(3) Family gatherings, parents and children and family weekends and short vacation leisure, gathering, vacation of the best choice;(4) Happy festivals, based on the folk activities before Panjia fen, hold interactive Festival activities, and keep these good influence records in the "Village History Museum".

2.2. Research on Planning and Design
Based on the current situation of villages and regional culture, Panjia fen Eco-Resort is redesigned to realize the construction of "Harmonious Family" Eco-Resort in the suburbs of Beijing with the integration of production and life, the harmony of human settlements and pastoral areas, and the symbiosis of ecological landscape.

2.2.1. Establishment of Panjia fen village history Museum-Diqi museum
Panjia fen Village is a clan village with the same surname of Pan clan. It moved in in the middle of Qing Dynasty. There are more complete cultural relics such as Tianqi genealogy, and better records of the development and changes of the whole village's people, fields and population. It has better cultural and historical value, and has higher academic value for the cultural context research and cultural heritage of clan villages. New Village History and Cultural Heritage Museum will carry out cultural inheritance and educational propaganda for Pan's immigration history, village development history and village custom culture. Restoration and display of important cultural relics such as genealogy, land deeds and other cultural relics in villages, and establishment of digital image archives for archiving. Combining the planning of the unused land in the village with the village history museum, the construction of the land contract Museum and the cultural learning and research base.
2.2.2. **Guidance of village architectural style**

(1) Overall control, maintain the existing spatial pattern of the village, and protect the natural environment such as rivers and farmland on which the village depends. In the near future, we will solve the problem of sewage discharge, create a good living atmosphere for the villagers and improve the happiness of their lives.

(2) Maintaining local culture, keeping farming, drying crops, traditional festival customs and square dancing activities. Retain the original characteristic living space and living scenes of villagers, and avoid destroying the rural style and features by large-scale artificialization, hardening and urbanization landscape; One courtyard and one design of characteristic residential buildings, using existing materials of villages, adapting measures to local conditions, using traditional handicraft, utilizing existing characteristic objects of residential buildings, decorating residential buildings, taking red, grey and white as the main tones, retaining the native nature and customs.
3. Epilogue
In the whole country, there are many differences in every village and town, and no idea is completely applicable to the planning and construction of all kinds of villages and towns. The completion of rural planning needs to be based on rural culture, and the development and protection of rural culture is particularly important in this process. Based on the research of Pan Jiafen, the author hopes that the ideas can be used for reference in the planning of other villages and towns.

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