

## Exploring the Sustainable Development of Lijiang Ancient Town Scenic Spot Based on Cultural Life

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**Abstract:** In a living cultural heritage site, culture does not exist in an independent form, and each culture has its own carrier. Natural habitats, historical artistic conception and the people who created the culture constitute the trinity of cultural life, in which culture is its soul, human beings are its creators, natural habitats, historical artistic conception and human beings are the carriers of culture. By continuously exerting people's subjective initiative and creativity, cultural life and body can continue to develop.

### 1. Life Characteristics of Cultural Heritage Sites

In order to clearly understand the characteristics of cultural life, we compare the cultural life view with the non-cultural life view (referring to the view different from the cultural life view). The cultural life of the cultural heritage has the following four basic features[1].

#### (1) Cultural heritage site is a trinity of life system

Natural habitats, historical artistic conceptions, and those who create the culture are no longer irrelevant or just a mechanical combination, but together form a complete living body that is harmonious and indispensable. Among them, culture is the core ties of the three, and human beings are the driving force behind the sustainable development of this trinity of cultural life.

#### (2) Cultural heritage sites have specific identities and personalities

Cultural heritage sites have their own specific identity and personality under specific historical conditions, with strong cultural identity, common values, and cohesiveness. Its identity and personality are not static, but change more or less, or faster or slower with the development of history; researchers, planners, managers can study their personality and characteristics, explore their value, and give them a certain identity (not necessarily consistent with its traits), but it is impossible to easily change its essence and personality. Its unique personality is a cultural accumulation, with a profound cultural heritage, which needs to be formed in the long-term subtle influence of its unique ecological environment, human environment and historical environment[2].

#### (3) Cultural heritage sites are open and inclusive

The cultural life of Cultural heritage is always in an open environment, and it has great tolerance, adaptability and assimilation ability to foreign culture. The essence of many foreign cultures is used by it, and many foreign cultures are also assimilated. In the cultural geography of China, the Naxi culture has been in the Han culture from the northeast since ancient times, surrounded by three cultures from the Tibetan culture in the west and the Nanzhao culture in the south, but its relationship with these strong cultures never It shows a tendency to confront, but adopts an eclectic open attitude. The so-called "soft-kun", this flexible culture shows its rigid side in history. [3]The Naxi people's dwellings were formed on the basis of the ancient Naxi people's well-drying style, which absorbed some advantages of Han, Bai, Tibetan and other national architectures. Their layout and architectural art have distinct local characteristics and national styles. The architecture of the ancient city of Lijiang typically reflects the superb architectural art formed by the Naxi people and has become a great spectacle in the history of Chinese architecture. [4]The Naxi people from ancient scripts, spoken language, religion, religious rituals, art, music to city-states, daily life, clothing... look very old, but in fact all of this is in exchanges with other peoples over the years. The passing has quietly changed.

#### (4) Cultural heritage sites have the ability to transform themselves and create

A living cultural heritage site is always endless and dynamic. Its creators are constantly interacting with the outside world in terms of culture, economy, society, politics, etc. They are also constantly using their ingenuity to transform the local environment. Create a cultural life with the unity of nature and man. The Naxi people advocate the simple natural ecological view that “people and nature are brothers”, which is evident from their pleasant living environment.

The Naxi ancestors carefully conceived, integrated the whole plan, cleverly and fully utilized the three jade-like rivers that passed through the city, providing the residents of the city with a steady stream of water, daily life and clear water. The waterways of the ancient city were designed and excavated by hand. There is only one original river, which is the middle river that passes through the city. The river is artificially developed from the Xihe River and the East River. The river is three branches, like the trunk of a big tree and two branches. From the main branch, there are countless small canals and creeks. The small water system passes through the front door of thousands of households, and forms a natural water system with the scattered springs in the city to meet the city's fire and residential water. The ancient wells scattered in various roadways are mostly in the form of “three-eye wells”, that is, one well is divided into three eyes and three eyes are connected, followed by drinking water eyes, washing dishes with water eyes and washing water eyes. The entire network of water links the city like a blood vessel, making the ancient city like a group of beautifully constructed honeycombs bathed in the current. According to research, Sifang Street is probably the only square in the world with an automatic flushing street system. At the beginning of its construction, it was designed to be slightly raised in the middle, and the sides were recessed like a giant tile. The Xihe River flows from the Kegongfang Building (west side of the square). [5] There are activity gates on the river. Every evening, the person responsible for cleaning the streets closes the sluice gate. The water level of the river rises immediately, using the gap with the east river. The water flows down the entire square along the slope of the tile and flows into the dark ditch where it drains. Around the square is a drainage ditch that is 30 cm wide and 45 cm deep. Each ditch is connected to the sewer in the backyard surrounding the square. In this way, from the ground to the ground, a complete sewage system is formed, which can clean the square street.

The fundamental purpose of the existence of a cultural heritage site is to survive and develop. Since the cultural heritage site is a cultural life body, we cannot help but ask: What is the fundamental purpose of the existence of this living body? For the economic development, in order to let people come to this tourism, or In order to provide people with a base for scientific research and education? The author believes that as a living body, the fundamental purpose of its existence is first to survive and then to develop. The economic goal is only a means of survival and development. All other purposes can only be derived on the basis of its survival and development. We should have a clear understanding of this, and we should not put the cart before the horse. Then, when a living body cannot pursue its most fundamental right to survival and development, what changes will happen to the vitality of this living body? According to the logic followed by the living body, the stagnation of its development means beginning to decline and death, even if its body remains. Down, but it has lost the meaning of life. Therefore, dealing with the relationship between the survival and development of cultural heritage sites and economic development has become the primary task of planning and managing cultural heritage sites.

## **2. From the Perspective of Cultural Life**

The sustainable development of cultural heritage sites applies the concept of cultural life and the life characteristics of cultural heritage sites to the protection and development of cultural heritage sites, and has formed the following basic understanding of its sustainable development[6].

(1) The right to subsistence of cultural heritage sites should be effectively guaranteed

Taking a different look at cultural heritage, we will adopt different development policies and measures. The author believes that treating cultural heritage sites as cultural life experiences will cause people to pay more attention to and care for them, especially for creating, continuing, and developing this. The concern and care of people in cultural life. Because a living body can make people appreciate its preciousness and fragility, it will cherish it even more. It is the people who

endow the cultural heritage with life and vitality. It is these people born here that make the cultural heritage life and dynamic development. Without their existence, how can cultural heritage continue and develop? Without their existence, cultural heritage will “die”, like a “plant man” with a severely damaged brain nerve center, interrupting thinking and becoming a “museum for people to watch”. Japanese scholars have painfully talked about: the Ainu ethnic group in Japan, because the government did not take strong protective measures, resulting in the loss of national residence, the disappearance of the mother tongue, the national traditional culture no longer exists.

The ancient city of Lijiang is the largest residential area in the Naxi settlement and the most important and representative carrier of the Naxi traditional culture. The ancient city of Lijiang has been immortalized for thousands of years and is known as the “living ancient city”.

However, since Lijiang was listed as a World Cultural Heritage Site in 1997, local governments have vigorously developed tourism.[7] As a result of tourists-centered, tourists have increased sharply, and foreign merchants have poured in. However, the interests of local residents have not been considered enough. Residents feel that they have become outsiders, and the various pressures brought by tourism have made their management of the ancient city no longer as conscious and enthusiastic as before, so the ancient city of Naxi people have moved out. Taiwan tourism community exclaimed: Lijiang ancient city, from early morning to late night; the ancient city became a “shopping city.” In fact, the reason why Lijiang Old Town can be called “the ancient city that lives alive” is not only because of the “living hieroglyph Dongba script” but also the “living stone Dongba dance of ancient song and dance art” and various sacrificial activities inherited from ancient times. And the existence of well-preserved ancient buildings, etc., and because “the ancient city of Lijiang is a city of life”, because of the existence of the Naxi people who created this civilization. In addition to the tangible culture, Naxi culture belongs to a non-literal culture of verbal inheritance and words and deeds. If the importance of the Naxi people is completely neglected, the only thing left in the end can be a “Lijiang Ancient City Museum”. Fortunately, the Lijiang County government and a group of Naxi people with lofty ideals are working to rescue the Dongba culture that is on the verge of “death” on the “living people”, so that it still has vitality in the people, not just in museums and The deep house compound of the scientific research institution. In 2001, Yunnan Province also formulated a plan to encourage the training of Dongba.

(2) The subjective initiative of the residents of cultural heritage sites should be given full play.

In view of the current inevitable tourism development, from the perspective of cultural life, we should encourage cultural creators to inherit and carry forward the traditional culture of the nation or the community or the group, and not let it be self-destructive; It should exert its subjective initiative in the development of cultural heritage sites, and should not dispel its enthusiasm for participating in management and management.

Faced with the cultural convergence of cultural heritage sites in the development of tourism, the government can use economic leverage to re-recognize the value of local traditional culture, thereby stimulating their cultural pride and cultural awareness. To maintain the cultural traditions of this group and to revitalize the traditional culture of this group.[8] As early as 1955, the famous anthropologist Li Yiyuan had noticed that the entry of foreign tourists brought about new economic influences when inspecting the economic life of the Tsin Nationality in Sun Moon Lake, Taiwan, and changed the inherent economic system of the Thao people to adapt. This new economic environment. The Thao people participate in various tourism competitions, set up souvenir shops, photo studios, yachts, etc., and form their most attractive and competitive economic lifestyles with their own unique song and dance performances. The government should ensure that the local community develops and manages the tourism industry's priorities, creates and improves community participation mechanisms, and returns part of the tourism revenue for community construction, appropriately offsetting the social costs incurred by community residents as a result of developing tourism.

In addition, the government should vigorously strengthen the legal system, protect historical and cultural relics, regulate the behavior of tourism developers, and use part of the tourism revenue for local cultural protection and construction, support scientific research institutions and folk cultural

groups to rescue local cultural heritage, and promote excellence. Traditional Culture. Advocate local cultural workers to promote and disseminate the essence of culture in the region through novels, songs, dances, movies, etc., and enhance the pride of the group.

### **3. Conclusion**

We should control the external disturbances within the scope of environmental carrying capacity, cultural carrying capacity, social carrying capacity and economic carrying capacity of cultural heritage sites through rational planning and effective management, so that cultural heritage sites can develop freely and healthily.

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