

## Study on the Protection and Utilization of Traditional Villages in Southwest Minority Areas-A case study of Datun Village in Songpan County

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**Abstract:** Since the launch of the "Chinese traditional villages" project in 2012, with the conclusion of the evaluation of the fifth batch of Chinese traditional villages, the list of Chinese traditional villages has increased to 6819. The protection and utilization of traditional villages by concentrating the efforts of society, government and aborigines is an important guarantee for the preservation and development of traditional villages. This study takes Datun Village in Songpan as an example, on the basis of field investigation, explores the problems in the process of protection and utilization of traditional villages in ethnic areas, and analyzes how to make traditional villages "live". The study thinks that the government should give full play to its functions, let the villagers participate in the protection and construction, combine the development of the traditional village with the local nature, and protect and utilize the traditional village scientifically.

### Overview

**Traditional villages.** There are many definitions of traditional village, some experts believe that traditional village refers to the village with material form and intangible cultural heritage, which has high historical, cultural, scientific, artistic, social and economic value [1]. Some scholars believe that traditional villages are important carriers of regional culture and folk customs, and have strong historical value, cultural value, aesthetic value and tourism value. It has strong representativeness and typicality in reflecting traditional cultural heritage [2]. The social attribute, historical attribute and humanistic attribute of traditional villages all mark that they are the carriers of the essence of Chinese traditional culture.

In the study of the distribution of Chinese traditional villages, Liu Dagun and other scholars found that the number of traditional villages in southwest China is large and the distribution is the most concentrated, and obvious gathering areas have been formed in southeastern Guizhou and northwest Yunnan, which has a significant spatial autocorrelation. The southwest minority area is in the hot point area and sub-hot point area of gradient distribution pattern [3]. Wen Jun believes that the great difference in the distribution of traditional villages is affected by natural and human factors, most of the southwest ethnic areas are plateau mountain villages, single ethnic life staggered distribution, village structure and building materials also have their own characteristics [4]. Compared with the general traditional villages, the traditional villages in the southwest ethnic areas have more research value.

**Investigation of Datun Village.** The location of Datun Village is 103°62' east longitude and 32°71' north latitude. Located along the Minjiang River, across the river from the National Highway 213. The village north of Sichuan main Temple Town, south of Yousuotun Village, west of Gaotunzi Village, east and Dazhai Township connected. The whole village is a centralized group distribution, the village is dominated by the traditional northern Sichuan residential two-story wooden structure, covered by small green tiles, the wall is built by version of earth wall or adobe masonry, the building has been well preserved so far. The landscape around the village is dependent on each other, the religious flavor is strong, and the cultural characteristics of the Hui nationality are remarkable. The landscape pattern of the traditional village in Datun village is obvious. Minjiang

River flows through the ancient village from north to south. The site follows the principle of feng shui and makes full use of the topography of its back mountain water to highlight the geographical advantages of the whole village. The internal households of the village are connected, and the spatial pattern of streets and alleys is obvious, and they look at them from afar, "just because they are in this layer of mountains and mountains."

Village mosques, temples and other magnificent, profound religious heritage, good heritage of Hui culture, the integration of Tibetan and Han culture, Aba area is a traditional village with the characteristics of national integration. In the course of this investigation, through the survey and mapping of ancient buildings, the census of historical heritage, the arrangement of traditional culture, the investigation of ethnic distribution and the inquiry of genealogy, the author creates his own business card of Datun village traditional village. Provide first-hand detailed information in the revitalization of villages in ethnic areas. In the process of continuous investigation, the author also finds that there are many problems in traditional villages, the demolition and construction of villagers with no sense of protection under the tide of urbanization, and the commercial opportunities brought about by the Jiuhuang tourist route lead to a stronger commercial atmosphere in the village. The traditional villages in ethnic areas are in trouble.

### **The Protection of traditional villages in ethnic areas is in a Dilemma**

Since the protection of traditional villages was carried out, the momentum of destruction and elimination of Chinese traditional villages has been effectively contained. However, the bad phenomenon of one side of thousands of villages and false cultural relics leads to the problems of uniform industrialization planning, assembly line design and construction between samples. The traditional villages in ethnic areas have their own unique advantages, Aba Minjiang River Basin villages, relying on mountains and draught, driven by the Jiuhuang tourist line, formed a gathering village with national cultural characteristics. However, the atmosphere of commercial tourism has also caused irreparable damage to the environment of the local ancient villages. People demolish the old houses and turn the farmland land into a "dam tea garden." the original flavor of simple life gradually disappears. The original village culture has been dismembered, alienated and distorted, and the characteristic traditional village has changed from "living culture" to "dead specimen".

**The disappearance of traditional villages and traditional buildings is becoming faster and faster.** With the rapid development of industrialization and urbanization, the disappearance of traditional villages has intensified. During the two sessions in 2015, the relevant data showed that the number of natural villages in China was 3.63 million in 2000 and dropped sharply to 2.71 million in 2010. In 10 years, 920000 natural villages disappeared [5]. From 2008 to 2010, the relevant research groups of Central South University conducted in-depth surveys and return visits to the rural front lines of 902 townships in China. Survey data show that 1.6 traditional villages face extinction every day [6]. According to the Blue Book of Chinese traditional villages: investigation report on the Protection of Chinese traditional villages (2017), taking the survey data of the Yangtze River and Yellow River basins as an example, there were only 5709 traditional villages in these areas in 2010, 3998 fewer than in 2004 [7]. In the Yangtze River and Yellow River basins along the Yangtze River and the Yellow River, a large number of traditional villages with historical, ethnic, regional and architectural cultural values are disappearing.

The decline of traditional villages in ethnic minority areas in southwest China is also not optimistic, especially in ethnic minority areas in Sichuan. Since the 2008 earthquake, various post-disaster reconstruction, new settlement sites, relocation and poverty alleviation have been built. These measures have caused indelible damage to traditional villages. In recent years, with the improvement of living standards, the enthusiasm of villagers to build houses is high. The villagers' new buildings are built on the basis of the old houses, and the old houses have not been properly repaired. The villagers do not want to live in the old houses, do not have a strong sense of protection of the traditional houses, the government does not guide effectively, and the new houses are free and scattered, and the height, shape, style, color and landscape of the buildings are not coordinated with each other. Have destroyed the original traditional style to a certain extent. Datun

Village is close to the county seat, and the supporting facilities in the village are not perfect. Most of the young and middle-aged villagers go out to work or go to the mountains to collect medicine all the year round. Some of the old houses in the village have a low degree of protection because of vacant and unrepaired, and the loss of architectural cultural heritage is relatively fast.

**Lack of assurance of the quality of human settlements.** According to a survey of some villages across the country organized by the Ministry of Construction's "status and problems of Village Human habitation Environment" in 2005, 96 percent of villages do not have drainage pipelines and sewage treatment facilities. 89% of villages pile rubbish at random in front and back of houses, on the side of roads, on the banks of lakes and ponds, etc. [8]. Up to now, the domestic garbage in Datun Village is still piled up and disposed of, and the sewage is discharged directly into the Minjiang River.

In recent years, with the development of tourism on National Highway 213, Datun Village has gradually developed the function of tourism service. The main road in the village is a road through the village, the road surface is hardened, the quality is good. Each household in the village is equipped with tap water pipes, the water source is provided by the county waterworks, the water quality is better. However, the sewage in the village is mainly discharged directly, and there are no sewage treatment facilities, resulting in a certain degree of river pollution. There are few public lighting facilities in the village, there is no unified garbage collection pool, and most of the villagers throw away the garbage at will. It has seriously affected the sanitation of the human settlements in the village. Fire hidden dangers, environmental hygiene, backward living facilities and other problems will eventually lead to the decline of the popularity of traditional villages and the lack of vitality, resulting in the decline of the overall quality of human settlements.

**No successor to cultural heritage.** Datun Village is a multi-ethnic village of Tibetan, Qiang, Hui and Han dynasties, where all ethnic cultures blend and symbiosis. The mosques, residential houses, temples, ancient villages, as well as the clothing, diet and pious religious beliefs of the villagers all reflect the strong local ethnic customs of Datun, and this is the display window of the living cultural life of the Hui residents in Songpan.

In terms of material and cultural heritage, the Hui mosques in Datun Village, the small Guanyin Temple and small Temple with a long history, as well as the Jingjiao Pagoda on the hillside of Niangniang Mountain, and the dotted ancient buildings in the village bear the memory of the dynamic historical evolution of Datun Village. North Sichuan residential slope roof, small green tile and the fusion of some national elements of decoration, very characteristic. In the aspect of intangible cultural heritage, Hui Lantern Dance, Hui Flower, Eid al-Fitr, Gurbang Festival and other traditional folk culture have a profound humanistic flavor. However, with the changes of the times, the preservation, inheritance and development of traditional village history and culture and folk culture will be faced with a severe test. There are 181 households in Tai Tun Village, with a population of about 733 and a resident population of 700. Most of the young and middle-aged people in this resident population are rarely familiar with the local history and culture, except for some festive customs. Such as traditional songs, traditional dance and so on few people to care about, in the scene of no one to follow.

**Protection of lack of follow-up power.** In the guiding opinions on strengthening the Protection of Chinese traditional villages promulgated by the State, it has been emphasized that in guiding the protection of traditional villages, we should follow the principles of "scientific planning, overall protection, inheritance and development, paying attention to people's livelihood, and advancing steadily." The policy of "focusing on management" [10], However, when implemented to the specific market town and village, it is the heart but not enough.

In the process of investigation in Datun Village, the author finds that the contradiction and conflict between the protection of history and culture and the improvement of residents' living conditions is particularly strong, and the consciousness of active participation in protection and utilization is very weak. In a conversation with villagers, it was found that one of the important reasons why most of the ancient buildings that could remain were protected was that the land left behind would be more subsidized because of the land occupied by the Chenglan Railway.

In Datun, the destructive construction of "relying on water and draught, relying on mountains" has always existed, and the villagers' destruction of some cultural relics and environmental resources has greatly lost the historical resources and environmental features of the ancient villages. After the founding of the people's Republic of China, the small temple in Datun Village was requisitioned as a grain station by the commune. The three Kingdoms wall paintings painted on the beams and columns on the second floor disappeared during the Ming and Qing dynasties, and the carved wood was also burned as firewood. Listening to the old people in the village, the wall painting was lifelike. Only part of it is visible now. Improper use of cultural relics and ancient buildings, as well as disrepair, will cause irreparable losses.

The villagers lack the consciousness of traditional villages and the sense of responsibility to protect traditional villages, and oppose the protection of traditional villages to the development of economy. There are no local laws and regulations and normal sources of funds for the protection of traditional villages. So that the protection of traditional villages is difficult to implement. The traditional village list formed after the investigation is only aimed at the book memory of Datun village, the real implementation of the overall protection is a powerful means, the follow-up power is difficult to maintain, but also an important reason why the traditional village is difficult to be protected and utilized.

### **Countermeasures and suggestions on the Protection and Utilization of traditional villages**

**Let traditional villages "live".** The traditional village is not a "cultural security unit", but a base for production and life. Traditional village as the most basic unit of society, it covers the architectural landscape, cultural customs are a dynamic process. In the past, people often simply equated traditional villages with ancient buildings, ancient villages and ancient scenery, focusing on the word "ancient". In fact, the living site composed of material cultural heritage and intangible cultural heritage is the real ancient village.

First of all, the traditional village is treated as a "living fossil", not a dead specimen. Secondly, always grasp that the traditional architecture in the traditional village is the living and production place of the villagers now, not the display cabinet of cultural relics. Finally, it is necessary to understand that the unique historical memory, slang dialect, rural rules, clan inheritance and mode of production in the traditional village are the bearing basis of its living connotation. To make traditional villages alive, we need to rely on the reproduction of material cultural heritage and intangible cultural heritage subconsciously, life is getting better and better, but also to stay homesickness.

**Exploring the "tipping point" of government power.** In 2018, the state promoted the legislative work of the traditional Village Protection Law, which was regulated as a top priority in the Rural Revitalization and Promotion Law. The regulations on the Protection of traditional villages studied and formulated by the Ministry of Housing and Construction and other relevant departments to a certain extent encourage local governments to formulate and implement regulations and supporting policies for the protection of traditional villages. As a role of the government, in the protection of traditional villages, through external forces to promote traditional villages to take independent protection and construction activities or take other compulsory protection measures, the government needs to give some policy support in the examination and approval of planning management. Therefore, it is impossible and impossible to separate the government from the protection and utilization of traditional villages for construction.

The village and town government, as the smallest administrative unit, is most in line with the common people. The government must not have a sense of "master" in the protection of traditional villages. On the contrary, it should regard itself as a guest and "understand knowledge and communicate." The guest who can help thinks of himself. The critical point of government power in the protection and utilization of traditional villages is not a "treasure", nor is it allowed to die with the tide. As a guide, coordinator, promoter, on the existing basis to better play the functions of the government, combined with the local nature, so that the protection of Chinese traditional villages and historical cities have a different model.

**Enhance cultural identity and train local cultural inheritors.** The Jiuzhaigou earthquake in 2017 directly led to the bankruptcy of the Jiuhuang tourism line industry. Most of the tourism plans with Chengdu as the transit station did not go to the Mao-Song direction. However, this has also eased the decline of traditional culture caused by the rapid development of tourism on the Jiuhuang Line for many years, and this rest period has given the local traditional villages more time to think about the development of the local traditional villages.

The sense of identity of the national culture is an important condition for the continuation of a national culture, integrating the culture of all ethnic groups in the traditional village into our basic education, and establishing a learning institution to inherit the traditional culture, led by the village committee. Cultivate the cultural inheritors of traditional villages in ethnic areas and enhance the level of cultural self-confidence. Let the villagers have a better understanding of their own traditional culture, which will allow people to consciously choose or absorb foreign culture in the face of foreign cultural shock, rather than following the script.

**Let villagers really become owners of traditional villages.** Villagers have a better understanding of the spatial relationship between traditional location, pattern, style and nature and pastoral landscape. They are well aware of the history of cultural relics, historical buildings and traditional dwellings in the village. Local residents as the owners of traditional villages, villagers have an absolute right to speak for the protection and future development of the village. Some scholars have said that villagers are the main body of the main task of protection action [12]. Only the villagers themselves know what it is like to live in a place where they have lived for generations. The high participation of villagers is needed in the national policy protection, the road of village protection and development, the specific choices and measures, how to distribute the interests and so on.

## Conclusion

The protection of traditional villages is not only the protection of an ancient well on the first floor of a house, it is the cultural attraction derived from history and the lively imprint of production and life is the most worthy of attention. Preserve the time and space memory of the traditional village, improve the living environment of the village, inherit the local culture, only let the traditional village live, can let it live. Only by adjusting measures to local conditions, finding a suitable way out and solving the contradiction between the protection of traditional villages and the development of economy, can we realize the harmony between historical relics and modern civilization.

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