

A Probe Into the Protection and Development Path of Traditional Villages in Ethnic Areas in the Process of Urban-Rural Integration——A Case study of Benzhai, Anshun City, Guizhou Province

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Abstract: With the development of urban-rural integration, more and more farmers move to cities, a large number of labor transfer, resulting in the phenomenon of "hollowing out" in rural China is becoming more and more obvious, of course, the traditional village is no exception. Guizhou Province is the settlement of Miao and Dong ethnic groups, because its area is mostly plateau and mountainous, and since ancient times to small-scale peasant economy, the formation of a very unique traditional villages of ethnic minorities. However, due to the disjointed economic development and the lack of attention in the early stage, there are not many well-preserved traditional villages, and the existing traditional villages are also in trouble in terms of protection and development. This paper selects the traditional villages of the Miao nationality in Benzhai, Anshun City, Guizhou Province, on the basis of the analysis of the current situation of the spatial layout, architectural forms and traditional customs of the villages. It excavates its protection value from the aspects of architectural style, national custom culture and economic development. Combined with the problems existing in the protection of the village, this paper probes into the countermeasures for the protection and development of the village from the aspects of the overall traditional style and features of the village, the natural economic environment and the protection of custom and cultural heritage.

Overview of Benzhai

Benzhai is located in Xixiu District, Anshun City, Guizhou Province, southeast of Qiyangqiao Town, Shanghai-Kunming Railway, Guihuang Highway and Shanghai-Kunming Expressway in the north, provincial highway 209 in the south, 80 km east of Guiyang and 18km in Anshun City in the west (Fig. 1.1). Benzhai is located in the plateau area, is a typical karst landform. The village covers an area of 2.78 km², including Benzhai, Yanshang, Swallow Nest three groups, a total of 419 households, 1983 people. Vegetation is dominated by trees, turf, thorns and crops. Its economic development is based on planting industry (rice, rape, corn) production, supplemented by business, migrant work, tourism development.

This village is an indispensable part of Anshun Tunpu culture, carrying the essence of Chinese traditional Tunpu culture. According to the statistics of the Anshun Municipal Housing and Construction Bureau, the traditional buildings in Benzhai account for 70% of the total construction area. In 2005, the old house of the Yang family was rated as a national cultural relic protection unit, and the Yang family compound and Wangjia watchtower were rated as provincial cultural relics protection units. Zhuihua gatehouse and Qinglong Temple were appraised as municipal cultural relics protection units (Table 1.1).

Table 1.1 Protection of Architectural Cultural relics in this Village

| | Building name | Decade | Gross area (m ²) |
|---|-----------------------|--------------|------------------------------|
| 1 | Yang family compound | Ming Dynasty | 320 |
| 2 | Yang's old house | Ming Dynasty | 360 |
| 3 | Wang Jia Bunker tower | Ming Dynasty | 280 |
| 4 | Qinglong Temple | Ming Dynasty | 600 |
| 5 | Hammered gatehouse | Ming Dynasty | 390 |
| 6 | Quadrangle | Ming Dynasty | 300 |

Analysis of the Main Protection Value of Benzhai

Analysis of Village Planning and Layout.

Village site selection----back mountains and rivers surrounded by mountains and rivers.

This village is built at the foot of the flat mountain, with the back of Qiaohua Mountain, Qinglong Mountain in the east, sister Dingshan in the west, and the village around the small river in front of it, forming a spatial pattern surrounded by mountains and rivers. In line with the trend of the mountain, along the direction of the hillside to build a wall, continuous peaks and the wall to form a closed enclosed settlement space, easy to defend and live. The local proverb says "Rely on the mountain is not near the mountain, near the water is not depend on the side of the water" summed up the characteristics of Tunpu settlement ——site-climbing high mountains can overlook the enemy situation, can also be in the position of advance and attack, retreat can defend, find the convenience of living water, avoid the harm of flood and waterlogging erosion. Village front field are vast, villagers farming and labor in it, village after the shade of green trees, is the village leisure and pleasure land [1] (Fig. 2.1).

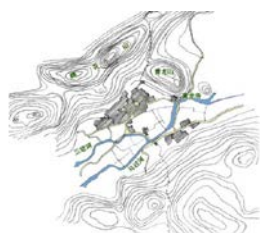


Fig. 2.1 location of this village



Fig. 2.2 pattern of streets and
alleys in Benzhai



Fig. 2.3 Benzhai roadway

Spatial form of streets and alleys in villages.

In the period of war and chaos, in the process of construction, Benzhai should not only resist the attack of the residual forces of the Yuan Dynasty, but also defend against the aggression of the surrounding barbarian bandits. Therefore, the spatial layout of the village is mainly defense-based, grid-like streets (Fig. 2.2) and towers of the defense system makes it easy to defend and difficult to attack. In the enclosed settlement space formed by the mountain body and the Tun wall, the complex roadway is radiated to both sides with the main street as the core, the roadway is narrow and the width is variable, and the narrowest place is less than 1m. Most of the secondary roadways are at the end of the road, complex like a labyrinth, each roadway is an independent defense system, but at the same time can connect the overall defense system. In order to strengthen the internal defense system of the village, the use of roadway crossing nodes to set up towers, roadway arc walls (Fig. 2.3), hidden roads and so on to form a rich and changeable street landscape and unpredictable spatial layout. Benzhai in the evening to implement the Li Fang system, closed the gate, each street and lane to form an independent defense space, the combination of streets and lanes shooting mouth, fork defense facilities enough to resist the enemy [2].

Architectural Forms and Compound Layout of Traditional Dwellings in this Village.

Architectural forms of traditional dwellings in this village.

Due to the limitations of local building materials and the influence of Jiangnan culture, most of

the buildings in this village are made of wood and stone, with stone as the foundation wood as the frame, the interior is the opening courtyard, and the outside is wrapped with stone (Fig. 2.4). The roof is mainly in the form of Hanging Mountain and Resting Mountain, and its material is made of stone, which forms the unique architectural mode of stone roof stone courtyard wall, embodies the construction style of Jiangnan courtyard, and is full of Guizhou karst plateau culture.

The architectural decoration of this village also follows the decoration style of Jiangnan area, with exquisite carving patterns in doors and windows, skirt panels, drooping doors, forehead decay, paving the bottom, stone foundation and so on. These patterns carved exquisite, lifelike form and spirit, mostly "Fortune and Wealth" and other Han nationality auspicious patterns (Fig. 2.5). Although there is no ingenuity of Jiangnan folk houses, with one stone and one wood, Tunpu people use their own wisdom to perfect the integration of Jiangnan style and local masonry structure.



Fig. 2.4 masonry structure



Fig. 2.5 hanging flower gatehouse



Fig. 2.6 Glutinous rice cakes

Layout of traditional courtyards in this village.

The layout of the compound adopts the traditional axis symmetrical layout of the Han nationality. The architectural space layout adopts the hierarchical system, which continues the tradition of the superiority and inferiority etiquette of the Han nationality in the south of the Yangtze River. Courtyards are mostly Triad courtyard, quadrangle and other courtyard architectural layout. The courtyard is composed of a main box, a sundries, etc., and has a front courtyard, showing a symmetrical layout of the central axis, but the entrance of the courtyard is not set on the central axis, but opens obliquely. The main room is located on the central axis of the whole courtyard, and is mainly used to display ancestral memorial places for sacrifice; the elders live in the rooms on both sides of the hall, the children live in the wing rooms on both sides, and the inverted seats are occupied by the lower people and raising livestock in captivity. Under the influence of traditional feng shui, the wing is inferior to the left and the right when it is laid out, and the eaves of the left wing will be taller than the right wing. In the turbulent society of war and banditry invasion at that time, under the influence of the traditional Han architectural layout, combined with the local geographical environment conditions, formed the layout form of the village compound.

The Cultural Environment of this Village.

Dietetic Culture.

Anshun Tunpu originated from the military needs of the Ming Dynasty. In order to defend the frontier and reach the foreign people, it was stationed here for 600 years, which made the Tunpu people not only exude a strong sense of suffering and patriotism in their bones. There is also an obvious military defense culture in the way of life and the inheritance of customs [3]. This also has a direct impact on local eating habits. Local residents usually make cereals into glutinous rice cakes, ear nuggets (Fig. 2.6) and other food that can be stored at low temperatures for several months. On non-staple food, villagers dry melons, fruits and vegetables, or soak them into pickles for long-term storage for a rainy day.

"Fengyang Han suit" culture.

The dress of Benzhai people is influenced by Jiangnan culture. It is mainly green and blue (Fig. 2.7). It is a typical dress of Ming Dynasty. Tunpu men's clothing to short lapel and long shirt lapel-based. When wearing a long shirt, wrap your head in a blue cloth head kerchief or wool head kerchief, and tie a green cloth belt around your waist. The trousers waist and trouser legs worn are very wide, if the two trouser legs and trouser waist tie, can hold more than 100 catties of grain, cool and practical. Wearing straw shoes or cloth shoes in summer, wearing short clothes in winter,

wearing long shirts and nailing shoes with leather soles, commonly known as "war shoes", is an indispensable practical thing in the mountainous areas of Guizhou in the continuous winter rain. The characteristics of Tunpu people's clothing are mainly manifested in women's clothing and dress, and always maintain the Ming Dynasty legacy, such as long-sleeved robes, pointed shoes and so on. According to "Anshun Fu Zhi Folk style" recorded: "Tunjun fortress, are Hongwu transfer north to the south. The woman with silver cord to the bun, divided into three collaterals, long for the big ring, all Fengyang Han dress also. "



Fig. 2.7 "Fengyang Han suit" dress



Fig. 2.8 Local Opera performance

Tunpu earth opera culture.

Local opera, commonly known as dancing god, has evolved from the military Nuo, a branch of primitive Nuo dance. As an ancient form of folk drama, it has the artistic characteristics of conspicuous skill, roughness, virtual reality and so on [4]. The villagers of Tunpu vividly deduce the classical myths and historical stories through the performances of prosperity, reading, doing, playing and so on. The actor wears exaggerated wooden masks, wears costumes, inserts colored flags on his back, holds wooden swords, original Yiyang sings, accompanied by gongs and drums, and one person leads the chorus (Fig. 2.8). Most of the performers are men, and they are led by the head of God to complete the performance together in order to drive out the bad things of the last year and pray for the new year [5]. Tunpu local opera is a representative ancient folk drama, which contains the unique artistic charm of Tunpu, which is called "living fossil" in the history of drama.

Analysis of the Present Situation of Benzhai

Indigenous Residents lack a sense of Dependence on Villages and a weak sense of Belonging.

In recent years, with the acceleration of economic development and the integration of urban and rural areas in Anshun City, the production and life style of Benzhai residents has changed from the original traditional farming life to going out to work and doing business, and the economic conditions of the villagers have been greatly improved. Therefore, some villagers with good economic conditions began to move out of their old homes, coupled with government policy subsidies, some residents built new houses on the outskirts of the village or bought houses in the city, and there were few residents living in the old houses in the village. The main reasons are as follows: (1) the infrastructure construction of the village is backward, which causes inconvenience to the villagers' life; (2) the inheritance of local Miao and Dong culture has been weakened, resulting in the lack of sense of cultural belonging; (3) the villagers' production and life style has changed directly from agriculture to the second and third industries, and the dependence on land is lack.

Improper Tourism Development, Resulting in Complete Hollowing out of Villages.

This village tourism is a characteristic folk culture rural tourism, which is supported by Tunpu culture and based on rural tourism. It is a cultural experience of "seeing scenery and touching life" [6]. Therefore, the protection and inheritance of Tunpu culture is the top priority of local tourism development and development. However, in the current tourism development of Tunpu, because it only pays attention to the immediate interests and neglects the long-term development, the tourist villages built around Tunpu today have no other businesses except a few supermarkets run by local residents. Most of the houses are vacant. In addition, in order to build a tourism village, some of the villagers have moved out, which also prompted the village to become a serious "hollow" village.

Villages are Dilapidated and Cultural Heritage is Difficult to Continue.

Most of the villagers have moved out of the village, the original buildings in the village lack daily maintenance, and most of the traditional buildings have collapsed. Although in 2005, the village was published as a famous historical and cultural village, included in the protection list, but due to the lack of funds, unscientific development, serious hollowing out of the village, the progress of protection and development work is not satisfactory. After the villagers moved out of the village, they were scattered all over the country, resulting in the inheritance of the culture and skills of the village difficult to continue, and even disappeared with the passage of time, and the written records were not detailed enough, and the way of inheritance was single. The inheritance of traditional culture and skills in this village is facing great difficulties.

The path of Protection and Development of Benzhai Tunpu

Overall Protection of Natural and Social Features.

In view of the Noumenon of the village and its natural and social environment, it is divided into core protected areas, construction control zones and environmental style coordination areas to maximize the protection of the overall value of Tunpu.

Core protected area: that is, the scope of the building in the village is the boundary. The authenticity of the whole building should be strictly protected in the core protected area, and the traditional buildings should be maintained and repaired regularly according to the principle of "original form, original material and original technology". The construction activities related to infrastructure and public service facilities can only be carried out in the region, and must be carried out on the premise of respecting the overall style and features of the village.

Construction control zone: that is, the area around the village outside the core reserve, including the square area in front of the village, the front to the foot of the mountain after the crossing of the river, the left to the foot of the flat top slope and the right to the foot of the Sister Mountain. Buildings and structures can be built or rebuilt in the construction control zone, but their appearance and style must be consistent with traditional buildings.

Environmental style coordination area: mainly includes the Pingba area in front of the village and the surrounding mountain area. The existing woodland, vegetation and water areas in the environmental style coordination area should be properly protected, and the land use and environmental features should not be changed in a large area.

Layout of Villages and Protection of Traditional Buildings.

Protection of the form and spatial pattern of villages in this village.

In view of the continuity of the village spatial pattern caused by the serious damage and collapse of the Tunpu buildings in this village, the buildings which have collapsed and can not be repaired are planned and demolished, and the original buildings are rebuilt on the basis of respect for the original buildings. Those buildings with low degree of safety damage will be repaired and restored to their original appearance.

Protection Countermeasures of traditional Residential buildings.

According to the results of on-the-spot surveying and mapping, the village buildings can be divided into three categories according to the difference of preservation status: (1) the preservation is basically intact; (2) it is generally damaged; (3) it is seriously damaged. Different repair and maintenance schemes are formulated for the three types of buildings.

In view of the basically well-preserved buildings, it is necessary to formulate a regular repair plan to ensure that they are in good condition and not to be damaged, and to carry out fixed-point repair and regular daily maintenance of the damaged parts of the general damaged buildings. In view of the buildings that have been seriously damaged but have not collapsed, first of all, the existing conditions of the buildings are discriminated. If the overall structure of the building has been damaged, there are hidden safety risks. It should be demolished together with the collapsed building and rebuilt according to the appearance and style of the original building. If only the wall falls off or part of the building frame is damaged but there is no hidden danger, the damaged shop will be repaired and its original appearance will be restored.

Inheritance and Protection of Benzhai Spirit and Culture.

Establishment of inheritance and protection strategies for traditional cultural skills.

Due to the "hollowing out", it is difficult to continue the inheritance of traditional culture. Through the reconstruction of some of the buildings of the villagers' activity center of Benzhai. Hire the venerable old people in the village and the masters of traditional skills as "cultural instructors", recruit relevant professionals to collate and copy the process of traditional cultural materials, and enrich documents, images, audio and video materials. Free use of villagers and loved ones of Tunpu culture; Regular teaching activities of Tunpu culture and skills are held at the inheritance Centre; Some of the existing historical documents and objects in the village are scientifically encapsulated and exhibited in the inheritance center, such as clothing, stone tablets, weapons, genealogy, etc., so that future generations and tourists can better understand the cultural skills of Benzhaitun Castle.

Innovative Cultural Space function.

Taking the villagers' activity square as the center, through the setting up of propaganda billboards, radio, drama, and other means, we will strengthen the publicity and education of the traditional village Tunpu culture and skills, and encourage the remaining villagers to organize activities in the villagers' square in accordance with traditional customs and customs. Such as local opera performances, and actively publicize and call for the participation of the surrounding masses to further enhance the attractiveness and influence of traditional culture.

Conclusion

Benzhai is a very serious traditional village with "hollowing out". Based on the analysis of the current problems faced by Benzhai, this paper puts forward some measures to better preserve and inherit Tunpu culture and skills. Gradually solve the problem of "hollowing out" of the village: (1) to protect the village and its surrounding environment as a whole; (2) to rebuild the collapsed and damaged buildings, to repair the continuity and integrity of the overall planning and layout of the village, and (3) to classify the damage degree of the original buildings in order to better guide the repair and maintenance work. (4) to establish a cultural inheritance and dissemination system to ensure the vitality and inheritance of traditional cultural skills; (5) to establish a new business concept to improve the efficiency of the protection and revival of the village. In the society of rapid economic development, Guizhou Province, as an area with the densest distribution, the most complete preservation and the most national characteristics of Chinese traditional villages, the protection and inheritance of its national culture and traditional villages will be more complex, difficult and urgent.

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