

# The Rural Revitalization Strategy- Strategies for Cultural Heritage and Transformation of Traditional Village Zhu Jiayu, Zhangqiu

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**Abstract:** Based on the rural revitalization strategy and the characteristics of culture of the ancient village, this paper investigates and proposes strategies for preserving and transforming culture of Zhu Jiayu, an ancient village with a long history and profound cultural connotations.

## 1. Introduction

As a symbol for vernacular culture, the Chinese traditional village represents the connotation of rural culture. The government report of the 19<sup>th</sup> National Congress of the Communist Party of China has proposed the rural revitalization strategy and the adherence to the road of rejuvenating the socialist countryside with Chinese characteristics, which requires to inherit and develop agricultural civilization with the aim of achieving the prosperity of rural culture. Under this background, Zhu Jiayu, as the special existence of a traditional culture, attracts widespread concern.

Zhu Jiayu, 5 kilometers southeast Mingshui City and 45 kilometers east Jinan City, is adjacent to 309 National Highway on its north. Zhu Jiayu was originally named Cheng Jiaoyu because it is located in the southeastern part of Lingcheng, Dongping. As it is surrounded by mountains with lush grass and varied plants, Zhu Jiayu was later named Fu Shanyu. Although Zhu experiences vicissitudes since Ming Dynasty, its ancestral shrines, ancient temples, ancient roads, ancient houses, ancient bridges and ancient schools remain remarkably well-preserved today, gaining it the reputation of “the Best Ancient Village of Qilu Area, Sample Settlement of Jiangbei District”. In 2005, it was evaluated as “Famous Historical and Cultural Village of China”.

## 2. The Traditional Culture of Zhu Jiayu

### 2.1 Educational Tradition

Education plays a major role in cultural heritage and the old-style private schools are the most prevailing organization of education in ancient times, to which great importance was attached by Zhu Jiayu. Relative statistics show that Zhu Jiayu had more than 17 leading old-style private schools during late Qing Dynasty and the establishment of the People's Republic of China. The developed old-style private schools not only cultivate a gallery of talents but also fulfill a significant role in educating the masses and inheriting traditional culture.

In addition to the developed old-style private education, Zhu Jiayu exceeds Zhangqiu in school education. In 1910, Xuebu, the former education department issued *Reform on Regulations of Old-style Private Education*, promoting its transformation to modern education. After the Revolution of 1911, the National Government released a series of rules and regulations on education with the aim of implementing school education. Following this principle, Zhu Jiayu inaugurated the first new school, Wnfeng Primary School in 1916. The reform of old-style private school and the inauguration of the new school enable citizens of Zhu Jiayu to inherit the traditional culture and meanwhile to acquire new ideas and cultures, which reflects the integration of tradition and modern ideas and facilitates the cultural development of mountain village.

In 1932, the women's school was founded in Zhu Jiayu, suggesting the development of feminism in mountain village, the improvement of education in rural areas, and the improvement of female social status.

Women's school was suspended during the Anti-Japanese War (1937-1945). In 1944, Shanyin Primary School was founded and it was amalgamated with women's school. Inaugurated in 1941 and completed in 1944, Shanyin Primary School was the first-class school in Zhangqiu, whose curriculum encompasses traditional culture featuring humanity, justice, etiquette, wisdom and faith. In addition, the Anti-Japanese demands and patriotism were taken into account with an attempt to arouse youngsters' sense of crisis and motivate them to fight against Japanese invasion.

When China obtained liberty, Zhu Jiayu experienced several stages in which the inauguration of schools was flourishing. These schools included the Sixth Crash Normal College of Zichuan special administrative area, the Tenth Senior High School of Zhangqiu, Zhu Jiayu Agricultural Middle School, and Zhu Jiayu Joint Middle School.

During the period between liberation and the implementation of reform and opening up, school education aimed to achieve universal literacy and was responsible for the propaganda of laws and regulations, and national policy. Furthermore, students took part in the performances. This implies that government aims to change the old-fashioned ideas with new ideas and concepts of modern society.

## 2.2 Clan Tradition

There are a variety of clans with different surnames in Zhu Jiayu and the clans of these surnames have undergone continuous changes due to the frequent population mobility influenced by the environment and wars, notably the journey to the three northeastern provinces of China in late Qing Dynasty and the Republic of China. Up to now, Zhu Jiayu has five clans of surnames; Zhu, Zhao, Zhang, Li and Ma. Each clan within ancient village took up residence as a unit and initiated activities in their ancestral shrine. For instance, the ancestral shrine of people whose surname is Ma was founded in the eighth year when the emperor Guanxu dominated Qing Dynasty and was renovated in the 26<sup>th</sup> year of the Republic of China and in 2001 respectively. The ancestral shrine of the Zhu clan contained the traditional culture in its architectural style and *Motto for Managing a household of Zhuxi* and *Stories of Celebrities within Zhu Clan during Qing Dynasty and the Republic of China* hang on the wall of its hall. In 2006, the Li clan modified their family tree. The family trees of Zhu clan, Li clan, Ma clan and Zhang clan are well preserved now. The process of modifying family tree and building ancestral shrine not only preserves information about clan history and at the same time reflects the heritage of clan culture.

## 2.3 Traditional Buildings and Religious Beliefs

A large number of traditional buildings are well preserved in Zhu Jiayu, covering Limen, Wen Change, Temple of Guanyu, Former Residence of Jinshi, Shanyin Primary School, Shrine of Five Oracles, and Sheng Shui Quanling. These buildings contain rich cultural connotations, conveying cultural characteristics. To be first, attaching importance to Confucianism, which manifests in Limen stated above, the Seven-star Map, Five-oracle Shrine (five oracles of Confucianism: Confucius, Mencius, Yan Hui, Zengzi, and Zhuxi), and the school motto of Shanyin Primary School, which reflects the Confucianism and exerts an influence on the ideology and behavior of people. Then, the strong sense of clan. the ancestral shrines serve as locus for spreading culture, recalling the ancestors and encouraging descendants to make progress. In addition, the idea that studying to secure an official position was prevailing in Zhu Jiayu, which promoted an abundance of students to successfully won an official rank. During the Guangxu years, Zhu Fengyin was awarded by the emperor as "Ming Jing Jinshi"(a Jinshi is someone who masters the classics of Confucianism) and his former residence is well preserved now. Those who won the titles as Xiucui, Jiansheng, and Gongsheng (titles inferior to Jinshi) abounded in Zhu Jiayu. The last, traditional buildings of Zhu Jiayu indicate the worship to natural god and characters. Such as: Temple of Local God of the Land, the Temple of Guanyu, and Shrine of Five Confucian Oracles.

After the new village has been founded, the traditional buildings of the ancient village were preserved. The year 2002 saw the development of tourism and the ancient village was regarded as the major place of interest. Unfortunately, the cultural connotations of the traditional buildings and the rich cultural deposits of the whole village was undermined gradually by the vicissitudes.

### **3. Strategies toward Cultural Hritage and Transformation**

As the rural revitalization strategy was proposed, increasing concern was exerted on the development of culture. Strategies were proposed for protecting and transforming traditional culture of ancient village in terms of the characteristics of Zhu Jiayu cultural heritage.

#### **3.1 Integral Protection and Cultural Rescue**

When referring to preserving the ancient village Zhu Jiayu, the principle of “integral protection ” should be adhered to. This requires to preserve and restore the original appearance and style of the traditional buildings including the Zhu Clan Ancestral Shrine, Shanyin Primary School, Wenchang Ge, and Kuixing Lou, to reinforce the heritage of traditional culture covering folk customs, ceremonial of festivals, and local folk culture, to follow the guidance of developing beautiful rural areas, and meanwhile to combine the excellent traditional culture with the aim of promoting the amalgamation of tradition and modern elements and the development of local culture.

Feng Jicai, engaged in study of culture, believed that each ancient village contains abundant intangible cultural heritage which covers folk customs pertaining to manufacture, daily life, trade, festivals, marriage and funeral, beliefs, the local dramas, music, dance, folk songs, folk literature, legends and stories, ballads, a two-part allegorical sayings, jokes, and allegories, as well as all varieties of handicraft arts and their inheritors. The Intangible Cultural Heritage is passed down from generation to generation by means of oral teaching that inspires understanding of the successors who can not be found in case will result in the discontinuity of culture, which explains why the traditional Chinese culture gradually declines. Protecting the ancient village implies preserving the diversity of culture. Therefore, special emphasis should be put on the protection of ancient village during rescuing the folk cultural heritage throughout China.

#### **3.2 Exploring Cultural Connotations and Constructing Local Characteristics**

With a long history and abundant culture, the ancient village represents the memory over past and witnesses the continuous development of rural culture. At present, the ancient villages, as tourism resources, are developed. This process requires to explore the cultural connotations of ancient villages and the ideas of our ancestors toward nature and universe, and to find out the most significant part which can serve as the characteristics of ancient villages with an attempt to amalgamate the characteristics and modern environment and to form a culture with local characteristics. The development and utilization of ancient village aim to enable people of modern society to learn and sense traditional culture, therefor acquiring new inspirations.

#### **3.3 Cultural Identity and Cultural Communication**

Cultural exploration will become valueless if it can not gain support, which suggests that much more efforts should be paid to the cultural identity when conducting cultural exploration and constructing local characteristics. In addition to disseminating traditional culture within Zhu Jiayu and the surrounding villages, we need to conduct propaganda when developing resources for tourism.

As the essence of tourist resources, cultural resources are intangible, which can attract tourists in the long run and satisfy their demands for learning culture and acquiring knowledge only after it is made tangible and presented by tourism products. This can provide tourists with access to experiencing culture, enjoying culture and recalling culture, therefore bringing the culture to more places.

More scholars like historians, litterateurs, artists, architects should be attracted to Zhu Jiayu to conduct archaeological studies, collect materials for writing, take photographs and initiate high-level studies in the developmental process of tourism. Meanwhile, we should cooperate with more colleges and provide more opportunities for college students majoring in history, geology, tourism, art, and architecture for intern. In this way, more will learn Zhu Jiayu and its special culture.

### **3.4 Amalgamation of Traditional Culture and Modern Creative Ideas and Concepts**

It is necessary to infuse new ideas to traditional culture and to inherit it critically with the aim of making it to adapt to the development of modern society. Injected with modern ideas, traditional culture becomes more intelligible and acceptable to modern society, which promotes the sustainable development of rural culture. For instance, Zhu Jiayu attaches great importance to development of education and culture since ancient times, which also serve as the essential part of traditional culture. Modern society also emphasizes on education. We need to consider and explore how to reveal the tradition of emphasizing education and culture through modern ways to show the spirit and essence of education and culture in Zhu Jiayu, and combine it with modern civilization to make it popular among the masses.

Reforming culture of the new rural areas should be achieved through the outside guidance and the internal inspiration to cultivate a cultural system that combines traditional culture and modern civilization and enable them to cooperate with each other. And the new culture will be adopted to shape people's wisdom and morality, and to cultivate rural force for self-government.

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