

Discussion on the protection principles of traditional villages in Shaanxi Province

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ABSTRACT. *Traditional villages refer to villages that are far away from the present, have rich natural and cultural resources, and have certain value, and should be given attention and protection. The discussion and establishment of traditional village protection principles will help to carry out specialized protection in the traditional village protection planning, and ultimately achieve the purpose of harmonious development of traditional village protection and modern society.*

KEYWORDS: *Traditional villages, Shaanxi Province, Protection principle*

In May 1964, the 2nd Conference of Architects and Technicians of Historic Monuments was held in Venice, Italy. The International Charter for the Protection of Cultural Relics and Historic Sites promulgated after the meeting emphasized the authenticity of historical monuments and cultural relics for the first time. With integrity protection. It also profoundly explained that "historical monuments and cultural relics of the people from generation to generation are full of information from the past years and are still preserved to this day, and are a living witness to the people's thousands of years of tradition.

1 The principle of authenticity of village protection

The "Nara Authenticity Document" adopted in Japan in November 1994 once again pointed out that "maintaining cultural heritage and all its forms and history are rooted in the roots of heritage values. Our ability to understand these values depends in part on whether the source of information on these values is really reliable.[1]" In 2004, the Guidelines and Interpretation of the Protection of Chinese Cultural Relics and Historic Sites formulated by the China National Committee of the International Council of Antiquities and Ruins (ICOMOS) defined the principle of authenticity as "authenticity is the material, process, design and environment of cultural relics and monuments themselves and their environment The authenticity of historical, cultural, social and other relevant information reflected. The protection of cultural relics and historic sites is to protect the authenticity of these information and its sources. The continuation of cultural traditions related to cultural relics and historic sites is also the protection of authenticity [2]."

The protection of traditional villages must first be followed by the protection of their authenticity. Traditional villages are an important carrier of their historical and cultural values, but at present, traditional villages are often faced with modern civilizations such as tourism development and industrialization in the process of protection and development. The impact brought by the personnel, on the one hand, brings opportunities for the development of traditional villages, on the other hand, it causes alienation phenomena such as cultural changes and architectural style changes in traditional villages, which seriously destroys the characteristics of traditional villages. With the protection principle, the material culture of traditional villages can be preserved and the "soul" of traditional villages can be retained.

2 The overall principle of village protection

The overall protection requires not only the protection of the material and cultural relics such as buildings in traditional villages, but also the protection of the surrounding natural environment and the derived intangible cultural relics during the generation and development of traditional villages. The sixth and seventh items of protection in the Charter of Venice, promulgated in 1964, mentioned: "Protecting a cultural relic building means protecting an environment properly. Wherever a traditional environment still exists, it must be protected. Cultural relics cannot be separated from the history it has witnessed and the environment it produces"[3]. In 1976, UNESCO adopted the "Proposal on the Protection of Historic Areas and its Contemporary Role" ("Nairobi Proposal"), which is a programmatic document for the protection of historical blocks and villages in the international cultural heritage protection community. First, clearly define: "Historical and architectural areas-refer to any building group, structure and open space that contains archaeological and paleontological sites, they constitute human settlements in urban and rural environments, cohesion and value have been recognized... Prehistoric sites, historical towns, old towns, old villages, old villages, and similar groups of monuments should be carefully preserved and remain unchanged." The following provisions are made for the overall protection of historical areas. "Each historical area and its surroundings should be regarded as a connected entity as a whole. Its coordination and characteristics depend on the union of its components, including humans. Activities, buildings, spatial structure and surrounding environment. Therefore, all effective components, including human activities, no matter how insignificant, have a meaning that cannot be ignored for the whole"[3]. The Florence Charter issued by the International Council of Antiquities and Ruins in 1981 in Florence, Italy. The Charter makes the following interpretation of the surrounding environmental problems encountered during the protection of historical gardens: "Historical gardens must be preserved in an appropriate environment, Any physical environmental changes that endanger the ecological balance must be prohibited.[4]" In 2004, the "Guidelines and Interpretation of the Protection of Chinese Cultural Relics and Historic Sites" issued by the China National Committee of the International Council of Antiquities and Ruins (ICOMOS) defined the principle of integrity as: "The protection of cultural relics and historical monuments is a

reflection of its value, value carrier and its environment." Complete protection of various elements of the value of cultural relics and monuments [5]."

In the "Xi'an Declaration-Protection of the Environment of Historic Buildings, Ancient Ruins and Historic Areas" issued by Xi'an City, Shaanxi Province in 2005, it was emphasized that "the environment of historic buildings, ancient ruins or historical areas is defined as a direct and extended environment, except In addition to the negative meanings of physical and visual, the environment also includes the interaction with the natural environment; the use or activities of past or present social and spiritual activities, customs, traditional knowledge and other intangible cultural heritage, and other intangible cultural heritage Form···Historical areas of different sizes, whose importance comes from the important connection between cultural background and environment"[6].The above documents and charter emphasize that the main body of protection is not only the site itself, but also the surrounding environment.

As a cultural carrier, traditional villages will inevitably be affected by the surrounding natural and cultural environment during the development process, and interact together to form a perfect cultural ecosystem[7].The Chinese government emphasized in the "Notice on Conducting Investigations of Traditional Villages": "Complying with the standards of traditional villages requires a more complete village planning system. When selecting and constructing villages, villages are built according to the traditional ecological environment based on traditional concepts". This passage points out that the formation of traditional villages is the result of the combined action of natural environment and human environment. The protection of traditional villages not only includes its main building, but also pays attention to the natural and human environment closely related to it. Therefore, the protection principle of the integrity of traditional villages can be understood as the systematic protection of the village center including its ecology and human environment. As a user of the village, the production and living conditions of the indigenous residents should also be included in the principle of holistic protection of traditional villages.

3 The principle of liveliness of village protection

The protection of villages is different from the cultural relics of large sites. It cannot be limited to tangible material cultural relics, but also needs to protect intangible intangible cultural heritage and non-genetic inheritors. Provisions of "Guidelines and Interpretation of the Protection of Chinese Cultural Relics and Historic Sites": "When cultural relics and historical sites are associated with a certain cultural tradition, and the value of cultural relics and historical sites depends on this cultural tradition, protection of cultural relics and historical sites should be considered while protecting this cultural tradition." The customs, language, music, dance, handicrafts, and architectural crafts produced in the development of traditional villages are collectively referred to as folk customs, and regarding the protection of traditional cultural folk customs, In the "Proposal for the Protection of Traditional Culture and Folklore", UNESCO puts forward: "In the protection, priority is given to the way of embodying traditional and popular culture (presenting

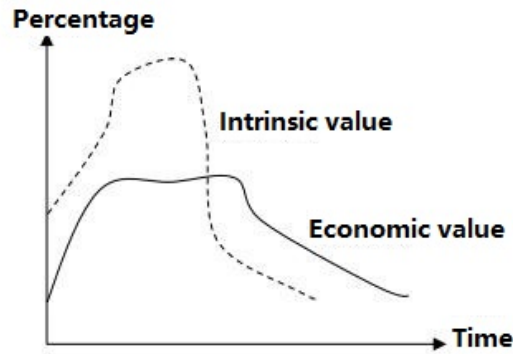
its environment, life and working methods and its creative methods) Skills and technology)".

The traditional village material cultural relics based on traditional buildings such as folk houses, opera houses, ancestral temples, etc. can currently only reflect a part of the traditional village culture in a solid form, and the cultural value contained in the traditional villages is more manifested in the indigenous residents' Intangible cultural relics that continue to this day, including production and lifestyle, custom, traditional beliefs and morals, and value orientation. Therefore, for the protection of the "living state" of traditional villages, it is necessary to realize that the main body of protection is the indigenous residents in the traditional villages, so as to ensure that the national history and culture will not have faults and "cultural amnesia". Traditional villages "live" to survive, which is a necessary condition for the attachment of other subsidiary values. If the material cultural remains of traditional buildings in traditional villages leave their users, the existence of the village's indigenous residents, it will lose its use value. The cultural factors in will eventually disappear. Only by maintaining the liveliness of traditional villages, while improving the living standards of indigenous residents, while they enjoy the convenience brought by modern society, they can realize the living inheritance of traditional villages based on their production and life.

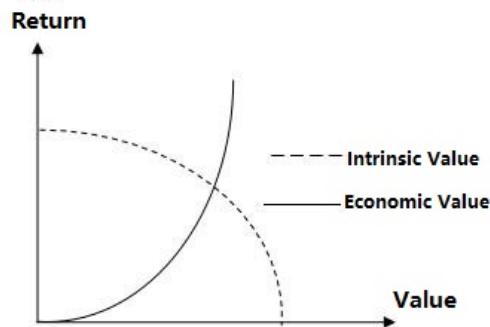
4 Principles of sustainable development of village protection

In the field of conservation economics, cultural heritage is a kind of "cultural capital" with both cultural and economic values. "Cultural capital" is not only a store of value, but also a long-term asset, which can produce a series of long-term costs and benefits. The value of history, culture, art, and society formed in the traditional villages by the rich and intangible cultural heritage. When these values are used by humans through tourism, entertainment, viewing, and experience, they form an economy in the sense of consumption. value. As a resource of cultural heritage, traditional village groups have the characteristics of scarcity and uniqueness. Therefore, once the traditional village has a brand effect in the process of economic activities of development, the value connotation of the monopoly operation highlighted by its special resources will bring significant social and economic benefits to the place (Figure 4-1 (a)).

However, cultural heritage is also fragile and non-renewable. As shown in Figure 4-1, the value of the heritage itself will increase due to the deepening of human cognition, and the economic value will also increase in the initial stage, but with time Factors, the economic value will show a gradual trend with the relative stability of the intrinsic value of the heritage. When the development intensity of the heritage reaches a certain value, the economic value obtained due to the destruction of the intrinsic value of the heritage begins to decline, which ultimately leads to a reduction in the economic value (Figure 4-1 (b)).



(a) Schematic diagram of the relationship between the intrinsic value and economic value of the heritage site



(b) Diagram of the relationship between value and return of heritage sites

Figure 4-1 Schematic diagram of the relationship between intrinsic value and economic value of cultural heritage sites

From the above, we can see that for traditional villages, we should seek to develop in protection, feed back and protect in development, and combine protection and utilization organically. The core of traditional village protection is inheritance and sustainable development. The so-called use is based on the premise that the heritage must not be jeopardized, and it is best to continue the original use in the development process.

5 Conclusion

In the case of reducing human intervention as much as possible, following the laws of nature to achieve the purpose of obtaining resources without damaging the ecological environment is also the "rulelessness" of traditional Chinese excellent culture. The style has a certain positive significance. The author here hopes that in the process of protection and development of traditional villages in the future, the village will do specific analysis on specific issues, do not blindly indulge in how to develop the village into a tourist area, a tourist attraction, and slow down the pace appropriately, "inaction" And "True Action" is a good development model.

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