

Renewal and Preservation of Rural Landscape Under Regional Culture

Taking Keyu Village, Fuqing City, Fujian Province as an Example

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ABSTRACT

Under the influence of the rapid development of the times, the inheritance and development of regional culture has been greatly threatened. The characteristics of regional culture are the combination of nature and humanity. The author recognizes the practical significance of rural landscapes from the perspective of regional culture, and puts forward specific ideas for the renewal and preservation of rural landscapes through the analysis of the representation of rural landscapes and the exploration of cultural connotations. The rural landscape design developed based on regional culture can highlight its unique charm and create a unique landscape design, so as to inherit the local characteristics and achieve the common integration and development of people, society and nature.

Keywords: Regional culture, Rural landscape, Design, Renewal and preservation.

1. INTRODUCTION

A specific cultural form is formed on the basis of a specific geographical environment and user groups. This cultural form is not only reflected in the material products produced in the process of human production activities, but also in a unique cultural circle formed by the mutual influence and interaction between people's spiritual life and social development. This cultural form also affects the landscape form in a specific environment. The geographical environment is a regional culture and must have regional colors. Therefore, various cultural landscape forms of different styles have been formed in the world.

2. AN OVERVIEW OF REGIONAL CULTURE AND RURAL LANDSCAPE

Regional culture refers to the manifestations of habits, traditions, customs, etc., which are gradually formed under the influence of various factors such as nature and geography. Regional culture is an important part of humanistic elements and changes in humanistic elements. Human elements are not a

broad concept. Different geographical locations will produce different cultural differences, ranging from different countries to different cities in each country, because of the differences in their different regional environments. Humans are the creators and inheritors of culture, and culture will be affected by various external environmental factors in the process of production, change and development, not only the inheritance of historical literature and poetry, but also influenced by human politics, economy, culture, ethnicity, religion, etc., which are subtly affecting people's ideas, codes of conduct, etc., and can also be reflected in the creation of landscape design. Landscape design is an important aspect of cultural creation. It is a purposeful and conscious creative activity of human beings. Cultural landscape pays more attention to the expression of culture, and its constituent elements have the function of cultural expression.

Rural landscapes are divided into two types: natural landscapes and human landscapes [1]. Natural landscapes are the main manifestations reflecting the geographical and climatic conditions in a certain area. Topography, hydrology, climate, plants, etc. are all categories of natural landscapes. Human landscape is formed in a certain period of time, it is a combination

of natural and human factors in a specific area, and reflects regional folk customs, living habits, buildings with regional characteristics, people's beliefs, value orientation, and moral concepts.

3. THE RELATIONSHIP BETWEEN RURAL LANDSCAPE AND REGIONAL CULTURE

The so-called "region" is the human and historical space based on the natural geographical space, and the "region" mainly refers to the area generated by a specific natural geographical environment. When the concept of "region" is used, it is impossible to regard the natural geographical environment only as "region"; it is necessary to understand not only the natural geographical environment, but also its orientation to a certain political, economic, cultural and even psychological level [2].

To realize the harmonious development of rural landscape and regional culture, it is a must to first establish the compositional relationship between rural landscape and regional culture. It is a whole composed of two systems, the tangible material form and the intangible cultural form. [3] Landscape is the external manifestation of immaterial culture, and culture is the driving force. Landscape design and driving forces are interdependent, separated, and organically combined at different stages of rural development. The location and combination of landscape space are stimulated and the cultural connotation system can be divided into four levels: humanistic culture, functional culture, historical culture, and spiritual culture. The interaction and form of these two systems determine the shape, material, atmosphere and style of the village, both with a complex inner logic.

4. REGIONAL CULTURE — THE PROTECTION THOUGHT OF LANDSCAPE SYNERGY

For society as a whole, culture is the knowledge of the past and the guidance and reference for the future. Lack of awareness of the connotative value of regional culture is the key to rural cultural landscape. Trying to analyze the problems existing in the protection and large-scale development of the rural cultural landscape, it cannot effectively integrate the "regional culture" with sustainable development only by relying on the manifestation of the landscape and the development of tourism. Spatial and cultural information are objects, and freezing and preservation should not be the basic attitude of

conservation. It is necessary to scientifically and rationally protect and comprehensively excavate regional culture, and analyze regional and human factors. Under the guidance of cultural factors, it is also necessary to formulate corresponding protection strategies and measures to realize the protection and development of regional culture and landscape.

4.1 Establishing the Individuality, Identity and Belonging of the Regional Cultural Landscape

4.1.1 The Personality of the Regional Cultural Landscape

Personality makes things have a consistent way or pattern system, which is a characteristic of a person at a certain period. The same is true for the regional cultural landscape. The manifestation of one or more fixed and obvious characteristics in a certain period is the personality of the regional cultural landscape in this period. It is usually composed of some fixed design elements, and the cultural landscape will form different characteristics of the landscape according to the regional environment and time factors. Its personality is a recognizable continuous symbol composed of space, shape, color, material, texture, etc.

4.1.2 The Sense of Identity of the Regional Cultural Landscape

Identity is an intangible cultural asset value. It expresses this difference with an abstract, unique and recognizable concept, and forms a conscious reflection or identification in people's subconscious. [4] The construction of a cultural landscape's sense of identity is based on its personality. This identity reflects the balance of natural and cultural forces. The identity of the human landscape is not created, but formed in the interaction of natural and cultural forces, through which people can give different "evaluations".

4.1.3 The Sense of Belonging to the Regional Cultural Landscape

Culture is one of the unique characteristics of human beings, which is deeply reflected in the process and result of every human creative activity. The human cultural landscape reflects the inner spiritual dimension of the immaterial part and the inner power of the outer space. Cultural phenomena are also symbolic phenomena, and the process of cultural creation is also the process of the gradual

formation and development of human symbols. In the process of forming one's own system and characteristics, one gradually acquires a sense of belonging to life. The cultural symbols in the human cultural landscape have a close relationship with this development process. Culture makes people's spiritual world attach to culture, thus producing a sense of belonging. Individuality is the basis for generating a sense of identity. Without a sense of identity, the generation of a sense of belonging cannot be supported. Individuality, a sense of identity, and a sense of belonging are the internal driving forces for the emergence and development of cultural landscapes.

4.2 Renewal and Preservation of Rural Landscape Under the Guidance of Regional Culture

The protection of rural landscape should be guided by the inherent cultural factors of rural regional development, and should be dynamically adjusted and developed along the road of historical background. The protection and development of regional cultural landscapes should take humanistic culture, functional culture, historical culture, and spiritual culture as driving forces. The internal reasons for the harmonious development of historical and cultural cities are discussed from four aspects: spatial elements, comprehensive protection of rural structures, functional renewal of concentrated areas and atmosphere creation of public places. And the authors of this paper take Keyu Village, Fuqing City, Fujian Province as an example to analyze the related work methods.

4.3 Analysis of Rural Landscape Elements Under the Clues of Regional Culture

To realize the harmony of "regional landscape culture" in rural areas, in the process of historical and cultural development and change, first of all, there is a need of the interaction between typical culture and historical landscape, and then it is necessary to summarize and utilize the existing historical material resources and intangible cultural resources of the city, integrate information resources, and integrate scattered landscapes through some clues. The second is the regional culture in the process of rural development, and to protect the richness of the corresponding spatial objects and the details of the objects. Through the analysis and classification of the historical and cultural background of the city, in the process of rural development, it can be found that the regional landscape has an ancient and rich cultural

connotation. The researchers can explore the rural cultural connotation, and sort out the arterial clues such as commercial arteries and religions. It is also necessary to integrate regional landscape resources, determine regional landscape changes and cultural protection strategies, and combine protection strategies with development models.

4.4 Protection and Planning of the Overall Pattern of the Countryside

The interaction of the countryside and the natural environment forms a mutually adaptive environment, a symbol of the fusion of natural and man-made environments. [5] For the protection of rural regional landscapes, combined with the overall composition characteristics of "unity of nature and man" and "unity of time and space", the authors of this paper respectively explore the landscape pattern (nature and humanities), historical structure (time and space), and the coordination mechanism of humanities and historical culture.

4.4.1 Project Background Analysis

Keyu Village is surrounded by sea water. There are thousands of acres of fertile fields and tidal flats on the island. The East Peak is the highest mountain in Jiangjing. The village is a unique "mountain, sea and field" in the Fuqing area. It is a small island with complete natural landscapes, mountains and sea, with pleasant climate and unique natural resources. The total area of the village is about 5 square kilometers. Due to the special geographical location of Keyu Village surrounded by the sea, there is less arable land on the island. There are 400 mu of arable land, 700 mu of tidal flats, and 300 mu of tidal flats for farming, mainly fish farming as the pillar industry ("Figure 1").



Figure 1 Resource classification map.

a Note: All pictures in the text are drawn by the author.

Keyu Village, located in Jiangjing Town, Fuqing City, Fujian Province, is a small island surrounded by the inland sea in Xinghua Bay. It is 22km away from Fuqing City in the north, Wutang Village in Jiangjing Town, 6km away from Jiangjing Township, and Xialong Village in Jianguyin Town in the south. The transportation is convenient: Provincial Highway 201

bypasses the village, and the village is about 3 kilometers away from the Yuping Expressway-Jiangjing Interchange; the site is about 22 kilometers away from Fuqing West Railway Station and Fuqing Railway Station by expressway, and it only takes 50 minutes to reach the downtown area of Fuqing. The site has excellent traffic conditions ("Figure 2").



Figure 2 Location analysis map.

4.4.2 Landscape Pattern and Protection of Regional Human Settlement Culture

Landscape pattern refers to the comprehensive urban environment formed by the ancient ancestors of historical cities and towns after the transformation and utilization of natural landscapes under the influence of human settlement concepts such as landscape feelings and harmony between nature and man, including various natural elements such as mountains, water, fields, forests, etc., which have a certain impact on the morphological pattern of the town within a certain range around the area where the town is located. The protection and continuation of the landscape pattern of historical cities and towns is not simply to preserve a few hills, a few pieces of

farmland, and a few forests, but should be coordinated with the corresponding human settlement culture in the countryside.

The ideal spatial pattern is the natural advantageous condition for the development of Keyu Village. Keyu Village conforms to the traditional Chinese landscape pattern development model. It is on the feng shui pattern of backing by the East Peak, facing the open water, sitting north facing south, north high and south low. The spatial pattern is ideal. Based on the excellent natural conditions of Keyu Village, the spatial pattern of Keyu Village is designed as a north-south layout with the East Peak, landscape pond, central square, and entrance service center as the main core points, forming the core development axis of Keyu Village ("Figure 3").

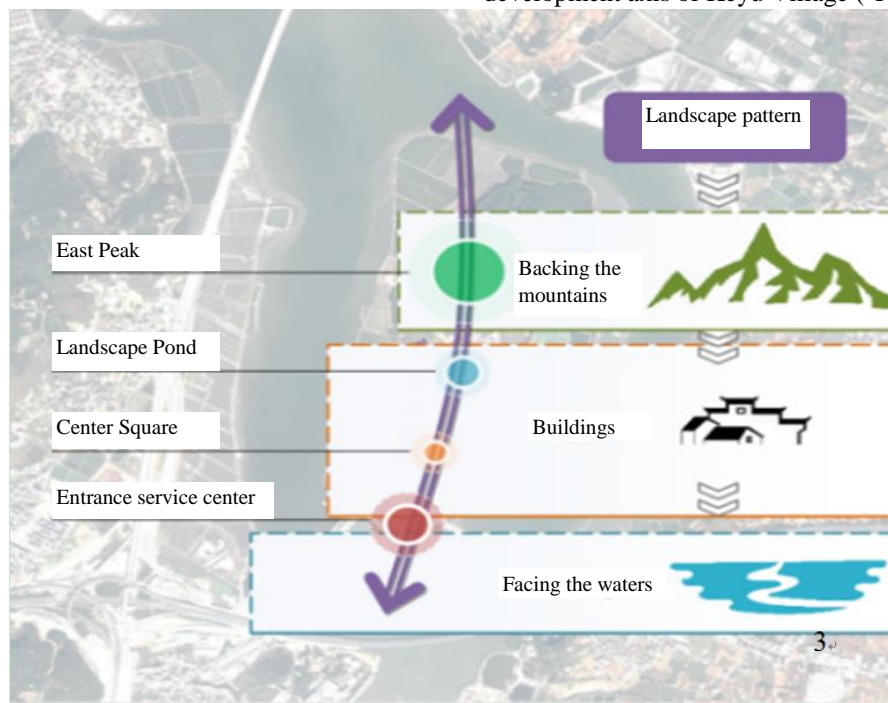


Figure 3 Landscape pattern.

4.4.3 Comprehensive Update of the Aggregation Area

Structurally, gathering areas are the flesh and blood that shapes regional culture, and they play both functional and linking roles. Gathering lots is key to demonstrating cultural significance and authenticity. However, if cryopreservation methods are used for rural landscapes, facilities and functional industries and historical clusters, with the passage of time, it is difficult for the rural regional cultural landscape to be integrated into the modern society and become an isolated island, and the protection of the gathering

area should move forward together with its renewal. It is necessary to continue its functional path in each concentrated area, find its direction and growth point of integration to adapt to the development of the times. The sustainable development of agglomeration areas must be reconciled with the sustainable development of human settlements, especially with regard to the protection of indigenous peoples.

Based on the basic principle of the dual overall vision of time and space, the preservation of integrity is the basis of overall protection. Whether it is place culture or material and non-material culture, there is a cultural environment on which it depends. And the

construction of integrity is based on a broad environmental perspective to achieve the dual goals of the integrity of the site environment and the integrity of the cultural environment. Based on the guidance of this "integrity" principle, the concept of planning integration is first proposed in the reconstruction and expansion project, which is based on the two levels of large-scale overall planning and small-scale overall reconstruction. The preservation of integrity is based on the two basic principles of time and space, and the maintenance of integrity is the basis of overall protection. Whether it is a cultural place or a tangible or intangible culture, there is a regional environment to which it is attached. Integrity is based on a grand environmental perspective, helping to achieve the dual goals of regional environmental integrity and cultural environmental integrity.

Based on the regional analysis of the urban function positioning of the project area, the authors put forward the overall planning and construction ideas of "one center, three rings and multiple areas".

One center: The central square and the surrounding villages and ancient dwellings are concentrated at the core of the location; three rings: The development ring line mainly focuses on cultural tourism, multiple areas: this means to develop multiple tourist areas with the goal of industrial development ("Figure 4"). There will be a necessity to make a holistic cognition of the role and positioning of the Keyu region in contemporary and future regional development. Secondly, under the concept of small-scale holistic reconstruction, the overall space of the region is divided into levels, and a five-story complex consisting of "Entrance Service Area - Fishing Village Sightseeing Experience Area - Fishery Breeding Sightseeing Experience Area - Marine Activities Area - Ecological Sightseeing Area" is established. It is proposed to focus on the re-integration of five aspects, including: the reconstruction of the coastal landscape system, the adaptive transformation of old buildings, the reorganization of traffic lines, and the multi-level penetration of culture ("Figure 5").

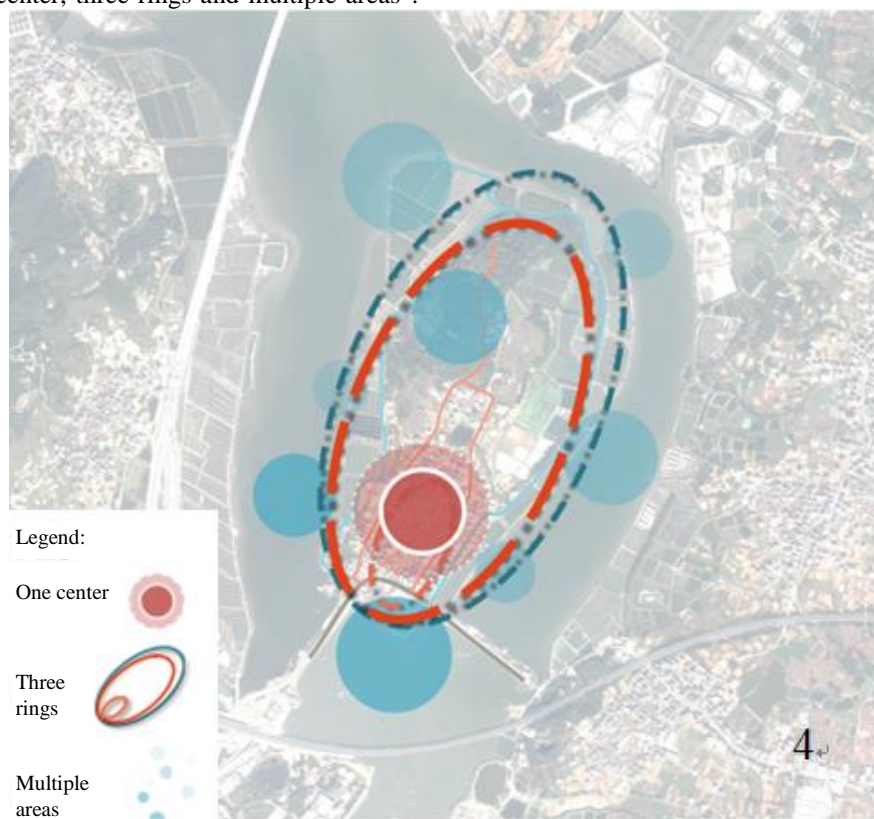


Figure 4 Overall planning and construction map.

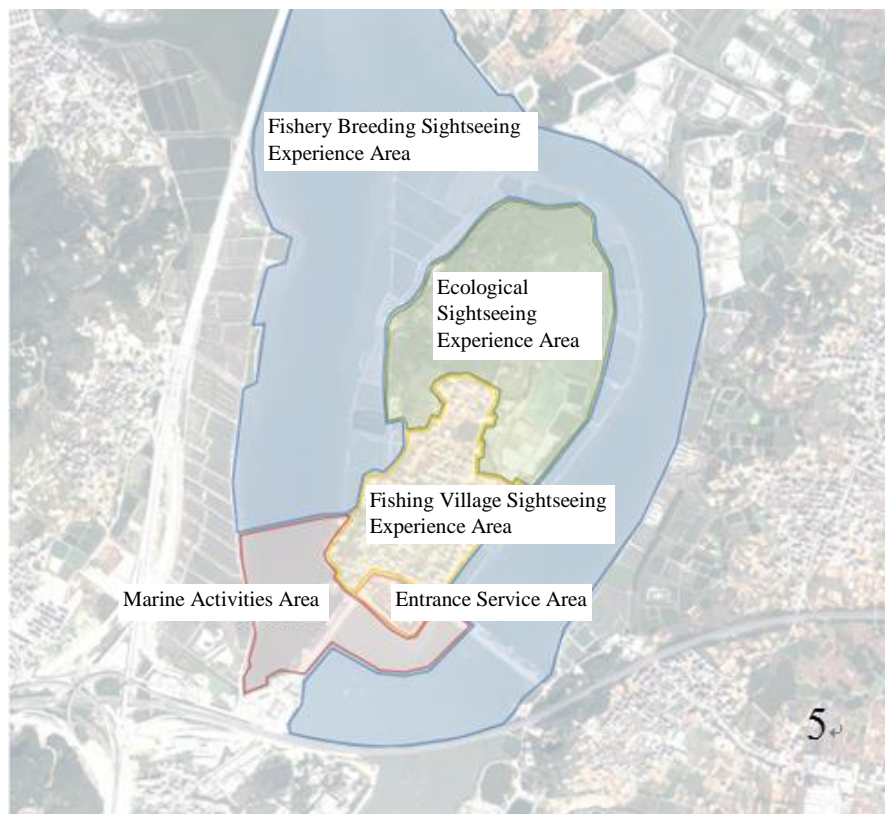


Figure 5 The overall spatial division of the region.

4.4.4 Reconstruction of Cultural Diversity

In the process of sorting out the cultural elements, the planning gave the area a "fishing village culture". In the fishing village culture, there are customs and cultures such as candlelight and fishing lantern festival. At this time, fireworks were launched outside the house, firecrackers and gongs sounded in unison, and the whole village was filled with a strong festive atmosphere. Accompanied by the sound of gongs and drums, the villagers retrieved the big red candles and Zhenyu small candles to the homes of the newly married villagers who had no male children. The gongs and firecrackers blared all the way. During the Fishing Lantern Festival, fishermen, farmers, citizens, etc. all carry "Mazu lanterns" to tour on the night of the festival. The beautiful fishing village cultural and regional customs are supplemented by "Mazu culture, overseas Chinese culture, and Jinshi culture". Mazu culture is deeply respected by the people for helping those in danger and poverty, and teaching people without concerning the difficulties. The only sea-protecting goddess, Mazu, Lin Moniang, is the central figure in the hearts of Chinese people. Mazu culture is the general term for the material and spiritual wealth that the working people respect and believe in Mazu. The culture of the hometown of

overseas Chinese is the trend of Chinese people's large-scale migration overseas in modern times. It also spreads Chinese culture to foreign lands. In the place where the overseas Chinese live, an overseas Chinese culture has been formed that takes China as the identity orientation, Confucianism as the core of the value system, and at the same time absorbs the foreign culture. In the ancient Chinese imperial examination system, those who passed the final examination of the central government's imperial court were called Jinshi (a successful candidate in the highest imperial examinations). Keyu Village has produced many Jinshi, and by promoting Jinshi culture, students are encouraged to study hard. The possibility of quadruple multicultural atmosphere not only retains its characteristics, but also assumes the significance of inheriting local culture in the process of regional development of the fishing village.

In the reconstruction of "fishing village culture", "Mazu culture, overseas Chinese culture, and Jinshi culture" according to the concept of protecting regional cultural characteristics, the following aspects are mainly considered in the planning: the first is the "locality" of regional cultural characteristics, emphasizing the unrepeatability of regional culture. Secondly, for the same historical

space, the aggregation of multiple regional cultures already has overlapping spatial attributes. In addition, it is necessary to study their interrelationships in time attributes, realize cultural reconstruction in the dual dimensions of time and space, and pay attention to the connection between the building and the site to meet the needs of users, and in this way to reflect a specific spiritual connotation. Finally, it is a concrete expression of the artistic conception of regional culture, reconstructing multiple regional cultures into a perceptible, touchable, and perceptible space. The survival and development of regional culture is inseparable from its cultural environment. The protection and inheritance of multi-regional culture is also closely related to its spatial environment. With the implementation of the renovation and renewal project, the inheritance environment of multi-regional culture has an opportunity to improve and reshape.

4.4.5 Inheriting the Implantation of Regional Environmental Culture Experience

For the design concept of the fishery sightseeing experience area, the "floating bridge fish market" is the main characteristic landscape node, and the three lines of coastal sightseeing trails, mountaineering trails, and cycling trails around the island are connected to the entire village space node ("Figure 6"). The marine economy "Pontoon Fishing Market" is transformed from a piece of fishing raft. The Pontoon Fishing Market takes "food-nurture-sell-tour" as the clue and fishbone as the idea, and connects the market area through a pontoon like fishbone. According to the abstract extraction of the original elements of the village, the texture of the village is preserved and the interior space is reconstructed, so that people can connect the fishing market and the village. This is not just a fish market, but an integrated fish market that is resilient and sustainable. The "food" area is to provide passengers with the freshest seafood, catch and eat now, so that people can experience the most delicious seafood. "Nurture" is the original breeding industry of fishermen, and tourists can come to visit and experience the breeding process. The building of the farm is built with local architectural features and courtyard houses. The farm is open and can be visited and experienced by tourists. In addition, the open and tail courtyard style can also enable villagers to promote communication ("Figure 7" and "Figure 8"). "Sell" is to sell some fishery handicrafts and special seafood dry goods. "Tour" means people experience fishing customs, such as the Fisherman's Story

Museum and the Ship's Craft Museum. In the fisherman's culture corridor: they can show the fisherman's culture, let people experience the fisherman's life, show the fishing life, and the craftsmanship of the boat. Not only foreign tourists can get in touch with fishing culture, fishermen's gourmet shops, freshly caught and eaten, let people experience fresh and delicious food, and the characteristic shops sell some fisherman handicrafts and fresh dishes, and local villagers can also better pass on folk customs ("Figure 9"). Experience is an important way to perceive the living and active regional culture, and it is also an important way to deeply understand the diversity of regional culture and history. In the renovation, with the fishing village culture as the theme, through narrative functional organized and rationally classified traffic routes, and scene-reproducing landscape architecture, multi-dimensional interventions from display, participation, inheritance, and perception, it can enhance the cultural experience required by the historical blocks and the regional cultural heritage they carry ("Figure 10").

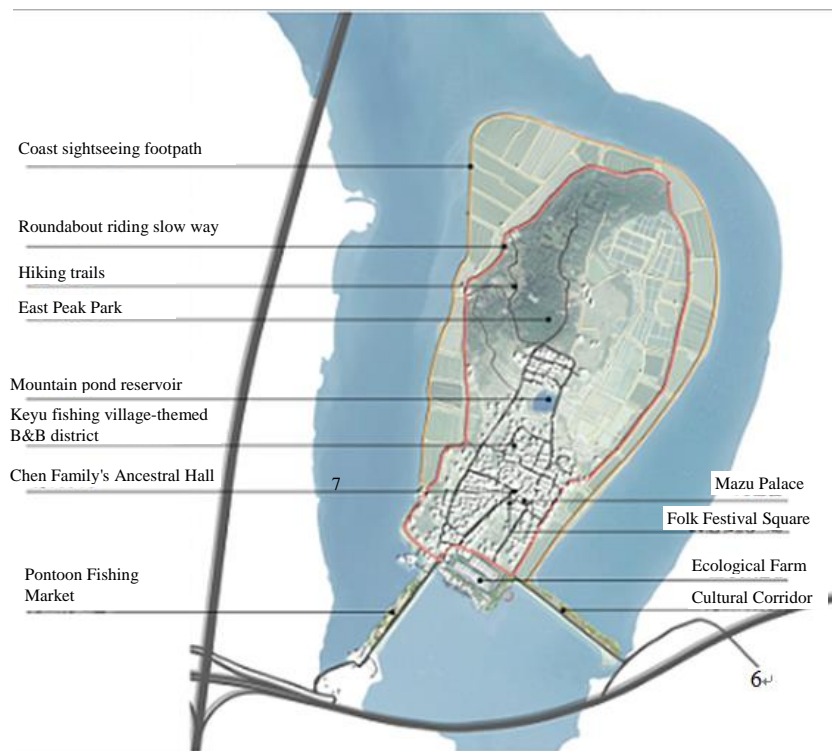


Figure 6 Planning overall space plan.

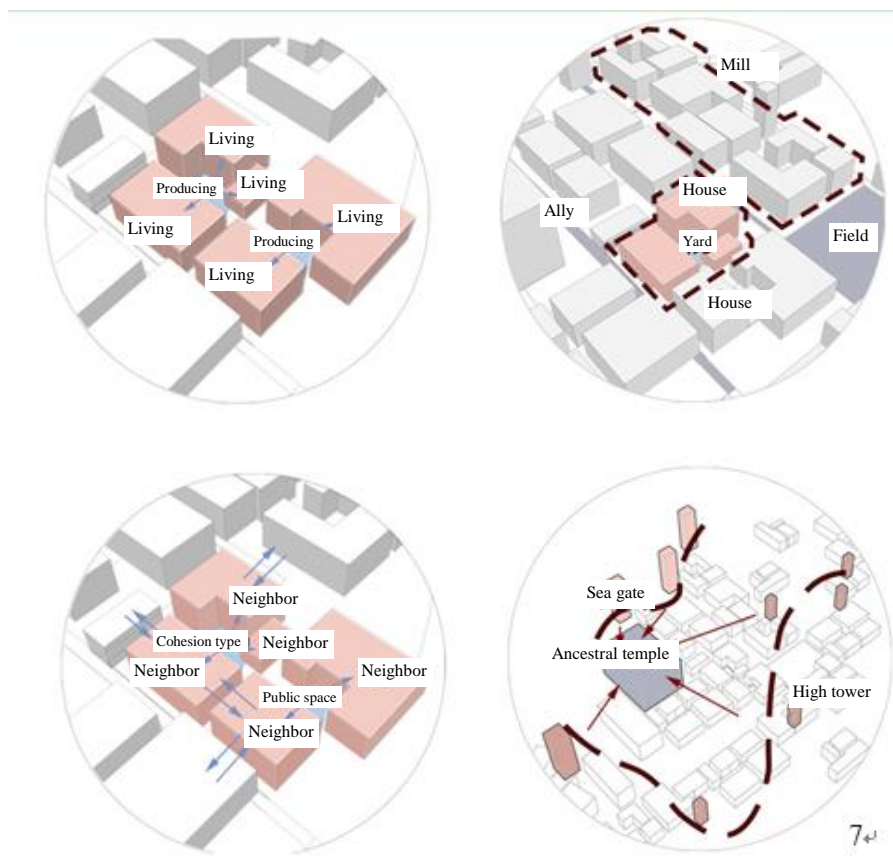


Figure 7 Spatial analysis diagram of the farm.

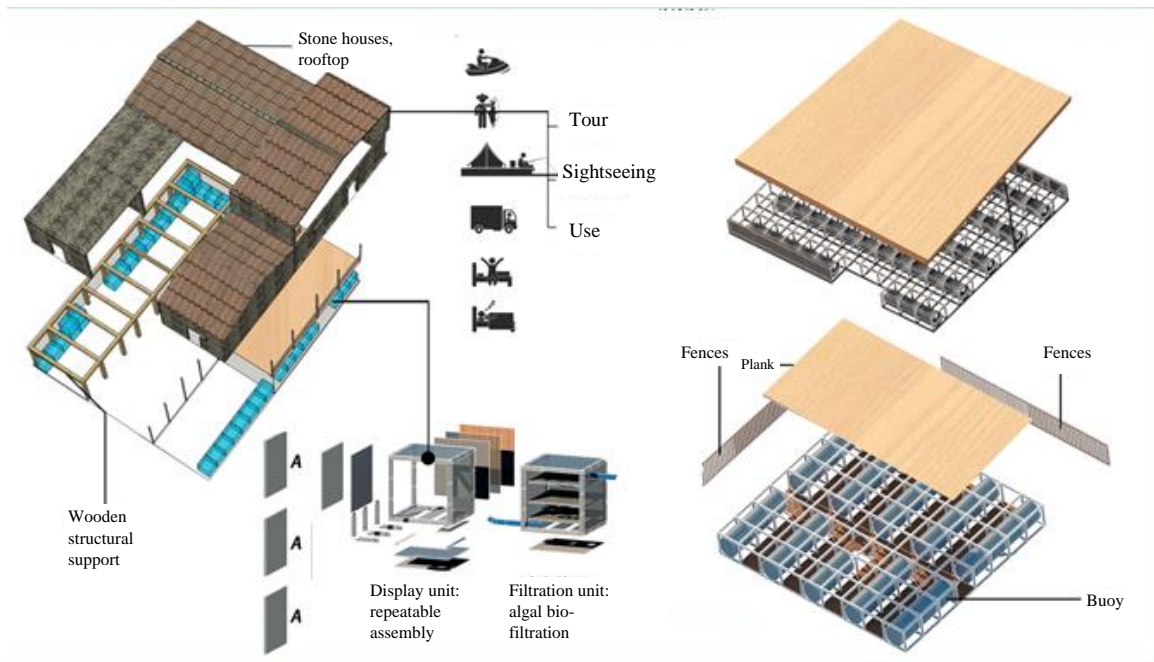


Figure 8 Farm building analysis map.



Figure 9 Space map of cultural corridor.



Figure 10 Space renderings.

5. CONCLUSION

"Show me your city, and I can tell what the city's residents are going for culturally. [6]" From Saarinen's famous words, people can easily see that the appearance of landscape is the projection of its regional cultural connotation. Many studies mostly involve settlement landscapes and their genes, but they have not been comprehensively extended to all types of regional cultural landscapes. To build a life bridge and an emotional bridge in which man and nature live in harmony, it is also necessary to dig deep into Chinese traditional culture from the aspects of understanding man and nature, the natural beauty of man and nature, and related knowledge. How to think deeply, understand, learn from and carry forward China's excellent regional culture is a topic worthy of continued discussion and research.

AUTHORS' CONTRIBUTIONS

Zhang Jinzhu wrote the manuscript. Wu Shuling contributed to revising and editing.

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