

Research on Public Communication Space and Inheritance Mode of Traditional Villages

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Abstract: Traditional village public space is an important place for villagers' daily activities and an important carrier for inheriting local culture. There are many studies on rural public space in China. According to the characteristics of diversified development of village public space, scholars have discussed the spatial characteristics of village public space from the aspects of material form, existence time, functional differences and the nature of public activities according to different village cases. This paper analyzes the types of village public space and the reasons for its changes, and puts forward some suggestions on the inheritance of village public space.

1. Introduction

Traditional village public space is the main place for villagers' daily communication activities, which undertakes various traditional folk cultural activities in the village. It takes villagers as the main body and reflects the form and structural characteristics of people's living space and activity space. In recent years, with the continuous advancement of urbanization, great changes have taken place in the rural living environment, especially the traditional villages on the edge of the city, which have unique folk customs and high historical and cultural value. Through the analysis of the types of village public space, this paper discusses the reasons for its spatial change, so as to provide theoretical guidance and reference for the sustainable development of traditional villages and the inheritance of rural culture.

2. Research on the Type of Functional Public Space

The internal public space of traditional villages is a complete space system composed of many public activity places with rich functions and different forms. These spaces can meet the functions of rest, sacrifice, commerce and landscape. They are the most recognizable places for villagers and the most memorable places in the village, forming a unique spatial image of the village. According to the form of public space, it can be divided into point shape, linear shape and surface shape. Some of them continue the original vitality of traditional public space, while others continue to weaken, as shown in Table 1:

Table 1 List of public space attributes.

Site	Function	Present Situation
Temple	sacrifice and worship gods	prosperous
Village committee	political space	weaken
Well	living space	weaken
Stone mill	leisure space	weaken

2.1 Point-like public space

Public space appears in the form of "point", which is the core of landscape space. It has pleasant scale, strong sense of place, and has clear functional themes, such as sacrificial and memorial space

such as temples and ancestral halls; Assembly space such as village committee; Living space such as well platform, stone mill and front door.

2.2 Temple space

Since ancient times, the Chinese have believed that everything in the world is dominated by God. The joys and sorrows of the gods not only determine the operation law of the whole world, but also determine the future and destiny of all creatures in the world. Therefore, the villagers have a strong fear and respect for God(2021,Z Zhang, H Xu, M Xu). Whether it's the Guanyin temple for children or the Dragon King Temple in charge of rainfall, people sincerely hope that the gods will bless them with peace, auspiciousness and good weather. Therefore, these Temple spaces constitute the spiritual and cultural space of traditional villages and directly reflect the villagers' religious beliefs. The temple buildings of a village mainly include Guanyin Temple (Fig.1) and Dragon King Temple, which are located at the entrance of the village. On every day of sacrifice and worship, people gather here. However, most of these temple buildings use color painting to refresh or imitate palace buildings, which changes the authenticity of the original ecological culture and makes the architectural style different, but to a certain extent, it reflects the villagers' spiritual comfort and worship of gods.



Figure 1 Current situation of Guanyin Temple.

2.3 Village council public space

During the people's commune period from 1950s to 1970s, the village committee carried out a series of public activities with strong ideological color and strong political significance around the collective production and life of the masses. It is a political public space with distinctive characteristics of the times. Since then, with the disintegration of the commune system, administrative assemblies that were popular and played an important role in the commune period have become increasingly rare, which not only means that the special public space of administrative assemblies has been shrinking in the changes of rural society, but also means that its original standardized military management system has lost its authoritative basis to play a role, The "binding" administrative connection formed by political assembly began to fade out of village social life. The village committee is a converted courtyard building located on one side of the main street of the village. In front of the door is a small square space. The door of the village committee is locked almost all day. Only when the village receives visitors or holds general meetings (democratic elections, etc.). Usually, there are few villagers. It seems that this place has nothing to

do with them.

2.4 Water well and stone milling space

In ancient times, wells were the basic living facilities closely related to villagers in traditional villages and the main source of water for villagers' daily production and life. Therefore, the oil well platform has become a link connecting families. Usually, an active node space with appropriate scale is formed with this as the center. The well platform naturally becomes a place where villagers often meet. They can use the time to fetch water and wash clothes to greet, ask and exchange needed items. The investigation found that there were five wells in a village. The well water is very shallow, about 1m from the wellhead. Refreshing and delicious. This is high-quality mineral water, which is still used by the villagers. Villagers throughout the ages have carefully managed the site selection of water wells in various forms. A relatively spacious semi enclosed space is formed by the dislocation of the outer wall of the building or the surrounding of the low stone wall. Multiple stones are laid on the well platform, which is not only convenient for water intake, but also sheltered from the wind to a certain extent, with a strong sense of spatial hierarchy(2019, *Jin Lichun, Jiao Sheng*).

Stone mill is an important production tool gradually developed and improved by the working people in the process of agricultural production for thousands of years. As a public living facility in the village, the stone mill shows the nature of mountains and rivers, like rough and simple farmers who work hard to get rich, inherits the folk culture with the characteristics of villagers' traditional handicrafts, and becomes an effective carrier to retain the memory of the village. Villagers generally believe that the food of stone rolls is more delicious(Fig. 2).



Figure 2 Stone grinding in traditional villages.

3. Analysis on the Change of Public Space in a Village

Through the survey, it is found that under the influence of economic and social factors, the types of village public space have changed greatly.

Firstly, with the gradual development of rural economy, the material conditions of villagers have been significantly improved. Some traditional public spaces (well, Stone mill and river) are in a negative state because they do not meet the needs of modern production and life. The specific manifestations are as follows: the introduction of tap water makes it increasingly common for women to wash and chat on the well platform and river bank; Mechanized production leads to the weakening of the use function of grinder space, and even the disappearance of idle phenomenon. In

addition, with the prosperity of rural tourism, villagers have found business opportunities. Street intersections and entrance squares have become places for agricultural products trading, leisure and entertainment, maintaining a high degree of space activities.

Secondly, since the reform and opening up, due to the demise of the commune system and the withdrawal of state power, the internal social structure of a village has undergone fundamental changes, and the villagers' collective consciousness has gradually disintegrated. A series of specific public spaces that were frequently active in the commune period gradually disintegrated. For example, the political assembly space of the village committee has become a desolate and empty space.

Thirdly, the rise of market economy has led to a large outflow of rural labor force, a decrease in the number of family farmers, and the vibrant farming scene in the field no longer exists. Based on spiritual and emotional dependence, the villagers carefully decorated the temple and the space in front of the door. Although there are some deficiencies, it reflects people's inheritance of traditional customs and culture and their unremitting pursuit of a better life.

4. Suggestions on the Inheritance of Public Space in Traditional Villages

Traditional village public space is the main place for villagers to carry out production and living activities. It undertakes all the public life of the village and reflects the spatial memory of the harmonious coexistence between man and nature. Through the interpretation of the connotation of traditional village public space and the analysis of the above types and functions, the traditional village public space is further divided into folk culture communication space, living material space, natural ecological space and new activity space.

Folk culture communication space is a place space for religious and political activities. Dot spaces such as temple space and village committee space all belong to folk culture communication space. The activities of offering sacrifices and paying homage to gods carried by the temple space are still popular today. However, the authenticity of the original ecological culture is reduced due to the unreasonable repair of the attached temples and other local buildings. For the temple buildings in the village, we should pay attention to their inheritance, fully explore and make use of the natural, cultural and historical resources of the village, adjust measures to local conditions and draw materials locally, so as to make art, economy Technology.

The living material space is mainly to solve the basic living and production conditions of villagers, and assist villagers to solve the problems of village production and life with the help of basic living facilities and public service facilities, including point space such as well platform, grinding platform and front door, linear space such as street space and square space.

Natural ecological public space is mainly composed of natural landscape elements, including linear space such as rivers and surface space such as forest land and farmland. They are a special space for dialogue between man and nature and a "root seeking place" for villagers in spirit and emotion.

The shaping of new activity space and the injection of new elements, through the integration of the original space system into new space elements, shape a new activity space to meet the needs of village development, realize the reuse of space and the reproduction of space significance, and make it glow with new vitality and vitality.

5. Conclusion

Traditional villages are gradually formed in the long historical process. Its spatial pattern, life philosophy and values are the epitome of villagers' life. Through the analysis of the types of traditional village public space and the summary of villagers' behavior activities, it is found that

under the comprehensive influence of political, economic, historical, cultural and other social factors, the activities of traditional village public space may be weakened. In order to ensure the continuation of the vitality of traditional villages, we should pay close attention to the internal relationship between people's behavior habits and public space, actively grasp the spatial embodiment of villagers' living habits, and pay attention to the spatial presentation of traditional culture. Therefore, in the process of reshaping the village public space, various factors should be comprehensively considered to ensure the activation of the public space, so that the historical fragments of the basic human settlement civilization can be retained, and its non renewable multi value can be extended for a long time.

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