

## Construction and Representation: Renovation Design of Public Environment Landscape of Traditional Villages in the New Silk Road

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**Abstract.** In order to meet people's growing demand for a better life and carry forward Chinese nation's spirit of hard-working and plain-living, and innovative; in order to enhance the sense of belonging and commitment of the people throughout the country, this article takes the traditional villages in the core area of New Silk Road as the basic research object, and bases upon the long history and cultural heritage of the local area, takes the aesthetic cultural thinking mode of the New Silk Road residential building as the theoretical premise, the human settlement environmental science as the main methodology, and the traditional village public environment landscape renovation design as the empirical platform, cross-integrating multi-subjects. The main purpose is to inherit the excellent culture, create a good atmosphere for the community, and maintain social stability and benefit the local people.

### 1. Introduction

In the report of the 19th National Congress of China, General Secretary Xi proposed to implement the great strategy of rural revitalization, and asked the people of all nationalities in the country to unite and work together with one heart and one mind, to plan scientifically, and implement gradually to build a beautiful homeland, and to work hard to realize the great rejuvenation of the Chinese nation. China has a long history and profound cultural heritage. It is the only ancient civilization in the world without any gaps in history and culture. For historical reasons, the feudal dynasties alternated, but the excellent culture of the Chinese nation have been effectively preserved and inherited. History is an objective reality. It is created and written by human beings and our history is the crystallization of the wisdom of the Chinese nation. China has a vast territory, diverse geographical and climatic diversity. Different ethnic groups live in different regions. In a vast area, different ethnic groups live together, but some live in individual concentrated communities in small areas. While human beings get to know the world, transform the world, and create a splendid culture, traditional villages have been passed down as a carrier and expression of culture. The New Silk Road covers a large area, in which lives a large number of people of all ethnic groups. It creates a unique environmental landscape that people of different characteristics live harmoniously. After years of precipitation, these traditional villages with humanity history, regional characteristics and folk culture are worth cherishing, protecting and inheriting. Xinjiang is located in the core area of the Silk Road. More than half of the people live in the vast rural areas. It has a long history, obvious characteristics, high ecological and aesthetic value, and is worth studying. Due to differences in geography, climate, and customs, under the premise of respecting individual aesthetic needs and the common aesthetic basis of the public, the following research is mainly based on the public environmental landscape of traditional village.

### 2. Definition of Concepts

#### 2.1 The New Silk Road

The concept of "New Silk Road" is derived from the New Silk Road strategy. In the economist Liu Binfu's China's Urban Trends (China Economic Publishing House, 2007 edition), it first proposed the "New Silk Road System" as the composition of China's large regional economic system. On

September 7, 2013, Xi Jinping delivered a speech in Kazakhstan. For the first time, he proposed to build the "Silk Road Economic Belt" at the most macro level. The strategic concept of building a "New Silk Road" with a new model means that the "New Silk Road" idea has officially risen to national strategy.<sup>1</sup> The concept of "New Silk Road" has important relationship to Xinjiang. Because of Xinjiang's important strategic position, it has quickly become a national strategy and has become an important part of the international cooperation strategy. Here, this paper proposes that in the specific study, according to actual needs, a narrow definition can be established for the "New Silk Road": that is, according to the actual needs of development and research, the New Silk Road is interpreted as the core area of the Silk Road in China (Xinjiang), at the same time, as a summary of the "Silk Road-Xinjiang Section".

## **2.2 Public Environment Space**

So far, there is no precise definition for the public environment space. The author attempts to narrowly regard it as a relatively complete or independent traditional village, with each household as a specific unit. In the entire village environment, all space environments except the family unit can be called public environment space. It is true that such a definition inevitably "allows no flexibility", but fortunately such dualism is easy to understand and recognize. If we explore it further, the open space of the courtyard with the family as a unit belongs to a microscopic category which is a semi-private and semi-public space and can also be interpreted as a "gray space". "Gray space" has the main function of connecting and transitioning public environment space and residential indoor space.

## **2.3 Place Spirit**

The famous Norwegian architect Norberg-Schultz proposed that the "place spirit" is the idea of Rome in his book Local Spirit-Towards Architectural Phenomenology. According to the beliefs of the ancient Romans, each "independent" body has its own soul. Guarding Spirits, this kind of soul gives life to people and places, accompanying people and places from birth to death, and at the same time determines their characteristics and essence. He also put forward that we have used the word "settlement" to express the relationship between the entire human and the place. A better understanding of the meaning of this word will help to distinguish between "space" and "characteristics". When a person settles down, on the one hand he is placed in a space and at the same time he is exposed to certain environmental characteristics. These two related spirit are more likely to be called sense of direction and sense of identity. To gain a foothold of existence, one must have the ability to discern the direction. He must know where he is.<sup>2</sup> Descartes's doctrine of "I think so I am" is somewhat idealistic, but in the process of creating a pleasant place and landscape, the presence of place and being present is particularly important. In a sense, "place" is a materialization and spatialization of human memory. That is, the so-called "" of urban scientists can also be interpreted as "subjective sense of identity and belonging to a certain place."<sup>3</sup>

## **3. Research Review**

### **3.1 Place Spirit**

In the book Rural Society and Culture (1956), American anthropologist Redfield proposed that in modern civilization, cities are "great traditions" and rural areas are "small traditions", and with the development of civilization, rural areas are inevitably "eaten" and "assimilated" by the city. Later, Paul Oliver proposed in the book Housing and Society (1960) that the neglected local architecture is not only a source of inspiration for local architecture designers, but also for architecture designers from other regions. It can be seen that from the concept of urban-rural integration of McGee, to the research of regional human settlement architectural culture of Reyes, and the local architecture and culture of Paul, all of them respect the culture of different regions and conduct comparative research, focusing on the analysis of common characteristics of the entire region and emphasizing the status and value of architecture in rural landscapes. Especially since the 18th National Congress of China, the social stability and long-term peace and order of the core area of the New Silk Road have received

enormous attention. At present, the core area of the New Silk Road is experiencing a process of huge urban and rural changes. The issue of urbanization and rural revitalization has received more extensive attention from the academic circle.

### **3.2 Research Status in China**

Scholars Liang Shuming, Yan Yangchu, Tao Xingzhi, etc. have rich theoretical writings and a lot of practice in saving the rural place. There are many contents related to the rural landscape renovation design. Though ultimately they cannot change the social reality, they provided some enlightenment for future research. Since the study of Kashgar Gaotai residences in Tianjin University in the 1990s, the research on the traditional Uyghur villages in the Tarim Basin has a long history and has achieved fruitful results. Especially academician Wang Xiaodong (2013), through a review of the transformation and renewal of the old town of Kashgar, found that the current situation and humanistic changes cannot be ignored. He proposed to preserve and reconstruct the overall style of the city while adapting to the development of society, so that the characteristics can be passed down and the style can be reshaped. Li Qun and Li Wenhao of Xinjiang Normal University (2010), when carrying out the planning and design and practice of Mazhaldi Village in Shanshan County, they believed that the local dwelling architecture is a green and ecologically sustainable building, representing the typical culture in the core area of the New Silk Road and bearing the traditional context of human's material culture and spiritual culture. Yan Fei (2012) believes that the current "space" model of Uighur settlements has crossed the simple division of architectural functions, and shows the evolution of local ethnic human settlement culture, and is a combined expression of regional economic, cultural, social, psychological and other factors.<sup>4</sup> Li Na (2017) points out that the development and changes of Uygur traditional village culture are diverse from the dual perspectives of modernization and urbanization. The key to the change is to shift the "guided" changes promoted by the state to the local "active" changes. Thus the cultural development change could obtain endogenous power.<sup>5</sup>

All the scholars above have touched the issue of the design and regeneration of traditional village landscapes in the core area of New Silk Road from different perspectives. Although the angles of their reflections are different, they are all commendable. However, from the current research: first of all, the perspectives of the problem that the scholars pay attention to are relatively simple. Most focus on the external security environment and people's own reasons to analyze the factors affecting the stability of the core area of the New Silk Road, and ignore complex, versatile, and dynamic factors behind the problem. Secondly, most scholars began to use the multidisciplinary approach to study the changes in traditional village landscapes in the core area of the New Silk Road and the future social development trends, as well as problems and countermeasures, but the relationship with the stability of the core area of the New Silk Road remains to be further explored and explored in depth. Thirdly, it is rare to see studies which jump out of the simple material and space level of the traditional village landscape in the core area of the New Silk Road, systematically and comprehensively study the village environment, architecture, landscape and culture as a comprehensive unity, associated with social stability and long-term peace and order.

## **4. Part Three: Theory and Practice**

### **4.1 Taking the "New Silk Road Residential Architecture Aesthetic Culture Thinking Mode" As the Theoretical Premise**

It can be seen from the history of the development of many disciplines such as philosophy and art that excellent design works or works of art follow the principle of "negation of negation" in the process of creation practice. After experiencing the reciprocating and spiraling circle of "from problem to problem solving, then encounter again and solve again", new theories and methods are created. Aesthetic culture is an aesthetic practice and aesthetic education and activity carried out under the atmosphere of the big cultural concept. The aesthetic cultural thinking mode must be based on the cultural background, aesthetic theory, and related discipline theories, and build the spatial thinking

mode. According to the actual situation, and advance with the times. The aesthetic thinking mode of the New Silk Road residential building is based on the traditional Chinese culture and relevant theories of aesthetics, architectural aesthetics, garden aesthetics, design aesthetics, etc.. It absorbs the excellent theories of scholars in a dialectical way, and combines a lot of research results of the history and culture, and humanities and geography, residential buildings etc. about the New Sild Road. Taking this aesthetic thinking mode as the theoretical premise, we can understand the value of the existence of the public environment space of traditional villages, and make it a true objective existence with the meaning of human existence as its premise.

## 4.2 Focusing on Field Study and Research

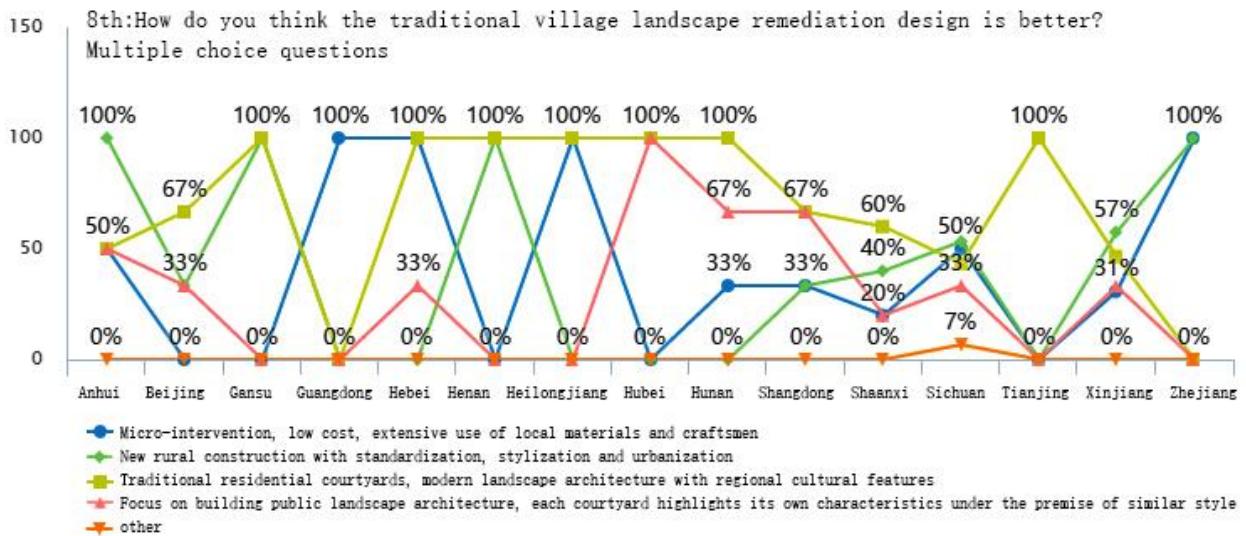


Figure 1. Star Survey Questionnaire Analysis 1

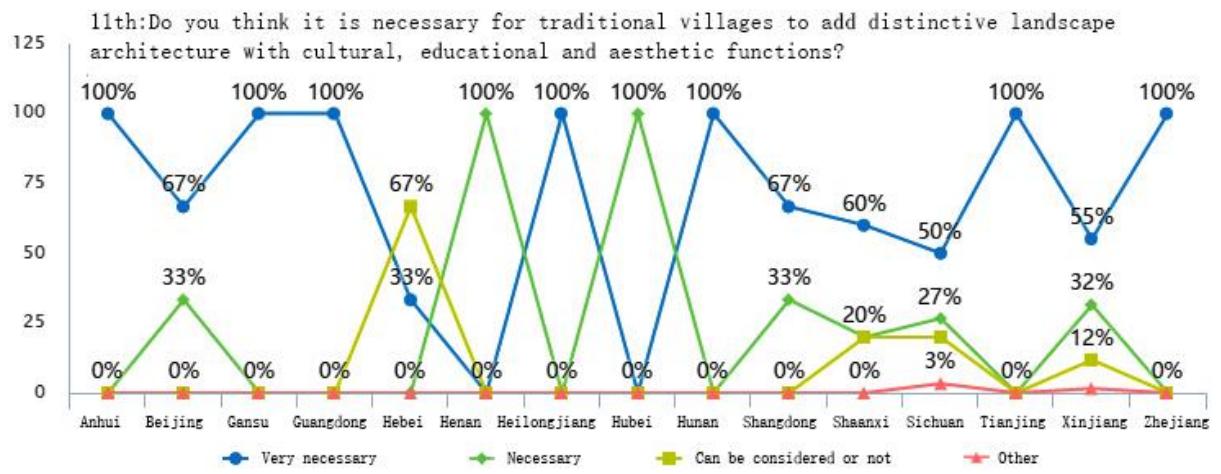


Figure 2. Star Survey Questionnaire Analysis 2

No investigation, no right to speak. If you do not live in a village, you will not understand what the people lack of, what they need, and what they need urgently. The reason why Mr. Fei Xiaotong's book Jiangcun Economy has been praised highly by scholars of all ages is because of a large number of practices, experiences, and feelings. It has not only historical dimension, and also anthropological temperature, and sociological breadth. The reason why the famous architect Liang Sicheng can be remembered by architects and people is also the extensive field research through a lot of hardships

and long distance and the scientific and rigorous de facto investigation and the spirit of learning the Chinese and Western learning and applying the knowledge. For the investigation and study of the traditional villages of the New Silk Road, it is also necessary to concentrate, taste, feel, analyze and summarize. To renovate and design the Pyramid Square in front of the Louvre, Mr. Bei Yuming ask President Mitterrand to give him half a month to investigate, analyze, and think, and then decided whether to do this project. During this time, Mr. Bei continued to observe the sun's rising and going down, analyzed the light and shadow in the place, and the coupling of future design works and the ancient buildings of the site. It can be seen that excellent design is not mechanic form and content, but a living body with a soul. Therefore, through various perspectives and dimensions, we will investigate the current situation of the development of traditional village landscapes in the New Silk Road, the influence of the changes of people's production methods and lifestyle. Mainly through the field survey data, to present the changes of the environment of Uighur traditional villages, the construction materials of residential houses, architectural forms, decorative arts features, construction techniques, folk culture, etc. Relevant discipline theories are used for data processing, analysis, classification, combining and integration to provide basic guarantee and technical support for village public environment landscape design.

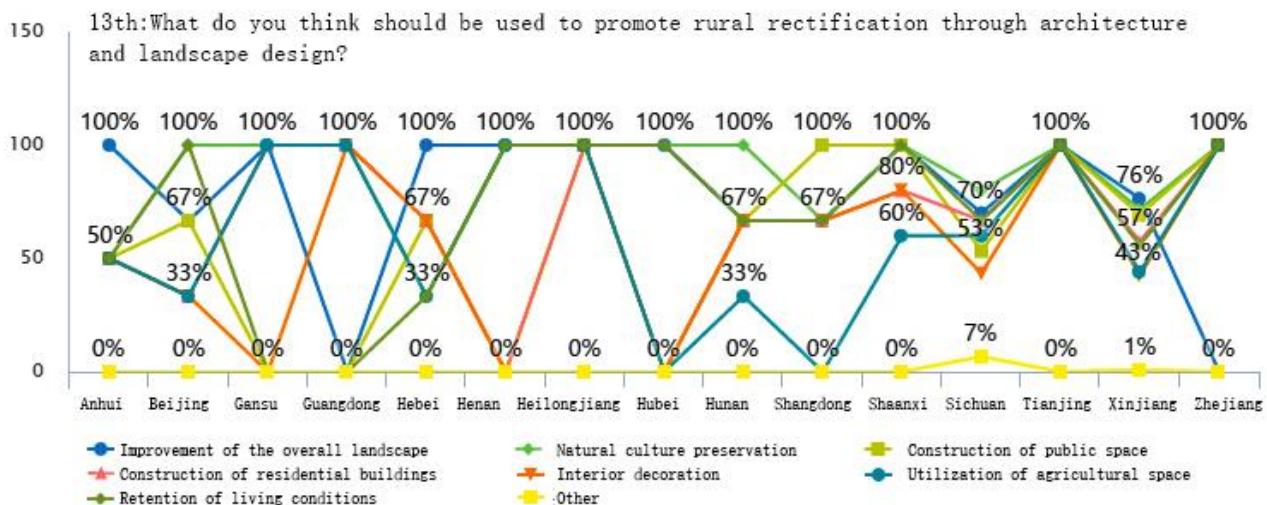


Figure 3. Star Survey Questionnaire Analysis 3

#### 4.3 Taking the Human Settlements Environment Science as The Main Means to Guide the Practice of Design

The Habitat Environmental Science was founded by Mr. Wu Liangyong on the basis of the essence of the "Human Habitation" created by the Greek architect Doha Diaz, and is a concrete combination of the theoretical achievements of excellent Western architectural science and the Chinese human settlements. Through plenty of investigations, practices, analysis, and summarization, it has become the guiding ideology for the construction of human settlements in China. He has made outstanding contributions to the development of urban and rural living environment today and won the highest Award of National Science and Technology. Mr. Wu Liangzhu defines the living environment as: the place where human beings inhabit and live, a surface space on the earth, and human beings product and live in this place, which is the result of human adaptation and transformation of nature. He believes that the human settlement environmental science system consists of natural system, human system, social system, residential system and supporting system. The systems are not independent, but interact, intertwined and function together. 6 Natural system and human system are the basic systems in the human settlement environment, and it emphasizes that human and nature should live in harmony and coordinate development; support system and living system are the result of long-term human life and survival; social system is a social relationship formed in long-term human life.

#### **4.4 Taking Project Practice Design as the Important Platform for Practice Theory**

Construction of beautiful rural places is an important way to implement the rural revitalization strategy. The rural landscape renovation design is an important content, and the focus of renovation is to improve the human settlement environment in the rural area, with the goal of constructing a harmonious and living-friendly environment and sustainable development. In the implementation of policies and practical operations, there will be many problems, and even complicated contradictions. It is necessary to use the comprehensive theory of human settlements science as the guidance. Building a living-friendly environment is an inevitable trend of modern social development and an inevitable result of people's pursuit of a better life. The study of the rural renovation plan under the theory of human settlements science not only realizes people's demand for a better life, but also expands the content of the scientific theory of human settlements, and provides new ideas for the future rural landscape renovation design, and even provides practical support for grassroots governance.<sup>6</sup> When carrying out the project practice design, it should be based on the human settlement society, effectively combine the comprehensive research method with the practical research method, and apply relevant discipline theories to grasp key points and key problems in the process of solving problems and exploring problems, and solve the traditional village settlements environment problems practically.

Adhere to the academic theory of "two views and three characteristics" by academician He Jingtang. At the stages of design and contact, preliminary plan, expansion plan, construction drawing design, designers constantly interpret it with cultural background, design concept and form language. In the whole process of design, we need to have strict control over every link. We must have a strategic vision of sustainable development, and also a professional spirit of seeking truth from facts and being pragmatic. We should spend efforts in the depth of site utilization and meeting the needs of the citizens, and focus on the understanding of spatial level, landscape elements, behavioral psychology, and cultural affections. In addition, we should provide equal sharing, and with "two views and three characteristics" human settlements environment landscape which can reflect humanistic care, and has a sense of belonging and happiness to the citizens.<sup>7</sup> The public environment space is owned by the collective and is shared by everyone. It carries the memory, ideals and values of the whole village, and is worthy of further study.

### **5. Conclusion**

With the rapid development of various social undertakings, people have higher requirements for living environment and quality of life. At this time, local governments have issued the rural revitalization strategic plan (2018-2020). When implementing the policy and taking actions, there are still cases of privileging techniques over ways, and the "exaggerated wind" of going all out and go fast, which causes the rural environment landscape to be inconsistent with the guiding ideology of science and development. The people do not agree with the landscape and the spirit of the place is lost. As design researcher and practitioner, we must conscientiously study, comprehend, think, and implement consistently, adhere to the scientific development concept as the guiding ideology, take the living environment science as the specific theoretical method, and combine with practice, and work hard to create a beautiful rural settlement environment that is worth expecting for our generation and descendants.

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