



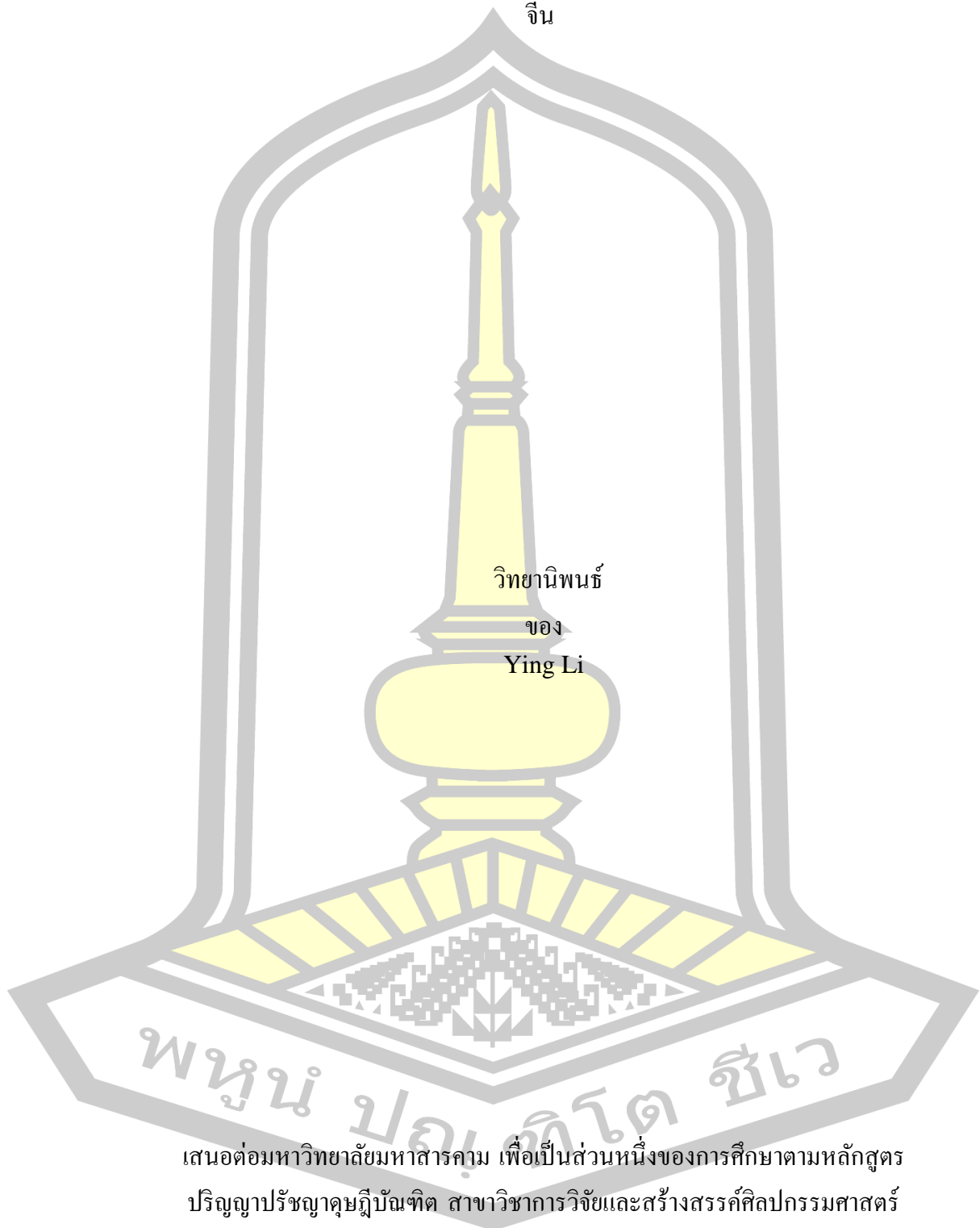
Cultural Landscape and Rural Revitalization in the Villages of Mountainous Central  
Shandong Region China

Ying Li

A Thesis Submitted in Partial Fulfillment of Requirements for  
degree of Doctor of Philosophy in Fine and Applied Arts Research and Creation  
July 2024

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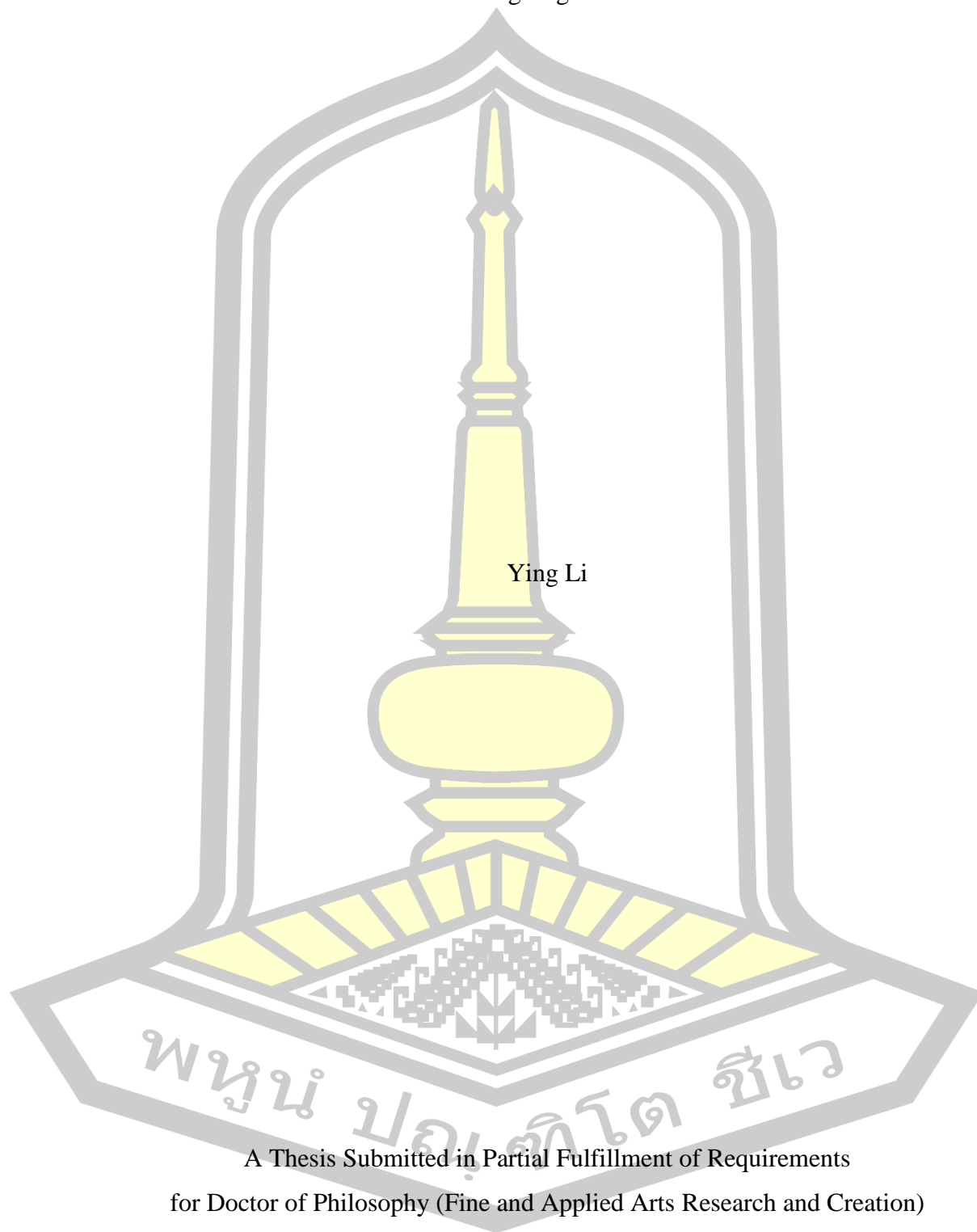


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July 2024

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The examining committee has unanimously approved this Thesis, submitted by Ms. Ying Li , as a partial fulfillment of the requirements for the Doctor of Philosophy Fine and Applied Arts Research and Creation at Mahasarakham University

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### ABSTRACT

This research is basic research. Qualitative research methods were used to study the academic issues of cultural landscape and rural revitalization in mountainous villages in central Shandong, China. There are four research objectives: Research findings, 1) mountainous landscape and historical development of mountainous villages of central Shandong .2 ) the cultural landscape of Shandong Central Mountain Village in the context of prior to being listed as a national traditional village. 3) the Mountainous Villages of central Shandong in dimension of becoming a national traditional village. 4 ) the revitalization of Shandong's Central mountain villages in the national traditional village context. Research findings :

Due to its unique terrain and rich natural and ecological resources, the mountainous areas of northern China have given birth to rural material and intangible cultural landscapes with distinctive mountain cultural characteristics. These landscapes are not only witnesses of the harmonious coexistence between man and nature, but also deeply reflect the closely connected relationship between man and the natural environment. Relying on the wisdom of human beings to self-adjust and change the natural environment, the cultural landscape of mountainous villages has a profound historical and cultural heritage, significant regional characteristics, and the value of integrating with nature.

However, with the rapid development of China's economy and industry, the urbanization process has had a profound impact on mountainous villages. Most villages are gradually being swallowed up by the city and becoming part of the city. This phenomenon is actually a manifestation of the cultural crisis. Against this background, part of the cultural landscape of mountainous villages began to change, and its original appearance and meaning were gradually replaced by new elements. These changes are a stage in cultural changes and changes in meaning, leaving a profound imprint.

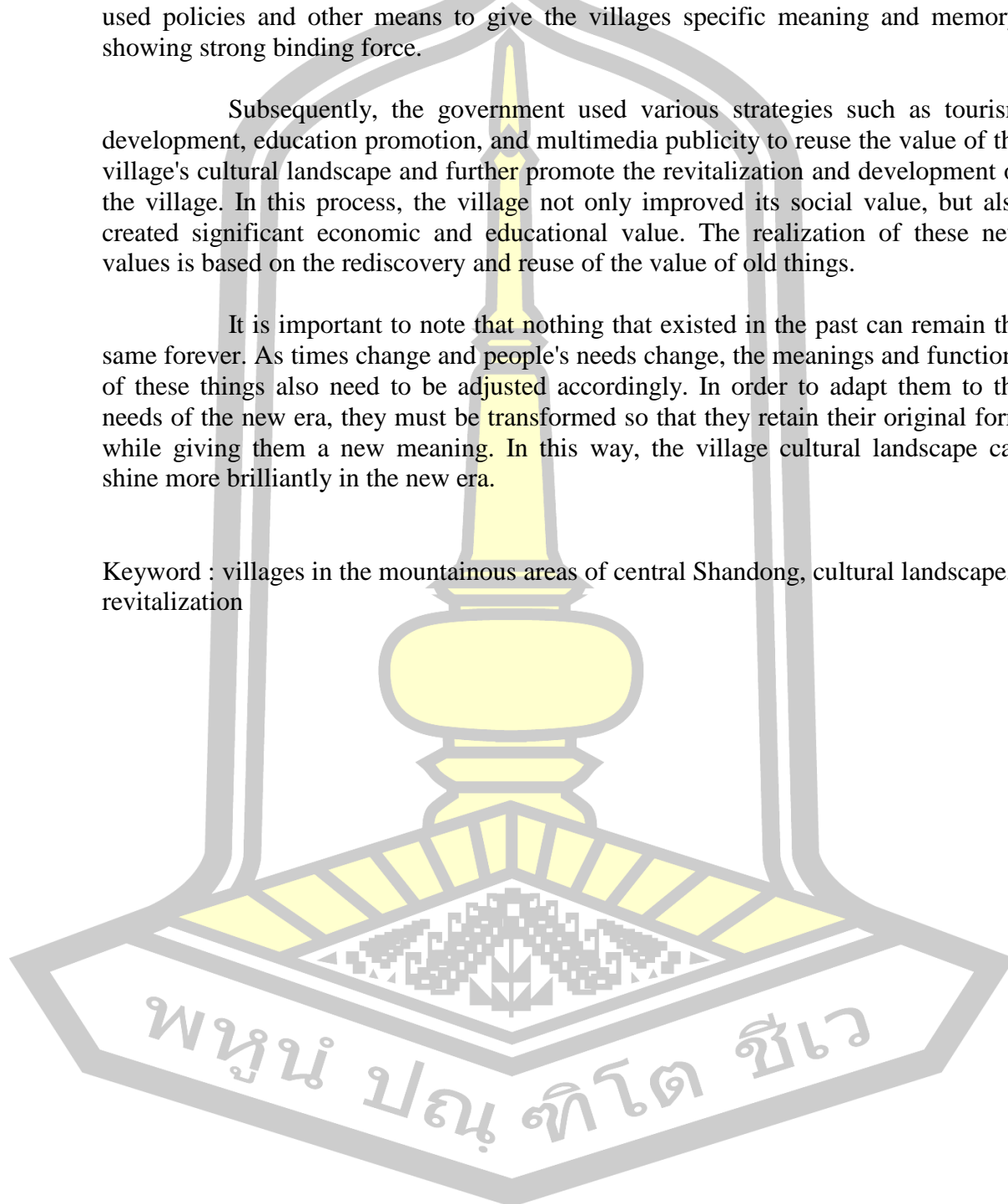
During the changes in village culture, some landscapes with significant value have become an important part of the country's cultural power strategy. Therefore, the government specially selected these villages and gave them the honor

of "national traditional villages", aiming to promote the restoration and improvement of their cultural values through relevant policies. This initiative reflects the fact that it is difficult for any village or social unit to fully meet all the functional needs of people in the environment. At this time, the state exerted its cultural and political power and used policies and other means to give the villages specific meaning and memory, showing strong binding force.

Subsequently, the government used various strategies such as tourism development, education promotion, and multimedia publicity to reuse the value of the village's cultural landscape and further promote the revitalization and development of the village. In this process, the village not only improved its social value, but also created significant economic and educational value. The realization of these new values is based on the rediscovery and reuse of the value of old things.

It is important to note that nothing that existed in the past can remain the same forever. As times change and people's needs change, the meanings and functions of these things also need to be adjusted accordingly. In order to adapt them to the needs of the new era, they must be transformed so that they retain their original form while giving them a new meaning. In this way, the village cultural landscape can shine more brilliantly in the new era.

Keyword : villages in the mountainous areas of central Shandong, cultural landscape, revitalization



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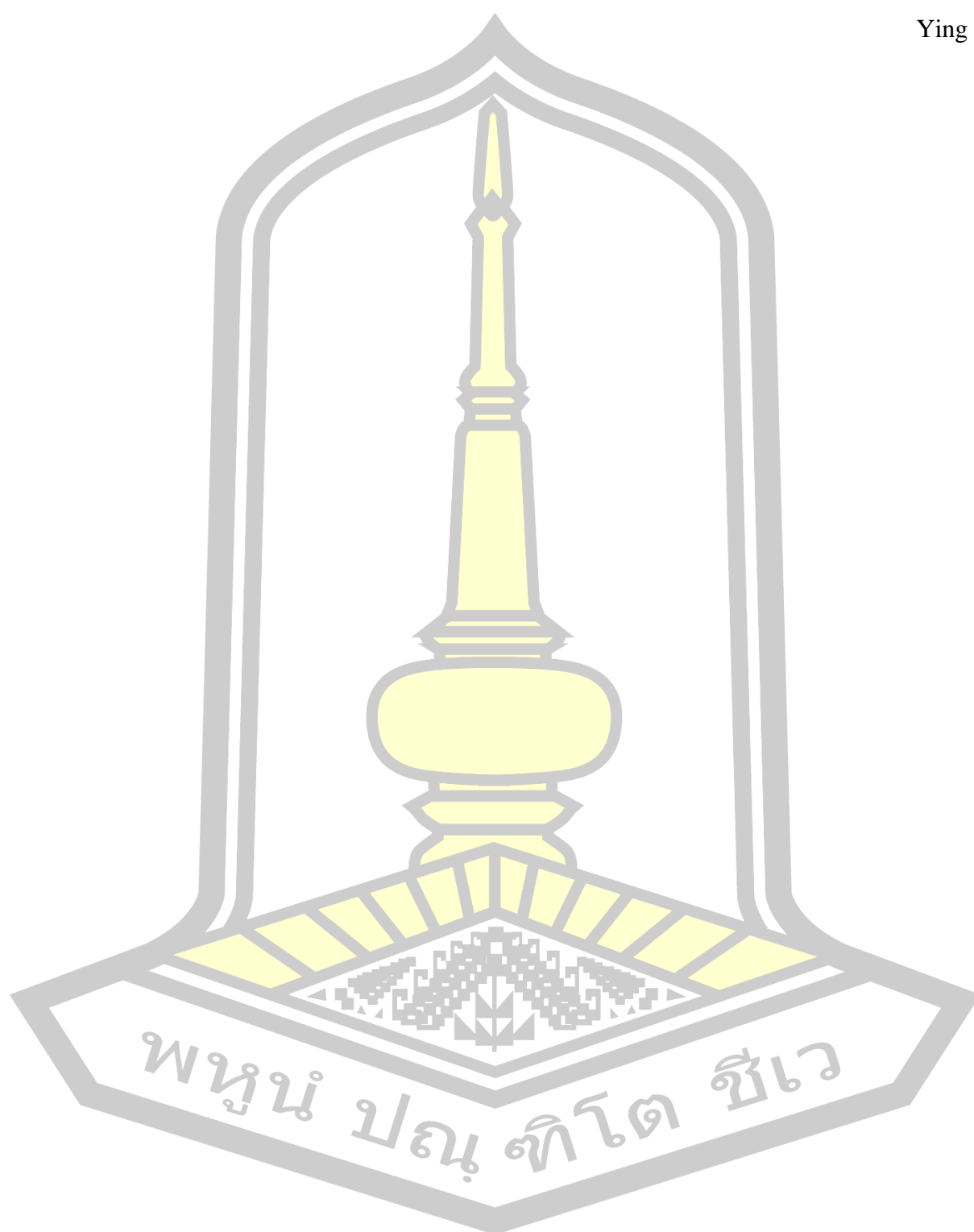
In addition, I would like to thank my classmates for spending countless days and nights with me, learning from each other, encouraging each other, and facing challenges together.

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G

Ying Li

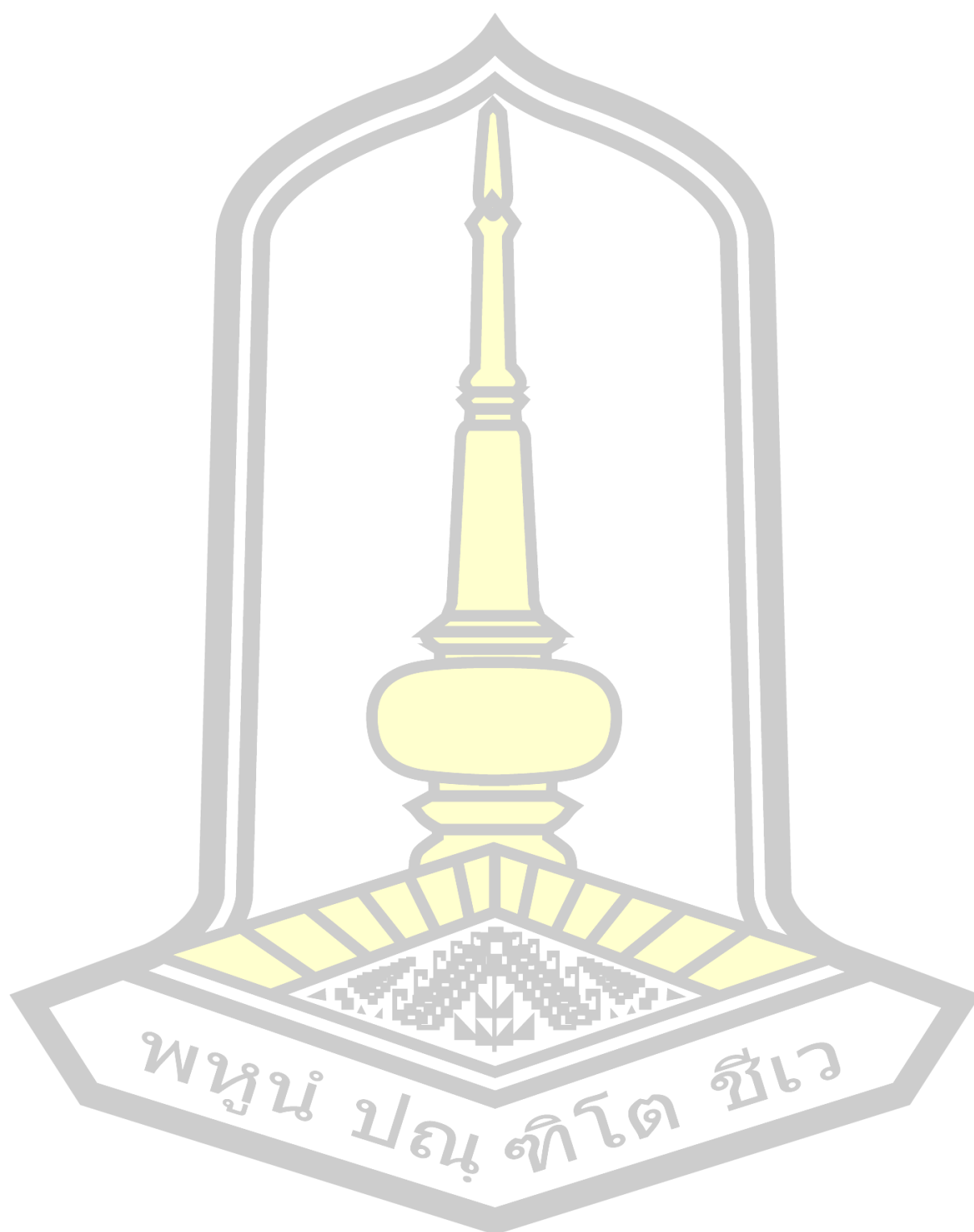


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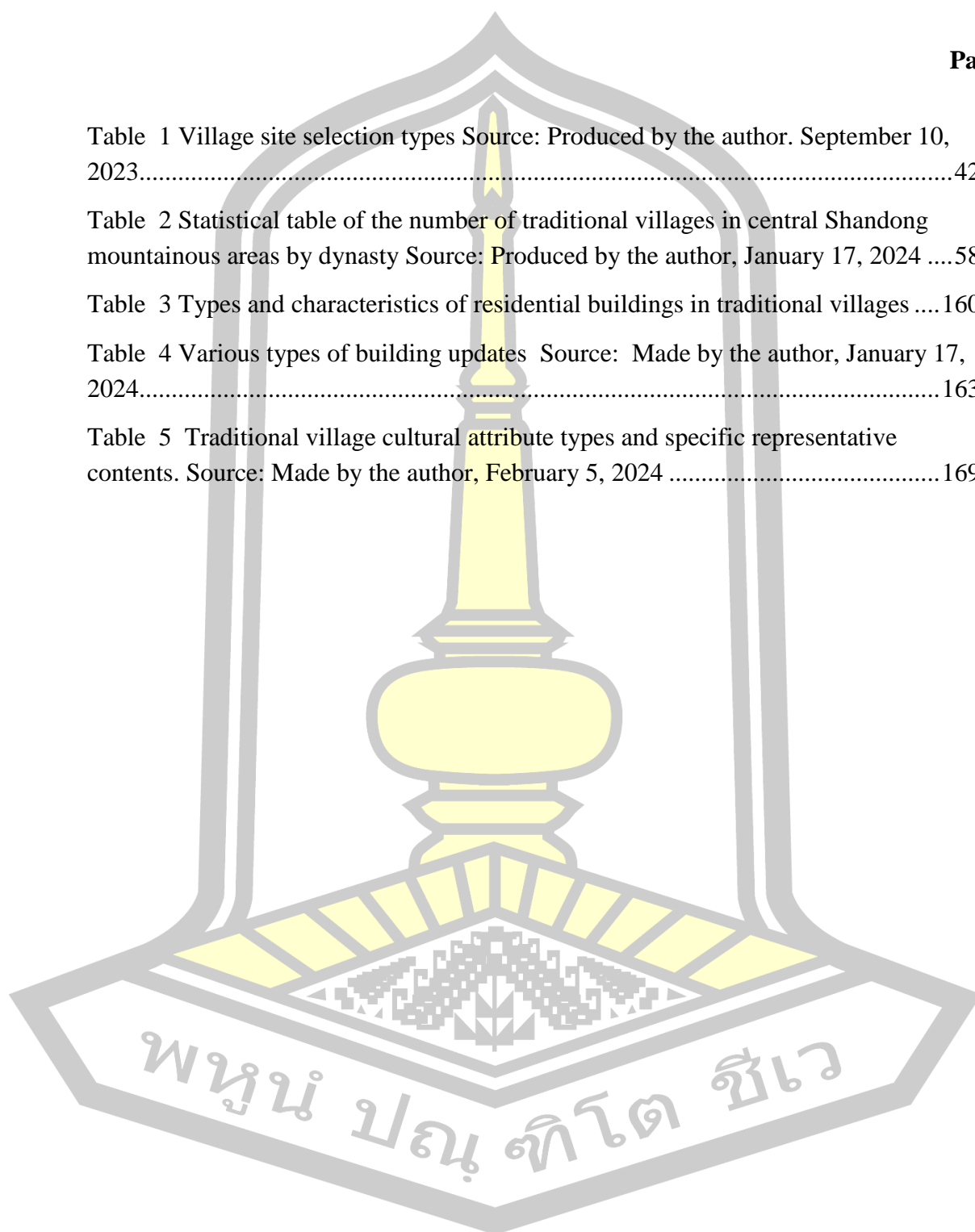
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# CHAPTER I

## Introduction

### 1. Research background

The mountain villages in central Shandong are unique types of cultural landscape spaces. They display the traditional cultural values in the process of rural revitalization, attracting tourists from all over the country. The mountain villages in this paper are located in the central part of Shandong Province, with typical mountain landscape characteristics. The residents rely on the unique physical space of the mountain area to create social space such as life and production landscape through local wisdom and create psychological space such as traditional skills, living customs, storytelling, belief culture, cultivated land reading culture, Qi culture, etc., thus forming a unique mountain cultural landscape, this culture is the cultural identity of mountain villagers. With the development of China's economy, these villages have experienced a cultural crisis. Therefore, in 2012, these villages were recognized as "national traditional villages" by the government, transforming from closed mountain villages into traditional villages with cultural value. In the process of rural revitalization, the cultural landscape of the village has been restored through policies; Through tourism, the value of traditional villages has been revived and reused, so the villages have been revitalized through restoration and value reuse. These are the main concepts of this study.

Shandong is located in the coastal province of eastern China. The mountain area in the middle of Shandong is the "backbone" of the terrain in the province. The main features of its landform are concentrated mountains, strong terrain contrast, and the concentrated distribution area of the middle and low mountains in the province. In the center stands the fault mountains of Mount Tai, Mount Meng, Mount Lu, and Mount Yi, with an altitude of more than 1,000 meters. The central mountain range extends outward and gradually falls to a limestone low mountain with an altitude of 500 to 600 meters, and then falls to a foothill hill with an altitude of fewer than 300 meters. It sinks into the foothill impact plain connected with the Yellow River impact plain, and the rivers in the hilly area are in a blessing shape. The water system takes Lushan Mountain as the center and is radially distributed to the south, north, and west. The broad valley plain is wide and deep into the mountain area.

The location of traditional villages has an important relationship with the local natural environment. Shandong has a temperate monsoon climate, and the central region is sheltered by mountains. Therefore, water and gas from the east can condense here to form more rainfall. Therefore, many villages gather near the mountain springs formed in the mountains and choose suitable mountains as the basis. However, due to the high mountains and the low annual average temperature in the central region of the province, the villages are often located on the hillside or in the valley. At the same time, it is also convenient for villagers to cultivate here, and the valley can preserve moisture, especially in the dry north. In front of the village, there are often mountains to cut off the cold wind in winter, so that the villagers can only receive relatively little cold wind. Backing to mountains is one of the basic



characteristics of mountainous villages in central Shandong, and some smaller villages are even surrounded by mountains.

Humans found that there are better natural conditions in the mountains between 200 and 600 meters above sea level in the central mountains. This place is neither on the top of the mountain with a bad climate nor at the foot of the mountain prone to natural disasters in ancient times. So, they chose such a place with a beautiful environment and rich resources to settle down and build businesses and villages. In a word, the natural landscape representation in these physical spaces inspired the villagers to form a unique concept of village location based on mountains and rivers, which contributed to the formation of villages in the central mountains.

People choose to build villages here so that the villagers have a unique way of life and production to adapt to the mountain areas, which creates social space. Social space includes living space and production space. The stone resources in the mountainous areas of central Shandong are rich, but the economic conditions are relatively weak and the external traffic is inconvenient. Therefore, in order to save the transportation and construction costs, most villagers mine the local stone nearby. Moreover, the stone itself has the characteristics of hard texture, compression resistance, wear resistance, and durability.

Because these stones have characteristics that are not found in other regions, they have formed a unique cultural landscape through local wisdom. The people in the village used these stones to build stone buildings, stone tools (stone tables and benches, stone grinders, stone jars and covers, stone hammers and slabs, stone grooves and mortar, etc.), stone shacks, stone streets, stone bridges and railings, stone wells and kilns, stone niches, etc., which together constitute a world of stone heads. The villagers here have been living on rocks for a long time. With the help of natural conditions and local wisdom, they have created a unique way of production and life. The characteristics of residential buildings play a key role in the formation of the overall cultural landscape and morphological characteristics of the village. They are the main type of living space in the village and the important carrier of the architectural and cultural landscape. Due to regional differences, it is mainly divided into two types: flat-topped stone houses and grass-topped stone houses. First of all, the landscape characteristics of the flat-topped stone house are affected by the natural climate. From the perspective of geographical location, the dry and rainless climate conditions in the north make the local houses have less demand for roof slopes, and the roof structure is mainly thermal insulation. At the same time, most of the local residents migrated from inland Shanxi, Henan, and other places, so they followed the original flat-topped house construction method before the migration. The walls are mostly made of large stones, and the stone surface is polished flat and carved with stone patterns. There were few large-area windows in the early folk houses, and the windows mainly played the role of ventilation. This kind of stone house is spacious and delicate and has the great value of landscape and historical and cultural value.

Secondly, the landscape characteristics of the grass-roof stone house are affected by vegetation factors. The straw roof stone house is the most common form of residential building in the early mountain villages. The straw house mask has the advantages of relatively low cost, warm winter, and cool summer, and the mountain vegetation is in good condition, with a large number of hard straw mountain grass. Therefore, most of the residential buildings in the early mountain villages use hard

straw mountain grass such as yellow beacon, and sophora grass as the roofing materials. However, the durability of the straw roof is poor. With the development of the economy and technology, most of the straw roof is replaced by tile roof in the repair process. Only a few villages in Zibo and Lai Wu still have this form, which has historical and cultural value.

The architecture of sacrificial rites and family activities is the secondary architectural and cultural landscape type of the living space of the village. As an important spiritual space carrier in the village, it is crucial for the spiritual life of the villagers. Its landscape features are reflected in two types of public buildings, namely temples and ancestral halls. In ancient times, villagers attributed many unexplained phenomena to some superstitious phenomena, and protecting the "gods" of one side and the ancestors of their own people was the best spiritual support of villagers. With the development of science and the improvement of villagers' cognitive level, many superstitions have been overcome, but these temples and ancestral halls still exist as important traditional culture in the village.

The architectural form of the ancestral hall is made of slate stone, the roof of the building is a hard top, the big bluestone is used as the base, the four columns in the front building are equidistant, the beams and columns are inlaid with wood carvings for decoration, the design is exquisite, and the dragon head and nine birds are carved on the ridge, indicating good luck. In addition to the function of ancestor worship, an ancestral hall is also a place where people gather to deal with affairs and regulate people's behavior. Temples, such as Guan Di Temple, Guanyin Temple, Tudi Temple, etc. Located in the geomantic treasure land in the village, the temple walls are built with bluestone, the back wall is carved with relief, the roof is a single slope, the wall is chiseled as a niche, the bluestone is a seat, and the gods are worshipped inside, the roof is covered with green tiles, and the carving is exquisite. It is a landmark building in the village and has the recognition of the village landscape.

The life landscape node is the living space in which people in the village have social relations and is an important embodiment of social space. In the period of traffic congestion, the residents of the village are highly dependent on each other. The living node space carries the functions of language exchange, information exchange, entertainment, and leisure, and is a place for cultural transmission. It includes ancient trees, wells, and roads. Because it is located in a mountainous area, good natural conditions promote the lush vegetation and rich stone materials, so it promotes the ancient tree landscape in the village affected by the natural environment and locust root culture; Ancient good landscape affected by stone resources and use demand; Ancient Road landscape affected by stone resources and transportation tools.

The production landscape node is the main type of social space in the village and is one of the most important memory points of the ancient village residents. In ancient times, agriculture was the foundation of the country. The space and terraces beside the stone mill were once very important productive spaces in the village. The stone mill and terraces in the village were always accompanied by the work and chat of the villagers, which is the memory of the local people. Because of the rich stone resources in the mountains and the uneven terrain in the mountains, the stone mill landscape in the villages affected by the mountain stones is promoted; Terrace landscape characteristics are affected by natural terrain.

These material and cultural landscapes and people's local wisdom have jointly created a new space. Space production is to a large extent the production and reproduction of space relations (Lefebvre, Henri, 1992). This new space is the space generated by people living with nature and people.

In addition to the material cultural landscape in the social space, the formation of the cultural landscape also includes the intangible cultural landscape. The living customs, festival activities, legends, and traditional skills of the mountain villages in central Shandong Province jointly constitute a unique intangible cultural landscape under the interaction between humans and nature. First of all, the living customs in mountainous areas are a series of customs and habits formed in the housing construction and later process of ancient villages in mountainous areas, which are embodied in the selection of houses, construction of houses, decoration of houses, and relocation of new houses. Secondly, festival activities in mountainous areas, such as Yuan Xiao and Xin Huo zi. These activities have enriched the lives of villagers in mountainous areas. Thirdly, the legend of Meng Jiang Nv is that the place where the story took place is the Great Wall of Qi, and Meng Jiang Nv's hometown is in the mountains of central Shandong (listed in the first batch of national intangible cultural heritage list by the State Council in 2006). Finally, it is the traditional craftsmanship of mountain areas. The handicraft industry in mountain villages is an important form of life for village residents. In the process of development, mountain villagers often use local materials and adjust measures to local conditions to form handicrafts with unique local characteristics. The products they produce also bear the mountain culture. Therefore, traditional craftsmanship is the means, and the handmade products are the important carrier of the cultural landscape of the village, including stone carving art (county-level intangible cultural heritage project) formed due to abundant stone resources; Wood carving art formed due to abundant forest resources; Paper-cutting skills for decoration of houses by villagers (national intangible cultural heritage project); Zi Yan (a national intangible cultural heritage project) is produced because it is located in coal measures and rich in raw stone resources.

Villagers live in places related to mountains. Such physical space creates material and intangible cultural landscapes and together forms social space. Such landscape space produces many stories, novels, songs, poems, rituals, and historical stories, which together form the culture of belief, farming, and reading, and Qi culture, which is the spiritual space of villagers.

Belief in cultural characteristics. Because of the geographical environment such as mountains, every aspect of villagers' lives is related to stones, so people in this place even more worship "Tai Shan Grandma" or "Tarzan Stone Dare". They are the objects of faith in the region. When people in the village encounter major disasters, they often recite "Granny Tai bless" in their hearts instead of "God bless". They believe that God is the God of the world, and "Granny Tai Shan" will bless them more. This shows people's awe of the natural environment. "Granny Tai Shan" and "Dare Tai Shan Stone" are anthropomorphic symbols of the natural environment. Through this belief, villagers can be comforted in such a closed living environment.

Cultivate and read cultural characteristics. Villagers in the mountainous areas of central Shandong Province have been influenced by Confucianism and influenced by feudal morality for a long time (Guo Keyu et al., 1994). Therefore, we should attach importance to ethics and etiquette, and pay attention to cultural education. The



special geographical location and harsh natural environment in the mountains have shaped people's industrious and simple character and the tradition of attaching importance to farming. The local folk custom described in the "History of Geography of the Han Dynasty" is "its people are eager to learn, respect the etiquette and justice, and respect the integrity, especially the eager to learn, which lasts for thousands of years", which reflects the importance of the mountain area to hard work, respect for teachers and education.

Qi cultural characteristics, the ancient villages in the mountainous areas of central Shandong Province were located in the Spring and Autumn Period and the Warring States Period. Most of them are located in the territory of the State of Qi. The ruins of the "Qi Great Wall" still exist in the villages, so they are deeply influenced by Qi culture. Generally speaking, Qi culture refers to Qi culture. In political ideology, it is a complementary politics characterized by the unity of loyalty to the monarch and love for the people, the combination of etiquette and law, and the equal emphasis on justice and benefit; Qi culture shows its revolutionary, open, pluralistic, pragmatic and intelligent nature, which is different from other pre-Qin regional cultures. It is these unique cultural patterns and distinctive cultural characteristics that make Qi culture extensive and profound, with a long history, and become a bright star in the starry sky of traditional Chinese culture.

In short, when people and landscapes communicate with each other, he has formed a cultural landscape village characterized by mountains. In this new village space, villagers have created unique traditional skills, living culture, legend, belief culture, cultivated land reading culture, and Qi culture under natural conditions. These are the social space and mental spaces formed by villagers relying on local wisdom. These newly generated cultural landscape spaces in the mountainous areas of central Shandong are called cultural identity.

The main reason for the formation of the village is the decision of the feudal rulers. During the Spring and Autumn Period and the Warring States Period, the mountains in the central part of Shandong Province were the border zone between the two countries, the important channel for the north-south war and the alliance, the important hub for the exchanges and wars between the Central Plains countries, and the only way for the Central Plains countries to attack the Qi State. At the same time, because of the precipitous terrain, this place has become a natural protective barrier for the State of Qi. The State of Qi In order to defend the State of Lu and other countries in the Central Plains, the "Qi Great Wall" was built here. Because the construction of the Great Wall and the defense of war required a lot of labor, the rulers ordered slaves to come here to camp, thus forming a unique traditional fortress-style village, which is the origin of the mountain villages in central Shandong.

After the Qin Dynasty unified China in 221 BC, the soldiers waiting for the pass would be evacuated, the soldiers' barracks would be abandoned, and the people nearby would move into the barracks to live, and the spatial development of the village would continue. However, after the Tang Dynasty, the Yellow River continued to change its course, together with earthquakes and droughts, which brought a devastating blow to the region. In particular, during the Yuan Dynasty, the population of Shandong decreased sharply, and then the government of the Ming Dynasty adopted the "immigration reclamation" and the "tax service system" to develop the economy, The government forced large numbers of people to migrate in densely

populated areas such as Shanxi (Hong dong immigrants) and Hebei (Zao Qiang immigrants). Thus, in the process of economic development in the early Ming Dynasty, a large migration population was formed, which also developed into an important period of village reconstruction in Shandong.

The socialist period is a period of great adjustment of the social structure of villages, and it is a transition from a feudal society to a modern society. In the early days of the founding of New China, the CPC and the new regime led by it replaced self-sufficient natural economic space through collective cooperative economic communities, blood ties were replaced by class ties, and village self-management was replaced by direct supervision of the state power. Through the land reform system, the government completely destroyed the feudal clan system. Under this background, the rural labor force was liberated, and the population in the mountainous areas of central Shandong Province increased dramatically.

The social changes after the economic reform and opening up have directly affected the cultural crisis of mountain villages. Over the past three decades of reform and opening up, Chinese society has made great historical progress. China's economic strength is growing at a high speed. However, we should also be soberly aware that China's traditional culture is being impacted by foreign cultures and its value is being lost. With the rapid development of modern urbanization, the existing material conditions make it difficult to meet the growing living needs of villagers, resulting in a sustained decline in the rural population. Under the background of massive population loss, many villages are facing the hollowing phenomenon. Villages in mountainous areas are the slowest developing areas in the whole rural environment. More and more buildings are left with broken walls. Only the old or poor people still live in the stone houses in the original courtyard, and some houses are abandoned because they are out of repair and cannot guarantee living safety. These houses are damaged by nature and will collapse because they are not maintained in time.

The local people awarded of the cultural crisis and believe that it is necessary to restore and revitalize the village. So, an imaginary space was built to restore the village. This imaginary space is jointly constructed by the government and society. The government has realized that the countryside is the foundation of the country and the important carrier of traditional culture. Rural development is related to whether a more harmonious, stable, and safe society can be built. Chinese culture originates from ancient villages. Today, with the developed economy, this original village culture is particularly precious and is the most fundamental source of Chinese culture. The protection of ancient villages can inherit the spirit of the Chinese nation, reflect the profound characteristics of Chinese culture, and enhance the cohesion and creativity of the Chinese nation. Protecting ancient villages in the mountainous areas of central Shandong plays an important role in displaying the diverse historical and cultural achievements of the Chinese nation, and plays an important role in studying the evolution of human civilization in Shandong. Shandong is the birthplace of Confucian culture, so the cultural content contained in this place is different from other places, and it is an important representative of traditional Chinese culture. To this end, the government has formulated many policies and planning projects to protect and develop villages. The ancient villages in the mountainous areas of central Shandong are a very important carrier of Chinese cultural self-confidence, which is a kind of cultural identity of the country and the nation.

People in society also realize that the culture of ancient villages cannot be lost, because the cultural identity of ancient villages is their local identity, which can be used as an identity negotiation to promote their local development.

According to the above analysis, a series of policies have been issued from the local government to the national level to deal with these crises. With the support of these policies, traditional villages have become a socio-political space. The recognition process of traditional villages is carried out under the support of these policies.

In January 2013, the "Outline of Urbanization Development in Shandong Province (2012-2020)" issued by the Shandong Provincial Government confirmed the basic principles of urbanization development in Shandong Province, which proposed that "pay attention to the protection of the historical and cultural heritage of towns and villages, the excavation and protection of intangible cultural heritage and the inheritance of folk art, carry forward traditional culture and regional cultural characteristics, enhance the cultural connotation of towns and villages, and highlight the charm of Shandong folk culture".

Because of this policy, the traditional culture of the village has been protected. In February 2014, the "rural memory" project was jointly carried out by the Propaganda Department of the Provincial Party Committee and the Provincial Cultural Relics Bureau. Twenty-eight villages were selected from the mountainous villages in central Shandong Province as "rural memory" villages in Shandong Province, and 20 folk ecological museums and rural community museums were invested in and built while strengthening the protection of ancient buildings, ancient dwellings, and local traditional cultural heritage. Therefore, the traditional culture of mountain villages in central Shandong has been effectively valued and protected.

Since 2017, the Department of Agriculture and Rural Affairs of Shandong Province has carried out the demonstration of beautiful villages, issued relevant construction requirements, solidly promoted the rural toilet revolution, domestic waste treatment, village appearance improvement, clean heating, and other key work, promoted the treatment of rural domestic sewage and black and smelly water throughout the county system, and completed the construction of beautiful and livable villages.

Due to such policies, the overall environment of the village has been improved. The village toilets in the mountainous areas of central Shandong Province have been renovated. The popularization rate of harmless toilets in villages has reached more than 90%, the harmless treatment rate of domestic garbage has remained at 100%, and the treatment coverage rate of domestic sewage has reached 45.7%, basically realizing the hardening of roads to households. Improve the appearance of the village through sewage treatment, road hardening, and public service facilities construction. These have created conditions for the further development of the tourism market.

In 2018, the report of the 19th National Congress of the Communist Party of China emphasized the need to implement the strategy of rural revitalization, and the "Proposal of the Central Committee of the Communist Party of China on Formulating the 14th Five-Year Plan for National Economic and Social Development and the 2035 Vision", which was reviewed and adopted at the fifth plenary session of the 19th Central Committee of the Communist Party of China, pointed out in the document

that the guidance of village style and features should be strengthened, and traditional villages, traditional dwellings, and famous historical and cultural villages and towns should be protected. In the same year, the Shandong Provincial Government formulated the Strategic Plan for Rural Revitalization in Shandong Province according to the national rural revitalization strategy. The plan mentions the protection of historical and cultural resources and traditional buildings and the inheritance of folk customs production and lifestyle.

As a result of such policies, the economic income of the village has been improved. The mountain villages in central Shandong have received financial support, the traditional buildings in the villages have been better repaired, and a large number of enterprises have seen business opportunities here. They have begun to invest in the development of mountain villages, and the economic level of the villages has been improved. For example, Yong Quan Village relies on the original forest of Yun ming Mountain. Since 1993, it has been developed and constructed by the village collective to develop the tourism industry. However, it is in a state of small business, has little influence on the outside world, and has little business income. After the policy support, the infrastructure of the scenic spot has been greatly improved by the leasing operation of foreign enterprises in 2019, especially the parking lot at the village head and the road to the scenic spot. Some villagers have been able to participate in the construction of scenic spots and tourism services. In 2019, "Wo Yun Pu Village" introduced Jinan Shi yang Shan ju Cultural Tourism Co., Ltd. to upgrade and transform more than 40 stone houses in the village, thus creating a high-quality homestay named after the twenty-four solar terms. Here, tourists can feel the rural scenery of "plain outside and beautiful inside" and the yearning for rural life. Every weekend and holiday, the occupancy rate of homestay here has been 100%, and good economic benefits have been achieved. Wo Yun Pu Village has changed from a poor village to a rich village with an annual collective income of more than 500000 yuan.

In short, with the support of these policies, a total of six groups of national traditional villages have been identified from 2012 to 2022, including 40 national traditional villages in the mountains of central Shandong. These 40 villages can be rated as "national traditional villages" because of their unique cultural landscape.

China's definition of a "national-level traditional village" is a village that has retained a large historical evolution, that is, the architectural environment, architectural style, and location of the village have not changed significantly, and has unique folk customs. Although it has gone through a long time, it still serves people today. To highlight its civilization value and significance of inheritance.

"National traditional villages" have the following characteristics:

1. It has the characteristics of both material and intangible cultural heritage, and the two types of heritage are integrated and interdependent in the village, belonging to the same cultural and aesthetic genes, and is a unique whole.

For example, Wo Yun Pu Village has not only the world cultural heritage sites such as the beacon tower of the Great Wall of Qi and the Feng men Road Pass but also the magnificent and magnificent mountain terraces built in the Ming and Qing dynasties. There are more than 200 stone houses and courtyards in the village. There are many ancient steles from the Ming and Qing dynasties in the village, and



beliefs in "Granny Tai", and traditional folk handicraft techniques have also been preserved to this day.

2. The buildings in traditional villages are different from ancient buildings no matter how long they are; Ancient buildings belong to the past, while local buildings are in the present.

For example, most of the houses in Wo Yun Pu Village are in residential status, and the houses are also under continuous repairs, such as replacing the straw roof that was easily corroded with the tile roof. There are both buildings in the Qing Dynasty and the Republic of China in the village, showing a dynamic historical process of change.

3. Traditional villages are not "cultural protection units", but bases of production and life. They are the most basic units of society and rural communities. For example, Meng Quan Village is now a famous longevity village in the local area. Now the majority of the village is elderly people. There are more than 20 people over 80 years old. The old villagers are used to living in stone houses, drinking mountain spring water, and eating their vegetables, so they are very healthy. Villagers also adhere to healthy work and rest habits, and get up early and go to bed early with sunrise and sunset. In the busy farming season, there will also be mutual help among the neighbors. If a family has something to do, the whole village will help. This village is also their main or even the place of production. These villages are the lowest construction units of China's mountain society. They represent a large number of rural societies in China

4. The spiritual heritage of traditional villages includes not only all kinds of "intangible cultural heritage", but also a large number of unique historical memories, clan lineages, slang dialects, rural conventions, production methods, etc. As a unique spiritual and cultural connotation, they exist because of the existence of the village, make the village tradition thick and fresh, and are also the "soil of life" from which all kinds of "intangible cultural heritage" in the village cannot be separated.

For example, the village's belief culture, farming and reading culture, clan culture, etc.

It is precise because the 40 villages in the central mountain area of Shandong Province have the above characteristics. The buildings have a certain degree of antiquity, the level of cultural relics protection units has reached the standard, the floor area of traditional buildings, the existing traditional buildings (clusters), and the surrounding environment have a certain degree of integrity, and the architectural shape, structure, materials, and decoration have a certain aesthetic value, and have a heritage of traditional skills. In terms of site selection and planning, the village represents the typical characteristics of the region, nationality, and specific historical period, has certain scientific, cultural, historical, and archaeological values, and coordinates with the surrounding natural environment, bearing a certain amount of intangible cultural heritage. So, it was selected as a "national traditional village"

Under the policy of rural revitalization and the recognition of "national traditional villages", villagers use their cultural identity to gain benefits. The cultural landscape has been commercialized, and the village culture in the past has been sold as commodities, so the revitalization of the village has been realized. I think the revitalization of the national traditional villages in the mountainous areas of central Shandong is mainly reflected in how to restore and revitalize the traditional culture.

The restoration of traditional villages is mainly reflected in the architectural cultural landscape and folk culture.

The restoration of the architectural landscape is the restoration of the main characteristics of the village's cultural landscape. The restoration of buildings is mainly reflected in the restoration of physical characteristics, building structure, building walls, building roofs, and building decoration.

1. Building structure restoration, such as replacing the original stone wall with steel structure and reinforced concrete frame structure, can effectively make up for the deficiencies of stone and wood, brick and wood structures.

2. Restoration of brick walls. If it is related to the interior of the brick wall, the damaged position can be removed and repaired first, but if the local weathering of the brick is serious, it needs to be replaced with a new brick or reinforced by external means.

3. Restoration of roof layer. Consider replacing it with corresponding modern improved technology and improved building materials. For example, PVC material is made into wheat straw to replace traditional materials, which not only maintains the ornamental quality but also is more durable.

4. The architectural decoration of traditional folk houses in mountainous areas is updated. The detailed decoration in the traditional residential buildings is the symbolic expression of the traditional culture of the village formed in the process of its historical development and has strong recognition. In the update of detail decoration, in addition to the original repair and renovation, the vocabulary of traditional decorative elements can also be transformed.

The restoration of the folk landscape is the restoration of village cultural value. It includes the establishment of a folk museum, the education of folk culture, and the use of self-media.

1. Establish a museum of folk culture. The restoration of folk customs is reflected in not building new venues, respecting and maintaining the status quo of rural culture, making full use of existing local facilities, and building folk ecological museums, community museums, and rural museums. Collect and exhibit cultural heritage with regional characteristics, living cultural characteristics, and collective memory to achieve the integrity and authenticity protection of cultural heritage. For example, "Dream Spring Village" is to change a set of traditional courtyards into a rural memory museum.

2. Carry out folk culture education. Universities around the country offer folk culture courses and build folk culture as an educational cause so that young people with knowledge can love folk culture and become communicators of folk culture.

3. Use self-media to spread. We-media people engaged in the fields of agriculture, rural areas, and farmers have created entrepreneurial themes to promote folk culture, followed the path of returning home to start businesses, and more "Li Ziqi". Such self-media people carry forward folk culture. After the above transformation and restoration of folk culture, the intangible space of traditional villages has become a new social space to adapt to the development of modern society.

The rural revitalization of traditional villages is mainly reflected in space politics and the value reuse of traditional villages.

Traditional villages are revitalized through games in space politics. It is how the government solves the problem of resistance to policy implementation. In the process of traditional village reconstruction, the government needs to take out an area as a place to welcome tourists, so it needs to demolish some of the existing buildings. However, the villagers think that this is something left by their ancestors and should not be demolished, so they have serious differences. In response to such resistance, the government implemented political and ideological education and monetary compensation in exchange for the implementation of the new village plan, which is a kind of space politics.

Some traditions are religious to the villagers, such as the ancestral temple. The ancestral temple of the Zhu family was originally used by the Zhu family, and outsiders are not allowed to enter. With the opening of the village, the government wants to open this building space to tourists, which meets the opposition of family members. In response to this resistance, the government has set up a special policy popularization team to explain from door to door that these new plans can bring the most direct economic benefits for the development of the village and emancipate the conservative consciousness of the villagers from the perspective of ideology.

The value reuse of traditional village cultural landscape. Reuse is reflected in the reuse of material functions. Under the change in the social environment, the material and intangible cultural landscapes in these villages lose their original value. After the change of policy, these traditional cultures become the objects of consumption, and they produce new economic values,

The material cultural landscape is commercialized. The residential building space in the village has changed from daily residential value to residential and entertainment space with commercial value. For example, some old stone houses in Dong Liu Quan Village were rebuilt after being purchased by developers to improve the internal decoration and facilities. The resort is built to rent or sell directly based on the comfortable living environment in mountainous areas and traditional stone dwellings. There is also the rise of rural "angertainment". Villagers in many villages in the central mountainous areas have built their homes or combined with other neighbors into a form of "angertainment". This form can essentially be used as a small hotel complex, which combines the features of mountain villages and life characteristics and meets the needs of tourists for food and accommodation. The living and production facilities in the village have changed from the value of daily life to the value of landscape resources. For example, the traditional village in Er Zhuang Township has become a nationally recognized base for art photography, and sketching, attracting more than 120,000 people from all over the country every year. The number of tourist tourists has also increased year by year. Therefore, the Er Zhuang Township Government has taken art sketching as one of the pillar industries of the township.

The intangible cultural landscape is commercialized. The farming and reading culture, belief culture, traditional skills, and folk activities in the village have been transformed into a cultural and creative product with regional cultural characteristics through modern design innovation. For example, Meng Quan Village has created a cultural and creative platform to make the "Meng Jiang Nu" character image of Meng Quan Village into various cartoon images, and then print these works on the packaging of gift boxes for sale. Yong Quan Village has made persimmon into

a brand and produced persimmon leaf tea, persimmon cake, and persimmon wine. Zhu Jia Yu Village makes their Wenchang Pavilion culture into bookmarks and sells them as a keepsake for tourists to pray for academic success. The uniqueness of traditional village culture has attracted many film and television production companies and has become a film and television production site with local characteristics through the innovation and transformation of modern art. For example, Ma Xiang Yang went to the countryside in Yong Quan Village, settled down in Wo Yun Pu, and Chuang Guan Dong in Zhu Jia Yu. These films and TV works are very familiar to the public in China.

In short, because of the change in social needs, the relationship between people and the environment has changed. In the past, people's science and technology were relatively backward, and people could not defeat nature, but could only adapt to nature. But now, the way has changed. The villagers in mountainous areas have changed from the original "self-sufficient" smallholder economy to tourism, which is the change that has led to their restoration and reuse of traditional culture. For example, the construction of museums and the transformation of traditional living spaces are all to restore traditional things and make them valuable. These national traditional villages in the mountainous areas of central Shandong have become a history of consumption and have economic value. As consumer goods, interpreting the value of traditional villages from the perspective of commercialization can excavate more commercial value, which will be conducive to the revitalization of traditional culture.

Through reading "Small Places and Big Topics", "Space Production", and "Research on Rural Landscape Characteristics, Development Patterns and Planning and Design in the Mountainous Areas of Central Shandong Province", the research of experts and scholars on traditional villages in the mountainous areas of central Shandong Province mainly focuses on village protection strategies, settlement space forms, residential architectural features, and construction techniques. Among them, Lu Haiyong and others analyzed the reasons for the formation of traditional residential buildings in the mountainous areas of central Shandong from the perspective of natural and social environment, and revealed the interdependence of traditional residential buildings in the mountainous areas of central Shandong under different human history and natural factors; Yu Dong Ming quantitatively analyzed the laws and corresponding driving factors of landscape development and evolution in the mountainous areas of central Shandong, providing a theoretical and practical basis for the sustainable development of the rural landscape.

The above research has played an important role in the protection and development of traditional villages in the mountainous areas of central Shandong. However, there are still blank areas in the research that have not been clarified or approached by researchers, especially since the two concepts of cultural landscape and revitalization are rarely used in the research here, which makes me pay more attention to this doctoral thesis. In addition, I am interested in the research methods from the perspective of space production: physical space, social space, and psychological space. In the context of rural revitalization, the cultural landscape of traditional villages develops tourism in the form of consumption history. These are all good scientific views. The research design can be used as a research model for villages with special geographical environments around the world and can help me



improve my research experience in the process of becoming an international researcher.

At present, there is no comprehensive research and discussion on this topic. If these concepts and context can be systematically studied and summarized, the following research results will fill the academic gap.

## **2. Research objectives**

2.1 To study the mountainous landscape and historical development of mountainous villages of central Shandong.

2.2 To study the cultural landscape of Shandong Central Mountain Village in the context prior to being listed as a national traditional village.

2.3 To study the Mountainous Villages of central Shandong in the dimension of becoming a national traditional village.

2.4 To study the revitalization of Shandong's Central Mountain villages in the national traditional village context.

## **3. Research questions**

3.1 What are the mountain landscapes and historical development of mountain village on the landscapes in central Shandong?

3.2 Before becoming a "traditional village", explain how the cultural landscape and village cultural landscape in the mountainous areas of central Shandong are formed from the perspective of spatial production.

3.3 In the process of rural revitalization, what is the development process of mountain villages in central Shandong Province becoming "national traditional villages"?

3.4 How to restore and revitalize the cultural landscape in the traditional villages in the mountainous areas of central Shandong.

## **4. Definition of Terms**

4.1 "Cultural landscape" in this research refers to the spatial production of mountain villages, which embodies the result of the relationship between man and nature, as well as the cultural phenomenon of mountain villages, which is the cultural identity of mountain villages. This concept is mainly used to examine the relationship between various landscape objects in the village and the internal culture of the village.

4.2 "Revitalization" in this research refers to reinterpreting the cultural value of traditional villages under the guidance of policies. Traditional material and non-material cultures are reinvented with the support of policies, resulting in new values and meanings. At the same time, the newly generated cultural identity becomes a commodity and a disseminator of culture.

4.3 "Central part of Shandong Province" in this study refers to the central part of Shandong Province in China, which has many mountainous terrains and mountainous landscapes.

4.4 The "mountainous villages" in this study refer to the mountainous villages in Jinan City and Zibo City, Shandong Province. These mountainous villages contain rich cultural landscapes. Since 2012, 40 villages have been rated as "national traditional villages", and the cultural landscape in the village was revived. Explain the

relationship between the natural environment, human beings, and society in the course of historical changes.

4.5 "Rural revitalization" refers to a policy currently being implemented in China. This policy is mainly an inevitable requirement for solving the main social contradictions in our country in the new era, realizing the "two centenary" goals and the Chinese dream of the great rejuvenation of the Chinese nation. It is against this background that traditional villages have received more and more attention, and many supporting policies have been introduced to promote the revitalization of traditional villages.

## 5. Research Methodology

This research adopts a qualitative research method. Research data is collected through fieldwork and document research. Analyze through concepts in the humanities and social sciences. The findings are presented in the form of descriptive analysis, accompanied by photographs and line drawings to explain the research methodology.

### 5.1 Study Populations and Group Studies

The research topic "Cultural landscape and revitalization of mountainous villages in central Shandong, China" includes several research groups. The key informants were Local people in mountainous villages in central Shandong and Government officials, while the secondary informants were Travel agencies. General informants are Visitors and Research fields. They can be categorized as follows:

#### 5.1.1 The key informants

Local people in mountainous villages in central Shandong:

This group of people is composed of primitive villagers living in traditional mountain villages. The villagers here basically originated from Zao Qiang County, Shanxi during the Yongle period of the Ming Dynasty. Many traditional villages have relatively single surnames. According to the division of surnames, they are mainly divided into three types: villages with main surnames, villages with single surnames, and villages with mixed surnames. The type of village with a large number is the main surname village, which occupies absolute leadership and economic power in the area. Villages with mixed surnames, that is, the surnames in the village are relatively chaotic, and there are many clans with different surnames and their power is relatively balanced. There are both cooperative and competitive relationships among the clans.

Village residents have become part of the traditional village landscape, and their social functions in the village are also multifaceted, being both farmers and operators. During the farming season, they need to carry out farmland operations. At this time, they are farmers. When entering the peak tourist season, they become the operators of accommodation, catering, and small commodities in scenic spots, and have a buying and selling relationship with tourists.

They are also the main bearers of intangible cultural heritage. When tourists come to appreciate the cultural customs, the local villagers are the performers of humanistic cultures, such as local paper-cut art, Lv opera art, ceramic firing skills, and other intangible cultures. It can be viewed and understood through the inheritors of the local villagers, so the local villagers shoulder the social significance of cultural continuity. Sociologists, photography enthusiasts, and

research students all regard local villagers as their research objects. When creating art and literature, local villagers are the main providers of materials for creators.

Government officials:

In the traditional villages in the mountainous area of central Shandong, government departments guide villagers to protect and develop traditional villages. Like a teacher, he guides the development direction of the village and is an important participant in the village culture.

#### 5.1.2 The secondary informants

Travel agencies:

The travel agency organizes a good reception of tourists, allowing tourists to eat farm meals, live in farm courtyards, buy local products, visit ecological villages, enjoy rural scenery, pick farm fruits and vegetables, and experience the traditional cultural life of the village. Tourism development model. Bring vitality to the economy of traditional villages and become the link of cultural transmission.

#### 5.1.3 The general informants

Visitors:

The tourists here are tourists who come to consume village culture and rural experience, where they can enjoy the rendering of traditional culture and experience rural life.

Researchers:

The traditional villages in the central mountainous area of Shandong have attracted many researchers because of their unique natural environment and cultural landscapes such as material and intangible cultural heritage. Researchers include archaeologists, cultural researchers, sociologists, architects, painters, and students. Their research brings opportunities to the development of the village and contributes to the inheritance of the village.

#### 5.2 Research fields:

The research area is located in Shandong Province, China, mainly in Jinan and Zibo cities in Shandong.

The traditional villages studied in the text mainly refer to the mountainous traditional villages on the eastern side of Mount Tai in the two cities of Zibo, and Jinan, which is close to Mount Tai, a world cultural and natural heritage. The Great Wall of Qi in the World Cultural Heritage List also passes through this place. An important carrier of culture.

## 6. Research Data Collection Tools

### 6.1 Data Collection

#### 6.1.1 Fieldwork and data collection

1) Interview; formal interview, informal interview, focus group interview.

2) Observation; normal observation (or general observation), participatory observation

#### 6.1.2 Data collection for documentaries

#### 6.1.3 Tools or equipment used for data collection

1) Film pictures (cameras, video equipment)

2) Voice recording

### 3) Field Notebook

#### 6.2. Data synthesis and data analysis

I use the research framework as an introductory classification tool and do data synthesis while collecting data. After that, I will arrange the information in detail according to the outline of each chapter in the research paper. I then use the concept of research to describe the analysis. My research mainly uses the two concepts of cultural landscape and value reuse to analyze the development and changes of villages in Zhongshan District, Shandong.

## 7. Scope of Research

### 7.1 Research area

The traditional villages in the central region of Shandong Province are mainly distributed in Zibo City and Jinan City, with a total of 52 villages. To better conduct regional research, 52 villages need to be screened. This study only focuses on mountainous villages, so flatland villages are not included in the scope of the study. After the screening, there are 40 mountain villages, and 4 traditional villages are selected from 40 villages as research representatives, namely Meng Quan Village, Yong Quan Village, Zhu Jia Yu Village, and Wo Yun Pu Village. Among the four villages, the first three are the first batch of national traditional villages identified in China, and the fourth is the fourth batch of national traditional villages. Compared with other villages, these four villages are the earliest places where the revitalization effect is the most significant, which can best represent the revitalization phenomenon.

### 7.2 Time period

The time range of my research is divided into two periods. The first period is from 378 BC to 2012, before the origin of villages and the recognition of traditional villages by the state. This period is divided into four main periods, namely the slave society period, the feudal society period, the socialist period, and the period after the reform and opening up. This timeline covers the origins of village development and the process of village decline. The first two periods are the spatial production process of the village cultural landscape and the formation process of village cultural identity. The latter two periods are the period of the decline of village culture and the process of the formation of a cultural crisis.

The second time period is from 2012 to 2021. In 2011, China's urban population exceeded the rural population for the first time. Due to the process of industrialization, the rural population gradually disappeared, and many villages were faced with the phenomenon of hollowing out, resulting in a village culture crisis. In response to the village culture crisis, the Chinese government formulated a national-level list of traditional villages in 2012 to protect ancient villages. From 2012 to 2017, the local government of Shandong Province successively issued the "Shandong Urbanization Development Outline" and the "Beautiful Countryside" policy to develop villages. In 2017, the central government issued the "Rural Revitalization Strategy" to revitalize villages. This is also the background of this study. This policy has increased policy support for village revitalization. In 2021, the local government of Shandong Province formulated the "14th Five-Year Plan" policy to continue to support the revitalization of villages. This period of time is the main process of revitalization, but also a reflection of spatial politics. The selection of the entire research period and events will focus on how the cultural landscape of



mountain villages in central Shandong came into being and how to revitalize the cultural landscape of villages after the crisis.

## **8. Research Conceptual Framework**

Cultural landscape and Rural Revitalization are two main research concepts. My research framework is mainly divided into two parts. The left part is the cultural landscape of mountain villages in central Shandong province. In this part, I mainly use the sub concept of spatial production and use the physical space, social space, and psychological space in spatial production to explain how the cultural landscape of villages is formed. The right part discusses that with the process of industrialization, the country realized the cultural crisis and rural crisis, transformed mountain villages into National traditional village, and under the background of rural revitalization, the cultural landscape of the mountain area in central Shandong was restored and protected. In the process of restoring it, the cultural landscape is re-valued, and valuable culture is reused. These cultural landscapes are transformed into commodities and become cultural disseminators, thus achieving revitalization. The result of revitalization is the development of the rural economy and the continuation of culture. The whole process of revitalization has produced my second concept of rural revitalization, the sub-concept is value reuse. My whole research will be carried out under the guidance of this framework.

## **9. Literature review**

### **9.1 Research on the ancient village**

#### **9.1.1 Research on foreign ancient villages**

The concept of rural settlements is similar to that of ancient villages. Foreign research on rural settlements began as early as the 1840s, many years earlier than the same research in my country. Generally speaking, foreign research focuses on rural geography, rural Research on the spatial form of settlements, and the protection of rural settlements. In 1841, German geographer Cole published the settlement-type book "Relationship between Human Traffic, Residence, and Terrain". describes the effect of topography on the distribution of villages. In 1935, the French human geographer Jean Brunhes presided over the "Principles of Human Geosciences", which first also studied the relationship between rural settlements and human activities in the area and the natural environment in which they are located. , the cultivation of related animals and plants, and human economic activities respectively elaborate the essential attributes of anthropology. It has to be said that the proposal of a large number of basic theories of settlement geography and related geographical ideas in this book has greatly promoted The development of settlement geography. Since then, the formation, development, functions, types, and planning of rural settlements have become popular areas of academic research. Subsequently, the "central place theory" proposed by German geographer Walter Chris taller caused an uproar in the field of geography, and it had trans-epochal significance for the study of rural settlements. The Greek scholar Doxiadis believed that the human settlement system should not be studied separately and that all human settlements, from towns to villages, should be a complete system. Since then, the theory of human settlements has gradually matured. In the 1970s, a new concept of rural development,

Participatory Rural Appraisal (PRA), came into being. Compared with the previous series of research methods that were separated from the settlement subject, it had a more sense of ownership, and the research conclusions and countermeasures were more in line with In fact, Njoh et al. used this method to analyze the current situation and development model of public facilities in rural settlements in Cameroon. (Gu Hangfei, Analysis and Renewal Research on the Empty Abandonment Phenomenon of Traditional Natural Villages 2020)

#### 9.1.2 Research on ancient villages in China

Hu Zhen Zhou of Taiwan was the first to start research on settlement geography in the Chinese academic circle. In the 1970s, his book "Settlement Geography" started with the spatial form of villages, and divided the settlement forms into clusters, arcs, radials, and chessboards according to different spatial forms, irregular, and other types. In addition, he also gave a detailed description of the settlement building materials, roof shapes, and settlement roads. Although the information is of great reference value, from the present point of view, the work is highly descriptive and highly subjective. Judgmental, lack of deeper profiling exploration. Hou Ren Zhi was the first person to systematically study settlements. In 1979, he systematically analyzed the relationship between the formation of urban settlements and the environment in the Theory and Practice of Historical Geography, which was of great significance to the development of the discipline.

Chen Fang hui published "Village Geography" in 1984. The author explored the history and development of villages in the world from countries such as Britain, France, the United States, and Germany, and studied the living space (residential buildings) and living and production space (farmland, mountains, and other natural environments) of villages. In 1988, Jin Qiming's "Geography of Rural Settlements" discussed the influence of the environment on the formation and development of rural settlements, and also studied the dialectical relationship between market towns and rural settlements.

In the book "Ancient Village Harmonious Gathering Space" in 1997, Liu Pei Lin started from the origin of the ancient village planning thought, divided the ancient villages into types, and pioneered the ancient villages with the help of the psychological concept of "image". Special research, it is considered that traditional villages are highly identifiable and easy to leave an impression on people. This kind of image is more of an image from the cultural aspect besides the natural landscape environment. According to different geographical locations, he analyzed the regional differences in the landscape images of ancient villages in East China, South China, North China, and Southwest China, and summarized the elements and symbols that constitute the landscape image of ancient villages, such as village ancestral halls, towers, pavilions, and big trees. The book applies psychology-related concepts to the study of ancient villages, making the village landscape more vivid and concrete, and playing a key role in the protection and continuation of the village. From the perspective of the landscape information chain, Feng Weibo studies the plane form, vertical space form, building plane form, roof shape, etc. of traditional mountain dwellings. Taking the traditional villages in southeast Chongqing as the research object, he explores the cultural characteristics of traditional mountain dwellings in minority dwelling areas. (Gu Hangfei, Analysis and Renewal Research on the Empty Abandonment Phenomenon of Traditional Natural Villages 2020)



Through the above research overview on ancient villages, I found that whether it is from an international perspective or a domestic perspective, the research on ancient villages must first be explored from the perspective of its geographical space. As a product of human beings and the natural environment, a village is a phenomenon carrier of cultural ecology. The formation of villages in the mountainous areas of central Shandong is naturally inseparable from the special geographical conditions of the mountains. The natural environment has led to the construction of stone houses in this place, which has led to the farming methods and economic conditions of the local residents. Therefore, to study the village space, it is necessary to explore the geographical landscape of the mountains in the central part of Shandong.

## 9.2 Research on Cultural Landscape

The formation of the concept of Cultural Landscapes has gone through a long process of development. Before it was brought into the field of heritage protection by modern civilization, its ideas first appeared in the oriental cultural traditions derived from mountain worship and sacred sites born out of religious inheritance. protection awareness. At the end of the 19th century, German scholar Otto Schluetter (Otto Schluetter) first proposed the concept of "cultural landscape (Kulturlandschaft)", which regarded the form of landscape as a cultural product. As a cultural manifestation of the process of humanizing nature, the concept of cultural landscape has a long history of research in cultural geography, landscape ecology, human ecology and other disciplines. In the 1990s, the world heritage protection community introduced this concept into the theoretical framework of heritage protection, forming cultural landscape heritage objects and corresponding registration standards. It can be seen that the field of landscape geography and the authoritative organizations of world heritage protection hold their own clear and definite views on the concept of cultural landscape. (Xiang Jiahao, Zhang Heqing, Liao Bixin, A Review of Cultural Landscape Gene Research 2018)

The term "cultural landscape" was proposed by Schlüter in the late 19th century, and it has been widely used in the discipline of human geography in the early 20th century. Later, American scholar Carl O. Sauer defined "cultural landscape" in his article "The Form of Landscape" published in 1925 as "the pattern created by a specific cultural group in the natural landscape, which is rich in The human history at the time level embodies the human value that conveys the true meaning of place". With the deepening of understanding, later scholars believed that "the landscapes around us are inhabited, transformed and changed over time. These daily landscapes around us can be called cultural landscapes, which are the results of human interference with nature is also a record of human activities, human values, and ideologies, and reflects the relationship between human beings and their environment, which is the basis of human intelligence and culture". (Xiang Jiahao, Zhang Heqing, Liao Bixin, A Review of Cultural Landscape Gene Research 2018)

Since the early 1990s, overall, the protection and development of cultural landscapes in the world have mainly focused on operational practices. In the past ten years, many scholars of heritage protection in the world have also carried out a lot of detailed research work on the evolution process and dynamic mechanism of cultural landscape heritage in combination with their respective disciplines and cultural backgrounds. For example, Mohammed Abdullah Eben Saleh investigated the impact of traditional value systems on the cultural landscape of Alckas village located

on the eastern edge of the cliff in the southwest highlands of Saudi Arabia, and its development and evolution from the perspective of anthropology; The evolution and promotion of the cultural landscape of the regional town of Kormantsin; Rina Ghose Moreira F. initially analyzed the dynamic mechanism of the evolution of the regional cultural landscape. On this basis, another group of scholars gradually tried to combine the analysis of the evolution mechanism of the cultural landscape with the research on the protection of historical towns and settlements to construct a land use planning method that integrates urban landscape protection. The research on the cultural landscape in western countries started earlier and developed more maturely, and there have been relatively clear theoretical research results on the types of cultural landscape heritage and basic protection technology. In the past ten years, research in the field of cultural landscape has gradually turned to the analysis of the historical evolution process and dynamic mechanism of heritage objects, and active theoretical explorations have been carried out in the relationship between protection and urban development. (Xiao Jing Research on the Evolution Process and Dynamic Mechanism of Cultural Landscape of Historical Towns in Southwest Mountainous Areas 2015)

Combining the above-mentioned expressions and definitions of the concept of the cultural landscape by pioneer scholars and authoritative organizations, it can be found that the "cultural landscape" can be both a heritage object and a brand-new theoretical perspective. The cultural landscape as the object of protection is "the product of the interaction process between man and nature", and its perfect integration of nature and humanity reflects the value concept of human beings' sustainable use of land. Therefore, many types of historical heritage, including traditional villages, can be classified as cultural landscapes.

In the research of this paper, "cultural landscape" is mainly used to examine various material and non-material objects in the village and their relationship with the village culture. It emphasizes the connection between the material landscape objects in the village and their cultural connotations. Specifically, the concept of cultural landscape emphasizes the existence and continuity of the spiritual connection between man and nature, and between man and the living environment. The interconnection between the artificially built environment in which human beings live and various daily production and living activities. Therefore, the cognition and analysis of cultural landscape is the inheritance of the cultural identity of human culture and the concept of sustainable development of culture. It helps to strengthen the excellent values of traditional civilization and maintain these concepts' role in the landscape".

### 9.3 Research on Revitalization

Revitalization, also known as regeneration, often refers to the process of a substance changing from its inactive (or less) active state to an active state. The academic circles apply this concept to the field of cultural heritage and discuss the "regeneration" of cultural heritage. Revitalization is to give cultural heritage new uses and new life so that cultural heritage can serve the needs of modern development. Heritage revitalization is the function of transforming heritage resources into the needs of modern society without affecting the protection and inheritance of heritage, including the transformation into tourism resources and tourism products. Heritage revitalization is the comprehensive and integrated development of tangible or intangible cultural heritage. Heritage revitalization includes two levels of meaning:

for tangible cultural heritage, revitalization is a process from static protection to renewal; for intangible cultural heritage, revitalization is a tangible and visual process. The connotation of heritage revitalization includes the revitalization of the heritage itself and the revitalization of heritage-related participants.

The revitalization of the heritage ontology is to enhance the visibility of the heritage and continue the vitality of the heritage ontology; the revitalization of the heritage-related participants mainly refers to the participants (including managers and maintainers, People living in the heritage site, as well as visitors) have a more benign relationship with the heritage, a closer connection, more frequent interactions, and a further increase in their satisfaction with the heritage. Theoretically speaking, the revitalization and utilization of heritage can realize the revitalization of heritage, prolong the life of heritage, adapt to the needs of modern development, and at the same time drive the development of surrounding communities and create a unique community culture. The results of revitalization and utilization can achieve economic sustainability, social harmony, and environment-friendly development.

Heritage revitalization protection is a systematic project, the purpose is to rescue and protect the cultural resources that are on the verge of being lost and non-renewable, and to explore sustainable and healthy development, which is the key to urban development and cultural revival; the revitalization and protection of heritage are not only about the protection and Instead, it is responsible for the mission of integrating and reconstructing human material civilization and spiritual civilization. With the rapid increase in the number of heritage revitalization studies, the types of research objects have become more extensive, and the history of heritage revitalization research has evolved from "points" to "surfaces", from "tangible" to "intangible" and then to the simultaneous development of the two. There are many ways to revitalize heritage, and tourism revitalization is an effective way to protect and inherit it. The core idea of the heritage tourism revitalization theory is that in the process of cultural heritage tourism development, let the heritage show the past glory and present vivid images in front of the public tourists. In short, the revitalization of heritage tourism is to regenerate the heritage with tourism and achieve the purpose of protecting the heritage.

The tourism recycling of traditional arts and cultural heritage means that some of the products produced by technological processing enter the field of tourism business and become tourism commodities, some of them become the main experience landscape of tourist attractions, and a large proportion of them become ornamental decorations or practical products of tourist places, serving tourists' consumption and consumption. experience, so that the skilled culture can be regenerated and utilized, and at the same time protected and inherited. (Wang Fang, Path Research on the Revitalization of Traditional Arts and Cultural Heritage Tourism 2019)

To sum up, traditional villages are a kind of cultural heritage. The most effective way to protect and inherit traditional villages is to develop tourism, which can bring economic benefits and preserve traditional cultural resources. This process of value transformation is the process from static protection to renewal and utilization in "Revitalization". Through the concept of revitalization to understand that in a specific practice, the practice of revitalization is subject to many factors. One is

whether material and ideology deviate from most people's inherent concepts when transforming traditional villages.

When the degree of deviation is high, it will take more time, money, and energy to persuade people to accept new concepts; Whether the culture conflict with the prevailing concepts and views in the current society? With the advancement of modernization, many traditional ideas and concepts have been replaced by more modern concepts, and thus form resistance in the process of revitalizing traditions; the third is the dynamic coordination of the whole society. In the process of continuation of tradition, not all members of society are willing to accept and completely follow the same practice as tradition, and new value conversion and identity negotiation may appear. Summarize the characteristics of traditional mountain villages adapting to modernization through rejuvenation.

#### 9.4 Research on Cultural Identity

Cultural identity refers to the identity of a core basic value that tends to be life-oriented and regionalized and formed in the long-term development process. The spiritual foundation of an endless life. Therefore, for a nation and a country, culture not only represents the common recognition of the nation but also represents the deep thinking of the nation. It is a kind of cultural inheritance with a strong vitality and continuous flow. It can be displayed in front of the group in various forms, and at the same time, it is rich and diverse because of its characteristics, "harmonious but different, harboring others", which also allows culture itself to absorb the connotation of other cultures and continuously strengthen itself.

The influence of culture shapes people's identity system, and the influence of culture on the spiritual realm of consciousness is subtle. Culture exists in people's living environment. People's ideology, value orientation, behavior, and psychological changes can all be affected by culture. Culture guides people's identity, and there is no contradiction in cultural identity in a single culture. However, with the development and changes in society, people's communication, different cultural models, and cultural forms will gradually be mixed in, and then the problem of cultural identity will appear. Different cultures have their ways of existence, and people will realize their cultural identity from contact to practice. Some people think that cultural identity is partly influenced by the overall culture, resulting in a group's feeling of cultural identity.

Cultural identity does not entirely depend on the difference of the culture to which it belongs, but also on people's subjective initiative in choosing culture. So, what exactly is the so-called cultural identity? Cultural identity means that in the process of continuous development of culture, the cultural system itself forms a certain ideological standard invisibly so that people can adjust and pursue themselves. To put it simply, cultural identity is to transform external diverse cultures into self-awareness, values, and theoretical systems through the field of people's subjective consciousness. It is a process of transforming culture into people's inner invisible power. But everything is relative. Cultural identity is the acceptance and affirmation of people's internal ideology and subconscious practice. Based on cultural identity, people will also reflect it in their daily life through their daily behavior, which in turn affects culture. (Wang Xiaojun, Research on the Construction of Chinese Cultural Soft Power from the Perspective of Cultural Identity 2016)



To sum up, the cultural landscape in traditional villages means that during the continuous development of the culture in the village, the mountain culture itself forms a certain ideological standard invisibly, so that the villagers can adjust and pursue themselves. To put it simply, cultural identity is to transform the material and non-material culture in the village landscape, such as architecture and folk activities, into self-cognition through people's subjective consciousness. It is a process of transforming mountain culture into people's inner invisible power. Village residents reflect this power into their daily lives, influencing the development of mountain culture.

### 9.5 Research on Space Production

"Spatial production" is an important concept of neo-Marxism, which was first proposed by French Marxist thinker Henri Lefebvre. In his book "The Production of Space" published in 1974, Lefebvre explored the essence of "space" from the perspective of Marxist historical materialism, and creatively put forward the theoretical viewpoint of "space is a product", holding that Space is not only a container and a "field", but also the result of social production. According to this view, productive activities have shifted from "production in space" to "production in space itself". On this basis, he further pointed out that "urban space is not only the product of capitalist production and consumption activities, but also one of the capitalist production processes", and constructed a triadic "space dialectics" theoretical framework around the process of space production. Lefebvre's theory of "space production" was further developed by David Harvey, Edward Soja, Manuel Castells, and others, and finally formed A relatively mature research theory system that has been established. (Tao Wenzhu Research on Urban Design Control from the Perspective of Space Production 2018)

The theory of space production proposed by Lefebvre and scholars such as Harvey, Castells, and Suja expanded the theory of space production from different perspectives and made an important theoretical contribution to the development of Western economy and society for neo-Marxism. contribute. Lefebvre's social analysis based on space revealed the historical essence of space production; Harvey explained the relationship between capital and urbanization from the perspective of production; Castells started from collective consumption and government intervention. Criticism of capitalist space production; Suja and Foucault analyze its impact on urban space production from the perspective of power and ideology. Although the disciplinary perspectives and emphases of different scholars' research are different, in general, their space production theories logically form a "dialectic" of space research and analysis: urban space is the process of various social relations in spatial practice. The product of interest competition and the result of comprehensive effects in the process, the generation and changes of urban space are affected by power, capital, social class, etc., which in turn will also affect social relations. (Tao Wenzhu Research on Urban Design Control from the Perspective of Space Production 2018)

To sum up, space production includes physical space, social space, and spiritual space. These spaces correspond to the geographical environment, architectural materials, people, folk culture, and belief culture in mountainous landscapes and villages. Space practice, space representation, and representation of space form a three-in-one space production system through the interaction and game

of material, social and cultural elements in mountainous space. When productivity increases but the production relations do not adapt to the new productivity, new production relations will be produced, and then a new space will be produced. Traditional villages are produced in this alternation of time and space along with time and space.

#### 9.6 Research on Identity

"Identity" is an important concept in sociological research, which refers to the identification of an individual's position in society, manifested as a role or norm, and is the embodiment of the relationship between the individual and society. The word "identity" has two interpretations; one is the meaning of "ontology, itself, identity", which is the cognition of "who I am"; the second interpretation is "sameness, consistency", which is the recognition of Self-awareness of things that are identical or consistent. Therefore, identity is an individual's cognition of belonging to a certain group in the sense of emotion and value, and this cognition is finally completed through the individual's self-psychological identity, which aims to express the individual's sense of belonging to identity attributes and Behavioral patterns of normative cognition orientation enable individuals or groups to know their position in the social structure and the associated rights and obligations, emphasizing a dynamic construction process. Identity can not only enable a person to understand himself, but also understand the relationship between himself and Zhuanghui. It determines the individual's self-positioning and solves the cultural role of "who am I" and the community of "which group do I belong to" for the individual. belong. (Pu Yali Research on the Change of Identity of Somalis in Kenya 2022)

To sum up, mountain residents in traditional villages have an ethnic identity and specific cultural identity. Ethnic group identity is the identity confirmation of the ethnic group, which refers to the cognition and emotional attachment to the ethnic group to which one belongs. This paper mainly refers to the sense of belonging to mountain residents. Specific cultural identity is people's cognition of which cultural circle they belong to, and their knowledge and acceptance of their own cultural heritage identity. This paper, mainly refers to the degree of village residents' recognition of mountain culture.

#### 9.7 Commercialization research

"Commercialization" refers to the sale and exchange of a kind of goods or services in the form of commodities. This means pricing a good or service and selling it as a commodity. Commercialization also involves transforming a good or service from non-commercial to commercial. For example, a beautiful landscape can be commercialized by providing tourist services. The concept of commercialization is very important in modern society because it is an important part of commercial and economic activities. It promotes economic growth, but also provides consumers with more and more choices and convenience. Commercialization also involves transforming non-commercial goods or services into commercial ones.

For example, if a scenic spot has no commercial purpose, it is non-commercial. But if the beauty is commercialized by providing tourist services, it will become commercial goods or services. This process needs to price such goods or services and carry out sales and exchanges. This transformation needs to consider many factors, such as market demand, competitive environment, and consumer



preferences. Commercialization also requires a reasonable marketing strategy to attract potential customers. However, this transformation may also bring negative effects, such as destroying the environment, damaging historical and cultural heritage, and affecting social values.

Therefore, the commercialization process should be carried out under the framework of reasonable legal and ethical norms. Commercialization of cultural heritage means transforming cultural heritage from non-commercial to commercial. This can be achieved by extracting economic value from scenic spots, such as collecting entry fees, providing tour services, and selling souvenirs. Commercialization can bring economic benefits, but there are also some risks, such as destroying the original appearance and environment of cultural heritage, damaging traditional culture, and affecting the value of heritage. Any commercialization activities should take into account the historical and social value of cultural heritage, as well as the impact on the surrounding environment, to ensure the long-term preservation of cultural heritage.

To sum up, commercialization is of great significance to traditional villages, because it can bring economic benefits to villages, and also provide more opportunities for village life and cultural heritage. By commercializing the characteristics, history, and culture of traditional villages, villagers can obtain more economic benefits, such as through tourism, handicraft sales, and other channels. Commercialization can improve people's attention to traditional village culture and pass it on. Villagers can attract more tourists to visit by protecting and displaying traditional cultural resources, such as folk customs and handicrafts, and inheriting traditional culture by providing a cultural experience.

## **10. Benefits of Research**

10.1 Traditional villages are gradually formed in the long-term inheritance of an agricultural civilization, condensing historical memory and reflecting the progress of civilization. Traditional villages not only have the functions of historical and cultural inheritance but also have important value for promoting the process of agricultural modernization and the construction of ecological civilization.

10.2 As the birthplace of Confucian culture, traditional villages in Shandong must contain more Confucianism. Compared with other traditional villages in the central mountainous area, due to the occlusion of its geographical environment, the outside world has less interference and retains more heritage, which has great research value.

10.3 The traditional villages in Shandong reflect the local traditional culture, architectural art, and the spatial pattern of villages and towns, reflect the harmonious relationship between the village and the surrounding natural environment, well interpret and explore the spiritual connotation of the unity of man and land and sustainable development in the mountain regional culture, and then extract the positive protection methods that can unify the cultural protection and the development of rural construction, Guide the current construction and development of traditional villages in mountainous areas.

10.4 The research design can be used as a research model for villages with the special geographical environment around the world and can expand the two academic concepts of cultural landscape and revitalization.

## 11. Draft of research structure

The research structure is shown in the following 6 chapters.

Chapter1: Introduction

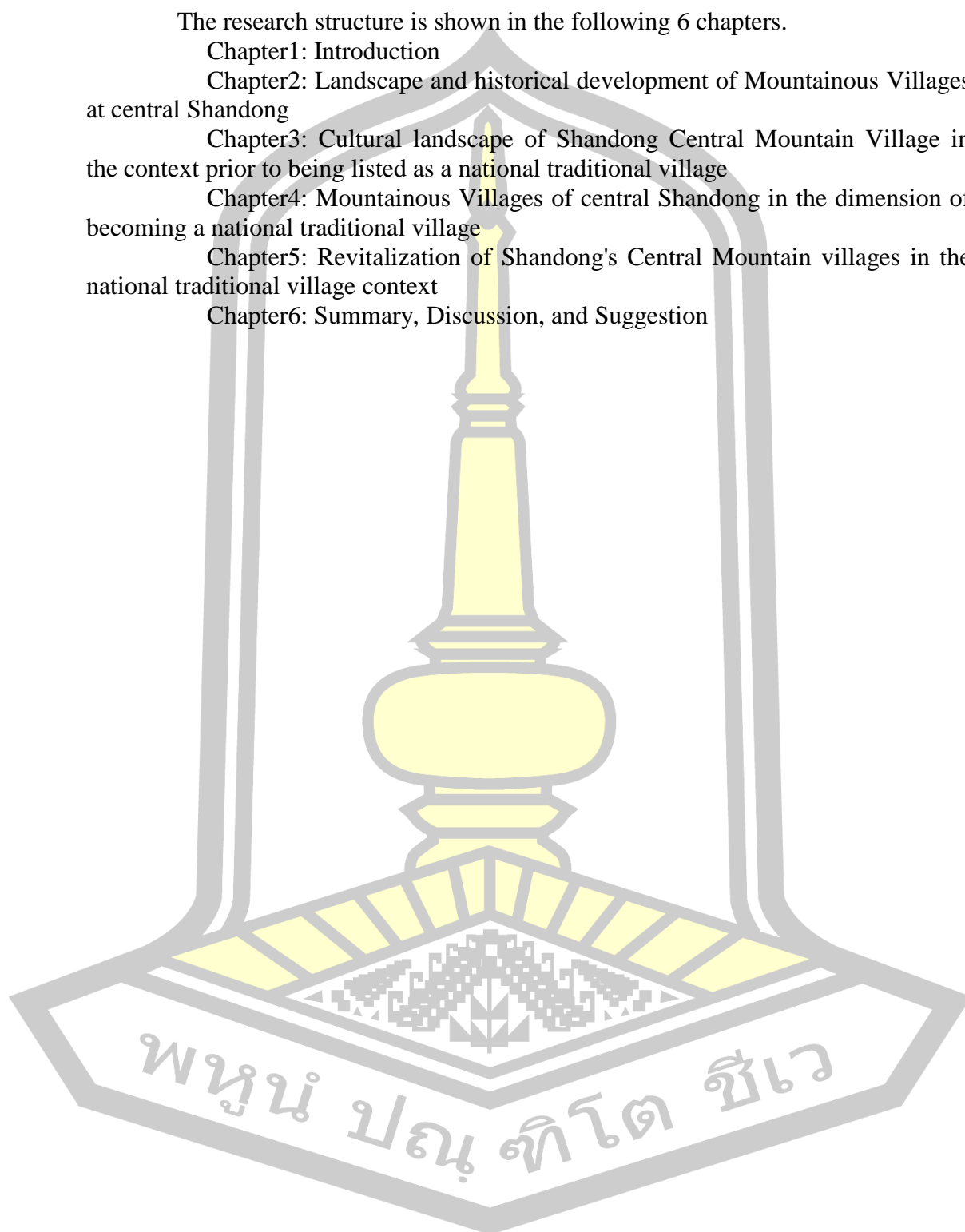
Chapter2: Landscape and historical development of Mountainous Villages at central Shandong

Chapter3: Cultural landscape of Shandong Central Mountain Village in the context prior to being listed as a national traditional village

Chapter4: Mountainous Villages of central Shandong in the dimension of becoming a national traditional village

Chapter5: Revitalization of Shandong's Central Mountain villages in the national traditional village context

Chapter6: Summary, Discussion, and Suggestion



## **CHAPTER II**

### **Landscape and Historical Development of Mountainous Villages at Central Shandong**

#### **Introduction**

This chapter presents the basic situation of the mountainous landscape in central Shandong, discusses the general situation of the mountainous villages themselves, and the relationship between these general situations and the villages and society; the social development process of the villages affected by the environment in different periods; laying the foundation for the entire article. The introduction of this chapter is divided into two parts: the first is an overview of Shandong's physical geographical system and the villages affected by the environment, including geographical location, natural resources, and the pattern and social network formed by villages; the second is an overview of Shandong's historical development process affected by nature. Historical evolution of mountain villages influenced by environmental and social context.

#### **Part 1 : Landscapes And Mountain Villages in the Mountainous**

##### **Areas of Central Shandong**

This part details the geographical environment characteristics of central Shandong, including geographical coordinates, terrain features, and climate changes. At the same time, natural conditions such as soil type, water source conditions, and ecosystems will also be covered. The unique geographical features and natural environment of the mountainous area in central Shandong have created a unique mountain village, and the interaction between social relations and the natural environment in the village ultimately contributed to the formation of the village. This section will delve into how geographic systems and natural environmental elements shape and influence the formation of village landscapes and the social relationships in village formation.

##### **1.1 Mountainous Landscape in Central Shandong**

###### **1.1.1 Geographical Location and Landform Characteristics**

###### **1) Geographical Location and Landform Characteristics of Shandong Province**

Shandong Province, a coastal province in East China, is referred to as Shandong. It is located on the eastern coast of China and the lower reaches of the Yellow River, between  $34^{\circ} 22.9'$  -  $38^{\circ} 24.01'$  north latitude and  $114^{\circ} 47.5'$  -  $122^{\circ} 42.3'$  east longitude. The territory includes two parts: the peninsula and the inland part. The Shandong Peninsula protrudes into the Bohai Sea and the Yellow Sea and faces the Liaodong Peninsula. The inland part borders the four provinces of Hebei, Henan, Anhui, and Jiangsu from north to south.

The central part of Shandong Province is mountainous, with low-lying and flat areas in the southwest and northwest, and gentle hills in the east. The terrain is mainly

mountainous and hilly. The east is the Shandong Peninsula, the west and north belong to the North China Plain, and the central and southern parts are mountainous and hilly, forming a plain basin with mountains and hills as the skeleton. The interlaced landforms include mountains, hills, platforms, basins, plains, lakes, and other types; the land spans the five major river systems of the Huaihe River, Yellow River, Haihe River, Xiaoqing River, and Jiaodong; it has a warm temperate monsoon climate. According to the different characteristics of Shandong's landform pattern, Shandong can be roughly divided into six landform regions: the western Shandong plain, the northwestern Shandong plain area, the southern Shandong mountainous area, the central Shandong mountainous area, the Jiaodong plain area, and the Jiaodong hilly area.



Figure 1 Administrative division map of Shandong. Shandong is an economically and culturally powerful province in China because it has the coast to the east and the hinterland of the Central Plains to the west. Source: Zhang Zulu's "Shandong Geography" (Accessed on January 22, 2023)

## 2) The Geographical Location and Geological Characteristics of the Mountainous Areas in Central Shandong

### (1) Geographical Location and Landforms

Zhang Zulu mentioned in "Shandong Geography" that Shandong Province is often named "Shandong Hills". The main reason is that the mountainous landforms in central Shandong are large enough in Shandong's geography and have a unique status. "When you stand at the top of the mountain, you can see all the small mountains at a glance" vividly describes the topography of the mountainous and hilly area in central Shandong where the famous Dongyue Mount Tai is located (Zhang Zulu, 2014).

The mountainous area in central Shandong is located in the center of Shandong Province, where the "back" of Shandong Province is located. Geographically, it is bounded by the Xiaoqing River in the north and the Lubei Plain, in the east by the Weishu River and the Ludong Hills, in the south by the Nishan and Mengshan lines, and in the west by Dongping Lake and Nansi Lake and

the Luxi Plain. , roughly including parts of today's Zibo, Jinan, Tai'an, Laiwu, and Linyi.

Due to the geological structure and Cenozoic effects, the mountains in the south of central Shandong are very high. Mount Tai is the highest peak in our province, with an altitude of about 1532 m. The average heights of Mount Lu, Mount Yi, Mount Meng, and Mount Cuilai all exceed 1000 m. Central Shandong is dominated by the Tai, Lu, Yi, Meng, Culai Mountains and other mid-mountain mountains, including the surrounding low hills and wide valleys between mountains. It is the highest terrain area in Shandong Province, and "mountainous" has become a typical feature of this region. The landform characteristics (Lv Guiju, 2018). There are many traditional villages in the mountainous areas of central Shandong. There are about 40 in Jinan and Zibo alone. They are distributed in different topography: middle mountains, low mountains, hills, terraces, basins, piedmont slopes, piedmont and intermountain plains.

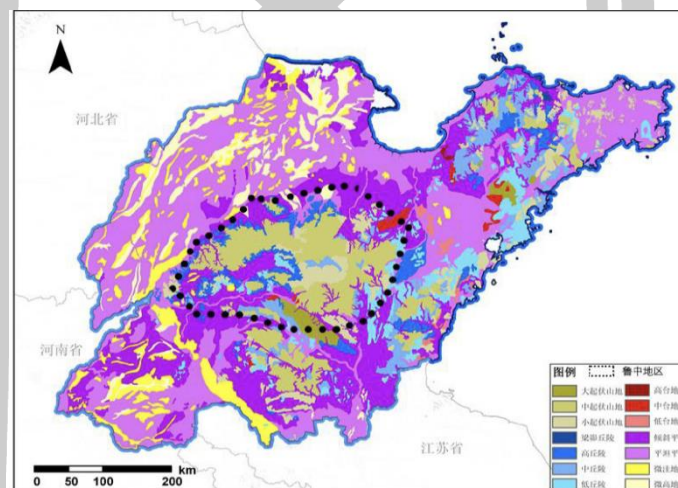


Figure 2 Topography and landforms of central Shandong. The unique topography of central Shandong creates a unique living environment that supports the national wisdom of the mountainous landscape. Source: Geographical National Conditions Monitoring Cloud Platform (Accessed on January 23, 2023)

Generally speaking, the traditional villages in central Shandong have higher altitudes. For example, Erqilou Village is 200~300 meters above sea level, Shixia Village is 200~300 meters above sea level, Huanglianyu Village is 600~650 meters above sea level, and Shizikou Village is 300~400 meters above sea level. meters, Xijia Village has an altitude of 100 to 200 meters, and most of the other traditional villages in the area are in the range of 200 to 650 meters. As can be seen from Figure 2, the surrounding areas are low-lying, with an average altitude below 100 meters, and some plain areas have an altitude below 50 meters. This has resulted in the distribution of traditional villages in central Shandong not only being very particular in the plane but also in the vertical form being different from surrounding areas (Lv Guiju, 2018).





Figure 3 Mountainous landforms. The mountainous area in central Shandong has a unique mountain landscape, which is the carrier of the cultural landscape of villages.

Source: <https://image.baidu.com> (Accessed on January 23, 2023)

## (2) Geological Features

The mountains in central Shandong are dominated by limestone, rock, and granite. The geological structure includes the main body of the Luxi Fault Uplift and the Yishu Fault Zone. Since the Yanshan Movement in the Mesozoic Era, the fault blocks have been differentially uplifted from the southwest to the northwest-southeast direction, forming the hilly and mountainous landforms in the central mountainous area of Shandong.

From north to southwest: Tailuyi Mountains generally run east-west, with an altitude of around 1,000m. The formation of low hills and mountains in the northern foothills originated from the limestone of the Cambrian and Ordovician systems in the Paleozoic; The mountains and hills show an irregular trend. The Culai Mountain in Tai'an City has an altitude of 1027m, and other low hills and mountains are mostly below 800m in altitude. The Mengshan Mountains in Linyi City have a landform trending from northwest to southeast, with an altitude of 900m to 1000m. Among them, the composition is rock and granite; while the Nishan hills are relatively scattered, with an altitude basically below 500m above sea level, and are composed of Paleozoic limestone. The broad intermountain plains and valleys are covered by thin layers of Quaternary sediments (Lv Guiju, 2018).

### 1.1.2 Climate and Water Resources

#### 1) Climate Resources

The mountainous areas in central Shandong have a warm temperate humid climate. Its main characteristics are that spring and autumn are relatively short, winter and summer are relatively long, and most rainfall is concentrated in summer. As can be seen from the spatial distribution of average temperature in Shandong in Figure 4, the temperature in central Shandong and northeastern Shandong is lower. Central Shandong is more mountainous and has lower temperature; the northeast is significantly affected by cold air and has lower temperature. As can be seen from the spatial distribution of rainfall in Shandong in Figure 4, there is more rainfall in central and northeastern Shandong, while the northwest has relatively less rainfall. This is because central Shandong is mountainous

and hilly and the east is close to the sea, so the annual precipitation is higher. in the surrounding valleys and plains.

This area has obvious mountain climate characteristics, with high precipitation, short sunshine hours, low temperatures, and many natural disasters. Because the mountainous terrain has the effect of lifting and blocking water vapor, the annual precipitation in the area is 750mm~850mm, and the precipitation on the windward slopes of some mountainous areas can reach more than 900mm. The months with relatively concentrated rainfall are June to September, and the frost-free period is From 190 days to 220 days, the annual average temperature in this area is 12°C~14.5°C, and the lowest temperature is - 18°C~- 14°C. Due to the influence of mountainous terrain, the vertical distribution of climate is relatively obvious. There is a large climate difference between the north and south of this region. Because the northwest is blocked by mountains and is far from the sea, it is less affected by the summer monsoon and has less rainfall; the southeast is affected by the southeast monsoon in summer and is closer to the sea, with more warm and humid air currents and less rainfall. More.

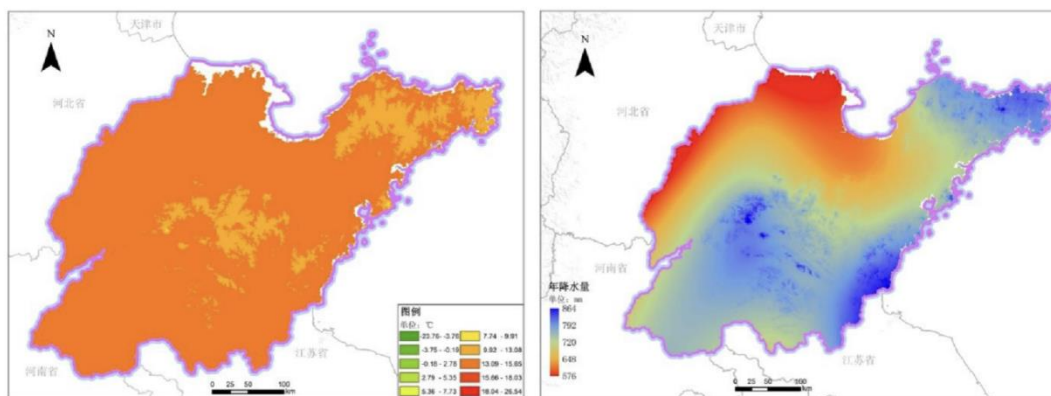


Figure 4 Temperature and precipitation in Shandong Province. A good climate provides sufficient conditions for the diversity of natural resources and provides people with the material space to maintain basic survival. Source: Geographic Monitoring Cloud Platform Meteorological/Climate Data Services from 1985 to 2012 (Accessed on February 25, 2023)

## 2) Water Resources

Rivers in Shandong Province are basically rain source type, with an average annual runoff of  $264 \times 10^8 \text{ m}^3$  over many years. Due to the large population and large cultivated land area in the province, the surface runoff per capita and per mu is only  $343 \text{ m}^2$  and  $250 \text{ m}^3$ , which are only 1/8 and 1/7 of the national average per capita  $2710 \text{ m}^2$  and  $1770 \text{ m}^2$  per mu, respectively, which are water resources. One of the provinces with shortages.

The mountainous area in central Shandong is an important large-scale water supply source in Shandong Province. Lakes in Shandong are mainly distributed near the transition zone between the mountainous and hilly areas in central and southern Shandong and the Yellow River alluvial plain in the western Luxi plain, with a total area of  $1496.6 \text{ km}^2$  and a water storage capacity of approximately  $23.53 \times 10^9 \text{ m}^3$ . Underground carbonate water-bearing rock formations

are widely distributed in the mid- to low-mountain hills and piedmont alluvial plains in central and southern Shandong. Fissure karst is relatively developed, which is conducive to the storage of karst water.

The mountainous areas in central Shandong are rich in water resources. In addition to the surface river systems, underground spring water is an important water resource for production and living in villages in the mountainous areas of central Shandong. Because the mountainous geology has a high limestone content and abundant water resources, these two conditions accelerate the natural convergence and discharge of groundwater in the region, providing good conditions for the formation of local spring water resources. Among them, from the perspective of spring water resource utilization, "cold water springs" with temperatures below 20°C are more suitable for people's daily drinking, agricultural irrigation, and production and living use in the farming society period. The utilization rate is relatively higher, and many villages are even named directly after the spring water. Such as Huangluquan Village, Lubaoquan Village, Tuquan Village, Yongquan Village, Mengquan Village, etc.

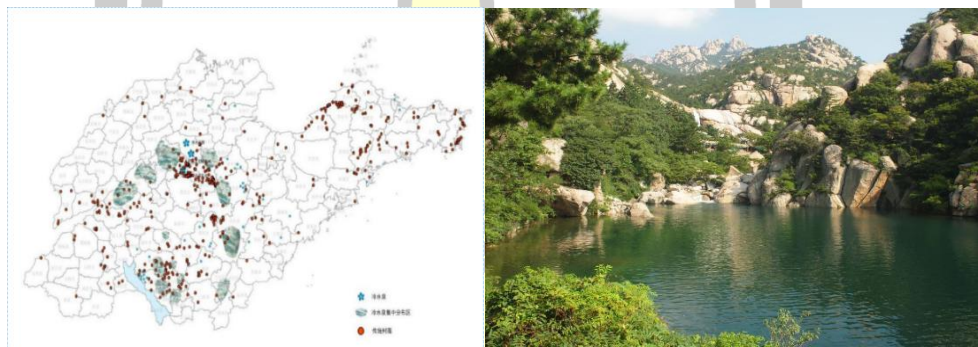


Figure 5 Distribution of cold-water springs and villages. Proximity to water sources is a basic environmental requirement for an ancient village when selecting a site. Being close to mountains and rivers can provide the basic material conditions for survival of the residents. Source: "Shandong Historical Atlas" (Accessed on April 10, 2023)

For example, the legend of Mengquan Village proves that the mountainous areas in central Shandong are rich in spring water resources. Li Xinggui, the head of Mengquan Village, said: In the spring of 341 BC, Sun Bin and Pang Juan fought fiercely for three days and three nights in Maling, and Pang Juan committed suicide. When Sun Bin saw that Pang Juan was dead, he immediately divided his troops into three groups and returned in triumph. When they passed by the foot of Damo Mountain, all the soldiers felt thirsty. Sun Bin immediately ordered his men to rest where they were, while he lay down on a huge rock, and soon entered Dreamland. In the dream, I saw an immortal man floating from the south on a golden elephant. He claimed to be the Patriarch Bodhidharma and came to tell him that there was a sacred spring here. The water in the spring could be used for drinking by soldiers. After saying this, he walked away. Sun Bin woke up and felt strange. He immediately ordered his soldiers to dig in the direction pointed by the ancestor. After a while, he saw a clear spring with water flowing out. When he tasted it, he found that



the spring water was sweet and soaked his heart and mind. After taking a sip, he felt refreshed. , the spirit doubled. Sun Bin hurriedly led his soldiers to bow to the sky and wrote the word "Mengquan" with his sword. This is how the village got its name.



Figure 6 Spring water in Mengquan Village Source: Photographed by author, June 23, 2023

#### 1.1.3 Natural Resources

The origin of natural resources in Shandong Province is relatively ancient and complex, and there are various types of natural resources. The central region of Shandong is an outstanding representative area of Shandong's natural resources.

##### 1) Woodland

The total area of forest land in Shandong Province is 3,191,300 hectares, of which the forest land area in the central mountainous area of Shandong accounts for the largest proportion, accounting for 2,115,500 hectares. The total forest coverage rate reaches 19.36%, of which the forest coverage rate is 14.79%. The total area of forestry land in the province is 2.8464 million hectares, accounting for 18.70% of the province's total land area. Forestry resources are mainly concentrated in central Shandong, Jiaodong Peninsula and southeastern Shandong. Most of the forestland resources in central Shandong are natural forests, distributed in the Taishan Mountains, Lushan Mountain and Mengshan Mountain. (Cao Jiangang, master's thesis, 2022)

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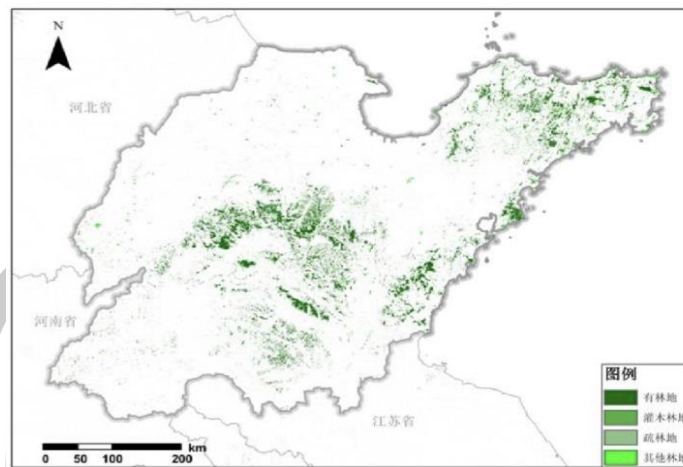


Figure 7 Forest land resources in Shandong Province. The rich forest area provides basic conditions for biological diversity and forms an excellent ecological environment. Source: Geographic Monitoring Cloud Platform Ecological Environment Data Service (Accessed on January 23, 2023)

## 2) Soil

There are many soil types in Shandong Province, and the distribution of different soil types is closely related to the parent rock, landform location, and vegetation conditions. The mountainous areas in central Shandong are dominated by cinnamon soil, which is also called brown forest soil. It is mainly distributed in the limestone low-mountain and hilly areas of the mountainous area. Roughly bounded by the Taishan, Lushan, and Yishan mountains, the distribution of cinnamon soil on the west and north sides is relatively concentrated. Common cinnamon soil, calcareous cinnamon soil, and leached cinnamon soil are mainly distributed, while the vast area on the south side. Due to the coexistence of sedimentary rocks and metamorphic rocks, the cinnamon soil is often distributed alternately with brown soil, and the leached cinnamon soil is the dominant one. The formation of cinnamon soil is the result of the joint action of clayey, calcification and bioaccumulation.

## 3) Vegetation

The mountainous areas in central Shandong are located in the warm temperate zone, with superior ecological environment and rich vegetation. The zonal vegetation is warm temperate deciduous broad-leaved forest. There are 1,402 species of vascular plants in this area, belonging to 151 families and 644 genera, including 17 families, 27 genera, and 69 species of ferns; 7 families, 21 genera, and 51 species of gymnosperms; and 127 families, 596 genera, and 1,282 angiosperms. kind. Due to the superior water and heat conditions in the south, many southern plants can be seen.

The main vegetation types in this area include trees, shrubs, herbs and various crops. Mountainous areas are generally dominated by deciduous broad-leaved tree species and coniferous tree species. The most widely distributed shrubs include vitex, jujube, ash, honeysuckle, rose, sea buckthorn, etc.



Fruit trees are generally apples, peaches, grapes, apricots, persimmons, dates, walnuts, chestnuts, etc. The grasses in the mountains and hills are mainly alfalfa, alfalfa, etc. The main crops are: wheat, corn, sweet potatoes, and soybeans. The main economic crops in this area are: peanuts, yellow tobacco, etc.

#### (4) Stone

The geological structure of central Shandong is complex, with well-developed Archaean, Paleozoic and Mesozoic strata. It is the area with the richest stone resources and the greatest potential value in Shandong Province. Its landform pattern is affected by plate tectonics, and the main mountain ranges formed are fault block mountains, such as Mount Tai, Mount Lu, and Mount Yi. The terrain in central Shandong is varied. Among them, the mountainous areas in southern Jinan and the mountainous areas in central and southern Zibo are the most varied and have a variety of landform features. Therefore, during the long geological evolution process, due to the extrusion between land masses, there are a large number of stone resources in central Shandong, mainly in Licheng, Changqing, Tai'an, Zhangqiu, Laiwu and other places.

Most of the mountains in central Shandong were formed during the Yanshan Movement, while the geological structure of Mount Tai is earlier and is the oldest strata in North China. During a long and complex evolution process, various types of building stones were formed in this area. For example, the Archean Taishan Complex is dominated by metamorphic rocks, rich in gneiss and granite; while the Paleozoic rock formations are mostly sedimentary minerals, rich in limestone. Therefore, the mountains in central Shandong have a typical weathered landform of limestone, granite, and mudstone. Ye Fangheng, a poet of Emperor Kangxi of the Qing Dynasty, once wrote in a poem: "The small city of Wucheng is surrounded by fields of crops. If you cultivate with all your strength, you will be poor in the autumn." This describes the accumulation of rocks in the natural environment. Shandong Province has experienced at least a long geological historical period in the crustal evolution process. The Luxi bottom subdivision located in the central mountainous area of Shandong Province is composed of inclusions of original crustal intrusive rocks. It mainly experienced compression and formed a large amount of orogenic granite. In addition, there are also marble, natural quartz sand, andesite, and diabase. Rock, peridotite, diorite, tuff, marble for cement. Limestone is used as building stone in mountainous areas in central Shandong, such as Liubo Liuquan, dolomite of Majiagou Formation in Liubo, Gushan shale, Mantoushan shale, Zhangxia limestone, Chaomidian limestone, etc. in Changqing, Jinan (Zhang Xiaonan, 2014 ).

Generally speaking, the ecological environment in the mountainous areas of central Shandong is relatively stable, and the natural resources are far richer than in other areas of North China. It is also easier to preserve basic sources of livelihood in the event of natural and man-made disasters: such as the fruits and roots of various plants in the mountains and forests, and the food and beverages of animals. Furs and meat, minerals, a steady source of water. Therefore, after experiencing a disaster period, the ecosystem and social environment in the mountainous areas of central Shandong can be effectively restored in a short period of time, becoming an attractive refuge for refugees. Once the refugees settled down, new villages grew up again. Generally speaking, the shape of villages in the mountainous

areas of central Shandong that were formed based on historical environmental changes is undoubtedly closely related to the distribution of natural resources.

## 1.2 The Relationship between Villages in Central Shandong Mountainous Areas and Mountainous Landscapes

In the regional system of man-land relations, man is dependent on the land, and the geographical environment restricts the depth, breadth, and speed of human social activities. Correspondingly, people have subjective initiative, and the geographical environment is an object that can be recognized, utilized, changed, or protected by humans.

Due to the limitations of climate and geographical conditions, the villages adopted localized construction methods according to local conditions, forming specific styles and types. Although village development in agricultural society is a process of continuous self-development and improvement, this process is often affected by the natural environment and social relationships. The layout and village landscape formed under the joint influence of these factors is a kind of village with cultural connotations formed by the long-term continuous integration of nature and humanity.

### 1.2.1 Mountain Villages Formed by the Influence of Mountainous Landscapes

According to the above analysis, the mountainous areas in central Shandong have unique geographical conditions, so ecological resources are relatively stable, and natural resources are in a leading position in Shandong. These resources are the basic conditions for the formation of villages.

The environment with high-quality natural resources is important for the location of the village. However, due to the restrictions of economic conditions and landform conditions, villagers can only make the best use of the different landforms in the original landform environment based on respecting the natural environment, and living according to the changes in the terrain, forming a flexible and changeable landscape. Forms, these geographical and natural environments create natural nutrients for the shaping of cultural landscapes. In short, the representation of the natural landscape in these physical spaces inspired the villagers to form a unique concept of village location based on the mountains and rivers.

#### 1.2.1.1 Site Selection of Mountainous Villages

As far as location selection is concerned, because the central Shandong area is mountainous, there are many restrictive factors in the location selection of villages. Generally speaking, the distance between adjacent villages in mountainous areas is greater than that of villages in plain areas, because good The location of villages is particularly rare in mountainous areas. There are natural factors to consider, as well as the influence of humanistic factors such as Feng Shui and culture. Therefore, the villages in central Shandong are not as easy to form urban settlements as in surrounding areas, and there are also some smaller villages scattered in the mountainous areas.

Villages in the mountainous areas of central Shandong have higher altitudes. For example, Shixia Village is 200-300 meters above sea level, Huanglianyu Village is 600-650 meters above sea level, and Shizikou Village is 300-400 meters above sea level. The rest of the traditional villages in the

area are also mostly between 200-650 meters above sea level. within the range of meters. The surrounding areas are low-lying, with an average altitude below 100 meters, and some plain areas have an altitude below 50 meters. This has resulted in the distribution of traditional villages in the mountainous areas of central Shandong not only being very particular in plane, but also in vertical form being different from surrounding areas. The most important thing is the influence of natural factors. Among them, there are considerations of natural factors and Feng Shui factors.

#### 1) Factors Affecting Site Selection

##### (1) Natural Influencing Factors

The natural factors that have the greatest impact on village site selection are mountain topography, rivers, natural wind, climate and other conditions, among which mountain topography is the most important factor. The ideal mountain shape is "Xuanwu bows its head, green dragon meanders, white tiger is tamed, and red bird dances". That is to say, the mountain in the north is very high, but there is a gentle slope as a transition, the mountain in the east is longer, and the mountain in the west is taller than the mountain in the east. The mountains are low.

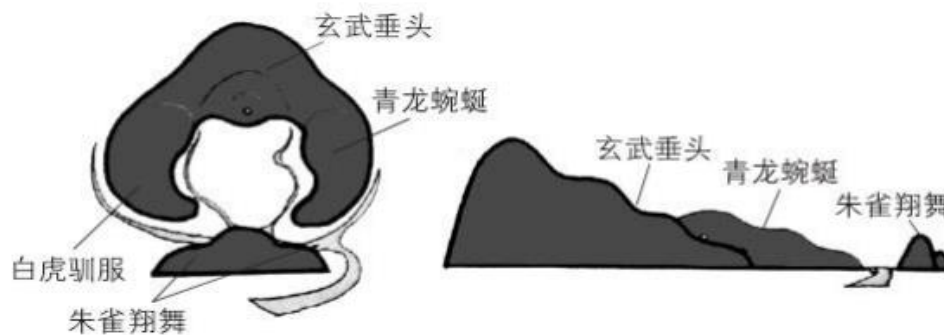


Figure 8 Schematic diagram of the ideal spatial pattern. The unique natural features formed by the mountain are the main factors in selecting the location of the village.

Source: "Analysis on the Site Selection Pattern of Traditional Villages Under the Influence of Traditional Feng Shui Culture" (Accessed on January 23, 2023)

Villages in this area are mainly distributed in mountains with an altitude of 200 to 600 meters. Villages in this altitude range tend to have better natural conditions. They are neither located on top of mountain tops with harsh climates nor in ancient times. Under the foothills of mountains prone to natural disasters, and with the growth of village population and expansion of boundaries, if conditions are good, larger-scale settlements of villages and towns may even appear in some places.

The site selection requirements for building villages in mountainous areas are relatively complex. They must have appropriate slopes and good orientations, as well as sufficient water sources for domestic and production purposes. Combined with field research, it can be concluded that the natural influencing factors of traditional villages in central Shandong mountainous areas are: Backed by mountains. Mountain villages are backed by hills with gentle slopes, and are often located on mountainside or in valleys, making it easier for villagers to farm,

and valleys can preserve moisture, which is especially important in the dry north. Being backed by mountains is one of the basic characteristics of traditional mountainous villages in central Shandong. Some smaller villages are even surrounded by mountains, such as Shixia Village in Liubu Town and Maqiaowan Village in Hezhuang Town.

Distant mountains provide air isolation, and there are often mountains in front of villages that block the cold wind in winter, so that villagers can only receive relatively little cold wind. In this way, a more comfortable physical environment will be created in the space in front of the village. This layout will also form a richer spatial form of the village, leaving a larger space for transformation within the entrance of the village, which will provide a better environment for the subsequent development of the village. The material foundation was laid.

After the above analysis of the natural factors that affect the location of traditional villages, most villages are located on mountainside or valleys. For example, the three traditional villages of Butterfly Valley Village, Dongliuquan Village and Shang'e Shiwu Village are evenly distributed along the mountain. The three villages are all located on the mountainside with an altitude of 500 to 600 meters. They are relatively located. A traditional village with a high altitude, the terrain here gradually decreases from southwest to northeast. At higher altitudes above 700 meters, there are almost no traditional villages.

#### (2) Guidance from Feng Shui factors

Feng shui factors are also an important consideration in village site selection. The concept of Feng Shui is mainly divided into two aspects. One is to take the environment as the overall starting point. When selecting a village site, you must first observe the quality of the surrounding environment and whether it meets your inner expectations. In ancient China, there were constant wars and social turmoil. People preferred the paradise described in Tao Yuanming's "Peach Blossom Spring". There are sufficient water sources and clear waterways; it is relatively closed, cleverly blocked by mountains, and has strong defensive functions; it is geographically hidden, free of war, theft, and difficult to be discovered and disturbed by outsiders; the terrain is flat, the soil is fertile, and suitable for farming; the environment is beautiful and suitable for human habitation. This requirement for village site selection reflects people's desire to return to their original simplicity and nature. It is also a long-term desire of people for the natural environment.

Another concept is Feng Shui physiognomy, which has a certain metaphysical color. According to Feng Shui theory, "Mountains are high in terrain, so the most important thing is to hide the wind. First of all, pay attention to the situation of the mountains. Mountains are most afraid of wind. All dragon veins and caves in mountains are where the wind and energy are stored. There is a big mountain at the back, which is reliable, and a small basin is formed in the mountain. The front should be open, holding the yin and embracing the yang. In front of the open space, there should be small hills to form a mountain, which can gather the inner qi. There should be mountains in the distance to block the qi field again. Or there should be water surrounding it horizontally in front of it to block the inner qi again." , this is a Feng Shui site selection theory that unites nature and man, and follows







and the Taoist idea of returning to nature. The village is placed in a beautiful environment, with vegetation and mountains forming a natural multi-layered landscape belt. The undulating mountains and numerous cultural landscapes reflect the perfect fit between man-made buildings and the natural environment.



Figure 10 Schematic diagram of Zhujiayu Feng Shui. The Zhujiayu site was constructed in accordance with the Feng Shui model. Source: Baidu Map (Accessed on February 20, 2023)

## 2) Village Location Classification

Most of the traditional villages in central Shandong follow the site selection principle of "according to the situation, with mountains behind and water facing them, and choosing water to live". From the perspective of climate adaptability, the ancient village is located on the sunny side of the mountain on the back of the mountain. On the one hand, it can effectively block the cold wind; on the other hand, it can obtain enough light. In the gently sloping areas with mountains behind and facing the sun, the crops can get good sunlight by cultivating fields. According to the environment and location characteristics of the villages, the location types of villages in central Shandong can be divided into two types: valley areas and piedmont plains.



Figure 11 Mountain village. It is a mountainous village that adapts to the situation, has mountains at its back and faces water, and chooses water to live.

Source <https://image.baidu.com>: (Accessed on September 5, 2023)

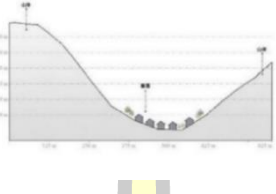

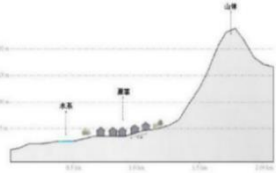

### (1) Valley Area

A valley refers to a low, narrow and long terrain sandwiched between two or more mountains. The mountains in the central mountainous area of Shandong are undulating and rolling. In order to facilitate the construction of houses, the villages in the hinterland of the mountainous areas mostly built their houses in relatively flat valleys according to the trend of the mountains. Affected by the terrain, valley villages are generally relatively small in size. In order to save land and improve land utilization, the layout of houses is denser and more compact. For example, the site selection of Woyunpu Village has formed the basic characteristics of facing south and being high in the north and low in the south. The village is located on the south side of the hillside, with the north embedded in the mountain and the south facing the ancient terraces. The east-west direction is a low valley (local people call it a valley), which is higher in the east and lower in the west. A stream runs through the village at the bottom of the valley. The seven courtyards are distributed on the north side of the stream. Each ethnic group takes its own courtyard as the center and extends to the northern hillside. With the help of the terrain and the height difference, it forms a rich and varied architectural space that is close to the mountain.

### (2) Piedmont plain

Piedmont plain refers to the transitional landform type between mountain hills and plains. The terrain is relatively flat and is also called "foothills". Some traditional villages in the southern basin plain area of central Shandong are located in the piedmont plain area near the river, forming a "mountain behind and water face" pattern. Being backed by a mountain is conducive to the formation of a natural protective barrier; being surrounded by water can not only welcome the cool breeze in summer, but also facilitate production and life. For example, Zhujiayu in Zhangqiu, Jinan, as a "national historical and cultural village", was selected based on traditional Feng Shui theory. model. One of the most basic principles of Feng Shui is "Mountain on the back and water on the left, surrounded by mountains on the left and right." Zhujiayu is surrounded by mountains on three sides, with "Qinglong" Bijia Mountain on the left, "White Tiger" Dongling Mountain on the right, "Xuanwu" Wenfeng Mountain behind, and "Xuanwu" Wenfeng Mountain in front. The ponds and rivers meandering through it fully meet all the requirements of a typical "feng shui treasure land". The external form of the village is sunken inward along the contour line, just like sitting in a huge Taishi chair. The overall layout is based on the mountain and has a reasonable structure. It not only meets the requirements of the Chinese Feng Shui concept for village site selection, but also provides people with a A living environment that is warm in winter and cool in summer, has good orientation, is conducive to defense, avoids wind and floods, and has a beautiful environment.

Table 1 Village site selection types Source: Produced by the author. September 10, 2023

Type	Site selection profile	Village example
valley area		
Piedmont hinterland		

In short, the belt villages in the mountainous areas of central Shandong are mainly located in the piedmont plains and valleys. Most of the villages in the piedmont plain follow the terrain height difference in the foothills and form a wide ring shape around the mountain. The boundaries and growth trend of the valley villages are restricted by the mountains. The development of villages facing mountains on both sides is restricted by the mountains on both sides, and they are laid out in a long and narrow strip along the valley. The shape and extension direction are two-way. Valley villages that mostly face mountains often rely on the mountain trend and grow and extend in three or more directions in narrow valleys, showing a multi-directional radial belt-like development form.

#### 1.2.1.2 Spatial pattern of mountainous villages

The spatial pattern of mountainous villages is mainly affected by the natural environment, and natural landscapes and rural space are closely integrated. Most of the villages within the scope of the survey are belt-shaped agglomeration villages, which develop in a belt along the valley, or extend close to the road. In some places, they are called "building around mountains". Villagers mainly choose to build 3-5 rows on the sunny side along the foot of the mountain depending on the terrain. They also choose to build houses in other directions on the mountain. However, most of them face the main street and assembly square, and the agricultural land is scattered. Specifically divided into three forms.

##### 1) Concave type

The rural layout is arranged along the concave contours, that is, located in the valley, presenting a cohesive space with a strong sense of enclosure and a closed line of sight. Mengquan Village is located in a mountain col and is surrounded by mountains. The public space and main roads are located in the lower and flat part of the village. The residences are arranged in a ring along the valley. The lanes leading from the main road to the courtyards of each residence have an upward slope. For example, Zhujiayu Village is located in a narrow strip of the



mountain. The settlement follows the contours and forms a curved concave shape. Wenfeng Mountain is to the southeast and Hu Mountain is to the southwest. The overall layout conforms to the centripetal layout of the terrain, and the overall layout is trapezoidal. The scenery is well-proportioned according to the mountain. The internal layout of the village is compact, and the buildings are well-proportioned according to the mountainous terrain. The lanes are crisscrossed along the gullies in a grid shape, small bridges, flowing water, and stone pavements form the unique scenery of the ancient village.

### 2) External convex type

The rural layout is arranged along the convex contour lines, that is, located on the ridge, presenting an outward-facing space with a wide view. Houlingzi Village in Xiyi Town has a typical convex layout. Villagers often spontaneously set up viewing platforms, with a wide view, panoramic views, warm wind blowing on their faces, and a refreshing feeling, such as Lujialing Village.

### 3) Mixed type

The layout of the countryside presents two forms: concave and convex, which have the characteristics of both outward-facing and cohesive spaces. Most villages have a mixed layout. According to the statistics of villages in the mountainous areas of central Shandong, the concave type is mainly, supplemented by the convex type, that is, most of the rural houses are located in valleys, and a small number of houses are built on the ridges during development. Mixed layouts are also common. Heshangfang Village, Woyunpu Village, and Huanglu Quanding Village are all mixed layouts.

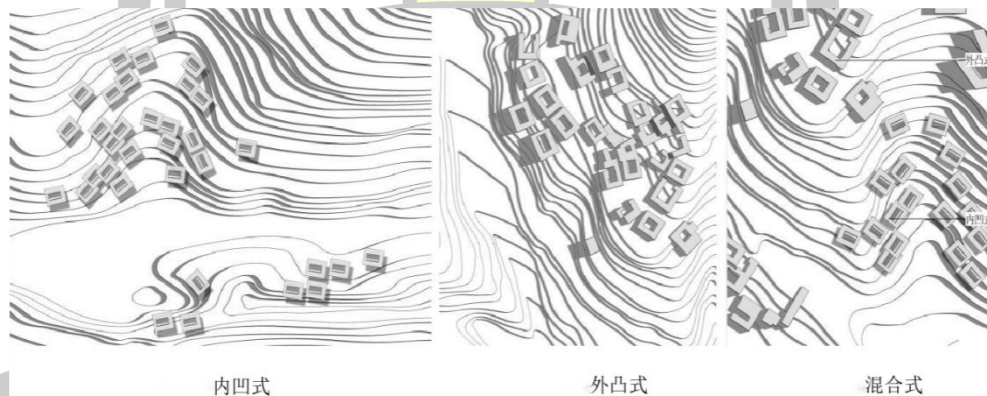


Figure 12 The overall shape of the village, from left to right, is concave-in, concave-out, and mixed. They are all built in compliance with the mountain terrain. Source: Cao Jiangang "Research on the Spatial Form of Traditional Mountainous Villages in Central Shandong" (Searched on May 25, 2023)

The landscape pattern of traditional villages in the mountainous areas of central Shandong is perfectly integrated with nature. The life is quiet and poetic, and has unique local charm. It is a model of harmonious coexistence between man and nature. Influenced by mountains, local microclimate and traditional construction concepts, the village pattern is mainly characterized by strip aggregation. This type of village accounts for more than 65%. It is generally concentrated around the main street, river or valley. This layout method is consistent with According to the traditional Feng Shui concept, the living environment of villagers is superior, but the

spatial distribution of farmland lacks clustering correlation and presents a certain degree of randomness, which is not conducive to the reasonable distribution of labor productivity.

To sum up, the villages in the mountainous areas of central Shandong have obvious particularities, both in terms of overall location selection and spatial pattern. Part of this particularity is due to the randomness of the distribution of villages in the mountainous areas of central Shandong. The distribution of villages in the region is relatively flexible. Location selection is not based on a "one-size-fits-all" approach, but corresponding measures are chosen based on the differences in each region. Some places have fewer villages, while others Villages are densely distributed. There are more than 20 traditional villages in the southern mountainous areas of Jinan and Zibo cities and their surrounding hilly areas. Due to inconvenient transportation, these villages have not undergone large-scale development and are therefore relatively intact.

#### 1.2.2 Social relationship network in mountainous areas

Natural landscape has a profound impact on village social relations. It can shape the cultural, economic and psychological characteristics of village society, and promote or hinder the formation and development of social relations.

##### 1.2.2.1 Social relations and village layout

The overall shape of the village pattern is affected by the natural environment, while the layout shape within the village will be affected by human factors. The layout forms of ancient villages are often flexible and eclectic. It is difficult for people to limit the layout of ancient villages to a few forms. It is precisely because of this free and flexible spatial layout that makes ancient villages more unique and charming. research value.

The formation and development of every village is inseparable from the constraints of the natural environment, clan rituals, and defensive intentions. Under the mutual influence of these factors, we can summarize the general form of ancient village layout. The most common one is the central agglomeration village, which has clear centripetality and the core node has strong cultural attributes. It is often the social order of the village or the spiritual and cultural center of the residents. The architectural layout in the village is developed layer by layer based on the central space. The central agglomeration structure refers to the inward-looking village spatial structure type with one or more central spaces as the core and centralized layout. From the perspective of spatial characteristics, this type of village usually has the characteristics of high building density, clear boundaries, and strong inward closure.

##### 1) Village pattern formed by clan relations

Villages that form the center of the village around family temples and ancestral hall buildings are widespread in the mountainous areas of central Shandong. The main reason for their formation is the social relationship structure of village settlement groups. They are common in single-surname clan villages. Family temples and ancestral halls are mostly located in villages. Located in the geometric center, the spatial development of the village unfolds layer by layer around the ancestral hall.



Clan villages with a single surname will form a social structure system with a differential order of "family-family-clan" based on blood relationships. Within the clan organization, patriarchal rituals are used as norms for behavioral activities and ideas. The powerful patriarchal rituals bind family members to each other. They are closely connected and live in the same place for a long time, lasting for dozens of generations without migrating. Family temples and ancestral halls, as important material symbols of the patriarchal system, have gradually become the central space in people's hearts in traditional villages. The architectural layout of the entire clan village has also formed a clustered spatial structure with family temples and ancestral halls as the center. The central agglomeration spatial organization method is essentially a spatial mapping of clan social structural relationships.

The single-surname villages formed due to blood relationships in the villages in the mountainous areas of Shandong have strong introversion, cohesion and order characteristics in the architectural layout. The village architectural layout takes the family temple and ancestral hall as the center and grows outward layer by layer. Individual families and ancestral halls The distance reflects the generational hierarchy of the household owner in the family pedigree. The higher the seniority of the family, the closer they live to the ancestral hall. The overall space presents a distribution state with a clear composition center and hierarchical attenuation.

The social relations in single-surname clan villages are relatively simple and stable. However, due to policy, transportation, economic or war reasons, different ethnic groups move to the same place, thus forming a multi-surname clan settlement model based on geographical relations and tied by blood relations. Sharing multiple local resources is the basic feature of villages with multiple surnames. Clan organizations coordinate and restrict each other to achieve balanced development. The spatial layout shows the phenomenon of different clans living in separate areas and clans with the same surname clustering next to each other. There is a dominant relationship between clans. Or invisible domain boundaries, showing obvious domain characteristics and non-aggression during the development process.

The multi-surname villages formed due to blood and geographical relationships show polycentric structural characteristics in their spatial structure. Due to the competitive relationship between clans in multi-surname villages, the geometric center of the village is generally not the family temple or ancestral hall, but is mostly replaced by public spaces such as ancient trees, ponds or squares. Such central spaces have relatively weak control over the village structure. But even so, due to the influence of the traditional patriarchal system, clan organizations with different surnames will expand and develop in their respective settlements, with their respective ancestral halls as the central space. Therefore, the overall spatial structure of multi-surname villages shows the characteristics of polycentric spatial structure.



Figure 13 Memorial activities at the ancestral hall. The ancestral hall building is often the center of the village's internal layout. Source: <https://image.baidu.com>: (Accessed on February 20, 2023)

As shown in Figure 13, the Zhu family ancestral hall in Zhujiayu Village (single surname village), Zhangqiu District, Jinan, is located in the middle of the main road in the village, close to the core of the intersection of the water system in the village. With the ancestral hall as the core, the villagers' houses spread out in two directions along the mountain. Ribbon development pattern.

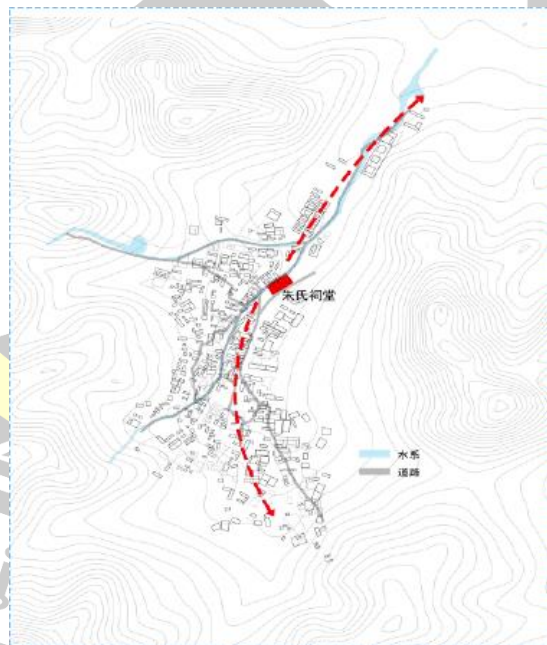


Figure 14 Node diagram of Zhujiayu. The Zhujiayu Village Ancestral Hall is located at the center of the village. The village pattern is based on the ancestral hall as the center and spreads to the periphery, which reflects the importance of family blood relationships within the village. Source: <https://image.baidu.com>: (Accessed on February 20, 2023)

## 2) Village pattern formed by social activities

Compared with the closed central spaces of courtyards such as ancestral halls and temples, ancient villages with ancient trees and ponds as the central space have the following characteristics: a. It has obvious open features and does not have clear boundaries, but in the subconscious of the villagers, there are consensus spatial boundaries and scope areas. b. It has strong publicity and accessibility. It is usually located at the transportation node of the village and is more likely to become a space for people's daily communication activities. c. Have significant social functions. For example, the large locust tree, as a symbol of the immigration transfer station in Hongdong County, often plays a role in conveying homesickness in immigrant-inhabited villages. The ancient locust tree in the village has therefore become the center of the village in the hearts of the villagers; the pond not only provides a source of domestic water. It is also an important place for people's daily gathering activities, thus becoming the central space of the village. As mentioned above, although the central space formed by ancient trees and ponds has less control over the architectural layout of the village than the family temple and ancestral hall, it plays an important role in the daily life of the villagers and has a strong influence on the living villagers. Appeal.



Figure 15 Public activity space in Yongquan Village. The social activity center is the center of the internal layout of Yongquan Village. Source: <https://image.baidu.com/> (Accessed on June 20, 2023)

Taking Woyunpu Village as an example, Bagua Bay, located in the center of the village, is the typical central space of the village. At the end of the Ming Dynasty, the ancestors of the village dug an artificial pond at the center of the intersection of many streets and lanes in the village and named it "Bagua Bay" to store water based on the Bagua direction. Due to the convenient and accessible location of Bagua Bay and the spacious and open space reserved around the pond, in addition to being used for daily water collection, Bagua Bay has also become the most important place for villagers to chat and relax after meals. It has a psychological impact on the villagers. Baguawan has become a veritable village center.

1.2.2.2 The connection between the village and the outside world

### 1) Relatively “transparent” visual connections between villages

Traditional villages often adopt good "visual distance" to connect with the outside world. For the mountains in the central mountainous area of Shandong, the general trend of the terrain is to gradually decrease from the center of Mount Tai to the surrounding areas. Specific to village settlements, their relative positions are not very far in terms of straight line distance, but due to the existence of mountains, the actual distance between villages becomes larger. The distance between mountains is often a combination of horizontal distance and vertical distance. This special distance can lead to a kind of "visual distance". That is to say, when the physical distance (horizontal + vertical) makes it difficult to contact, traditional villages often use "visual distance" to connect with the outside world, which is also one of the main characteristics of mountain villages.

During the author's visit, although many traditional villages are located surrounded by mountains, they have good visual connections with main connecting roads or neighboring villages. Through conversations with villagers, we learned that this is because taking into account the strategic defense role, good visual contact can enable villagers to detect disasters earlier, thereby preserving the available resources as much as possible. Some villages will choose the mountainside as the location for the construction and storage of their villages. There are also reasons based on this consideration. In ancient times, there were constant wars and social turmoil. There were many great migrations in history. People left their hometowns to find places more suitable for survival. Therefore, special attention was paid to defense and security when selecting settlement sites. This cautious sense of defense is a kind of subconsciousness that has survived for a long time. A good safe environment can bring people psychological comfort. A large area must be highly defensible to facilitate overall planning and evacuation. Safety is the primary factor to be considered when selecting a settlement location. With mountains on its back and water on its side, the continuous mountains form a natural barrier for the village. The village as a whole is highly defensive and easy to defend but difficult to attack. In the later period, the villagers built city walls around the settlement, dug deep ditches, and built defensive barriers. High-rise buildings became the main means of artificial defense, which facilitated observation. The characteristics of conducive to defense also highlighted the superiority of defense.

### 2) More "tortuous" external communications

Mountain roads are the main way for villages to closely communicate with the outside world. Because it is located in a mountainous area, transportation connections depend on winding mountain roads, and villages in mountainous areas often have only one transportation road connecting them to the outside world. The road either faces a cliff or is located in a mountain valley. Where the slope is relatively large, a winding road will be formed if necessary to increase the distance into the village.

The impact of roads on the location selection of traditional villages is mainly reflected in two aspects:

First of all, the necessary way to communicate with the outside world is mainly reflected in the fact that no matter how remote each village is, local residents will always open a road connected to the main road, and a



monument will be erected in the village to commemorate their certain contribution in road construction. villagers; secondly, the road must be of sufficient length to allow a certain reaction time when faced with danger, and a certain amount of cultivated land must also be ensured. Cultivated land in mountainous areas is generally more difficult to cultivate, so the distance between each village will be relatively large, and the roads will need to be relatively longer.

Transportation in mountainous traditional villages is a necessary way for village residents to connect with the outside world. The tortuous transportation hinders the accessibility to the outside world to a certain extent, but this is also one of the reasons why the village can be preserved.

3) Villages in the new era are closely connected with the outside world

Villages in mountainous areas are often in a relatively closed environment due to the influence of the natural environment, with inconvenient transportation, limited information, and relatively few connections with villages in other areas. This has led to certain restrictions on the development of mountainous villages, lacking the input of external resources and market development. Compared with villages in other areas, villages in mountainous areas may have lower levels of economic, cultural, and educational development.

However, despite some differences between mountain villages and villages in other areas, there are still connections between them and villages in other parts of the country. First, with the development of transportation and information technology, the connections between mountain villages and villages in other areas are increasingly strengthened. Through transportation and communication facilities such as roads, railways, and the Internet, mountainous villages can have closer contact with the outside world and promote resource sharing, information exchange, and economic cooperation.

Secondly, the intervention of government departments and non-governmental organizations also provides opportunities for connections between mountain villages and villages in other areas. The government promotes cooperation and exchanges between mountainous villages and villages in other areas through policy support, project funding, etc. At the same time, non-governmental organizations can also play the role of bridges and links, organize various forms of exchange activities, and promote interaction and cooperation between mountainous villages and villages in other areas.

There are some differences between villages in the mountainous areas of central Shandong and those in other regions, but they still have close connections with villages in other parts of the country. By strengthening exchanges, cooperation and mutual assistance, villages in mountainous areas and villages in other areas can jointly achieve development, share development results, and promote the implementation of the national rural revitalization strategy.

1.2.2.3 Interpersonal relationships created by the natural environment

The terrain in mountainous areas is mostly steep and rugged. The instability of this natural environment has enhanced the awareness of mutual aid among villagers. They need to support and help each other to jointly resist the invasion of natural disasters. Therefore, a social network of caring



and helping each other is formed. For example, in a clan village formed by blood relations, the affairs of a single family are often the affairs of the entire clan. When a family handles red official affairs, close relatives within five days must gather together several days in advance to discuss specific matters such as how to entertain guests. During my investigation in Zhujiayu, the author heard elders talk about this situation. The capable and prestigious elders in the clan play a commanding role in official affairs. They used to be called "archdeacons" and are now called "managers". Under the command of the "archdeacons", everyone works together to handle major events for each family.



Figure 16 The "archdeacon" in the village wedding. Weddings in villages are often held jointly by a family or the entire village, and are conducted by the elders of the clan, which reflects the mutual help of villagers in mountainous areas. Source: <https://image.baidu.com>: (Accessed on September 5, 2023)

#### 1.2.2.4 Villagers' character created by the natural environment

The mountainous area in central Shandong is located at the junction of Qi State and Lu State. It has been influenced by the Confucius and Mencius teachings of Lu State (Qufu and Zoucheng) and Qi State's fishing and salt management methods. The people have simple folk customs and respect etiquette. But at the same time, forced by the environment, the locals can only engage in agricultural farming. The hard and embarrassing life has created their cautious, thrifty and family-oriented culture. "There is quite a lot of mulberry and hemp industry, but there is no such thing as forest. The land is small, the people are frugal, and they are afraid of sin and far away from evil." <sup>1</sup>

Although the influence of Confucianism was once very profound and once shaped the humanistic style of the mountainous areas in central Shandong during the Song and Ming Dynasties, frequent social unrest and environmental changes after the Song and Yuan Dynasties led to changes in local folk customs. Since Jingkang, the mountains in central Shandong have once again become a tragic battlefield. When the Jin and Yuan Dynasties ruled the Yellow River Basin, the development of northern society almost came to a standstill. Especially since the Ming Dynasty, the local chronicles of Tai'an Prefecture and County have recorded many floods, droughts, hail and locust disasters. People who suffered from wars and

natural disasters have fled everywhere, resulting in a large amount of land being barren and nine out of ten village households being empty. Years of war, banditry and famine have caused great changes in the social and ecological environment of the mountainous areas in central Shandong. Social customs and culture have also gradually changed since the Ming Dynasty. However, relying on the perseverance, simplicity and kindness of the mountain villagers, the life of the village can still continue in the complicated history.

According to the author's visit, while the people of Woyunpu built houses full of stone, they also created their own simple folk customs. There are 5 ancient stone tablets existing in Woyunpu Village, most of which record the reconstruction of Guandi Temple. But there is a "Gambling Quit Monument" that is of great significance. It can be said to be an early village rule and folk agreement. The stele was erected in the 11th year of Guangxu's reign in the Qing Dynasty. The forehead of the stele is "famous for eternity" and the inscription is engraved in inverted style. According to the inscription, during the Guangxu period of the Qing Dynasty, five or six thieves from outside the village came to Woyunpu Village. They gathered day and night to gamble. There were almost fatalities in fights over gambling money. Under the influence of thieves, gambling and money-making became common in the village. Many families were separated, their families were bankrupt, and even property theft occurred from time to time. In order to stop gambling, the most respected people in the village set up monuments as village rules and regulations that the whole village abides by. They carved stones as monuments and placed them in the most conspicuous place. This move effectively curbed the trend of gambling and theft, and the social atmosphere improved greatly. A rural governance strategy that supports the good and suppresses the evil, governs the village with culture, and combines law and morality.

At the same time, in order to eradicate gambling and avoid the resurgence of gambling and cover up cultural life, an amateur theater troupe was established at the initiative of the village leader, and Mr. Fuxiang was hired to teach opera. The whole village worked together to build this stage, and set it up to sing opera during the holidays. The famous "gambling and theft" village has been transformed into a culture-advocating loyalty village. This stage has never stopped performing for more than 130 years, making an important contribution to activating folk life, inspiring people's fighting spirit, and transmitting positive energy to society.





Figure 17 Ancient stele in Woyunpu Village. Among the ancient monuments is a gambling cessation monument, which embodies the villagers' self-discipline, sense of responsibility and community spirit. Source: Photographed by author. June 23, 2023

In short, natural conditions have an extremely important impact and role. Since ancient times, influenced by the guiding concept of the unity of nature and man and the early organic natural view of the earth, it has been believed that human beings, as part of nature, are subordinate to the organic natural whole of the earth. Human beings must be able to integrate into nature and live together with nature. Therefore, the village must build a settlement space system that is harmonious, close to nature and full of vitality.

Furthermore, in addition to being surrounded by mountains and rivers, which can provide the basic material conditions for survival for the residents, people's fear of the natural environment is also an extremely important factor in site selection. In ancient times, it was impossible for people to use and transform nature as they wished, and their requirements for the environment were more stringent. People were full of fear of natural phenomena they could not explain, which directly affected the site selection and construction of villages, and gradually developed in the later period. When it comes to the construction of villages and buildings, you need to look at Feng Shui and then choose the best location. It can be seen that only by understanding the characteristics of the village in terms of its geographical location and spatial organization can we understand the initial characteristics of a village's development.

After the initial village form is formed according to the natural environment, the layout of the village is not static. Affected by the continuous development of natural economy, commercial economy, and survival and life experience, villagers began to artificially transform unreasonable places and improve the layout of the village. These are all reflections of the long-term wisdom of the villagers. The villagers have transformed unreasonable or better structural patterns and constantly improved the layout of the village.

## **Part 2 : Historical development of villages in the mountainous areas of central Shandong**

To sum up, the first thing that is reflected is the relationship between man and nature. This relationship is reflected in the formation of villages, because people create villages by understanding and using nature. Secondly, affected by social changes in different historical periods, villagers-built villages according to current social development. They are villages built based on the different effects of the natural environment on society after people interact with each other and with society.

2.1 The early period of feudal society: the beginning of villages (475 BC - 207 BC)

### **1) Background of the times**

In the 11th century BC, King Wu of Zhou destroyed Shang Zhou and the world began to change. King Wu first granted the title of Duke Jiang (named Shang, courtesy name Ziya) to Qi for assisting him with meritorious service; King Wu's younger brother Zhou Gong (named Dan, later assisted King Zhou Cheng) was granted the title of grant to Lu.

The capital of the State of Qi was Linzi. According to "Zuo Zhuan: The Fourth Year of Duke Xi", the State of Qi "traded commerce and industry, benefited from fish and salt, and many people returned", integrating "Eastern Yi culture" and "simplifying its rituals due to its customs", "promote merit and reward merit", be pragmatic, innovative and inclusive, and the national power is quite prosperous. Qi's industry, commerce and technology, such as the textile industry, are also very developed, and it has the reputation of being "the best in the world" (Wang Keqi, 2011).

The capital of the State of Lu is Qufu. The State of Lu adheres to the rituals and music of the Zhou Dynasty, "respecting the honorable and kinship", and has developed agriculture. It is a "state of etiquette" that respects benevolence, tradition, ethics, and harmony.

Qilu culture has made a lot of contributions and far-reaching influence on the formation and development of Chinese culture. Confucius, who was born in Qufu, the capital of Lu, founded Confucianism here, which later became the cornerstone of China's social framework and values. Mencius, Zhuangzi, Sun Tzu, Mozi, Lu Ban, Bian Que, etc. are all outstanding representatives of Qi and Lu who made various contributions to Chinese civilization.

The period from the Spring and Autumn Period and the Warring States Period to the Han Dynasty was the first period of population development in Shandong. In order to enrich the country and strengthen the army, both Qi and Lu attached great importance to the population issue, and the population grew steadily. At the end of the Warring States Period, the total population was more than 2 million.

During the Spring and Autumn Period, there were many other smaller vassal states in Shandong. There were as many as 55 states in "Zuo Zhuan" alone. Most of them were later annexed by Qi and Lu. Qi and Lu were both important vassal states that were enfeoffed in the early Western Zhou Dynasty, and they were adjacent to each other. In the turbulent situation at that time, various conflicts inevitably occurred, and the intensification of the conflicts would inevitably



lead to military conflict between the two countries. The War of the Ladle was the product of this special historical condition. Later, Zhou Gong campaigned eastward for three years and extinguished the rebellion of Zhou Prince Wu Geng and Dongyi. Qi and Lu Sui annexed the states of Yan, Bogu and others. Jiang Taigong attacked Lai State again, and Qi State's power expanded to the Jiaodong Peninsula. Entering the Warring States Period, Qi became one of the Seven Heroes. The strength of Qi intensified the conflict with Qin, another powerful country (Wang Keqi, 2011).

In 288 BC, Qi and Qin were both called emperors, with the King of Qi as the East Emperor and the King of Qin as the West Emperor. In 221 BC, Qi was destroyed by Qin. China achieved unification for the first time, and the land of Qilu became an integral part of China (Wang Keqi, 2011).



Figure 18 Battle of the Ladle. The battle between Qi and Lu took place in the mountainous area of central Shandong, and a number of traditional fortress-style villages were built as a result of the battle. Source: Baidu Encyclopedia [https://baike.baidu.com/item/The Battle of the Long Spoon/536652?fr=ge\\_al](https://baike.baidu.com/item/The Battle of the Long Spoon/536652?fr=ge_al) (Accessed on October 5, 2023)



Figure 19 The territory of Qi State. Source: <https://image.baidu.com/>: (Accessed on September 5, 2023)

## 2) Developed social economy

During the Warring States Period, Qi's agricultural handicrafts and commerce developed greatly, and Shandong's economy became



prosperous. Qi State carried out large-scale water conservancy construction and land reclamation. In order to prevent the Yellow River from flooding, the State of Qi built long embankments along the river and dug canals connecting Jishui, connecting the waterways between Ji, Ru, Huai and Si. The state of Qi became a prosperous land with "a thousand miles of fat" and "a millet of grain like hills and mountains".

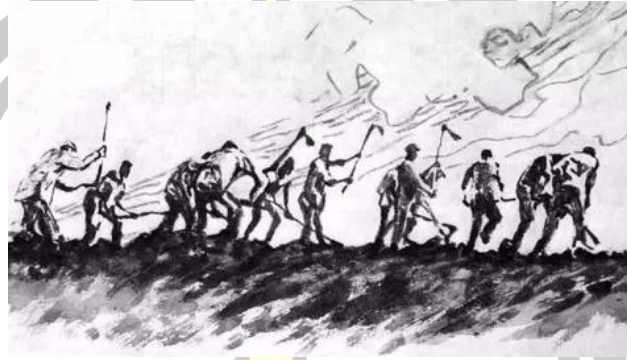


Figure 20 Villagers clearing wasteland to create farmland. During the Warring States Period, agriculture in Qi State developed rapidly, creating conditions for the formation of villages. Source

[https://wenku.baidu.com/?fr=bdpcindex&\\_wkts\\_=1709530374100](https://wenku.baidu.com/?fr=bdpcindex&_wkts_=1709530374100): (Accessed on September 5, 2023)

While building water conservancy projects, reclamation of wasteland was also carried out in various places. At that time, basically all the land in Shandong had been developed, and agricultural production technology had also made significant progress. With the knowledge of soil identification, crop management was strengthened, and agricultural output was greatly increased than before.

During the Warring States Period, the handicraft industry in Qi State was developed. Especially in the iron smelting industry and silk weaving industry, the division of labor is very fine and the skills are superb. Silk fabrics are exported to various countries and are known as "the crown, the clothes and the shoes all over the world". The thin and soft Qi Wan and Lu Si have become synonymous with fine silk fabrics in ancient my country.

Qi's commerce was also very prosperous. The popular knife-shaped coins had a large circulation, and prosperous industrial and commercial cities were dotted all over the place. Among them, Linzi, the capital, was the most prosperous and became the largest capital among all countries during the Warring States Period.

"Warring States Policy" records: "There are 70,000 households in Linzi... On the way to Linzi, the hubs of carts hit each other, people shouldered each other, the folds formed a curtain, the folds formed a curtain, and the sweat turned into rain. The families became rich, and the ambitions were high." It vividly describes the prosperous scene of Linliu. Judging from archaeological discoveries, Qi Gu City has a circumference of 42 miles, an area of about 60 square miles, 13 city gates, 10 wide traffic arteries and scientifically designed drainage channels.

In addition to Linzi, Tao in Qi State is known as "the best in the world" and is the center of commerce and transportation in the Central Plains. Xue was the fiefdom of Qi Prime Minister Mengchangjun. At that time, it had 60,000 households and was very prosperous.

In the late Warring States period, in order to defend against the threat of the powerful Chu State, the State of Qi extended the Great Wall from the Spring and Autumn Period to both ends, starting from the Yellow River cliff in present-day Changqing in the west to the Jiaonan seaside in the east, winding for more than 1,000 miles. It was once known as the "Great Wall Defense".

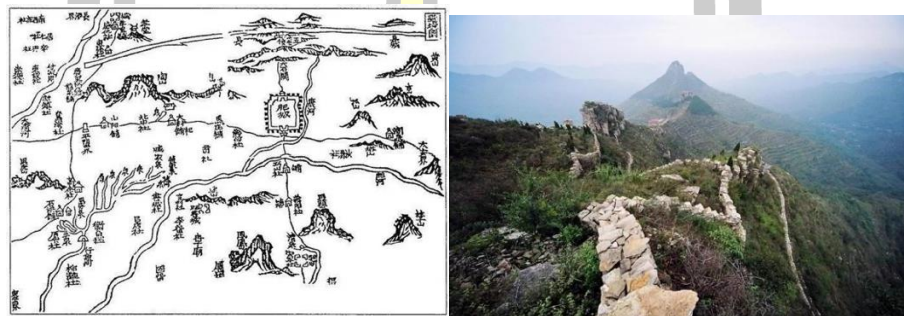


Figure 21 The Great Wall of Qi. The Great Wall of Qi (the Great Wall of Qi was included in the World Cultural Heritage List by UNESCO in 1987) is a cultural landscape shared by most traditional villages in the mountainous areas of central Shandong, reflecting the historical background of traditional villages. Source: <https://image.baidu.com>: (Accessed on September 5, 2023)

### 3) The culture of a hundred schools of thought contending

Ji Xuegong and the Contention of a Hundred Schools of Thought During the Warring States Period, Shandong had various schools of thought in the field of thought and culture, with active thinking and prosperous academics. Qi culture is unique and dazzling among the vassal states. Linzi, the capital of the country, was the cultural center of China at that time, and the "Jixia Academy" became the birthplace of the contention of a hundred schools of thought. Jixia Academy became the premier gathering place for literati during the Warring States Period. It was prosperous and had thousands of people. Its large scale, large number of personnel, warm lineup, and long duration are rare in history (Wang Keqi, 2011). Jixia Academy promoted academic exchanges and prosperity during the Warring States Period, laid the foundation for the formation of theories of various schools, and had a profound impact on the history of the cultural development of the Chinese nation. And during this period, a generation of sages such as Confucius, Mencius, and Bian Que were born.



Figure 22 Jixia Academy. Sitting and discussing, a hundred schools of thought contend. The cultural development of freedom of speech laid the foundation for Shandong traditional cultural thought. Source: <https://image.baidu.com>: (Accessed on September 5, 2023)

(4) War defense in the early stage of feudal society was the main reason for the establishment of villages.

According to the above information, during the Spring and Autumn Period and the Warring States Period, the mountainous area in central Shandong was the border area between Qi and Lu. It was an important passage for the war between the north and the south and the alliance. It was an important hub for exchanges and wars between the Central Plains countries, and it was also the only way for the Central Plains countries to attack Qi. At the same time, because of the steep terrain, this place became a natural protective barrier for Qi State. In order to defend Lu State and other Central Plains countries, Qi State built the "Great Wall of Qi" here. Because building the Great Wall and defending wars required a lot of labor, the rulers ordered slaves to be summoned to camp here, and a unique traditional fortress-style village was formed. This is the origin of the mountainous villages in central Shandong.

Secondly, the social development situation in the Spring and Autumn and Warring States periods was good, and agriculture, handicrafts, and culture were all at a high stage of development. These provided stable social conditions for the continued survival and construction of villages. From the construction time of traditional villages in the mountainous areas of central Shandong, we can see that the proportion of villages during the Warring States Period was relatively large. After the Qin Dynasty unified China in 684 BC, the soldiers waiting at the pass evacuated, the soldiers' barracks were abandoned, and the nearby people moved into the barracks, and the spatial development of the village continued.

Table 2 Statistical table of the number of traditional villages in central Shandong mountainous areas by dynasty Source: Produced by the author, January 17, 2024

period	Warring States Period	Han and Tang Dynasties	Song Dynasty	Yuan Dynasty	Ming Dynasty	Q i n g Dynasty
amount	7	3	0	4	22	4
Percentage (%)	18	7	0	10	55	10

For example, Dazhai Village was founded in the Tan State in the early Western Zhou Dynasty and was affiliated to the Qi State in the middle and late Western Zhou Dynasty. It has a history of more than 2,000 years and has a long history and profound cultural heritage. Dazhai Village belongs to the hills in the central part of Shandong in the Taishan Mountains. There are low mountains to the east and west of the village, with ridges and ravines in between. It was the only way for troops to advance and retreat during the reign of Duke Huan of Qi. During the Qi Huangong period, the Qi Great Wall was built on the Qilu border (Jinyang Pass, two kilometers away from Dazhai Village) in order to resist foreign enemies. They set up camp here and used it as a post station to transfer goods and deliver official documents. Therefore, Dazhai Village got its name "Dazhai Village". Station". After the Qin Dynasty unified China in 684 BC (the second year of Duke Huan of Qi), the soldiers waiting at the pass evacuated, the camps were abandoned, and the nearby people moved into the barracks. Following the previous name, "Dazhai" became the name of the village.

2.2 Late feudal society: village formation period (202 BC-1840 AD)

### 2.2.1 Qin and Han Dynasties

#### 1) Background

During the Qin Dynasty, in order to strengthen his rule over Shandong, Qin Shihuang ordered the old nobles and wealthy people of Qi to move to Xianyang, Bashu and other places. He demolished the Great Wall of Qi and built a Chi Road directly to Xianyang, which promoted economic and cultural exchanges between Shandong and other regions. . The Qin Dynasty unified writing and the ancient writing of Qi was abolished, which accelerated the convergence of Shandong language and culture with other regions.

At the end of the Chu-Han War, Han Xin attacked Qi from Zhao and was named King of Qi by Liu Bang, the emperor of the Han Dynasty, and took over the old land of Tian Qi. After Xiang Yu sent Long Qie to unite with the old Qi forces to attack Han Xin and failed, Qi gradually came under the control of the Han forces. After defeating Xiang Yu, Liu Bang captured Han Xin's army. Based on the importance of Shandong, Liu Bang moved Han Xin to the title of King of Chu. The territory of the original Qi State belonged directly to the Han Dynasty, including the four counties of Linyi, Jibei, Jiaodong and Langye.

In the early years of the Qin Dynasty, many Shandong intellectuals also cooperated with the Qin Dynasty. For example, Chun



Yuyue from Qi, Sun Shutong from Xue, and Sun Yu from Lu, the eighth generation of Confucius, all did their Ph.D. in Xianyang. However, because the Qin Dynasty advocated Legalism and Qi Luduo was a Confucian scholar, there were huge ideological and political differences between the two. Because Qin Shihuang pursued immortality, many alchemists from Yan, Qi and other places also served as officials in the Qin Dynasty. After the "Burn books and bury scholars", the surviving Confucian scholars and alchemists in Xianyang fled one after another. Among them, Sun Kun, Sun Shutong and others joined the peasant uprising army to resist the tyranny of the Qin Dynasty (Wang Keqi, 2011).

2) The socioeconomic and population changes from rising to falling during the Qin and Han Dynasties

Since ancient times, Shandong has been famous for its developed agriculture and handicraft industries. During the Qin and Han Dynasties, today's Shandong region was known as "Thousands of Miles of Fertile Soil" and had a developed agricultural economy. By the Western Han Dynasty, the central government had to transport a large amount of grain from Shandong to the capital every year to pay officials' salaries and supply rations for official slaves. The grain produced continued to go up the Yellow River to the west and was transported to the Guanzhong area. Shandong was one of the sources of the "Silk Road" in the Han Dynasty. Linzi, Dingtao, and Kangfu (today's Jining) were the three major textile centers in the country. A large number of exquisite textiles have been continuously exported to the Western Regions since then. The Han Dynasty attached great importance to economic and social development and emphasized the policy of "resting with the people". The population development in Shandong reached its first peak. In the second year of the Western Han Dynasty, Shandong's population reached more than 11 million, accounting for about one-fifth of the country's population. From the end of the Eastern Han Dynasty to the Northern and Southern Dynasties, Shandong became the target of various political forces. Years of wars led to a sharp decline in population, and a large number of people moved out of Shandong. By the Northern and Southern Dynasties, the population of Shandong was less than one million, marking the first low period for the population in Shandong. All the villages in the central mountainous areas perished during this period due to population decline.

#### 2.2.2 Sui and Tang Dynasties

##### 1) Background

In 589, the Sui Dynasty defeated the Chen Dynasty and unified the country, ending the frequent political unrest in Shandong. During the Sui and Tang Dynasties, the administrative divisions were a two-level system: prefectures and counties. After the unification of the Sui Dynasty, the thirteen prefectures were restored, and Shandong was divided into four prefectures: Qing, Xu, Yan, and Henan. Later, during the Tang Dynasty, Shandong was divided into Henan Province and Hebei Province.

The Sui and Tang Dynasties were the heyday of my country's history, with unprecedented social and economic prosperity, flourishing culture and art, and great development in politics, economy, and culture in Shandong. The Five Dynasties was a brief period of division after the unification of the Sui and Tang Dynasties. Before the Anshi Rebellion, Shandong was one of the most prosperous economic regions in ancient times, and the people's lives were



relatively prosperous. The Qingming politics and prosperous economy during the Sui and Tang Dynasties brought about a prosperous culture. During this period, Qilu, the birthplace of Confucian culture, was full of talents and calligraphers. Yan Zhenqing was a typical representative at that time.

## 2) Rapid economic and population development

During the Sui and Tang Dynasties, although Shandong's commerce was not as fast as the Jianghuai economy, it still had strong economic strength. From the perspective of regional commercial development, the inland western region of Shandong was more developed than the eastern region, forming different levels of economic development from west to east. . The land of Qilu has been famous for its silk weaving since ancient times. The silk produced has been widely sold and there are many varieties of silk fabrics. For example, in addition to the mirror flower damask, Yanzhou also produces double-gauge damask, and Qingzhou produces Xianwen damask. The quality has also been greatly improved. . At that time, the trade with the countries in the Western Regions was mainly silk trade, which was mainly realized through the Sino-Western transportation artery of the Silk Road. Most of the silk on the Silk Road was produced in Qilu.

From the Sui and Tang Dynasties to the end of the Yuan Dynasty, there were obvious fluctuations in the population increase and decrease in Shandong. After the Sui Dynasty unified the north and the south, it encouraged mulberry farming, opened canals, and the economy recovered. The population in the territory developed rapidly. In the five years since the Sui Dynasty, Shandong's population reached more than 9 million, ranking first in the country. In the late Sui Dynasty, due to large-scale construction projects and continuous wars, the population rapidly dropped to about 2 million. In the early Tang Dynasty, during the "Kaiyuan and Tianbao heydays", the population returned to 5 million. In the late Tang Dynasty, wars broke out again, and the villages in the mountainous areas of central Shandong experienced ups and downs during this period.

### 2.2.3 Song and Yuan Dynasties

#### 1) Background

During the Northern Song Dynasty, the emperor was fatuous and treacherous ministers were in power. For the sake of national justice and the people of the world, Song Jiang and others rebelled in Shuiboliangshan (now Liangshan County, Jining City, Shandong Province). This story was compiled into "Water Margin" by Shi Nai'an. One of China's four great classics. During the Jin and Yuan Dynasties, exploitation was severe, coupled with constant foreign invasion and barbaric rule, the society and economy were in a state of stagnation. By the Yuan Dynasty, there were only 1.26 million people and 380,000 households in Shandong. Compared with the Jin Dynasty, the number of people decreased by about 87% and the number of households decreased by about 75%.

#### 2) Rapid economic and population decline and decrease

During the Song and Yuan dynasties, Shandong suffered particularly heavy feudal exploitation and continued to suffer from external intrusions and barbaric rule, and its economy was in a state of stagnation. From the Northern Song Dynasty to the end of the Yuan Dynasty, long-term wars and wars led to the demise of a large number of villages in Shandong, and the population

dropped sharply to less than one million. Although there was a brief recovery period during the Northern Song Dynasty, due to the "Jingkang Disaster" in the late Northern Song Dynasty, a large number of people migrated southward, resulting in a decrease in the population within the territory; during the Jin and Yuan Dynasties, the political situation in Shandong was unstable, and it was burned by wars many times, and agricultural production was seriously damaged. Coupled with earthquakes and droughts, the region's population was devastated. This resulted in a sharp decline in population. By the end of the Yuan Dynasty, there were only a million people left in Shandong, less than 2% of the national population. Gu Yanwu, a thinker in the early Ming Dynasty, once recorded in "Riji": "In the early Ming Dynasty, after the chaos at the end of Chengyuan Dynasty, Shandong and Henan were mostly uninhabited lands."

Since the Song and Yuan Dynasties, the population size of Shandong has once again fluctuated greatly. For example, a huge population loss occurred in the late Yuan Dynasty, reaching a maximum of more than 44%. The main factors affecting population loss in the mountainous areas of central Shandong are war and famine. The events that seriously impacted the local population during the Song and Yuan Dynasties are listed below:

During the Song and Jin Dynasties, the area north of the Yellow River was fought over, and the mountainous area in central Shandong became a fierce battlefield due to its fortress status. Li Xinzhuan of the Southern Song Dynasty records in the "Annals of the Years Since Jianyan": In April of the second year of Jingkang, "the enemy (Jin Dynasty) raided all directions, reaching Yi and Mi in the east, Cao, Pu, Yan and Yun in the west,...all were captured by them. Harmful, killing people is like cutting hemp."

The Mongol Yuan policy of massacre in the Central Plains and the large number of Han people fleeing southward. "Miscellaneous Notes of the Government and the Country since Jianyan" records: "From November of the first year of Zhenyou's reign to the first month of spring of the second year, more than 90 counties were destroyed, and all the people were destroyed. Lianghe and Shandong were thousands of miles away, and the people were killed. , all the gold and silk, children, cattle, sheep, horses and livestock were swept away. They burned down the houses and houses, and the city walls were also ruined. But the names, Zhending, Qing, Yun, Pi, Hai, Wo, Shun, There are soldiers in Tongzhou holding on, but they can't break through."





Figure 23 Mongolia in the Yuan Dynasty carried out the Massacre in the Central Plains. After such a massacre, the entire population of the village was wiped out.  
Source: Zhihu, <https://www.zhihu.com/signin?next=%2F>. (Accessed on September 5, 2023)

At the end of the Yuan Dynasty, central Shandong was hit hard by floods and droughts repeatedly. "Three thousand households in Tai'an Prefecture suffered from hunger." "The price of rice soared, and many people moved away." The Mongols in the Yuan Dynasty also converted a large amount of farmland into horse herding land, which seriously damaged agricultural production in North China and caused a decrease in the natural reproductive rate of the population.

Red Scarf Army Mao Gui and others fought fiercely with the Yuan Army in central Shandong. The Red Scarf Army also attacked each other internally. Jinan, Dongping, and Zichuan became the areas with the most intense fighting. Kuo Kuo Timur "attacked Dongping with 50,000 elite soldiers, met Dongping bandit soldiers, defeated them in both battles, and beheaded more than 10,000 people."

#### 2.2.4 Ming and Qing Dynasties

##### 1) Background

In the early Ming Dynasty, Zhu Yuanzhang carried out a series of reforms to consolidate his rule, including strengthening the centralization of power and establishing a cabinet system. These reforms had a profound impact on Shandong's political landscape. Local officials in Shandong were brought under the direct control of the central government, greatly reducing local power and strengthening the control of the central government. In addition, the establishment of the cabinet system also limited and supervised the power of the prime minister, further weakening the influence of local forces. After the establishment of the Qing Dynasty, it inherited and further strengthened the political system of the Ming Dynasty. The local government in Shandong has gradually been incorporated into the unified management system of the central government, and the local autonomy has been further weakened. At the same time, the Qing Dynasty also

strengthened the centralization through the establishment of military aircraft and other measures, so that the central government's control over the local areas was more strict. However, in the Ming and Qing Dynasties, Shandong also faced some social problems. With the strengthening of the absolute monarchy and the intensification of the centralization of feudal absolutism, people's thoughts were strictly controlled and cultural activities were greatly restricted. To a certain extent, this has inhibited the cultural prosperity and social development of Shandong. In addition, the germination of capitalism also began to appear in this period, but it was bound by the feudal system and its development was relatively slow.

## 2) Great population migration

In the 14th year of Hongwu in the Ming Dynasty (1381), the population of the entire Shandong region was only 5.2 million, less than half of the number in the Song and Jin Dynasties, and even less than one-third less than the 8 million in the late Yuan Dynasty. The lack of population led to rapid economic decline. It was against this background that the government's forced immigration to Shandong in the early Ming Dynasty began.

From the Hongwu to Yongle years of the early Ming Dynasty, due to years of war, no grass was left in various parts of the country. In order to expand his power in the capital and solve the problem of sharp population decline, Zhu Yuanzhang ordered forced migration. According to the Records of Taizu of the Ming Dynasty, in August of the 21st year of Hongwu (1388), the doctor at the time of the Ministry of Household Affairs reported that the north had been war-torn for years, the fields were barren and the population was sparse. After decades of stable development, the people of Shanxi have gradually become prosperous, which allows the people of Shanxi to move to sparsely populated areas, cultivate fields, and thrive. So Emperor Taizu ordered Yang Jing, the Minister of Household Affairs, to gradually relocate the people of Shanxi to other places. In this way, the vigorous migration of the Ming Dynasty began. According to historical records such as "History of the Ming Dynasty" and "Rizhilu", the migration of the Ming Dynasty was distributed in 30 provinces and cities across the country and 2,217 counties and cities, including Shandong. 109 counties and cities.

In order to increase Shandong's population and restore Shandong's economic development, the government issued multiple relocation policies and adopted reforms to the "tax and labor system." During the period from the third year of Hongwu to the fifteenth year of Yongle, a total of eighteen migrations were carried out, involving more than three hundred counties and cities in all provinces, and at that time, a total of 109 counties and cities were involved in Shandong Province. At that time, Shandong Province was not only the place where rich people moved out, but also one of the most important places where people moved in.

A. The Great Immigration Route of the Ming Dynasty. B. Hongdong immigrants paid homage to the locust tree.



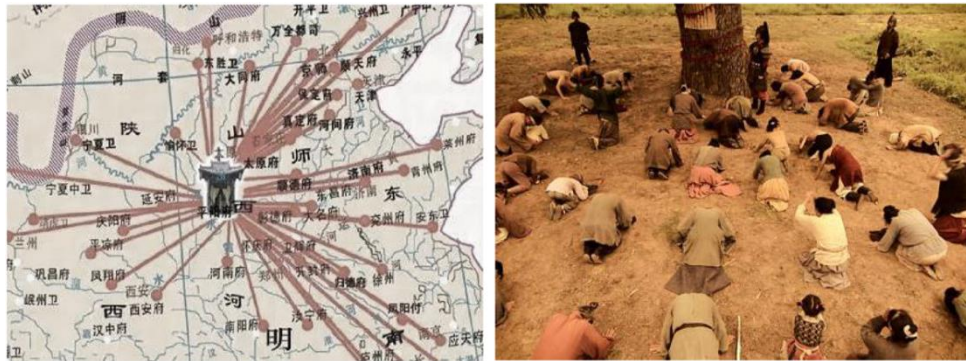


Figure 24 The Great Immigrants of the Ming Dynasty. Such immigration policies promoted the formation of mountain villages. Image source: A is from the book "The Big Sophora Tree", B is from the film and television material "The Big Sophora Tree"

A large number of immigrants moved their families to Shandong. By the 26th year of Hongwu, the population of Shandong had increased to more than five million. The large immigrants to Shandong in the Ming Dynasty mainly came from Shanxi, Yunnan, and Sichuan provinces. The most well-known immigrants are the "Big Sophora Tree" immigrants in Hongdong, Shanxi, the immigrants from Yunnan and "Little Yunnan", and the "Tiezuijiu" immigrants in Chengdu, Sichuan. Among them, immigrants from Shanxi are concentrated in Liaocheng and Heze cities in western Shandong, as well as Zibo and Jinan in central Shandong( Liu Zengde, 2009). Immigrant villages from Yunnan and Sichuan are concentrated in eastern Shandong such as Yantai and Weihai. At this point, most of the village residents in the central mountainous areas of Shandong originated from immigrants from densely populated areas such as Shanxi (Hongdong immigrants) and Hebei (Zaoqiang immigrants). This great population migration also developed into an important period for the reconstruction of villages in Shandong. It was also the period when the most villages were built in the mountainous areas of central Shandong.

### (3) Business is relatively developed

The adjustment of Shandong's agricultural production structure mainly includes the adjustment of grain planting structure and the development of cash crop planting. This change has greatly improved the utilization rate of land and its economic benefits, and also improved the degree of commercialization of planting. The development of agriculture has promoted the development of handicrafts and commerce. Shandong has transformed from a small farmer economy to a small commodity economy, and commerce has further develop. From the Ming Dynasty to the Qing Dynasty, Shandong's cotton industry economy transformed from government-led to trade-driven. In the early Ming Dynasty, cotton cultivation in Shandong was mainly forced by the government and was only for self-production and personal use. The cotton textile industry was not yet mature, and the development scope of the cottage industry was very small. Entering the Qing Dynasty, as the tax system and processing techniques became increasingly mature. Shandong cotton brands and even trade names were born one after another, and Shandong cotton merchants also seized the northern market. The cultivation of cash crops such as cotton and the vigorous development of the cotton textile industry have

promoted the advancement and improvement of Shandong's industry and infrastructure.



Figure 25 Buzhuang. During the Ming and Qing Dynasties, the weaving industry in central Shandong was developed and good commercial development made the lives of villagers relatively stable. Source: <https://image.baidu.com> (Accessed on September 5, 2023)

The silk weaving industry occupies an important position in Shandong's textile production. From being ranked second in the country in the early Ming Dynasty to being among the top in the late Qing Dynasty, the continuous development of the silk weaving industry has given Shandong more choices in fabrics for wedding clothes, funeral clothes and sacrificial clothes, presenting a more colorful appearance.

Shandong business gangs developed rapidly and reached their peak. The significance of the active and prosperous Shandong business gang organizations not only promoted the development of Shandong's regional economy, but also promoted the formation and development of regional towns and villages.

2.2.5 Social development in the late feudal society was the main reason for the formation of villages

Throughout the history of the late feudal society, affected by the overall historical environment, the population in the mountainous areas of central Shandong before the Song Dynasty was constantly changing, and the population pattern was completely transformed. At least tens of thousands of Han people migrated to the south, and the local population was invaded by the invading north, replaced by Western nomads. The new Han people formed after the great ethnic integration became the majority of the population in central Shandong during the Tang and Song Dynasties. However, from a long-term perspective, the areas where Shandong's population has been most severely impacted by social unrest and natural disasters and has undergone the greatest changes are mainly the flat and vast plains of western Shandong and southwestern Shandong, while changes in central Shandong, which is located in the hinterland, have been

relatively mild. The mountainous area in central Shandong is surrounded by mountains and has had relatively little impact from dynastic wars and social unrest in the past dynasties. And because the terrain is relatively high, it has rarely been damaged by the flooding of the Yellow River in history. Even if the Dawen River overflows, the damage will be very limited. Therefore, the frequency and intensity of population changes are lower than those in the plains of western Shandong and southern Shandong.

In short, the historical span of the late feudal society was large, and the social development of different dynasties affected the ups and downs of the population. The change of the population was the change of the number of villages. Due to its special geographical environment, especially the geographical barriers caused by mountains such as Taishan and Culai Mountains, the mountainous areas of central Shandong have formed a natural barrier for the mountainous areas of central Shandong, which objectively plays a positive role in the preservation of ancient villages and the emergence of villages. Surviving hundreds of years of historical changes gives the villagers living here a sense of "paradise" and are protected from the impact of the external environment. Especially in the Ming Dynasty, the immigration policy and the natural defensive barriers in the mountainous areas made the outside population happy to settle here. According to statistics, the number of traditional villages in the Ming Dynasty accounted for 63.6% of the total number of traditional villages in central Shandong. Villages formed.

### 2.3 Early Modern China: A Period of Unrest in Villages (1840-1949)

#### 1) Background

After the First Opium War in 1840, Shandong embarked on the road of semi-colonial and semi-feudalization. The Revolution of 1911 ended the rule of the Manchu dynasty in 1911, and what followed was a long-term political chaos and separatism. Warlords divide the country and wars occur frequently, and the fate of the country is at stake. Although this situation was marked by the establishment of the Beiyang government, it still failed to completely reverse the social instability.

Shandong in early modern China was a complex and challenging period. During this period, Shandong's strategic position was extremely important. Due to its rich resources, fertile land, convenient transportation, and large population, it became a focus of competition among the great powers. After the Sino-Japanese War, the Japanese army invaded Weihaiwei. In 1897, Germany sent a fleet to occupy Jiaozhou Bay. At the Paris Peace Conference in 1919, the request made by the Chinese representatives was rejected, and it was decided to hand over to Japan all the power that Germany had seized in Shandong, China. This decision aroused strong dissatisfaction among the Chinese people, which eventually led to the outbreak of the May Fourth Movement.

After the July 7th Incident in 1937, Shandong became an area occupied by Japanese imperialism. The Japanese army focused on plundering Shandong's "two white and two black" products, namely salt, cotton, coal, and iron. To seize the remaining industries after the war, "military management" and "Sino-Japanese joint venture" were adopted, forcing most private industries into desperate situations. They seized land in rural areas, recruited laborers, and



implemented the brutal "Three Guangs Policy" in the anti-Japanese base areas. The cultivated area of 11 types of crops including wheat in Shandong decreased by 16% in 1941 compared with the pre-war level, and agriculture suffered great damage. The rural handicraft industry declined further and the entire economy was on the verge of collapse. After the victory of the Anti-Japanese War, due to the corruption of the Kuomintang regime, the economy of the Kuomintang-controlled areas in Shandong collapsed. In general, the history of Shandong during this period was full of invasion by foreign powers, oppression by feudal forces, and resistance and struggle of the Chinese people. These historical events profoundly affected the development of Shandong.

## 2) Economy and population decline

Economic backwardness is a significant feature. Before the mid-19th century, China had been in a closed state and lost the opportunity to integrate with the world market. The industrial revolution of the Western powers made their products extremely competitive, but Shandong's handicraft industry and feudal economy could not compare with it. In addition, Shandong's economic structure is also unreasonable. The agricultural economy dominates, and agricultural production cannot develop effectively due to domestic political turmoil, inconvenient transportation, and unstable farmland use rights. At the same time, the traditional handicraft industry has also been impacted by Western industrial products, causing many handicraftsmen to lose their livelihoods.

From the Qing Dynasty to the Republic of China, there were two stages of population development in Shandong. The first stage was from the late Ming Dynasty to the Daoguang period of the Qing Dynasty. As the Qing government abolished the traditional exorbitant taxes and miscellaneous taxes, the population developed rapidly. By the Daoguang period of the Qing Dynasty, the population of Shandong had increased to 30 million people. The second stage lasted from the Xianfeng period of the Qing Dynasty to the 24th year of the Republic of China (1935). Although the population in Shandong Province increased, it also experienced the largest immigration wave in history. Various reasons such as disasters, wars, and famine forced a large number of Shandong residents to migrate to the Northeast region, it was also called "Crossing the Guandong" in history (Cao Shuji, 1997). According to incomplete statistics, during the Qing Dynasty, about 7 to 8 million Shandong people "crossed the Guandong"; during the Republic of China, more than 18 million Shandong people "crossed the Guandong". From the Qing Dynasty to the Republic of China, as many as 25 million Shandong people "traveled to Guandong". Among them, the most representative village in Chuangguandong, Shandong is the "Zhujiayu" village. The residents of the village support the old and the young, and form groups. The whole village moves to the northeast, seeks refuge with relatives and friends, and cultivates wasteland, which leads to the population decline in the mountainous areas of central Shandong. A significant reduction in quantity.





Figure 26 Breaking into Guandong. Years of war and natural disasters have caused farmers in the mountainous areas of central Shandong to flee their hometowns.

Source: Baidu Encyclopedia

<https://baike.baidu.com/item/Chuangguandong/36335?fr=geala>(visited on September 5, 2023)

(3) Social unrest in early modern China was the main cause of rural unrest.

The early modern period of China was the most turbulent period in modern society. Constant revolutions and wars made mountainous villages in central Shandong in an unstable social environment. The geographical conditions of mountainous villages provided revolutionary organizations with advantages. It is a limitation and hindrance to the enemy's military power. This makes the enemy's military actions may be weakened and restricted to a certain extent in the war. Secondly, mountainous areas are often rich in natural resources and hidden objects such as forests and mountains, which can provide good cover and hiding places for guerrillas, and these conditions are conducive to carrying out guerrilla activities and causing dispersion and attack on the enemy. Many villages in the mountainous areas of central Shandong Province became revolutionary bases, which put them in a volatile environment. Coupled with natural disasters, the cultivated land could not produce enough food, which reduced the number of villages.

For example, Wuyunpu village has experienced the tribulations and baptism of the Anti-Japanese War. The courtyard of the Li family compound is the safest office place for the printing department and the management department of Taishan Times, and Gao Qiyun, the propaganda minister of Taishan Local Committee, lives in the east house. The inner ring tied to the horse stone on the roadside wall is polished and polished, recording the journey of seven horses of the Taishan Times management Department from here to seven counties in the Taishan area. Stone cave stone cave, weir house stone cellar became the most hidden place to hide the Eighth Route Army wounded and sick, here was the eighth Route Army Dongjiayu military medical logistics clinic, the most to accept more than 20 wounded people. Wuyunpu is just one representative of many mountain villages, many of

which became rear base areas during the revolutionary period, leaving them in an environment of social unrest.



Figure 27 The former site of "Taishan Times". The rugged terrain of the mountainous area protected the revolutionary propaganda site, but it also placed the village in a turbulent social environment, and now it has become an educational base for red culture. Source: Photographed by author, June 23, 2023

## 2.4 The early stage of socialism: Village stagnation stage (1949-1978)

### 1) Background

The early stage of socialism was a period of major adjustment of the village social structure and an important period of transition from feudal society to modern society. The founding of New China in 1949 ushered in a new era for China's rural development. Under the leadership of the Chinese Communists, China's rural construction has embarked on a new journey of socialist rural construction. From 1950 to 1953, the Communist Party of China launched an unprecedented land reform movement in vast rural areas, abolished feudal land ownership, restored and developed agricultural production, and in just three years, the national land reform was basically completed, "making the country's 3 More than 100 million farmers with little or no land have obtained 700 million acres of land and other means of production for free."

Although Shandong's land reform has realized the ideal of "land to the tiller", the production method still continues the small-scale peasant economy. In order to further liberate rural productivity, with the completion of land reform and rural political revolution, the Party Central Committee has formulated a transition period The general line and general tasks were adopted, the socialist transformation of agriculture began, and the goal of "building a new socialist countryside" was put forward. Since 1953, China has entered a period of rural socialist transformation. The agricultural cooperative movement quickly set off a nationwide climax, and collective ownership was widely established in rural areas of Shandong. However, overemphasis on collectivization also ignores the personal

interests of farmers, which imposes certain restrictions on the development of villages and has certain limitations.

Subsequently, my country began to implement the first five-year plan for national economic development, giving priority to the development of heavy industry. This marked the beginning of my country's transformation from an agricultural country to an industrial country. After that, the ten-year "Cultural Revolution" catastrophe that began in 1966 seriously hindered the development of rural China. The pace of construction has caused catastrophic damage to Shandong's countryside.

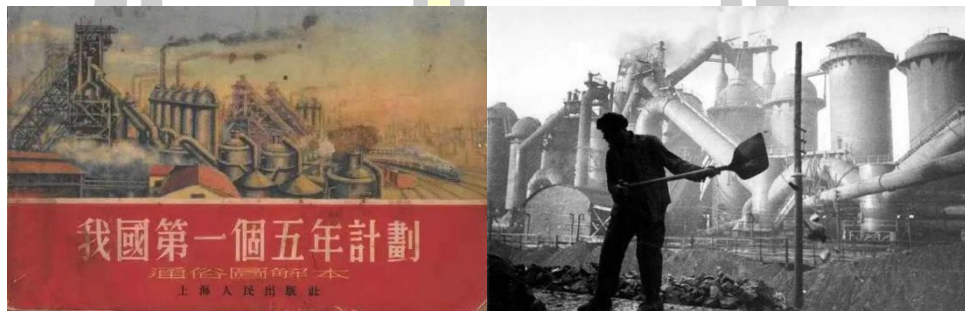


Figure 28 China's first five-year plan. China began to industrialize, and a small number of rural people moved to cities. Source: <https://image.baidu.com>: (Accessed on September 5, 2023)

## 2) Economy and population continue to decrease

During the socialist transformation of rural areas in the early days of the founding of New China, the economic situation in Shandong as a whole matched the national situation. Land ownership has changed from feudal landlord ownership to farmers' private ownership, and then to collective ownership, and rural social organizations have changed from "a piece of loose sand" to collective production and management. This unprecedented rural socialist transformation movement is driven by political power and administrative power. It has experienced land reform, cooperative movement and people's commune movement. Almost every village in the mountainous areas of central Shandong has experienced rural organization, rural governance, and rural governance. Economy, rural facilities, rural culture, and rural education are all included in this movement. During this period, the construction of villages in the mountainous areas of central Shandong almost came to a standstill, and the rural poverty and backwardness did not change significantly. From 1958 to 1978, the per capita income in rural areas was only 60 yuan, and the incidence of rural poverty was as high as 33%. What is even more serious is that under the leadership of the industrial priority development strategy, a series of institutional arrangements have intensified the deprivation of rural resources accumulated by industrialization and urban development. The countryside has borne huge institutional costs, which have extended to several years after the reform and opening up. .

With the recovery and development of the economy, the population in the mountainous areas of central Shandong has also shown a steady growth trend. In the early days of the founding of the People's



Republic of China, due to factors such as improvements in medical conditions and living standards, the birth rate was relatively high, while the death rate gradually declined, resulting in an increase in the natural population growth rate. Some people moved in from other areas, but with the gradual rise of industrialization and urbanization, some people moved out of the mountainous areas for work, study and other reasons.

3) The major adjustment of social structure in the early stage of socialism was the main reason for the stagnation of villages.

In the primary stage of socialism, the level of social productivity in our country is still relatively low; the level of science and technology and national cultural quality are not high enough; the specific socialist system is not yet perfect, and socialism in our country is still in the primary stage. Due to their unique geographical factors, mountainous areas have uneven distribution of land resources during land reform. Some villages may not be able to obtain enough farmland and resources, which may lead to a decline in the living standards of local residents and affect their productivity and quality of life. Coupled with inconvenient transportation, villages may not be able to obtain external resources and information in a timely manner, which may lead to relatively slow local economic development and difficulty in achieving rapid economic growth and prosperity. Especially after entering industrialization, central Shandong has abundant natural resources. Therefore, the country has deployed some important industrial projects in this area, such as coal, steel, machinery and other industries. This has further encouraged villagers in mountainous areas to leave the mountains and work in factories. The villages in central Shandong are in a state of stagnant development.

2.5 The new era of reform, opening up and socialist modernization: the period of rural decline (1978-2012)

#### 1) Background

Reform and opening up is a policy of domestic reform and opening up that China began to implement at the Third Plenary Session of the Eleventh Central Committee of the Communist Party of China in December 1978. On July 15, 1979, the central government formally approved Guangdong and Fujian provinces to implement special policies and flexible measures in foreign economic activities, taking a historic step in reform and opening up. Opening up to the outside world has become a basic national policy of China, and China has become a powerful country. The road is a powerful driving force for the development of the socialist cause. Reform and opening up established a socialist market economic system. In 1992, the Southern Talk announced that China's reform had entered a new stage. Reform and opening up have brought about tremendous changes in China. The Fourteenth National Congress of the Communist Party of China held in October 1992 announced that the most distinctive feature of the new era is reform and opening up, and China's reform has entered a new reform period. In 2013, China entered a new period of comprehensively deepening reform. Deepening reform and opening up requires adhering to the socialist direction.

Reform and opening up is one of the two basic points of the Communist Party of China's basic line in the primary stage of socialism. The general principles and policies for socialist modernization since the



Third Plenary Session of the 11th Central Committee of the Communist Party of China are the road to a strong country and the source of vitality for the development and progress of the party and the country.



Figure 29 China's reform and opening up. China's reform and opening up has turned most villages into "hollow villages", and a large number of rural people have moved to cities. Source: <https://image.baidu.com>: (Accessed on September 5, 2023)

## 2) Economy and population migration to cities

Between 1978 and 2012, Shandong's economy and population experienced significant changes. First, in terms of economy, Shandong Province achieved rapid growth during this period. According to data, Shandong Province's GDP increased from 22.54 billion yuan in 1978 to 5,001.32 billion yuan in 2012, with the average annual growth rate reaching a relatively high level. This growth is mainly due to the promotion of the reform and opening up policy, as well as the implementation of a series of measures such as Shandong Province's active adjustment of industrial structure, strengthening of infrastructure construction, and optimization of the business environment. In this process, Shandong Province gradually formed an industrial system dominated by heavy industry, energy, chemicals, machinery, etc., and also actively developed modern agriculture and service industries, providing strong support for economic growth.

Secondly, in terms of population, the population of Shandong Province also shows an increasing trend. According to data, the population of Shandong Province has nearly doubled from 56.17 million in 1978 to 95.79 million in 2012. This growth is mainly due to the combined effects of factors such as natural population growth and influx of foreign people. At the same time, with the acceleration of economic development and urbanization, the population structure of

Shandong Province has also changed, with the proportion of urban population gradually increasing and the proportion of rural population gradually decreasing.

3) The rapid economic development in the new era of reform, opening up and socialist modernization is the main reason for the decline of villages.

Social changes after reform and opening up have directly affected the cultural crisis in mountainous villages. The traditional village space in central Shandong is facing three serious situations: being extinct, being ignored, and being overused. Among them, being eliminated refers to the "natural decline" caused by long-term abandonment, and being neglected refers to the "hollowing out" of the village caused by population outflow, which ultimately leads to the destruction of the ancient village space.

#### (1) "Natural Decline"

Most villages in central Shandong are located in remote mountainous areas with backward economy and inconvenient transportation. Poor living conditions and low living standards have caused a large number of villagers to go out to work, resulting in a lack of main users of the village space and accelerating the process of abandonment and demise of the villages. Moreover, most of these traditional villages were built earlier. Most of the existing ancient buildings in the villages were built during the Ming and Qing Dynasties. They were not well protected and were seriously damaged. "No one cares about them and they are gradually abandoned" has gradually become a problem for many people. The normal state of the village.

At the same time, because of the needs of industrialization, the exploitation and utilization of natural resources are deepening. In mountainous areas, this relationship is particularly evident. Overdevelopment has also led to problems such as environmental destruction and ecological imbalance. These problems, in turn, affect the sustainable development of local societies.

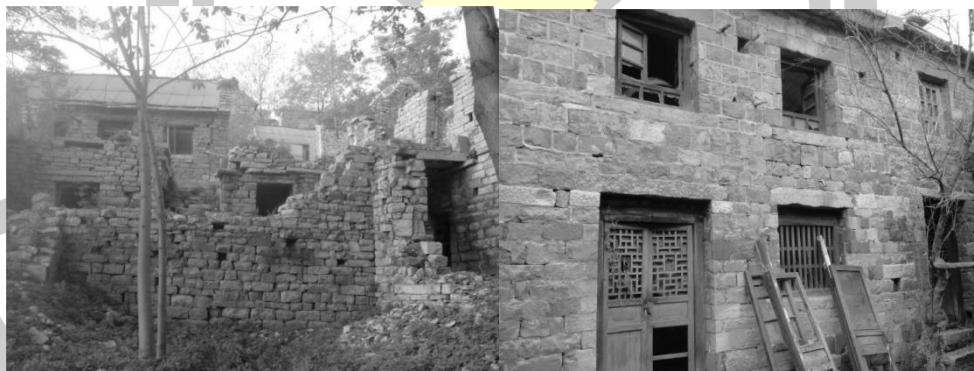


Figure 30 Decline of the village. After modernization, the ancient villages declined and became deserted. Source: <https://image.baidu.com>: (Accessed on September 5, 2023)

## (2) “Empty Towns and Empty Villages”

Among the ancient villages in central Shandong, the most serious problem today is the "hollowing out" of the villages. Hollowing out includes three meanings: the hollowing out of the population, the desolation of the space and the decay of the culture. Population outflow and urbanization are the main reasons for the "hollowing out" of traditional villages.

Population outflow has led to the lack of endogenous power in the development of villages, and has even caused "reverse development" of villages, making traditional villages sparsely populated and the development of villages losing its main body; the process of urbanization has caused the construction of many villages to become homogeneous, and villages no longer exist. Instead of being built according to their geographical location and the history and culture they represent, they are manufactured in batches according to a unified template, and a large number of villages have become reduced copies of modern towns.

As early as the 1980s, due to the rise of the economic construction wave of reform and opening up, the phenomenon of "hollowing out" of rural areas had already appeared. Until now, the number of young and middle-aged people going out to work has been increasing year by year, causing traditional villages to change from "thousands of lights" to "only young people with yellow hair" today.



Figure 31 “Hollowed out” villages. Source: NetEase <https://www.163.com> (Accessed on October 12, 2023)

## 2.6 Rural Revitalization Period: Rise of Villages (2013-present)

### 1) Background

Since 2013, with the joint efforts of the whole party, the whole society, and after years of hard work, the targeted poverty alleviation campaign has achieved world-class results and achieved fruitful results. However, there are still some potential hidden dangers in the fight against poverty, which threaten the results achieved in poverty alleviation. In order to avoid the phenomenon of returning to poverty. At the same time, since the 18th National Congress of the Communist Party of my country, the main contradictions in our society have changed. The people have put forward higher-level demands for material and cultural life, and



have put forward new requirements for the work of the Party Central Committee. Therefore, the 19th National Congress of the Communist Party of China in 2017, while highly affirming the achievements in poverty alleviation, also proposed a rural revitalization strategy based on an analysis of my country's agricultural and rural construction based on the progress of my country's rural poverty alleviation to break the current situation of the gradually widening gap between urban and rural areas. The rural revitalization strategy is a national strategy that emerged at this critical moment. It is a theoretical innovation based on the Communist Party of China's summary of China's century-old practical experience in rural development and combined with Marxism. It is a strategic step for the party and the country in the future. The strategic orientation of rural construction will be the focus of work for a long time to come.

## 2) Rural revitalization strategy

In 2018, Xi Jinping emphasized the implementation of the rural revitalization strategy in the report of the 19th National Congress of the Communist Party of China, and put forward the overall requirements of "prosperous industries, livable ecology, civilized rural customs, effective governance, and prosperous life". The 19th National Congress of the Communist Party of China The "Recommendations of the Central Committee of the Communist Party of China on Formulating the Fourteenth Five-Year Plan for National Economic and Social Development and Long-term Goals for 2035" reviewed and approved by the Fifth Plenary Session of the CPC Central Committee pointed out in the document that it is necessary to strengthen the guidance of village style and protect traditional villages and traditional houses. and famous historical and cultural villages and towns. Strengthen the protection of cultural heritage sites in rural areas.

In the same year, under the strategic guidance of the Shandong Provincial Party Committee and the Provincial Government to thoroughly implement the spirit of the Party Conference and take practical actions to build a Qilu model rural revitalization, in order to achieve comprehensive rural revitalization in the new era, on April 30, 2018, the " Shandong Province Rural Revitalization Strategic Plan (2018~2022)". The plan mentions villages with unique resources and good industrial foundations, especially villages with profound cultural heritage, long history and unique features, to create characteristic villages for rural revitalization. Characteristic resource villages, including historical and cultural villages, traditional villages, villages with unique natural scenery and ethnic villages, etc., must coordinate the relationship between protection, utilization and development, protect historical and cultural resources and traditional buildings, inherit folk customs and production and lifestyle, and explore the establishment of villages Build a protection red line, promote the positive mutual promotion of characteristic resource protection and village development, and fully demonstrate the connotative characteristics of red memory, Yellow River culture, canal culture, ocean customs, mountainous scenery and other connotations.

In 2021, the State Council pointed out in Article 6 of the "Opinions of the Central Committee of the Communist Party of China and the State Council on Comprehensively Promoting Key Works of Rural Revitalization in 2022" to focus on industries to promote rural development and continue to promote the integrated development of rural primary, secondary and tertiary industries. Encourage various localities to expand the multiple functions of agriculture, tap into



the diverse value of rural areas, and focus on the development of agricultural product processing, rural leisure tourism, rural e-commerce and other industries. Support major agricultural counties to focus on agricultural product processing industries and guide enterprises to develop grain and oil processing and food manufacturing in production areas. Promote the construction of modern agricultural industrial parks and strong agricultural industry towns, cultivate advantageous and characteristic industrial clusters, and continue to support the creation of a number of national rural industry integrated development demonstration parks. Implement the rural leisure tourism improvement plan. Support the development of rural B&Bs and farmhouse characteristic villages (spots) that farmers directly operate or participate in the operation. Rural leisure tourism projects that meet the requirements will be included in the scope of science popularization bases and primary and secondary school agricultural labor practice bases.

3) National policies are the main reason for village revitalization

The mountainous areas in central Shandong have a good ecosystem due to its geographical conditions. The stability of the ecosystem is the cornerstone of maintaining the earth's life support system. In modern society, with the advancement of industrialization and urbanization, human activities have caused unprecedented pressure on natural ecosystems. The mountainous areas in central Shandong have the best ecological environment in Shandong and also have many traditional villages. It is necessary to protect and revitalize the villages in the mountainous areas in central Shandong for the sustainable development of society.

The municipal committees and municipal governments of Zibo and Jinan in Shandong Province have conscientiously implemented the various deployments of the provincial party committee and the provincial government on the rural revitalization strategy, and launched the Zibo Rural Revitalization Strategic Plan (2018~ The formulation of "Jinan Rural Revitalization Strategic Plan (2018~2022)" and "Jinan Rural Revitalization Strategic Plan (2018~2022)". Based on the general requirements of prosperous cultural industries, livable ecological construction, effective governance, and affluent life, the plan makes an overall plan and development plan for Zibo's implementation of the rural revitalization strategy, and clarifies the goals and tasks.





Figure 32 Rural Revitalization Conference. Local governments conduct rural revitalization meetings under the guidance of the central government and promote the revitalization of mountainous villages through decision-making at these meetings. Source: Zibo Municipal Government Website (Accessed on March 3, 2023)



Figure 33 The in-depth tour of the 14th Global City Ambassador World Cup Finals in Quancheng. Villages in the mountainous areas of central Shandong promote tourism development through rural tourism promotion. Source: Yulong.com (Accessed on February 24, 2024)

For example, Zibo City's "Zibo City Rural Revitalization Strategic Plan" clearly proposes specific strategies for rural revitalization within the city that combines overall and regional development. Construct a zoning development system within the city and divide the city's rural areas into urban group development areas, peripheral urban-rural linkage areas, plain agricultural areas, low mountain and hilly areas, Yellow River beach areas, important ecological function areas, cultural development areas, tourist resorts, etc. There are eight types of areas and a total of 21 development areas, forming a rural revitalization development pattern of area coordination, regional linkage, and whole-region integration. Each type of district formulates specific development guidelines, clarifies

the direction and focus of development, actively explores appropriate rural revitalization paths, and forms a "one village, one policy" rural revitalization path. Among them, Article 2 of the guidance for the development of low-mountain and hilly areas clearly states that we will promote the integrated development of primary, secondary and tertiary industries, rely on characteristic agriculture to develop rural tourism such as sightseeing and picking, entertainment and leisure, and creative agriculture, and promote small (village) towns with agricultural characteristics, rural areas, etc. Complex construction. This policy provides financial support for the development of traditional villages in the mountainous areas of central Shandong, and traditional villages in the mountainous areas have been revitalized.



Figure 34 Rural tourism. Under the guidance of policies, villages in the mountainous areas of central Shandong have achieved rural revitalization through tourism and other measures. Source: NetEase <https://www.163.com> (Accessed on February 24, 2023)

In short, the comprehensive advancement of the rural revitalization strategy will make up for the shortcomings of rural agricultural development and promote the growth of endogenous development momentum. Improve rural living environment, integrate rural areas with modern life, and turn rural areas into new rural areas with stable living conditions. However, the livability level of traditional villages in mountainous areas lags behind due to residents' increasing functional demands and pursuit of modernization of residential buildings in traditional villages, which leads to discomfort in the user experience and spontaneous and blind transformation.

Mr. Wu Liangyong put forward in his theory on the theory of "human settlement environment": "It is not from the standpoint of human beings transforming and conquering nature, but from the perspective of the overall system of the natural evolution process, from the intrinsic basis of natural evolution and the human settlement environment. It is necessary to comprehensively grasp the spatial pattern, functional process and dynamic succession of the construction of human settlement environment from an angle." When updating the ecological livability of traditional villages, it is necessary to take into account the modernization of life and the ecological and cultural nature of traditional residences. In this context, how to reuse traditional village cultural landscapes to create a livable and charming "new countryside" for villagers has become a necessary part of current rural revitalization.

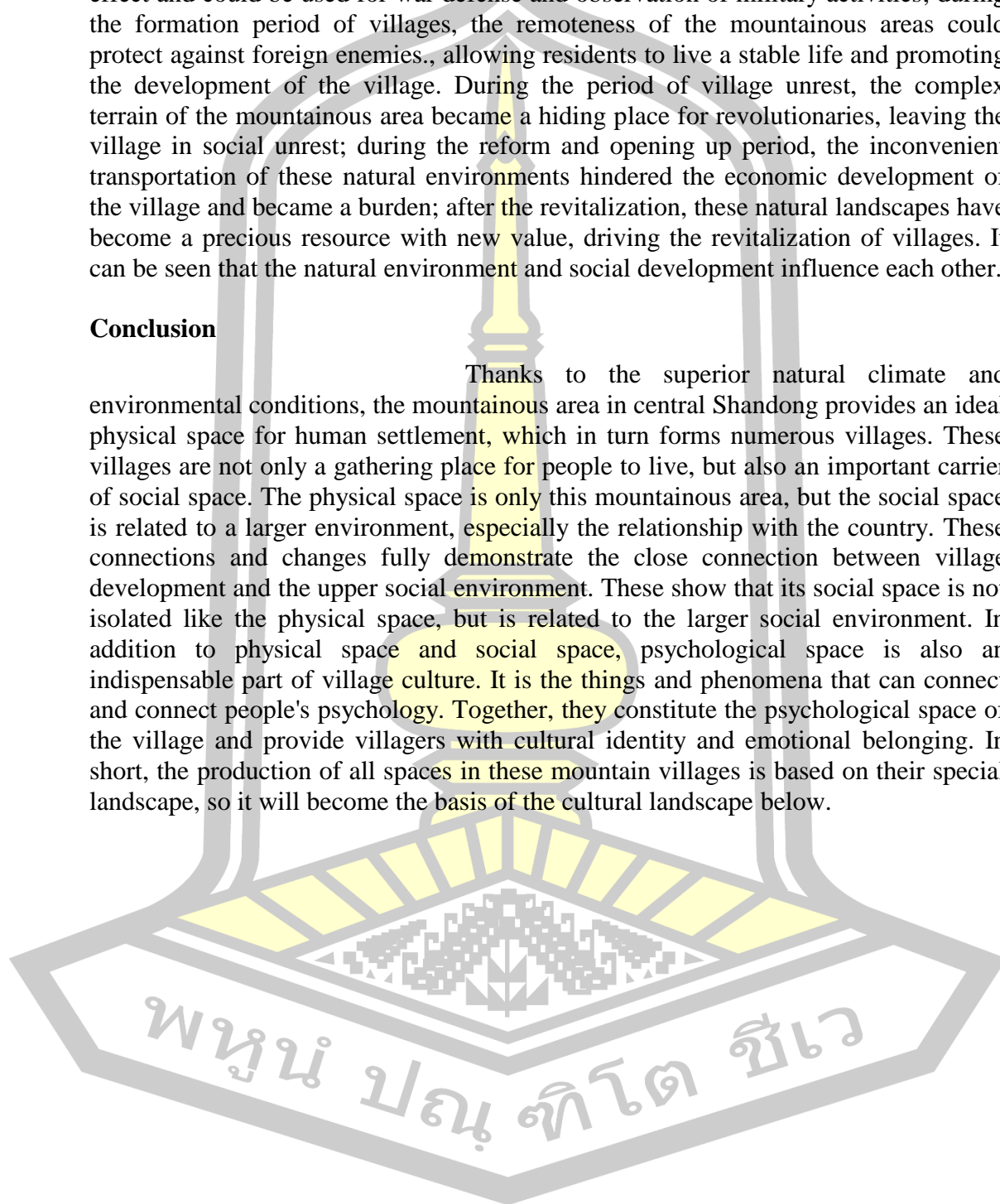
To sum up, this social status quo reflects the social status of people in the village, and the initial cause of this status is determined by the



geographical location and natural environment, so it has regional characteristics. In different historical periods, the functions of these natural landscapes are different; during the initial period of villages, these natural environments had a good defensive effect and could be used for war defense and observation of military activities; during the formation period of villages, the remoteness of the mountainous areas could protect against foreign enemies., allowing residents to live a stable life and promoting the development of the village. During the period of village unrest, the complex terrain of the mountainous area became a hiding place for revolutionaries, leaving the village in social unrest; during the reform and opening up period, the inconvenient transportation of these natural environments hindered the economic development of the village and became a burden; after the revitalization, these natural landscapes have become a precious resource with new value, driving the revitalization of villages. It can be seen that the natural environment and social development influence each other.

### Conclusion

Thanks to the superior natural climate and environmental conditions, the mountainous area in central Shandong provides an ideal physical space for human settlement, which in turn forms numerous villages. These villages are not only a gathering place for people to live, but also an important carrier of social space. The physical space is only this mountainous area, but the social space is related to a larger environment, especially the relationship with the country. These connections and changes fully demonstrate the close connection between village development and the upper social environment. These show that its social space is not isolated like the physical space, but is related to the larger social environment. In addition to physical space and social space, psychological space is also an indispensable part of village culture. It is the things and phenomena that can connect and connect people's psychology. Together, they constitute the psychological space of the village and provide villagers with cultural identity and emotional belonging. In short, the production of all spaces in these mountain villages is based on their special landscape, so it will become the basis of the cultural landscape below.





## **CHAPTER III**

### **Shandong Central Mountain Village: Cultural Landscape Before Listed of National Traditional Village**

#### **Introduction:**

This chapter describes the cultural landscape phenomenon in mountainous areas. That affects the unique architectural identity of mountain villages. And how have these characteristics disappeared in the context of the country's economic development? This paves the way for Chapter 4 to protect and restore cultural landscapes. This chapter presents two parts. The first part is the cultural landscape that occurred during the feudal society. Analyze the material cultural landscape and the intangible cultural landscape from the perspective of physical space, social space and psychological areas. The second part is the cultural landscape emerging in the new era of reform. Openness and Socialist Modernization Analyze the current situation of the cultural landscape and the formation of the cultural crisis under the rapid development of society.

#### **Part 1 : Cultural Landscape and Mountain Villages**

The formation of the concept of cultural landscapes has gone through a long process of development. At the end of the 19th century, German scholar Otto Schluetter first proposed the concept of "cultural landscapes (Kulturlandschaft)" and regarded the form of landscape as cultural products. As a cultural display of the natural process of humanization, the concept of cultural landscape has a long history of research in cultural geography, landscape ecology, human ecology and other disciplines.

Later, in his article "The Shape of Landscape" published in 1925, American scholar Carl. O. Sauer defined "cultural landscape" as "the pattern created by a specific cultural group in the natural landscape, which is rich in Human history at the time level embodies the human value that conveys the true meaning of place." With the deepening of understanding, later scholars believed that "the landscape around us is inhabited, transformed and changed over time. These daily landscapes around us can be called cultural landscapes, and they are the results of human intervention in nature. , is also a record of human activities, human values and ideologies, reflecting the relationship between human beings and their environment, and this relationship is the basis of human intelligence and culture."

Generally speaking, since the early 1990s, the protection and development of cultural landscapes internationally has mainly focused on operational practices. There have been relatively clear theoretical research results on the types and composition of cultural landscape heritage and basic protection technologies. In the past ten years, research in the field of cultural landscapes has gradually turned to the analysis of the historical evolution process and dynamic mechanism of heritage objects, and active theoretical exploration has been carried out in the relationship between protection and development.

Based on the above-mentioned expressions and definitions of the concept of cultural landscape by pioneer scholars and authoritative institutions, it can be found that "cultural landscape" can be both a heritage object and a new theoretical perspective. The cultural landscape as the object of protection is "the product of the interaction process between man and nature", and its perfect integration of nature and humanity reflects the value concept of mankind's sustainable use of land. Therefore, many types of historical heritage, including traditional villages, can be classified as cultural landscapes.

The cultural landscape of mountainous villages in central Shandong is a complex of natural and human factors formed in historical periods that constitute the regional characteristics of villages. It comprehensively reflects the landscape characteristics of mountainous villages, including material and intangible landscapes. The material landscape includes living spaces with residential buildings as the core, public spaces with ancestral halls and temples as the main body, and node spaces connected with social relations. Intangible landscapes mainly refer to those types of landscapes that are formed in the long-term historical process and exist in tangible form, reflecting regional customs, festivals, beliefs and other cultural characteristics. The concept of cultural landscape emphasizes the existence and continuity of the connection between people and nature, and between people and the living environment in the village. It also emphasizes the interconnection between the mountain buildings where the villagers live and the various production and life activities of the villagers. Applying the concept of cultural landscape to the analysis of villages in the mountainous areas of central Shandong can be used to examine the relationship between various material and non-material objects in the village and the inherent culture of the village. This analysis helps to understand the nature and significance of village culture in the mountainous areas of central Shandong, promotes its inheritance and development, and promotes the cultural identity of residents.

In addition, the concept of cultural landscape is helpful to understand the relationship between mountain village culture, natural environment and social environment. This analysis is helpful to explore the role and significance of village culture in society. In addition, the cultural landscape can promote the balance between cultural innovation and the continuation of traditions, and maintain the revitalization and development of mountain villages while maintaining the core values and essence of traditional culture. Finally, the research and dissemination of mountain villages in central Shandong is exactly the inheritance of the cultural identity of human culture and the concept of sustainable development of culture, which helps to strengthen the excellent values of traditional civilization in modern civilization and maintain the role of these concepts in the landscape. To sum up, using the concept of cultural landscape to analyze mountain villages in central Shandong can deeply explore their significance and value from multiple angles and provide important value.

## **Part 2 : The Cultural Landscape Formed During the Feudal Society**

### **Period (475 BC to 1840 AD)**

In the Production of Cultural Landscapes in Mountainous Villages, I considered by the concept of 'Production of Space' by Henri Lefebvre (1991).

The most important research result in Lefebvre's theory of space production is the tripartite division of space, proposing a three-dimensional dialectic of space production, namely spatial practice, representations of space, and Spaces of representation. There is a dialectical unity among the three spaces, corresponding to physical space, psychological space, and social space respectively.

Physical space emphasizes that the social production and reproduction of space have material forms. It is the material and cultural landscape in ancient villages in mountainous areas; psychological space is the conceptualization of space and is a conceptual space created by people. It tends to be a system of words and symbols. It is an intangible cultural landscape in ancient villages in mountainous areas; social space is a space that is directly used through related images and symbols. It is a space that is actually occupied and experienced by social subjects. It overlaps with material space and has an impact on material space. Objects in space are used symbolically.

The cultural landscape of villages in the mountainous areas of central Shandong has both material and non-material attributes. Physical space is used to explain the material and cultural landscape of this village. The focus is to explain how people use their own wisdom and use the natural environment to build the architectural space landscape and node space landscape of the village. For example, people built stone buildings to adapt to such an environment. A unique mountain architectural culture has been formed; temples with religious values have also been built to adapt to the development of mountain villages. These materialized landscapes are an intuitive reflection of local folk customs and a material representation of the wisdom of the village group.

Social space is used to explain the intangible cultural landscape of the village, focusing on explaining the customs, habits, traditional skills, etc. of the village residents; this is the life and production of mountain residents formed on the basis of the existing material culture by the villagers in order to better adapt to the mountain environment. The unique culture of style embodies group values, artistic pursuits, and living customs.

Psychological space is used to explain the intangible cultural landscape of the village, focusing on explaining the cultural relationships formed by the interaction between people and nature, and between people; for example, Qi culture, farming culture, etc. are cultural beliefs created by the interaction between people and nature, which influence the ideologies that reflect the lives and production of local residents, and these ideologies combined with local regional characteristics have in turn spawned a lot of folk culture.

#### **2.1 Ecological and Physical Space as the Material and Cultural Landscape**

The physical space of mountain villages is simply an infinite universe, in which all matter is located and all phenomena occur (J. L. Nowinski, MCSENG, volume 22, 1981). These material cultural landscapes are a

collection of material elements that exist in physical space and have cultural significance. They reflect the cultural characteristics, historical evolution, and values of mountainous villages before they became "traditional Chinese villages".

In the history of mountainous villagers transforming nature, all construction behaviors are based on limited transformation capabilities and pursue the lowest degree of environmental damage. In the continuous evolution of villages, village construction has always focused on the original ecological construction methods and local conditions. Integration of natural environment. The natural environment is one of the necessary conditions for the existence and development of villages. Therefore, the mountainous areas in central Shandong are based on their rich topography, coupled with superior natural climate conditions and water and forest resources. These are the basic conditions for the existence of material and cultural landscapes. These conditions make this area attractive to the construction of villages. In resource-rich areas, villagers use local wisdom to create architectural landscape spaces and node landscape spaces in the villages. It is a form of existence in which natural resources penetrate into social space, thus forming a unique physical space.

#### 2.1.1 Local Wisdom in Architectural Landscape

##### 2.1.1.1 Unique Natural Resources (stone)

The most valuable cultural landscape in the mountains of central Shandong is the stone architecture, which is built of local stone. In the Annals of Laiwu County of the Qing Dynasty, there are Qian Xilin's "Ji Lu Hou Shi Cheng", Tan Xingjiao's "Creation and Repair Shi Cheng Tablet" in the Annals of Xintai County of Shunzhi, and Li Panlong's "Creation and Repair Shi Cheng" in the Annals of Boshan County of the Republic of China. In the feudal period, the stone buildings in the central mountainous area of Shandong were mainly built in order to prevent bandits, so they were mostly built in the desert mountains, such as the upper end of the mountain village of Aozhuang Zichuan, Hongshan Town Tuyu village, Boshan Shimen Township Longtang Village, Laiwu Tea Yekou Town Sleeping village and so on. There are also stone villages in the mountainous and hilly areas in the southwest and northwest. For example, Wubu Village in the northwest mountains of Feicheng Sunbo Town was built in the fourteenth year of Hongwu (1381), and it is said that Zhao Hao, a general of the Ming Dynasty, once fought bandits here. In addition, the stone roadway in the village is made of stone pieces with patterns, and the stone mill, stone roller and stone trough are round and smooth, indicating that the local villagers are very familiar with the properties of rocks and have a high level of raw materials and utensils mining and production.

##### 1) Scope of Application of Stone

According to the different physical properties of the rock, when the craftsmen choose the rock as the construction material, they will use it separately according to the characteristics of the rock, and apply it to different parts of the building. The main types of rocks and their range of use are as follows (Zhou Qian, Chinese Stone Culture and Taishan Stone, Jinan, 1992):

Limestone is generally grayish white and cyan, lithology is uniform, impermeable and polished, and is usually used for the laying of the whole shed, foundation and step of the outer wall. Due to its moderate hardness and ease of processing, the parts that need to be carved and decorated, such as door beams and bases, are made of limestone cannons.



Bluestone, also known as bluestone, belongs to limestone containing impurities and is the most common building material. The main component is calcite, the apparent density is, the compressive strength is. Blue and white stone texture is fine, hard texture, suitable for carving polishing, and not easy to weather, suitable for the production of capital stone, step stone, paving stone, platform, fence plate and so on. Shale is a sedimentary rock, the composition is complex, but have thin sheet or thin layer of joints, the color is mainly green gray, good water insulation, easy to exploit, so the use of shale is also very wide, can be used for laying roofing, ground and masonry walls.

Granite rock is the most widely distributed in the mountainous area of central Shandong Province. It is composed of quartz, feldspar and a small amount of mica. The porosity and water absorption are less than that of granite rock. The compressive strength is as high as that of granite rock. There are many kinds of granite, hard texture, rough texture, suitable for doing stone, column top, ground, etc., not suitable for carving, and not much application in mountain dwellings. In addition, for reasons of color and reserves, sandstone and dolomite are less used as building materials.

## 2) Acquisition and Processing of Stone Materials

There are rich types of stone in the mountains of central Shandong province, and the corresponding stone field must be selected according to the specifications of the required stone for mining. The method of quarry mining is related to the specifications of the stone required, and the mining of stone and block stone is basically the traditional mining method, which has two kinds: blasting mining and wedge mining. The stone after mining belongs to the blank material still needs to be processed with different degrees of thickness, mainly including the following procedures: trimming the edge, rough beating, whole chisel, chopping axe, polishing and special processing. The split embryo material is not square, it is necessary to trim the edge of the rough material to make it roughly flat, if there are still surface uneven, you can use a square hammer to remove (Wang Depeng, a Preliminary study on Chinese stone culture and architectural stone tradition, 2010).

The stone dwellings in the mountains of central Shandong province are mostly built with bluestones from nearby rocks, which are hard in texture. Families with general economic conditions can use it after trimming the edge of the stone, but wealthy families have higher requirements for the flatness of the stone, and the number of chisels is more, and the dotted lines formed by the masons are denser along the same direction. These stone surface textures can usually be clearly seen a deeper vertical lines, diagonal lines or small diagonal lines, which are also used as the basic decorative patterns of stone buildings.



Figure 35 The texture of chiseled stone. The author conducted field research on the shape of the stone, Start Building in around the 1960s. Source: Photographed by author, March 26, 2023

According to the author's research, the project leader of Laiwu Tourism Development Group introduced: Woyunpu as a typical stone village. Most of the materials used in the houses are taken from the mountain stone "Shiba Xingzi" on the top of the village. The stones here are not ordinary stones. Jiajing in the Ming Dynasty During the 1960s, a stonemason named Wang Sanli discovered a unique stone here, commonly known as "Shiba Xingzi". These granite layers are distinct, with eighteen layers of stones of different colors and thicknesses superimposed layer by layer sleeping in the egg-yellow gravel layer. Each layer of "Eighteen Elements" has its name and purpose. For example, "top cover" is used to build a house and smash stones; "four-fingers" is used to build a house as blockers and eaves; "red three-inch" is used to make stele stones; "half-half son" is used to break stone tables; "Five-inch Zi" is used to make millstones, grinding discs, stone mortars, etc.; "Three-inch Zi" is used to make troughs for pigs; "Half-inch Zi" is used to make troughs for cattle and donkeys... According to the thickness, hardness, and color, Woyunpu people use "Eighteen Lines" (xìng) Zi" stone is used in all aspects of life, including old age, illness and death, food, clothing, housing, and transportation. In the emotional world of the Woyunpu people, the stone is everything they live, produce, and live, and they affectionately call it "Zi".

The villagers used local wisdom to use stones to the extreme. The villagers in Woyunpu used the eighteen layers of stones just right. The stones used on the houses have their own unique names: inner eaves, ridge eaves, raised wings, blocking and pressing. Take along, waist pillow, horse-tying stone, etc. According to the village director: Due to traffic congestion in the early years, masonry houses were mostly built using the dry-stubble method. There was no adhesive between the stones, and they were completely joined together by "strength", The most distinctive feature is the treatment of batten stones on both sides of the roof. The roof of Woyunpu is steeper and uses gables as load-bearing. The inner roof is supported by wood and covered with thatch. The load-bearing gables on both sides are slightly higher than the roof, and the local people call them baffles. The raised stone baffles can protect the thatched roof and reduce the harm of wind, rain and open fire. The

upper part of the baffle is covered with a stone slab, which is called a gable stone locally, it plays a role in protecting the gable. The gable stones are connected from top to bottom, and the weight is pressed on the gable wing. The long-weighted stones are hung in the air by "capturing" each other with yokes and gongs, making the heavy roof light.



Figure 36 Roof batten. It makes the heavy roof light and reflects the villagers' wisdom in using stone. (The house was built during the Jiaping period of the Ming Dynasty) Source: <https://bbs.8264.com/thread-5365785-1-1.html> (Accessed on March 26, 2024)

In short, because these stones have characteristics that are not found in other regional stones, they have formed a unique cultural landscape through local wisdom. People in the village used these stones to build stone buildings, stone utensils (stone tables and benches, stone mills, stone vat covers, stone hammers and slabs, stone troughs and mortars, etc.), stone shacks, stone streets, stone bridge railings, Stone wells, stone caves, etc., together constitute a stone world. The villagers here have been living on rocks for a long time. They use natural conditions and local wisdom to create a unique way of production and life.

As an important part of mountain culture, stone is not only a natural resource, but also a unique manifestation of material cultural landscape. This kind of material cultural landscape expression is mainly reflected in residential buildings, buildings for sacrifices and family activities, life and production landscape nodes, etc. They are the outstanding expression of local wisdom and the material basis for the cultural identity of mountainous villages.

#### 2.1.1.2 Landscape Characteristics of Residential Buildings

The architectural features of residential buildings play a key role in the formation of the morphological characteristics of the overall cultural landscape of the village. They are the main living space for village residents and an important carrier of the architectural cultural landscape. Its unique courtyard space form, architectural decoration, architectural structure, etc., allow people to get a glimpse of past life and culture. Villagers usually feel close to these buildings and gain their own cultural identity from them.

From 2022 to 2023, I will conduct in-depth research on Woyunpu Village. During the research process, a large amount of information about the history and culture of Woyunpu was collected, and in-depth semi-structured interviews were conducted with village chiefs, elders, cultural



scholars, and ordinary villagers. I have a deep understanding of the residential architectural landscape in the villages, and combined with the literature, I conducted a study on the residential buildings in the mountainous areas of central Shandong. The research results are as follows:

#### 1) Courtyard space form suitable for production and life

The spatial form of the courtyard is one of the characteristics of the architectural culture of the mountain village. The residential courtyards are distributed on the hills and gentle slopes, and the layout is more flexible compared with the flat Siheyuan. This structure reflects the obvious difference between mountain villages and flat villages, and highlights the concept of harmonious coexistence between local villagers and nature. And the different courtyard structures reflect the different social status of villagers and the cohesion of family groups, which is an important guarantee for the inheritance and development of village culture.

##### (1) The courtyard layout caters to the terrain

The relationship between folk houses and the mountain can be divided into two kinds: the direction of the roof ridge of the main house is parallel to the mountain contour line and the direction is vertical. In the mountainous areas of central Shandong, both situations exist, but no matter what kind of courtyard layout, its direction is isomorphic with the overall layout of the village, and it is along the mountain trend and around the mountain layout. The choice of its layout is generally related to the good orientation of the residential buildings. Generally speaking, it is necessary to ensure that the main room always faces south. Therefore, in the same village, often with the turning of the mountain, often switch to each other.

The adaptability of buildings is particularly prominent in mountain villages. The village space in the plain area is relatively regular and rich, and the difference between the area of the residential land and the architectural shape of each household is not much. The spatial feeling in mountain villages is completely different. In the mountain village space, both the overall village layout and various internal spatial forms can only adopt the most suitable way for this place. That is, etiquette, ethics, and other spiritual ideas can only be sought on a practical basis. It can be said that mountain Society is closer to what the French anthropologist Jacques Maquet (1986) called a "Subsistence Society" (that is, a society that satisfies only the basic conditions of human existence) than plain society, and therefore mountain architecture must prioritize practicality over symbolic spirit and aesthetic desire.

##### (2) Various types of courtyards

The courtyards of mountain dwellings have the characteristics of harmony and unity of people, houses and environment. From the perspective of the spatial layout of the courtyard, the layout, orientation, size and height of the house are also very important. Regardless of the surrounding environment, the upper room is the highest, followed by the east room, the west room, the south room, and then the main door. The popular courtyard layout throughout Shandong is "Southeast Gate, Southwest Circle" or "Southwest gate, Southeast Circle". There are three or five main rooms, three south rooms, two east and west wing rooms, and a courtyard enclosed on all sides in the middle. However, due to the



impact of terrain, functional needs, family economic ability and other factors, a particularly flexible courtyard layout form has been formed. The gate is generally located in the southeast corner of the courtyard, in the mountains of central Shandong, some of the so-called gate is just a gap. It is usually necessary to find someone to read the feng shui before placing the courtyard door to determine its direction (Sun Yunjiu, Shandong Folk House, 2003).

Wang Jian concluded in a Study on Settlement Forms and Architectural Types of Residential Dwellings in Shandong in response to Natural Factors that most residential dwellings in the central mountainous areas of Shandong are dominated by courtyard houses, but the courtyard forms do not conform to the traditional typical courtyard houses. Only large families have relatively regular courtyard houses around them, while others have various irregular courtyards such as three-walled courtyard houses, two-walled courtyard houses and scattered courtyard houses. The courtyard is mainly composed of house door, courtyard, main room, etc. The plane is mostly rectangular, showing "concave, sun, eye" font. According to local conditions according to the local topography of flexible construction, even the courtyard is not square, so rich in diversity, rich in simple and natural beauty.

In addition, to some extent, the forms of these courtyards reflect the living conditions and social status of people of different classes in ancient Chinese society. The layout of these courtyards is not only a living environment, but also a symbol of social rank, wealth and power.

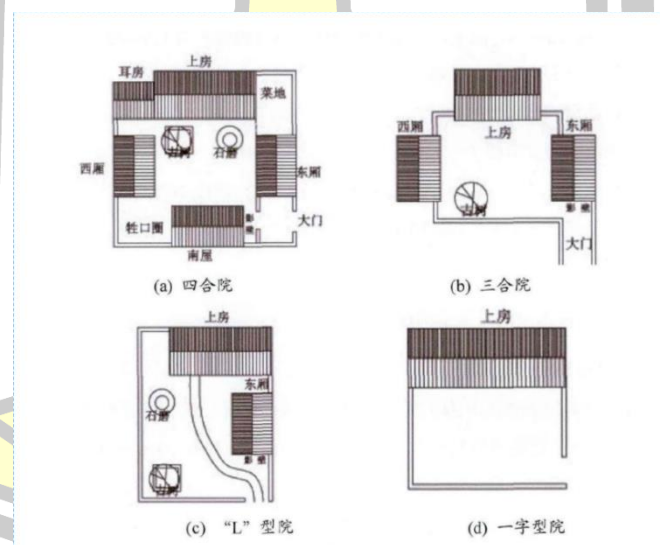


Figure 37 Different types of courtyards in the mountainous areas of central Shandong. Different courtyard structures produce different landscape effects. Source: Wang Jian's "Research on the settlement forms and architectural patterns of Shandong folk houses in response to natural factors" (Accessed on June 29, 2023)

Two encirclement type, is "L" type, the courtyard space is large, and the landscape is excellent. The east side of the courtyard has a wide view, and the courtyard is located on the high platform. There is only one main room and the west side wing room. The main room generally has three spatial functions of meeting guests, resting and cooking, and the side wing room is for storage. The

entrance is mostly a simple structure made of woven trees, and there is no beam above it, and the barrier between the courtyard and the street is ignored. The building material of the main room is stone, and the building material of the wall of the side room is adobe brick. The stone of the main room is more regular, and it is processed stone, and the stone is directly stacked to form the wall without pointing. According to the person in the village, "Before the living conditions in the village were relatively difficult, and the stone needed to build a house needed people to mine it from the mountain for a long time, basically picking it up one by one. So, the villagers are very attached to their stone houses."

The two-sided courtyard layout is relatively simple, which is common in ordinary homes or small families. This architectural form reflects the living conditions of ordinary people, who usually do not have much wealth or power and therefore live in relatively simple living conditions. However, this layout form does not form a surrounding relationship with the courtyard, the courtyard does not have a sense of closure, the space experience is better, and it is the most landscaped courtyard space.

Enclosed on three sides, most of the courtyards in the village are enclosed on three sides. Compared with the two-walled courtyard layout, the three-walled courtyard layout reflects the living conditions of the wealthier or upper-middle class families in the society, and these families may have a certain wealth accumulation and social status.

In the three-sided courtyard, there are generally beams on the door, and the door is narrower, forming a good partition between the street and the lane. The layout of the whole yard is very neat, consisting of the main room and two side rooms. The main room (upper room) is the center of the family and an important place for family members to interact. Family members usually carry out various activities in the main room, such as eating, resting and receiving guests. The side rooms are usually used as secondary bedrooms or storage and kitchen; The toilet is usually located in a corner of the yard, either near the main room of the yard or to the south of your own yard. The three-sided courtyard space layout is relatively compact, so the interaction between family members is closer, and it is easier to form a harmonious family atmosphere.

In addition, the middle courtyard space of the courtyard is also an important part of residents' life. Some flowers or vegetables are usually planted in the courtyard, which not only beautifies the living environment, but also provides fresh ingredients for the family. In their spare time, residents can also rest, chat or engage in some recreational activities in the courtyard.

The three-sided enclosed courtyard layout is a relatively closed space with better privacy, and the landscape effect is not as transparent as the two-sided enclosed sight. However, through the common use of public Spaces such as the main house and courtyard, residents promote the interaction and communication between family members and form a close family relationship.

Surrounded by all sides, this layout is relatively less distributed in traditional villages, and its position is relatively superior. It is generally single-family residential houses, which occupy a large area, have a good space environment, a strong sense of space integration, and a privacy between two and three encircled types. This form of architecture is commonly found in the living

environment of wealthy families, landlords or senior officials, reflecting the lifestyle and status of high-level people in society, and is a symbol of wealth, social status and power.

The main room of the four-sided courtyard layout is located on the north side of the courtyard, the side room is evenly distributed on the east and west sides of the courtyard, the south room opposite the main room is generally used as a tool room and warehouse, and the toilet is located in the corner of the courtyard. The main building materials of the houses are still stone, some villages use brick walls, and the roofs of some buildings have been changed from the original thatch to tile structures, which can still be preserved today. This kind of residential entrance is generally located in the lower right corner of the courtyard, with a more formal gate. Siheyuan usually consists of many families living together in a large compound, so the relationship between the neighbors is often close. Residents look out for each other and help each other, forming a harmonious community atmosphere. Scattered, the best place to build a house is "there is water in front of the house, there is a mountain behind the house, and the days are leaning on the day", "There is a willow in front of the door, and the pearl Ma wall goes home." The layout of the courtyard in the central mountain area of Shandong province is not strictly "courtyard style". This is mainly due to the villagers' self-sufficient production mode and the intermittent agricultural work, which determines the practicality of the courtyard is very strong, and often combines the courtyard for breeding with the residential house. Therefore, the construction of residential buildings from their own requirements, not all adhere to the traditional courtyard model. According to the terrain and actual needs, the main house and the side house are not on the same plane, and are freely allocated (Zhang Wei, Architectural Research in Qilu Area, 2001).

## 2) Architectural Decoration that Carries the Beliefs

Architectural decoration plays an important role in various cultures. It is not only the beautification of buildings, but also an expression of cultural beliefs, religious concepts and historical inheritance. In the mountainous villages in central Shandong, both famous local masons and ordinary people have fully realized the solidity and plasticity of rocks, and have extended the use of rocks to carvings, decorations and various utensils in daily life, the decorative meaning projects the cultural beliefs of mountain villagers.

Restricted by economic conditions, the stone in stone houses basically has structural functions, and is only used for carvings on other door pillows, windward and other parts. For example, at the junction of the front wall and gable wall of the stone house, and under the eaves, there is a Beautifully carved stone. The carvings are mostly themed with animals, flowers and plants, and are rich in content. Combined with local traditional culture, they reflect people's prayers for peace and good luck. In addition to stone carvings being used to make pillows, pillar foundations and other building components, as well as building decorations, daily necessities are also basically carved from stone. For example, in Zhangqiu Mountain Area, there are large-volume components such as stone sinks, mangers, and stone water tanks, which are very characteristic of mountainous areas (Zhang Xiaonan, 2014).

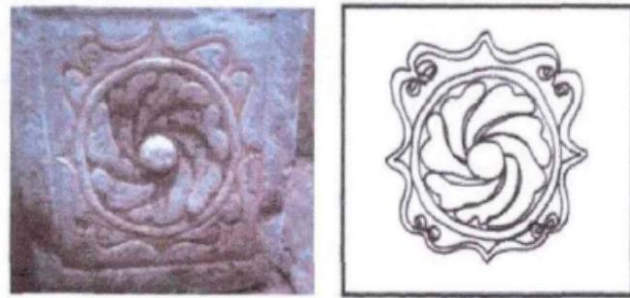


Figure 38 Door pillow stone carvings. This kind of carving is a symbol of good luck and good luck, reflecting the villagers' good wishes and pursuit of beauty. Source: Zhang Xiaonan "Research on the Regional Characteristics and Construction Techniques of Traditional Stone Residences in the Mountainous Areas of Central Shandong" (Accessed on February 29, 2023)

The most famous of the architectural stone components in the mountainous areas of central Shandong is undoubtedly "Shi Gandang", which is also a widely influential part of traditional folk living and architectural customs. In places where residential buildings are concentrated, you can often see small stone tablets of various sizes and shapes engraved with the words "Taishan Shi Gandang", "Shi Gandang", "Taishan Stone Town House", etc. These small stone tablets may be erected on house foundations, at the head of bridges, at the entrances of alleys, at doorways, or embedded in walls. In some places, "Taishan Stone Gandang" is personified and made into a door god, which is posted on the door to watch over the home and protect the home, to ward off ghosts and avoid disasters.

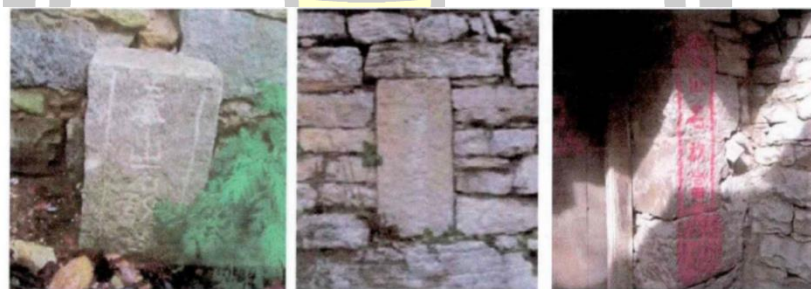


Figure 39 Taishan Stone Gandang. It carries mountain cultural beliefs and is a material expression of the relationship between villagers and the natural environment. Source: Zhang Xiaonan "Research on the Regional Characteristics and Construction Techniques of Traditional Stone Residences in the Mountainous Areas of Central Shandong" (Accessed on February 29, 2023)

### 3) Simple and Rough Architectural Structure Appearance Characteristics

The structural appearance of a building is the main component of the building, which consists of five parts: the base, the structural system, the wall, the roof, and the doors and windows.



### (1) Platform Base

A pedestal is the base of a building raised above the ground to support the building. Due to the undulating terrain of the mountainous area, the location of residential buildings changes in height. Villagers organize the hillside into terraces of different heights by "digging" and "filling", and build houses on the terraces. Mountain rocks are the natural foundation for mountain dwellings. For uneven areas, you only need to select large and regular quarried stones and place them on the foundation. They are simply stacked to form a platform to transfer the load of the house to the rocks. This platform-building method integrates the courtyard wall and the wall base. The low-lying platform base is connected to the high-lying courtyard wall, and at the same time, a closed street space is enclosed. Such a platform forms a multi-layered transportation network in which "houses rise with the mountains and roads follow the houses." The advantage of this is that the flat space in the courtyard can be utilized to the greatest extent to carry out some basic activities of production and life, and it also avoids the inconvenience of walking in the courtyard. There are often upward or downward steps or ramps at the entrance to the courtyard space, which also give people a spatial psychological hint, indicating that they have entered the courtyard space.



Figure 40 Building platform. The platform base and the courtyard wall are integrated, and the man-made buildings and the natural environment coexist harmoniously, which is a reflection of local wisdom. Source: Zhang Xiaonan "Research on the Regional Characteristics and Construction Techniques of Traditional Stone Residences in the Mountainous Areas of Central Shandong" (Accessed on February 29, 2023)

### (2) Structural System

Stone houses in mountainous areas mainly use a load-bearing system combining wooden frames and walls. The houses have no eaves and corridors, and the load-bearing structure is the wall. The wall and the roof truss jointly bear the roof load. Its structural method is: the wooden main beams are directly placed on the stone walls. The smaller bays have no cross beams, and the purlins are also placed directly on the stone gable walls. However, the ends of the wooden house frame beams are not exposed to the outer wall, but are wrapped in inside the wall. These construction methods prevent the beam frame from decaying

due to sun and rain, increasing its durability. When the walls are made of adobe bricks, stone blocks must be used to wrap the square columns under the beam ends so that the weight of the roof can be transferred to the stone columns through the beams.



Figure 41 Roof truss structure Make full use of natural resources in the mountains to build. Source: Zhang Xiaonan "Research on the Regional Characteristics and Construction Techniques of Traditional Stone Residences in the Mountainous Areas of Central Shandong" (Accessed on February 29, 2023)

### (3) Wall Masonry

The wall is an important part of the building, its function is to bear the load, enclose or separate the space. According to different materials, there are three types of traditional stone houses in mountainous areas: stone walls, earth walls and brick walls. Most of the stone residences have pure stone walls, which are basically built solely with locally abundant stones, including courtyard walls, etc., all of which make full use of local stone resources. These stone walls are all load-bearing walls, mainly composed of gable load-bearing and eaves load-bearing parts; indoor space dividing walls are all non-load-bearing walls.

There are two types of stone wall masonry: dry masonry and mortar masonry. Dry masonry relies purely on the stone contact surface, while mortar masonry requires clay sand, lime mixture, etc. as a binder. Stones of different shapes are arranged and combined with each other during the masonry process to form different masonry forms, but they must be staggered to avoid straight joints to ensure the strength and stability of the wall.



Figure 42 Stone types. The random rough stones are of different sizes, laid freely horizontally and vertically, with gravel caulking and dry-laying; the flat rough stones are of equal size, laid horizontally and bonded with clay; the striped stones are large and regular, with staggered seams and overlapping joints, and are arranged in an orderly manner. Dry build. Source: Zhang Xiaonan "

Research on the Regional Characteristics and Construction Techniques of Traditional Stone Residences in the Mountainous Areas of Central Shandong" (Accessed on February 29, 2023)



Figure 43 Types of stone wall masonry construction methods for stone houses. The stones built by wealthy families are large and regular in size. They rely on the friction between the stones to dry-lay and are used to add facades to the front facade of the house. However, the masonry stones of homes with average economic conditions are relatively messy, and small stones or slurry are usually used to fill the gaps after masonry. Source: Song Wenpeng "Research on Spatial Form of Traditional Villages in Shandong" (Accessed on July 18, 2023)

In addition, the wall also has some special node structures. For example, large square stones are used at the corners, and they are directly connected with each other to form right angles to ensure stability. Most of the outer walls near the gate have horse-tying stones. This structure can be traced back to the era of riding horses. Some people inlaid perforated stones on the wall facing the street to prepare for tying donkeys and horses, which is called horse-tying stones. This kind of horse-tying stone is both practical and decorative. Its structure is very simple and can only be tied with a rope.

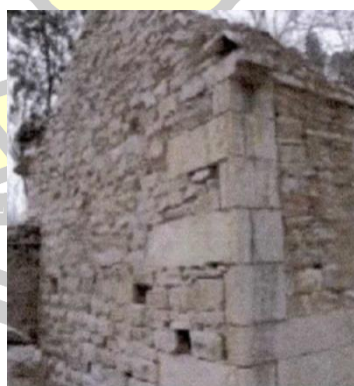


Figure 44 Corner of the house. Use strips of stone at the corners of the house to enhance stability. Source: Zhang Xiaonan "Research on the Regional Characteristics and Construction Techniques of Traditional Stone Residences in the Mountainous Areas of Central Shandong" (Accessed on February 29, 2023)





Figure 45 Horse-tying stone. Horse-tying stones were used to tie horses in ancient times. They are both practical and decorative. Source: Zhang Xiaonan "Research on the Regional Characteristics and Construction Techniques of Traditional Stone Residences in the Mountainous Areas of Central Shandong" (Accessed on February 29, 2023)

#### (4) Roof type and structure

The roofs of traditional stone residential buildings in the mountainous areas of central Shandong include thatch-covered roofs and stone roofs, depending on the materials abundant in the area. In the eastern part of the mountainous area, there are thatched roofs, and later repaired or newly built houses mostly have tile surfaces; in the western part of the mountainous area, affected by the geographical environment and climate, they have stone roofs with a slower curvature. Thatched-roof stone houses were the most common form of residential roofs in early mountainous villages. Thatched roofs have the advantages of being relatively low-cost, warm in winter and cool in summer. The grass material is mainly related to the crops grown in the surrounding areas. For example, wheat cultivation is not very common in Shangduanshi Village, but wheat and rice straw grow all over the mountains and plains, so yellow grass is the main species.

Taking Woyunpu as an example, the roofing materials used mainly use yellow grass and Baicao from the local mountains. Among them, yellow grass is more durable than white grass and is often used. The roofing method is usually to first cover the wooden rafters of the roof with reed foil, and then cover the reed foil with yellow grass. The main ridge is bifurcated with bundled "grass handles" to cover both sides of the main ridge to prevent water seepage. The roofs of some houses are covered with thatch in the middle, and the areas near the eaves and gables are covered with thin slates or tiles to protect the thatch roof and modify the edges. The locals also call this practice the "four no's Show hair". Thick grass covers the roof, keeping it warm in winter and cool in summer. It has both practicality and high aesthetic value.





Figure 46 Thatched roof house. The roof covering material is made from yellow grass that is commonly found in the area. Source: Zhang Xiaonan "Research on the Regional Characteristics and Construction Techniques of Traditional Stone Residences in the Mountainous Areas of Central Shandong" (Accessed on February 29, 2023)

#### (5) Door and Window Types and Structures

The stone and wood doors and windows of stone houses give people a rustic feel, which is very different from the styles of houses in other areas of Shandong. Due to terrain restrictions, the courtyard is arranged according to the terrain and the size of the buildable area. The courtyard's outer wall may or may not be there, or it may be a wall against the mountain, or it may use the situation as a boundary. Therefore, the entrance and exit of the house are also constructed according to the topography. The "house gate" is a symbol of family status, marking the owner's identity, status, and wealth. It faces north and is located in the southeast corner of the courtyard. These structural attributes of the house gate are weakened in mountainous areas with limited conditions. The courtyard gate is mainly composed of pillow stones, cat holes, door frames, door leaves, and beams, and is blocked by cat hole stone slabs. The door frame is made of four-square wooden strips joined by birches. The combination of the door leaf and the door frame makes the entire door more airtight (Ma Weidu, Ancient Chinese Doors and Windows, 2006).



Figure 47 Gate of house in mountainous area Source: Photographed by author, March 26, 2023

#### 4) The lifestyle of mountain residents in residential buildings

Villagers, as the subjects of space creation and the main users of space, gave full play to their subjective initiative during the construction process and formed a series of customs and habits during the formation of house construction. It is specifically reflected in the aspects of house location selection, house construction, house decoration and moving to a new home.

In the past, when residents in mountainous areas-built houses, there were different ritual activities from the beginning to the completion. For example, look at Feng Shui, choose an auspicious day, and open a foundation. The climax of village house building is the beam-raising ceremony. On the day of beam-raising, couplets must be pasted on new doors and new beams. The couplets have the words "It's auspicious to go up to the beam". Hang red cloth on the upper beam, tie the red cloth with a double red rope, pick up chestnuts (living), peanuts (immortality), almanac (good days), copper coins (wealth), etc., and hang them on the spine. It is also necessary to affix a red paper couplet with the words "On a certain day of a certain month of a certain year AD". Then the wife of the head of the household kowtows and sings "beam-raising Song", and the neighbors come to congratulate and drink "beam-raising Wine". As the saying goes, "If you drink Shangliang Wine, you will live to ninety-nine". After the firecrackers are set off, sacrifices are held in the main hall and the ancestral hall. After the sacrifices, a banquet is served. This beam-laying ceremony is the most important ceremony in the house construction process.



Figure 48 Beam-laying ceremony

Source:[https://www.sohu.com/a/160415961\\_444173](https://www.sohu.com/a/160415961_444173)(Accessed on February 29, 2024)

In the past, villagers often slept on kang. The kang is also called earth kang, fire kang, and the made kang is called "pan kang". It is mainly made of degermed and yellow mud, and consists of a kang stove, a kang stove lid, a furnace bar, a furnace eye, a furnace hearth, a stove platform, and a pot drop. The Tukang in mountain villages is both a bed and a heating tool for houses in winter, and is full of the wisdom of working people.



Figure 49 Earth kang Source: <https://image.baidu.com> (Accessed on February 29, 2024)

In short, the lifestyle of mountain residents has strong regional characteristics, natural charm, practicality, and villager participation. They seek balance and development in the interaction with nature, demonstrating a unique ecological wisdom and life philosophy.

When commenting on regional architecture, Feng Jicai, counselor of the State Council, said: "Traditional Chinese architecture has culture, spirit, life and soul." The best carrier of Chinese traditional culture is traditional residential buildings. The folk customs and religious beliefs of various regions, as well as the cultural elements that have survived to this day, can all be fully reflected in residential buildings. It can promote the inheritance and development of the cultural essence of the region.

These stone residential buildings are the most typical landscape features of mountainous villages. They reflect the villagers' attitude towards utilizing nature and reverence for nature, and are a manifestation of human wisdom. In mountainous villages, the physical space created by the harmonious coexistence of man and nature eventually formed a mountain architectural culture, which became the identity representation of local villagers.

#### 2.1.1.3 Architectural Landscape Features of Ancestral Halls and Temples

Buildings for sacrifices and family activities are secondary architectural cultural landscape types in the village space. As an important spiritual space carrier in the village, they are crucial to the spiritual life and ideology of the villagers.

First of all, human beings live in groups and establish blood villages, which enhances the cohesion between families and increases the cooperative energy of basic social units among the people. This is also the main basis for human survival and reproduction, which is the so-called blood identity. "Book of Rites" once emphasized: "All things are based on heaven, and humans are based on ancestors." As a place for ancestor worship and etiquette, ancestral halls in mountainous villages can better reflect important social and cultural attributes.

Secondly, villagers attribute many unexplained phenomena to some superstitious phenomena. The "god" who protects one party is the best spiritual support for villagers, and temples have become an important spiritual sustenance space for villagers. For example, Guandi Temple, Guanyin Temple, Tutu

Temple, etc. are located in Feng Shui treasures in the village. They are landmark buildings in the village and have the identity of the village landscape.

#### 1) Ancestral hall building

The ancestral hall building is the most important place for public social activities in the clan social organization. It includes activities such as worshipping ancestors and important discussions within the clan. As an important material symbol of patriarchal rituals and clan power, the ancestral hall plays an important role in maintaining the social order of the village and uniting clan power. Ancestral halls are distributed in villages in various regions, with no obvious differences in regional distribution.

According to Chapter 2, we learned that at the end of the Yuan Dynasty and the beginning of the Ming Dynasty, due to successive years of war and natural disasters, the income and expenditure of the common people in various parts of the country were unbalanced, and the uneven distribution of land became prominent. Zhu Yuanzhang ordered forced migration to balance the development of various places. The large-scale immigration activities in the early Ming Dynasty restructured the social environment and became an important basis for the immigration activities in Shandong during the Ming Dynasty. At the same time, a number of new clan social units were established. The mountainous area in central Shandong during the Ming and Qing Dynasties was the main cultural sector in North my country. It also became an area with relatively strong clan activities in Chinese history. The most important material culture of the clans was the ancestral hall.

From the perspective of spatial form, the space of ancestral halls in villages in central Shandong mountainous areas is mainly composed of "rooms" and "courtyards". The overall plan is square and regular, and the external form and courtyard scale are not much different from ordinary residential buildings. Under the influence of traditional Confucian cultural thought, the number of "rooms" and "frames" as well as the height of the hall steps in ancestral hall buildings strictly comply with the construction grade regulations of the "Ying Repair Order" and "Etiquette". Most of the Xiangtang halls are three-bay in width. Only the ancestral halls of a few aristocratic families can build five-bay Xiangtang, with multiple levels of halls and multiple courtyards. For example, the Zhu Family Ancestral Hall was built in the eighth year of the reign of Emperor Guangxu of the Qing Dynasty (restored in the 26th year of the Republic of China). As a ritual building, the appearance of the Zhu Family Ancestral Hall is relatively conservative, simple in shape, highly modular, and highly practical.

Judging from the architectural form of the ancestral hall, it is made of slate stone. The roof of the building is a hard top, with large bluestone as the platform, and the four pillars of the front building are equidistant. The beams and columns are inlaid with wood carvings for decoration, with exquisite patterns. The roof ridges are carved with dragon heads, nine birds, etc., which represent good luck and good luck.

From the perspective of architectural functions, the ancestral hall consists of a front hall, a middle hall and a back hall. The front hall is the starting point of the overall architectural space sequence, especially the facade of the front hall reflects the hierarchy (Zhao Pingping, Research on the Architectural Form and Decoration of Ancestral Halls under the Background of Qilu Culture, 2018).



For example, the Zhu Family Ancestral Hall in Zhujiayu Village, Jinan, has an architectural style during the Republic of China. The Zhu Family Ancestral Hall is divided into two courtyards, an inner and an outer courtyard. The facade is of a familiar type, with a figure-eight shape. The octagonal decorative pattern is carved on it, and the left and right sides are completely symmetrical. The steps are stacked along the shape of the eight-character door, which has strong cohesion.

The central hall is an important place for the clan to hold various ceremonial activities and discuss matters. It is the most frequently used, has the greatest mobility and activity, and is also the brightest space in the entire ancestral hall. The back hall is the most important building in the ancestral hall. It has the function of offering sacrifices, remembering ancestors, placing ancestors' rankings or shrines, and is also a place to educate future generations.

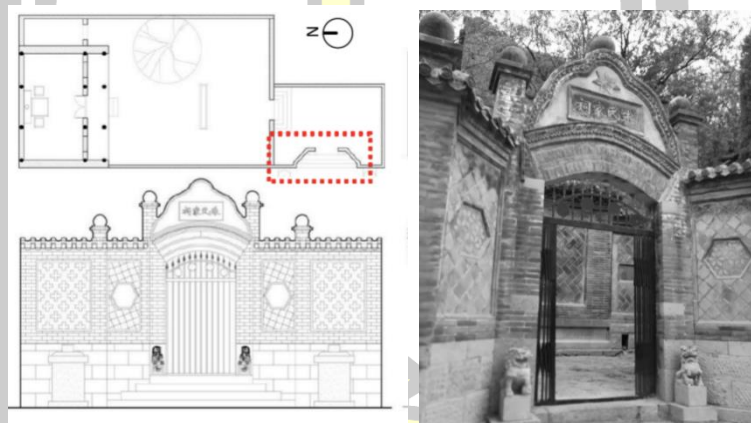


Figure 50 The eight-shaped gate of Zhu's ancestral hall in Zhujiayu Village. The main feature of the "familiar door type" is that the door and the walls on both sides are arranged in a "concave" shape, and the walls on both sides of the door are completely symmetrical. The front hall does not use a colonnade, and the two doors open inward, making the space slightly compact. Source: Zhao Pingping "Research on the Architectural Form and Decoration of Ancestral Halls under the Background of Qilu Culture" (Accessed on February 29, 2023)

The meticulous architectural form of the ancestral hall and the strict compliance with "order" are also reflected in these layouts, further reflecting that the ancestral hall has become a familial bond between families. The characteristics of these group layouts reflect the concept of etiquette in traditional Chinese culture, and also place greater emphasis on the idea of enjoying gods and entertaining people, and ordering etiquette.

## 2) Temple Architecture

Since ancient times, religious beliefs have been an important part of the spiritual life of village society. Temple buildings, as the material carrier of folk beliefs, have always occupied an important position in villages in the mountainous areas of central Shandong. The types of gods enshrined in temple buildings in villages in the mountainous areas of central Shandong show distinct practical characteristics, and each god has its own function. Multiple temple buildings can exist in the same village at the same time, and multiple gods can be worshiped in

the same temple. At the same time, different natural environments, production methods, and ideological differences make the gods believed in different regions show diversified and regional differentiation characteristics. The gods worshiped by village residents according to their own needs include gods of heaven and earth, gods of nature and gods of spiritual stones.

The God of Heaven and Earth is a great god commonly believed by the people. In Shandong, it is called the "True Lord God of all the spirits in the ten directions of the world of heaven and earth." The temples that worship the God of Heaven and Earth include: City God Temple, Earth Temple, Jade Emperor Temple, Wenchang Temple, etc. Temple buildings are widely found in traditional villages across Shandong, with no obvious regional differences. Among them, Tutu Temple and Wenchang Temple are the most common.

Natural gods originated from the agricultural society. People worshiped the powerful power of nature. In order to pray for the transformation of natural power into self-interested energy, they instinctively turned natural objects and natural phenomena into gods for worship. Villagers in the mountainous areas of central Shandong mostly believe in mountain gods, so they often build temples related to mountain gods, such as Dongyue Temple and Bixia Yuanjun Temple.

名称	供奉对象	主要职能	代表性村落
关帝庙	关羽	祈求财运亨通、御寇弥盗、守护神	青岛即墨区雄崖所城
龙王庙	海龙王	祈求风调雨顺，丰收富足	日照市莒县桑园镇柏庄村
金龙四大王庙	黄河神：谢绪	祈求河运平安，平安富足	济宁市微山县大王庙村
妈祖庙	妈祖	祈求海上平安、祈福驱灾	威海市东褚岛村
泰山奶奶庙	碧霞元君	祈求平安幸福、求子嗣	枣庄市薛城中郝陈村
城隍庙	城隍爷	祈祷风调雨顺、农令顺俗	临沂蒙阴县大崗村
土地庙	土地公	祈求平安、避灾降福	烟台招远市宅科村

观音庙	观音菩萨	祈福驱灾、保佑平安	淄博博山区青石关村
玉皇庙	玉皇大帝	掌管天地人神、魑魅魔怪	烟台招远市仓口陈家村
文昌阁	文昌帝君	祈求科举中榜	潍坊青州市王家埠村
魁星楼	魁星：钟馗	祈求科举中榜	济南章丘区朱家峪村

Figure 51. Building types and functions of traditional Shandong village temples  
source: Produced by the author, October 2023

From the perspective of architectural types, temple buildings in villages in the mountainous areas of central Shandong can be divided into pavilion style and palace style. The pavilion style is mainly characterized by the upward sequence of the internal space layer by layer. It is often metaphorized as a step-by-step promotion. In ancient times, in order to gain fame, in addition to studying hard, they also hoped to have the protection of ancestors or gods. Most of them were

related to imperial examination achievements, such as Kuixing Tower, Wenchang Pavilion, etc. The palace style refers to a planar structure in which spatial sequences are sequentially developed along the longitudinal axis in the same plane.

Judging from the specific spatial organization, palace-style temple buildings in villages in central Shandong mountainous areas can be divided into three types: single-hall type, courtyard type (single-entry courtyard and multi-entry courtyard) and open type.



Figure 52 Guanyin Hall The single-hall temple has a simple architectural plan, with only one room. The interior is divided into a worship area and a table for worshipping gods. The worship of a single god is often used by local temples in villages, such as the Guanyin Temple in Woyunpu, etc. Source: Photographed by author, March 26, 2023

The landscape features of these temples and ancestral temples are more complex in formal expression than residential buildings, and also reflect people's attitude of respecting "gods" and valuing ancestors. These buildings are important places for spiritual communication between people. They not only show the relationship between people and nature, but also show a social relationship. For example, ancestral halls are often used as places of worship for specific families and can only be used by people with the same surname. This also reflects that the rights of the village are in the hands of people with a certain surname. These buildings can in turn consolidate their dominance. Village leaders can use these buildings to influence their villagers spiritually or ideologically. Therefore, these temples and ancestral hall buildings are carriers of social interaction and ethnic spiritual and cultural inheritance. Their existence strengthens the cultural identity of villagers. They are a complex of China's tangible and intangible cultural heritage, and are representatives of regional culture. It reflects the cultural connotation of the times reflected in the social system background of the Ming and Qing Dynasties and has valuable historical significance.

#### 2.1.2 Local wisdom of node space landscape

Life and production landscape nodes are part of the physical space in the village. Node landscapes are often regarded as representative elements with local wisdom in villages. They reflect the residents' wisdom in using the local environment and way of life in their long-term practice. It is an integral part of physical space and the carrier of social space. The exchange of information

between people and the development of village society are inseparable from the role of this link. At the same time, the landscape node space is also an important part of the village's cultural identity. The traditional village node space in central Shandong can be divided into two categories: production nodes and living nodes.

The living landscape node is the living space where social relationships occur between people in the village. During periods of traffic congestion, village residents are highly dependent on each other. The living node space carries functions such as language exchange, information exchange, entertainment and leisure, and is a place for cultural dissemination. The construction and development of these places are social spaces extended based on adapting to the natural environment, including beside ancient trees, water wells, and ancient roads.

For example, the ancient roads in Zhujiayu Village are paved with stones, connecting streets, houses, mountains, fields, rivers, etc. Monorail ancient trail: Use locally abundant slate as the central trunk, and fill it with gravel on both sides to avoid mud and facilitate drainage. Double-track ancient road: The main road in the Limen Gate of Weizi Wall is paved end to end with large stones to form a two-way stone road, with stone slabs paved in the middle and the rest filled with gravel. It is flat and wide and can drive two-wheeled carriages. This kind of construction technique not only reflects the villagers' wisdom in using stone, but also reflects the tradition of etiquette, men on the right and women on the left, the gentleman's way of coming to the right and going to the left (Cao Jiangang, Research on the spatial form of traditional mountainous villages in central Shandong, 2022). At the same time, the streets connect each household and convey the social information of the village.



Figure 53 Ancient village roadSource: Photographed by author, March 26, 2023



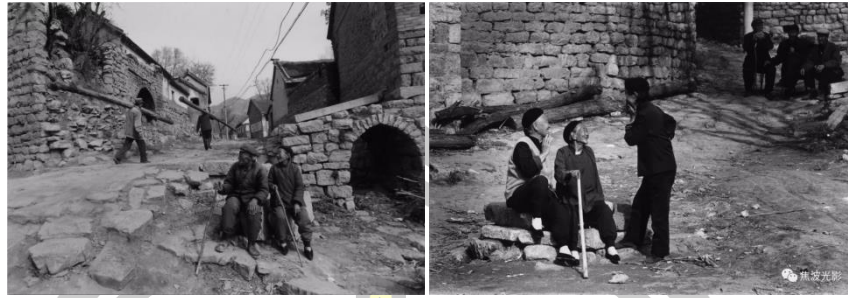


Figure 54 Ancient village road Source: Jiao Bo Photography, (Accessed on March 29, 2024)

The production landscape node is a very important productive space in the village and one of the most important memory points for the villagers. In ancient times, agriculture was the foundation of the country, and stone grinding and grinding were one of the ways in which villagers expressed their wisdom in using stones. The stone mill and the space next to the stone mill are always accompanied by the work and chatting of the villagers. This is a memory point for the locals.

According to the author's research, in the villages in the mountainous areas of central Shandong, almost every village has stone mills. Stone mill is an ancient tool used to grind grain. It is usually divided into upper and lower parts: the upper one is called a grinding weight, and the lower one is called a grinding plate. Stone mill is an instrument used to process melons, wheat, soybeans, sorghum and other grains into flour. It usually consists of two fans, which are divided into lower fan (fixed disk) and upper fan (rotating disk).



Figure 55 Stone mill Source: personal library  
[http://www.360doc.com/content/14/1109/16/8432479\\_423830295.shtml](http://www.360doc.com/content/14/1109/16/8432479_423830295.shtml), (Accessed on March 29, 2024)

Node space landscapes are spatial types with practical value formed due to the influence of the natural environment in mountainous areas. They are also the main place for interpersonal communication and an information distribution center. The layout of node spaces generally combines the geographical environment characteristics of the village, the road system and the needs of its connected buildings and activities, which enriches the village landscape effect.

In short, these material and cultural landscapes are spaces created by people through local wisdom. Villagers in mountainous areas use local wisdom to create a living environment that is both harmonious and unified with nature and diverse, making the physical space and landscape characteristics of mountainous villages unique. To a large extent, space production is the production and reproduction of spatial relationships (Lefebvre, Henri, 1992). It is the physical space produced by the interaction between people and nature and between people. This physical space carries the mountain architectural culture, which has symbolic meaning. Residential buildings, clan buildings, life and production landscapes all convey the history, clan beliefs and customs and traditions of the local community. These architectural symbols and spatial symbols constitute the apparent space of the village, convey social, cultural or historical symbols, and help people understand and convey cultural values in the space. It is revealed that mountain culture is the product of the spatio-temporal coupling of mountain human processes and mountain natural processes. They blend and develop with each other, complementing each other and achieving win-win results.

## 2.2 Social Space as Immaterial and Cultural Landscape

The social space of mountain villages is not only a physical space, but also shaped by social practices and interactions between people. It is an intangible cultural landscape formed through various intangible cultural elements created and inherited by humans. Comprehensive cultural landscape. These intangible cultural landscapes are an important part of social space. They can reflect the identity and sense of belonging of the village, how villagers use and shape social space, and the symbolic elements present in social space, which all affect the culture of villagers. Agree. The living and dining customs, festival activities, and traditional skills of the villages in the mountainous areas of central Shandong together constitute a unique intangible cultural landscape under the interaction between people and nature, and between people, and are shaped by the social practices of the villagers.

### 2.2.1 Residential Customs

Festival customs are also an important part of village culture, covering all aspects of the material and spiritual lives of indigenous residents. From daily life to life rituals to festival celebrations, whether it is the display of external environmental space or the expression of the inner emotions of indigenous residents, they all embody the traditional village collective cultural concepts and consciousness.

According to the author's research, it was found that the most prominent folk activities in villages in the mountainous areas of central Shandong are: inviting families to have a family gathering during the Chinese New Year, playing with letters in Yuanxiao, stilt walking art, dragon dancing, eating mooncakes during the Mid-Autumn Festival, and eating rice dumplings with lanterns during the Dragon Boat Festival, Double Ninth Festival harvest social drama, and various temple fairs. These activities enrich the lives of mountain villagers.

Inviting "home hall" is the first folk custom etiquette of the year in the mountainous areas of central Shandong. Invite the elderly at the "family table" to walk out of the courtyard slowly and steadily, holding the ancestor's tablets and the "Heaven and Earth" tablets, as well as the same number of lit incenses as the tablets. Walking to the entrance of the alley, they bowed in the

direction of the ancestral forest and muttered words of "invitation", telling the ancestors that the "family table" was ready, and inviting the elderly to go home for the New Year. The men of the clan who have free time follow behind according to their seniority and age, and then file in after inviting the "ancestors", "serve" the ancestors and "take their seats", and place the tablets on the brackets in order of the largest in the west and the smallest in the east. Insert the incense into the incense burner and do not stop burning the incense from then on to the "sending home hall". Place the chopsticks, fill the wine glass with wine, and fill the tea cup with hot tea. You must constantly "pour the wine" and then refill the wine and tea to keep the temperature of the tea. At this point, the ceremony is completed. The men who participated in the "Jiatang Table" kowtow and kneel to the "Jiatang Table" in order of seniority and age. Members of the small family will also immediately bring dishes, fruits, snacks, incense, firecrackers, and fireworks. Paper. Put these in the dustpan under the table in the family hall, and then kowtow and kneel down (usually three times by gently touching the ground, and some kowtow according to the number of tablets).

As stated in "Transitional Etiquette", "Even the dead leave their graves to taste the delicacies of the human world." This is an annual feast where death is as important as life, just like the preparation and service of a banquet in the world.



Figure 56 Family table. Inviting family members to the family hall is a family-style commemorative festival customary activity to remember the ancestors.

Source:Beihan,full network

information,<http://g19.baidu.com/feed/data/imageland?nid=10779932995253872289>

(Accessed on March 7, 2024)

#### 2.2.2 Traditional skills

The art and handicraft industry in mountainous villages is an important form of life for village residents. In the process of development, villagers in mountainous areas often use local materials and adapt to local conditions to form handicrafts with unique local characteristics. The products they create also carry the characteristic mountain culture. Therefore, traditional skills are the means, and the handmade products they create are important carriers of the village's cultural landscape, including stone carving art, wood carving art, paper-cut art, and Zi inkstones.



### Stone Carving Art

The ancient village is backed by mountains, and there are many stones forming the art of stone carving. There have been many masons in the village since ancient times. In ancient times, the masons were divided into big masons and flower masons. The big masons did rough work, carving the whole stone into stone mills, stone mills, stone jars and other bulky objects without any carvings. Flower masons are responsible for chiseling flowers and carving the stone surface into lines, reliefs, openwork and round carvings. For example, among the stone carvings in Zhujiayu Village, the former residence of Jinshi Zhu Fengyin and the Guandi Temple are the best (county-level intangible cultural heritage project).

Stone carving art is also the spiritual sustenance of mountain villagers. In traditional Chinese culture, filial piety is regarded as one of the important moral norms. Villagers express their admiration and memory for their ancestors by building stone tombstones, while also passing on the culture of filial piety. Every New Year, villagers go to the cemetery to pay homage to their ancestors, offering offerings and incense to express their respect and longing for their ancestors. These stone sculptures have become the spiritual sustenance and bond of emotional communication for the villagers.



Figure 57 Stone carving art of Guandi Temple The temple of Guandi faces south from the north, and is made of large bluestone buckles on three sides. It is about one meter square and is divided into an inner niche and an outer niche. Source: Wutong Brief Talk <https://www.163.com/dy/article/HRF9BG4U0553YWZ4.html> (Accessed on March 7, 2024)

### Wuyin Opera

Wuyin Opera is an important part of villagers' cultural and entertainment life. Originally known as Elbow Drum Opera, it is one of the representative local operas in Shandong Province. It is a local opera that belongs to the Zhou Guzi vocal system. It has beautiful singing, vivid and interesting language, and simple and delicate performances. Wuyin Opera has a history of nearly three hundred years and is known as the "Northern Yue Opera". Its occurrence, development and finalization have gone through four periods: Yangko Opera, Zhou Guzi Opera, Zashe Opera and Wuyin Opera. It has strong local characteristics, simple and natural dialects, strong entertainment, and is easy to resonate with the audience.

The birth of Wuyin Opera is inseparable from the poor life of people in mountainous areas, which can be seen from the origin of the name of Wuyin



Opera. During the reign of Emperor Guangxu of the Qing Dynasty, a down-and-out actor named Zhou Gouzi came to Qingye Village in Zhangqiu City. This man knew how to perform operas. In the process of begging, he helped the beggars of Qingye Village. As soon as the two parties communicated, combined, and directed, a small opera troupe in Qingye Village appeared. People called the Yangko opera performed in Zhou Gouzi's accent "Zhou Gouzi opera." The life of folk artists is very unstable. In the fiercely competitive entertainment market, the audience's demand for opera is varied. Once the artist's skills fall behind, he will be ostracized and left out and fall into a miserable living situation. Wuyin Opera is originally a "begging play", a means of livelihood for folk artists, an art created by mountain people for survival and living, and is widely spread in the mountainous areas of central Shandong (Han Shuyun, *The History and Current Situation of Wuyin Opera and its development*, 2012). Today, Wuyin Opera has been designated as a national intangible cultural heritage.

### **Paper-cutting skills**

Zibo Pu-style paper-cutting is one of the important means for villagers in mountainous areas to decorate their houses. Paper-cutting is generally used to decorate newlyweds' houses for festive festivals. Villagers use smooth oil paper to cut into various patterns, about a dozen styles, including happy characters, stone flowers, border flowers, swastika flowers, corner edges wait. Most of them are flowers and birds, which imply good luck, harmony, and happiness; paper-cuts include traditional festivals, myths, legends, and folk stories. The villagers said that this kind of paper-cutting can be stuck in the house for ten or twenty years without any problem. Influenced by the rough lines of the northern mountains, the paper-cut style presents the characteristics of strange conception, simple shapes, rough strokes and bright colors. Each paper-cut work is full of the artist's love for life and respect for traditional culture. Zibo Pu-style paper-cutting conveys the value and aesthetic concept of Chinese traditional culture (national intangible cultural heritage project).



Figure 58 Pu's paper-cutting Source: Baidu Pictures

<http://news.sina.com.cn/o/2019-11-07/doc-icezuev7710956.shtml> (Accessed on March 7, 2024)

### Ziyan

The ancient village is located in the coal-bearing stratum, and its raw stone resources are rich and produce Zi Inkstone. "The Complete Book of Chinese Inkstones" states that Zi inkstones are produced in Zibo City, Shandong Province, and are named after the ancient name Zizhou. It embodies the characteristics of mountain villagers who make use of nature with diligence, wisdom, excellence and adherence to tradition.

Zi inkstone began in the Tang Dynasty and flourished in the Song Dynasty, but its history can be traced back to the Qin and Han Dynasties. It has a history of more than 2,000 years and is known as the originator of Chinese inkstone management. This profound historical accumulation makes Zi inkstone not only a kind of stationery, but also a cultural inheritance and symbol. Moreover, Zi inkstone is famous for its beautiful color, unique texture, hard texture, and bright ink marks. Literati in the past dynasties were full of praise for Zi Inkstone. For example, Su Dongpo called it "Zi Shi Inkstone", Mi Fu called it "Zizhou Inkstone", and Tang Yanyou commented in "Inkstone Record": "Zi Stone can be compared with Duan She. up and down". Lu You's "Manxi Inkstone Inscription": "The group of dragon tails is the second brother of Linyun jade." Therefore, Zi inkstone is also called Yun jade. The ancients commented that the end stone is purple and the Zi stone is black. Because Zi inkstone is still black, the inkstone is covered with gold stars, so it is also known as the "Venus Inkstone". The production process of Zi inkstone is also very exquisite. It requires multiple processes to complete. Each process requires craftsmen to carefully polish it. Therefore, Zi inkstone has high artistic value.

Zishi is used to make inkstones and is utilized according to its different characteristics. The Zishi in Luocun area has a dense structure, fine texture and moderate hardness. The derogatory "shining like tiles" used by the ancients mostly refers to the loose upper layer. The inkstone material. There is an essential difference in the color of the lower layer of good wood "with the appearance of tiles shining" and the upper layer of loose inkstone material "with the appearance of tiles shining". If the so-called "tile-shining image" of good materials is used skillfully according to its characteristics to imitate some themes such as Qin bricks and Han tiles, it will appear more realistic, ancient and elegant, which is beyond the reach of other inkstones. If the colorful zishi in the Yuwangshan area is used according to its color and texture, it can also be used to carve beautiful works with imagery. Mr. Qi Gong once wrote an inscription on the Zi inkstone: "The ink is drawn sharply, without damaging the pen, and the inkstone is in the box. This is the first..." He made a high evaluation of the taste of modern Zi inkstones.



Figure 59 Zi inkstone making Source: <https://image.baidu.com> (Accessed on March 7, 2024)

Mountain folk cultural activities not only enrich the lives of mountain villagers, but also strengthen social ties, enhance kinship, continue cultural inheritance, and enhance community cohesion. These rituals have become a form of expression and symbolic element of the interaction between people. There are also hand-crafted stone carvings, root carvings, paper-cuttings, etc. with unique local characteristics using local materials and adapting to local conditions. These arts and crafts are an important form of life for village residents, reflecting the harmonious relationship between man and nature and carrying a symbolic mountain cultural landscape.

These intangible cultural landscapes that have accumulated over time show various relationships such as social relationships, cultural inheritance, and community cooperation between people. By understanding the practices that shape these intangible cultural landscapes, we can understand villagers' interactions with each other in social space.

### 2.3 Inner Space: Intangible Cultural Landscape

Inner space affects people's emotions, identity, memory and thinking. It is the inner driving force of mountain village culture. Cultural landscape spaces like mountainous areas have produced many stories, novels, songs, poems and historical stories, specifically in belief culture, clan culture, farming culture and legends.

#### 2.3.1 Faith Culture

Because of the mountainous geographical environment, all aspects of villagers' lives are related to stones, so people in this place worship "Taishan Grandma" and "Taishan Stone Gandang" even more. They are objects of faith in the local area. When people in the village encounter a major disaster, they often recite "Grandma Taishan bless you" in their hearts instead of "God bless you". They believe that God is the God of all people in the world, and "Grandma Taishan" will bless them more. It is said that Yongquan Village organizes an incense pilgrimage to Tai'an every year in March or September. It is very grand and grand. When Grandma Taishan returns from Tai'an, all the villages passing by will go to Tai'an to offer sacrifices. This shows people's respect for the natural environment. "Grandma

Taishan" and "Taishan Shigandang" are both anthropomorphic symbols of the natural environment. Through such beliefs, the fearful hearts of the villagers in such a closed living environment can be comforted.

There are also Guanyin Temple, Longwang Temple, Wenguandi Temple, Wuguandi Temple, Shanshen Temple, Sanguan Temple, Zhenwu Temple and two Tutu Temples. These are all places where people have no choice but to rely on supernatural powers in the face of disasters. . Invite gods from all walks of life and build temples and statues for them to pray for peace.



Figure 60 Pay homage to Grandma Tarzan Source: <https://image.baidu.com>  
(Accessed on March 7, 2024)

#### Shi Gandang

The natural landscape of "Taishan Rock" gave the world a huge visual impact. After the Qin and Han Dynasties, it evolved into mountain worship and spiritual stone belief, and gradually penetrated into all walks of life in the mountainous areas of central Shandong. The Shigandang belief, which is still popular among mountain folk, is the most famous. Tao Zongyi of the Yuan Dynasty recorded in "Nancun Shuigeng Lu": "Nowadays, at the front entrance of people's houses, they set up a small stone general or plant a small stone tablet at the front of the alley, street, bridge, and road, with the words "Shi Gandang" engraved on it, so as to hate it." Shi Gandang It is very popular and has spread to the southeastern coastal areas at least in the Tang Dynasty.

Taishan Stone Gandang is a relic of ancient people's worship of spiritual stones. Its main form is to use small stone tablets (or small stone figures) erected at the strategic points of bridges or built on the walls of houses, with words such as "Shi Gandang" or "Taishan Shi Gandang" engraved (or written) on them to suppress omen. The custom of "Shi Gandang" is spread over a wide area. Almost every household in the villages in the mountainous areas of central Shandong has a Shi Gandang stone monument.

The "auspicious and safe culture" represented by Taishan Shigandang reflects people's universal desire for peace and harmony, and embodies the humanistic spirit and cultural creativity of the Chinese nation. It has the unique value of witnessing the vitality of the Chinese nation's cultural tradition. In the process of dissemination in vast areas at home and abroad, a large number of stone



carvings and statues were produced. The mythical stories of Shigandang that were passed down orally among the people and the related operas and folk arts created by folk artists fully demonstrated the creativity of folk culture and art. Therefore, it has aesthetic value, artistic value, and historical relic value.



Figure 61 Shi Gandang in the corner of the house Source: <https://image.baidu.com> (Accessed on March 7, 2024)

"Grandma Taishan" and "Shi Gandang" are gods commonly believed and worshiped in mountainous villages. The gods worshiped in the villages during the New Year include God, God of Wealth, and God of Mountains. In the villagers' concept, God is in the yard, the God of Wealth is in the house, and the Stove God is in the kitchen, and the Mountain God is working on the mill.

In addition to worshiping the above gods, each village also has its own unique beliefs. For example, Wenchang Pavilion was built in Zhujiayu Village. Wenchang Pavilion was built around the 18th year of Daoguang, and Kuixing Tower was built in the 19th year of Daoguang. Wenchang and Kuixing were still very popular until around the founding of the People's Republic of China. The third day of the second lunar month is Wenchang's birthday. Shanyin Primary School will organize male and female students to hold a grand worship ceremony in Wenchang Pavilion, prepare wine and food, burn incense, beat gongs and drums, and the teacher will read out the memorial text. Lead the students to bow three times, and finally fire three cannons. In the old days, some villagers also worshiped Wenchang and Kuixing during certain solar terms. Nowadays, the worship of Kuixing is reflected in the morning of the first day of the first lunar month. Villagers in Beizhuang come to worship Kuixing and come early to burn the first incense in the early morning. There are so many that there are long queues. Wenchang Pavilion and Kuixing Tower are important symbols that Zhujiayu attaches great importance to culture and education.

### 2.3.2 Farming and reading culture

The special geographical location and harsh natural environment of the mountainous area have shaped people's hard-working and simple character and tradition of attaching importance to farming. Villagers in the mountainous areas of central Shandong have long been influenced by Confucianism and feudal morality (Guo Keyu et al., 1994). Therefore, we attach great importance to ethics and etiquette, as well as cultural education. The folk customs of this place are described in "Hanshu Geography" as "the people are eager to learn, respect etiquette and justice, and value integrity and shame, especially the love of learning that lasts for thousands of years." This reflects the mountainous area's appreciation of hard work, hard study, and The importance of respecting teachers and teaching.

As the saying goes, "In ancient times, education came first when building a country." China's traditional village culture also attaches great importance to education. In rural areas, "farming and reading are passed on to the family", that is, farming and studying are two major events in village life. In families, many parents pay attention to cultivating their children's working habits and study habits, encouraging them to learn while working and work while studying.

For example, due to its long history, it is impossible to verify the earliest founder and founding date of the private school in Zhujiayu. However, using the Zhu family tree as a clue to research, it can be deduced that at least before the 1650s, Zhujiayu already had a relatively influential private school. The more famous one is Zhu Fengyin, the "Ming Jing Jinshi" appointed by Emperor Guangxu of the Qing Dynasty. Later, two students he taught also passed the Jinshi examination, so there is a saying of "three Jinshis in one discipline". Private school education in Zhujiayu combines labor and learning, which cultivates the qualities of Zhujiayu people to endure hardships and study hard, and forms the unique folk customs of simplicity and loyalty in mountain villages (Mi Tianshu, Research on the Protection and Development of Zhujiayu Village in Zhangqiu, Shandong, 2019).



Figure 62 Village education Source: <https://image.baidu.com> (Accessed on March 7, 2024)

### 2.3.3 Clan culture

Fei Xiaotong believes that clan society is the basic characteristic of rural society and it is a society of acquaintances. Most of the ancient villages in the mountainous areas of central Shandong have a long history, and each village is calm and orderly. This is because the strict family system in the countryside

gives it a particularly strong "local sentiment". The family system is based on blood relations, with the hereditary family as the core. It has been well developed in rural life and has a far-reaching influence, restricting the behavior of villagers. For a long time, mountainous villages have been relatively closed, with strong clan power and deep-rooted clan systems. They are characterized by living together in groups, standing in accordance with ancestral halls, passing on no genealogy, and governing clans according to rules (Qi Pengpeng. *Construction Technology and Protection and Utilization of Folk Residences in the Ancient Villages of Zhujiayu*, Jinan Research, 2011)

Living together as a clan is one of the important manifestations of the feudal clan system in ancient villages to safeguard family interests. In the old days, the residence distribution of various ethnic groups in the ancient village had obvious regional characteristics. Members of the same ethnic group are geographically connected and have regular contact in daily life, which makes it easier for people in the ethnic group to help each other and communicate emotionally. In order to strengthen the family's rule, a series of political, economic and organizational measures were established, the most important of which was the establishment of family ancestral halls. The ancestral hall is a reflection of the clan concept in ancient mountainous villages and a concrete manifestation of familization. Genealogy is regarded as the basis of survival, and people attach great importance to the construction of genealogy. Almost every villager can understand their own origins in detail. Finally, people use rules to constrain the behavioral norms of people in the family and make them act according to the rules (Wu Shuanglin, *Research on Genetic Identification and Map Construction of Traditional Mountain Village Landscapes in Zhongshan*, 2023).

After visiting Zhujiayu Village, the author found that the residential distribution of various surnames in the village has obvious regional characteristics; the Zhu family ancestral hall is the best building in the village; the family trees of several large family surnames in the village are well preserved; and in the Zhu family ancestral hall, hanging "Zhu Xi's Maxims on Family Governance" was written by Zhu Yongchun (known as Bailu) from Jiangsu in the late Ming Dynasty and early Qing Dynasty. Its motto is widely circulated among the people and is a famous tutoring article with great influence in my country. These reflect the remarkable clan cultural characteristics of Zhujiayu Village and influence the behavior of future generations.

#### 2.3.4 Characteristics of Qi culture

Most of the ancient villages in the mountainous areas of central Shandong are located in the territory of Qi during the Spring and Autumn Period and the Warring States Period. The ruins of the "Qi Great Wall" still exist in the villages, so they are deeply influenced by Qi culture. However, the mountainous area in central Shandong also has its own unique characteristics. Although most of it is within the territory of Qi State, it is also the intersection of Lu State and Qi State, and the cultures of the two countries influence and integrate with each other. Therefore, the Qi culture in the mountainous areas of central Shandong may not only include the characteristics of Qi culture such as openness, tolerance, advocating

commerce and heavy industry, but also be influenced by Lu culture, showing emphasis on moral integrity, patriarchal ethics and other concepts.

Qi culture is the sum of all material culture and spiritual culture created in social practice by Qi people or people integrated into the living environment of Qi, centered on the history and region of Qi in the pre-Qin period. It mainly originated from Dongyi culture, started when Jiang Taigong enfeoffed Qi, flourished in the Jiang Qi and Tian Qi regimes in the Spring and Autumn Period and the Warring States Period, and gradually disintegrated in the Western Han Dynasty due to the ideological unification process of "deposing hundreds of schools of thought and respecting Confucianism alone". Although Qi culture has gradually integrated into the mainstream ideology of ancient Chinese society over the course of history, its essence still exerts a profound and lasting influence and has become an important part of traditional Chinese culture.

### 2.3.5 Legendary stories

The Legend of Meng Jiangnu happened in the Great Wall of Qi, and Meng Jiangnu's hometown is in the mountainous area of central Shandong. Meng Jiangnu is a character in the Chinese folk tale "Meng Jiangnu Crying at the Great Wall". Her story is one of the four major love stories in Chinese folklore and has been widely circulated among the people through oral inheritance for thousands of years. The earliest legend can be traced back to "Zuo Zhuan" (In 2006, it was included in the first batch of national intangible cultural heritage lists by the State Council).

In the winding mountain environment, Meng Jiangnu's story becomes even more tragic and profound. This geographical environment seems to be a metaphor for her life difficulties, but she still demonstrates the noble qualities of human beings with her firm belief, tenacious will and fearless spirit. In mountainous areas, life is difficult, with inconvenient transportation and limited information. However, in order to find her husband Fan Xiliang, who was conscripted to build the Great Wall, Meng Jiangnu was not afraid of hardships, traveled across mountains and rivers, and went through untold hardships. She not only overcame the difficulties of the natural environment, but also overcome the obstacles of the social environment, showing amazing perseverance and determination.

The story of Meng Jiangnu has been interpreted more profoundly in the mountain environment. The harsh environment in the mountainous area made her tenacity, loyalty, wisdom and courage more prominent. Let us see the tenacity and bravery of human beings in difficult situations. This spirit is worth learning and inheriting by each of us.





Figure 63 The Legend of Meng Jiangnu conveys the interactive relationship between the royal power and the poor in this special physical space, as well as the tenacity and indomitable spirit of Chinese women despite the huge differences in social status at that time. Source: Baidu Pictures (Accessed on March 7, 2024)

Faith culture expresses people's admiration and belief in nature, gods and traditional culture. Farming and reading culture emphasize values such as diligence, frugality, respecting teachers and teaching, and filial piety. Qi culture emphasizes the spirit of practice and hard work. Legends illustrate the tenacity of mountain people. These form the psychological space of local villagers and are also an important part of the local intangible cultural landscape.

The psychological space under the latitude of intangible cultural landscape covers aspects such as culture, emotion, memory, identity, creativity and social connection. This kind of psychological space shapes the life experience and meaning of mountain villagers in the village. It helps us to have a deeper understanding of the influence of mountain village culture and the importance of intangible cultural landscapes.

## 2.4 Value Characteristics of Cultural Landscapes

### 2.4.1 Long History and Profound Cultural Heritage

The cultural landscape in the mountainous areas of central Shandong not only reflects the history and culture of the region, but also reflects the influence of the Chinese nation and world history and culture. For example, the Great Wall of Qi in the ancient village is not only the cultural heritage of the local people, but also an important part of Chinese culture and world culture. It is of great value for studying the development of human culture.

The traditional villages in the mountainous areas of central Shandong have profound historical and cultural heritage. Most of these villages have a history of nearly 700 years, and have preserved a large amount of historical and cultural heritage, such as ancient village chronicles, traditional former residences, Jinshi residences, traditional skills, etc. These cultures can carry forward etiquette traditions and rural virtuous culture, and inherit the historical, cultural and humanistic heritage of traditional villages.

#### 2.4.2 Cultural Landscape Integrated with the Natural

##### Environment

One of the characteristics of the cultural landscape in the mountainous areas of central Shandong is its integration with the natural environment. The mountainous terrain in central Shandong is rugged and unique, and cultural heritage landscapes are also produced and developed in different natural environments. For example, cultural landscapes in mountainous areas are interdependent with mountains with rugged terrain, and mountains have become one of the important conditions for the preservation of cultural landscapes. This settlement form embodies the harmonious and symbiotic relationship between humans and nature and has high natural environmental value. Therefore, while protecting cultural landscapes, we also need to pay attention to the protection of the ecological environment.

#### 2.4.3 Has Obvious Regional Characteristics

The cultural landscape of traditional villages in the mountainous areas of central Shandong has distinct regional characteristics. The architectural form and folk culture have mountainous characteristics, reflecting local history, culture and lifestyle. These cultural landscapes reflect local history, Feng Shui concepts, clan consciousness, Characteristics such as folk customs and economic development show the unique style and cultural characteristics of the mountainous areas in central Shandong.

This area is located in Mount Tai, a large area with world cultural and natural heritage, and has outstanding historical and cultural characteristics. Along with the development of society, these have affected the lifestyle of villagers in the mountainous area and promoted the emergence and development of villages. Therefore, the entire development process of the mountainous areas in central Shandong is part of a national society and a symbol of regional social civilization.

#### 2.3.4 Rich Cultural Connotation

The cultural landscape heritage of the mountainous areas in central Shandong contains rich cultural connotations and represents the wisdom and creativity of the people in the mountainous areas of central Shandong. These cultural connotations include architectural culture, religious beliefs, folk stories, festival customs, traditional skills, etc., and are an important part of the cultural heritage of the mountainous areas in central Shandong. In particular, the buildings in traditional villages have the typical style of traditional villages in mountainous areas. They are mostly built with bluestone. They retain a lot of local construction traditions in terms of material mining, construction process and structural node design, and are rich in local materials and environmental protection. The construction techniques and concepts of ecology, regional adaptation, and construction economy are valuable architectural cultural assets and have extremely high architectural artistic value. Moreover, the village form with strong regional characteristics also reflects my country's long farming civilization, which is unmatched by other types of rural settlements.

### **Part3 : The Cultural Landscape Formed in the New Period of Reform, Opening Up and Socialist Modernization (Reform and Opening Up in 1978-2012)**

Social changes after reform and opening up have directly affected the cultural crisis in mountainous villages. Over the past thirty years of reform and opening up, Chinese society has made tremendous historic progress. With the rapid development of modern industrialization and urbanization, the gap between cities and rural areas in terms of employment opportunities, economic conditions, and quality of life is getting wider and wider. The urban resource advantages themselves have a significant agglomeration and attraction effect on the rural areas. At the same time, due to the relatively slow development of villages, existing material conditions are difficult to meet the growing living needs of villagers. This has led to a large number of working people from mountainous villages flowing into cities for employment and settlement, and the population of mountainous villages has continued to decrease. Against the backdrop of massive population loss, many villages are facing hollowing out phenomena such as deserted cultivated land, "empty houses", idle homesteads, and decaying facilities.

Villages in mountainous areas are the places with the slowest development in the entire rural environment, and more and more buildings are left with only dilapidated walls. Only the elderly or poor households still live in the original stone houses in the courtyards. Some houses are in disrepair and cannot guarantee the safety of living. The material and intangible cultural landscapes in mountainous villages are disappearing.

#### **3.1 Changes in Rural Society Under the Influence of the Social Background of the New Era**

##### **3.1.1 Social Background**

The Fourth Plenary Session of the Eleventh Central Committee of the Communist Party of China in September 1979 passed the "Decision on Several Issues Concerning Accelerating Agricultural Development", which allowed farmers to ensure their operational autonomy and give full play to their production enthusiasm under the guidance of the unified national plan, in accordance with the time and local conditions.

In October 1984, the Third Plenary Session of the Twelfth Central Committee of the Communist Party of China relatively systematically proposed and clarified a series of major theoretical and practical issues in the reform of the economic system, confirming that China's socialist economy is a planned commodity economy based on public ownership. It is a programmatic document for comprehensively carrying out economic system reform. The reform of the political system and the reform of the economic system are basically carried out simultaneously.

Since the reform and opening up, my country's socialist construction, especially economic construction, has achieved world-renowned achievements. First, my country's GDP continues to grow. my country's GDP was 362.41 billion yuan in 1978, 7446.26 billion yuan in 1997, 9593.33 billion yuan in 2001, 10239.8 billion yuan in 2002, and 11669.4 billion yuan in 2003. Calculated at comparable prices, my country's gross national product has increased nearly eight

times over the past 20 years. In the 20 years from 1978 to 2003, China's average annual GDP growth rate was about 10%. The average annual GDP growth rate of several other major countries was: the United States 2.7%, Canada 2.6%, Japan 3.3%, India 5.2%, France 2.1%, UK 2.2%. After comparison, it can be seen that my country's GDP growth rate is much higher than that of the world's economically developed countries. Secondly, the per capita GDP growth rate is also much higher than that of other countries. Although the proportion of our economic structure is still much lower than that of developed countries, the growth rate of the three industries is significantly higher than them. Moreover, the growth rate of my country's agriculture is much slower than the growth rate of GDP, while the growth rate of industry and service industries is higher than that of GDP. This shows that our country has entered a period of industrial expansion.

Along with the rapid development of economy, the rapid development of science and technology has had a profound impact on society and triggered a series of social changes. From the agricultural revolution to the industrial revolution to the current information age, technological progress has not only changed people's lifestyles and ways of working.

The development of science and technology has greatly promoted economic prosperity and the process of globalization. With the continuous improvement of productivity, the transformation from labor-intensive industries to technology-intensive industries has become an inevitable trend. Nowadays, people shop through the Internet, electronic payment has become mainstream, and traditional business models are being subverted. At the same time, the rise of the Internet economy has also provided more opportunities for entrepreneurs. For example, the rise of the sharing economy model and Internet entrepreneurship have brought new impetus to economic development. The rapid development of technology has also given rise to new industries and professions, such as artificial intelligence, big data analysis, etc.

The advancement of science and technology has brought about earth-shaking changes to people's lifestyles. Technology products represented by smartphones and smart homes have penetrated into every aspect of people's lives. People can surf the Internet, socialize, shop, etc. through their mobile phones anytime and anywhere. At the same time, smart homes can achieve intelligent control, environmental optimization, etc. The development of technology has also changed the way people communicate. Social media and instant messaging tools have become the main channels for people to share information and communicate. At the same time, digital entertainment has also enriched people's leisure life. For example, the rise of online music and video platforms has provided people with more choices.

### 3.1.2 Changes in Cultural Landscape of Physical Space

#### 1) Traditional buildings were abandoned

Nowadays, with the deepening of reform and opening up, some mountainous villages have difficulties in accessing electricity, roads, water, etc., so most of the villagers have already moved out of the ancient buildings and moved into new villages. As a result, the stone houses have been abandoned and damaged by weathering; farmers are eager to build houses. Urban architecture began to draw lessons from the characteristics of urban residences, tile-



roofed houses and Western-style buildings, even at low-level and fragmentary imitations, resulting in almost no new stone houses, making the styles, overall appearance, and details of residential buildings in the mountainous areas of central Shandong etc. will face disappearing; coupled with a series of problems such as reconstruction of the original site in the construction of new rural areas and demolition of real and fake buildings during tourism development, the number of research examples of traditional stone houses is gradually decreasing. Some important residential buildings in the mountainous areas of central Shandong have gradually disappeared without timely recognition, research and protection. They are facing severe threats, and a large amount of material heritage is also being annihilated over time.



Figure 64 Damaged building. After entering rapid urbanization, ancient residential buildings were abandoned and damaged by weathering. Source: Laiwu Daily (Accessed on June 5, 2023)

2) The rise of modern architecture in ancient villages is inconsistent with the style of ancient architecture

The modernization process and the change of people's life style have led to the transformation of the architectural function and aesthetic demand. Modern buildings often adopt new materials, new technologies and new design concepts, and their appearance and style are often very different from traditional buildings. This difference makes modern buildings seem out of place in ancient villages and destroys the overall style and historical context of ancient villages. Moreover, because traditional villages in mountainous areas are often located in remote areas, the economic development is relatively lagging behind, and the construction of modern buildings often lacks effective planning and supervision. This leads to the randomness and disorder in the construction of some modern buildings, which further aggravates the problem of disunity with the style of ancient buildings.



Figure 65 Modern building. Modern architecture rises in ancient villages, which is different from ancient architecture Source:

[https://travel.sohu.com/a/630496460\\_121117075](https://travel.sohu.com/a/630496460_121117075) (Accessed on June 5, 2023)

### 3) Spatial form and scale cannot meet the requirements of contemporary human settlements

Villagers under the background of modernization are affected by urbanization and yearn for the indoor layout and living experience of urban buildings. However, traditional rural buildings are limited by the spatial form of traditional brick and wood structures. The width of residential bays is fixed and the functions of rooms are constant and single. It is also difficult to freely determine the building height, and the tall and thick brick walls give people a great sense of oppression and discomfort. The roof tiles are placed closely, there are no skylights, and there are few windows in the walls, resulting in a lack of natural lighting inside the house, poor ventilation, and a relatively poor spatial experience. In addition, many spatial functions of residential buildings are no longer applicable. For example, the kitchen in the house is no longer in use. Under the modern background, electricity or natural gas is used, and the usage rate of stoves has been greatly reduced. Therefore, appropriate modifications are needed to meet the needs of people in modern society. Living environment needs.

### 4) Loss of vitality of landscape node space

As the population decreases, the spatial functions of landscape nodes lose vitality. For example, public spaces such as ancient wells and ponds have lost their use value in villages due to modernization construction and every household has introduced tap water. Naturally, they have lost people's public activities and are facing being abandoned. At the same time, in the information age, villagers have increased access to information and entertainment, and they no longer need to spend time under ancient trees or beside stone mills. Therefore, these landscape node spaces gradually lose their function and value with the changes in social development, villages begin to decline, and the "recognizability" of landscape node spaces becomes worse and worse.

### 3.1.3 The Cultural Landscape of Social Space Has Changed

With the relocation of the original residents in the villages, the single industrial structure has caused young people to gradually go out to work, and the older generations have gradually aged. The village culture lacks

survival soil, and has gradually changed and even developed faults. In terms of cultural changes, there are only regional differences and not era differences, although there are certain regional characteristics.

First of all, the soul of village culture has been stripped away. The impact of urbanization on rural culture, such as farming and reading culture and clan culture, has reduced its connotation and no longer exists in the daily life and spirit of residents. Secondly, the intangible inheritance in village culture has no successors. Traditional residential construction requires a lot of time. Nowadays, the construction of new tile-roofed houses no longer requires this skill. Young people feel that learning this skill is of no use. People lack understanding of the cultural value, artistic value and practical value of stone houses. The local The skill of building stone houses is facing the dilemma of extinction. Not only the material cultural landscape is disappearing, but also from the perspective of intangible cultural landscape, the value carried by the building is also disappearing.

During the research, the author learned that the people in Zhujiayu Village who are skilled in manual machine weaving and blacksmithing skills are all elderly people. Because the market for intangible cultural heritage products is small and the efficiency is low, most of the young and middle-aged labor force go out to work in order to survive, and it is difficult to accept traditional skills with low efficiency. , inheritance is facing difficulties.

At the same time, with the changes in society and the reshaping of values, temples that carry the value of faith have different psychological space requirements. From a macro perspective, people's beliefs have changed. Although some temples and temples are still preserved, the legends and folk stories about gods and ghosts have significantly decreased. Propaganda of materialism on television, mobile phones, compulsory education and other aspects has provided reasonable explanations for previously unexplainable events. The demand for temples has gradually decreased, and temple fairs have gradually become independent activities away from dependence on temples.

### 3.2 Changes in Local Residents' Characteristics

#### 1) The Right to Speak of Rural Culture is Lacking and the Basis for Identity Has Been Lost.

After the reform and opening up, cities were regarded as spatial representatives of "wealth" and "civilization", while villages were regarded as synonymous with "poverty" and "savagery", and "peasants" were burdened with derogatory status symbols. This extreme imagination puts urban culture and village culture in an unequal position in today's social and cultural system. This feeling of difference between urban and rural areas can be clearly felt when talking to villagers. For example, village residents often say that people in cities live well and wear well, and we don't understand anything. Through conversations, we found that the villagers 'original lifestyles, ways of thinking, living conditions, interpersonal relationships, and even language habits are changing subtly. They can no longer find a sense of home, belonging, and dependence in rural society. At the same time, affected by factors such as traditional habits, education level, and village environment, it is difficult for art in urban culture to gain a foothold and take root in rural society. However, shallow and vulgar culture is rampant in villages, greatly impacting the simplicity of rural society, honest cultural foundation. In the large-scale



advancement of urbanization, rural residents have gradually lost their independence and autonomy in cultural cultivation, lost their own discourse expression and cultural self-confidence, and thus lost the basis of cultural identity.

2) Village authority tends to decline and gradually loses the power to unite people's hearts.

With the acceleration of urbanization and the transformation of the economic system, China's village authority pattern has also undergone historic changes. The social changes caused by the development of productive forces are the fundamental reason for the decline of clan authority. Under the current social conditions of diversified occupations and diverse work locations, the relationship between people has reintegrated. The importance of organizations with common interests, such as commercial companies, is increasing, and the importance of the family as a blood group is decreasing. When more clan members obtain survival resources from outside the clan system, the former protective umbrella is now somewhat like embellishment. . The decline of the clan is reflected in the decline of the authority of the clan elders. Nowadays, the parties involved in intra-clan disputes do not necessarily respect the opinions of the highly respected members of the clan. The role of the clan leader has become moral and no longer has coercive power. In terms of coercive power, clans have given way to village committees and state institutions, and conflicts within the village that cannot be mediated by clans are left to the village committee or township government to resolve.

### 3.3 Contributed to the Cultural Crisis

Since the reform and opening up, with the development of the national economy and the acceleration of urbanization, the rural population has gradually begun to migrate to cities and towns, and many traditional villages have shown a trend of "hollowing out" development. According to statistical data released by the National Bureau of Statistics in January 2012, at the end of 2011, the proportion of China's urban population exceeded that of rural population for the first time, reaching 51.27%<sup>11</sup>. In 1978, the permanent urban population was 170 million; by 2013, the permanent population increased by 560 million , the urbanization rate increased by 35.8%, an average annual increase of 1.02 percentage points. In terms of the number of towns, in 1978, there were 193 cities and 2,173 incorporated towns; in 2013, the number of cities increased by 456 and the number of incorporated towns increased by 1,790. The urbanization rate in 2023 is 66.16%.

For example, the main reason for the "hollowing out" of Zhujiayu Village is that in the 1980s, in order to seek economic development and a convenient transportation environment, some villagers built new villages in the plain area to the north of the ancient village, and the village population gradually moved from the mountains to the mountains. , moved out of the ancient village. When I visited Zhujiayu for research in 2020, I learned that the population of original residents in Zhujiayu Village is already very small. There are only fifty or sixty households of villagers who have not moved to the new village. Most of the so-called "nail households" are residents of the village. elder. Liu Bei, secretary of the Party branch, said: "Due to disrepair, some ancient houses are uninhabited, and some historical buildings have peeling exterior walls and damaged roofs, which makes it impossible to better protect ancient buildings." Ancient buildings in the village must



be protected Repair it, otherwise this traditional village may disappear in ten or twenty years. "

### 3.3.1 Decay and Loss of the Carrier of Village Culture

Culture relies on carriers for expression, dissemination and inheritance, but the traditional carriers of village culture are declining and being lost. Urbanization has sharply reduced the number of rural areas. The retained villages, due to the loss of young and middle-aged people and the aging and impoverished left-behind population, have caused the village culture to lose the vitality and motivation for continuous development and continuation, showing a state of bleeding. During the research, the author interviewed a farmer. There were only two old people in the farmyard. My son, daughter-in-law and grandson went to Beijing to work and only came back for a few days every Spring Festival. Local cadres said that young people have gone to first- and second-tier cities to work. Even if some farm families do not go to big cities, they have basically moved to urban areas for their children to go to school.

With the passage of time, the connection between the original villagers in the mountainous villages in central Shandong and the original culture of the villages has become increasingly weak. The most direct manifestation is that the buildings such as houses in the mountains are vacant or abandoned, and the original traditional culture has stagnated. Houses, either uninhabited or incapable of maintaining by those who live in them, deteriorate day by day. Public facilities in mountainous villages, such as bridges, rivers, ancestral halls, etc., are rarely repaired and are increasingly in decline. If hollowing continues, it will turn into ruins. The original material form of the village will gradually disappear. The bond between traditional culture and villagers will be completely broken. The village and the cultural ecosystem it once carried will be seriously imbalanced or even disappear.

"People", as an important carrier of village culture, are also constantly being lost. Due to the uneven development between urban and rural areas, the population of mountainous villages faces problems such as low overall education level, low cultural level of human resources, structural insufficient utilization of resources, and large loss of young adults. As a result, the culture of mountainous villages faces the risk of having no one to inherit and losing it. The fundamental driving force for independent innovation is in danger.

### 3.3.2 The Spread of Village Culture is Hindered

Dissemination is the basic guarantee for maintaining cultural vitality. Only when a culture is widely disseminated can it maintain innovation and continuity in interactive applications. In contemporary times, cultural communication methods have broken through the barriers of geography, time and space, and expanded from oral presentation media systems and reproduction media systems such as text and objects to machine media systems such as video and audio. Although urban culture and rural culture already have the practical conditions for mutual exchange in terms of technical means, due to the uneven distribution of cultural power between urban and rural areas, especially mountainous villages do not communicate with the city on the premise of equality; Under the discourse system of modernization, a binary opposition situation between modernity and primitiveness, advanced Ness and ignorance has been formed. The huge difference in media

technology between urban and rural areas makes cities dominate online media and regulate the discourse mechanism of online media. It is difficult for rural cultural discourse to master effective discourse forms in this context, thus causing the aphasia of rural culture in online media.

As the main body of mountainous village culture, villagers do not have sufficient discourse ability. Most villagers are unable to accurately grasp the national development trend, resulting in the cultural construction of mountainous villages unable to set relevant topics based on the common needs of urban and rural development, and thus unable to win broad understanding and support. Affected by their educational level, most villagers have weak ability to control language and other symbols, have a shallow understanding of media communication mechanisms, and lack the ability to use modern science and technology to innovate communication methods and optimize communication strategies. As a result, village culture often speaks for itself. words, a situation that is not easily accepted by the public.

### 3.3.3 The Value Identity Crisis of Village Culture

"Village civilization is the main body of the history of Chinese civilization. Villages are the carrier of this civilization. Farming and reading civilization is our soft power." In the past few decades, the national development strategy with industrialization and urbanization as the main means has made cities not only It has become the center of economic development and the distribution center of culture. Under such a situation, the living space of village culture has been continuously squeezed, and the value of village culture has been diluted and questioned. The value identity crisis of village culture has caused the decline of village culture. From a deeper level, it has also shaken the foundation of the cultural confidence of the Chinese nation.

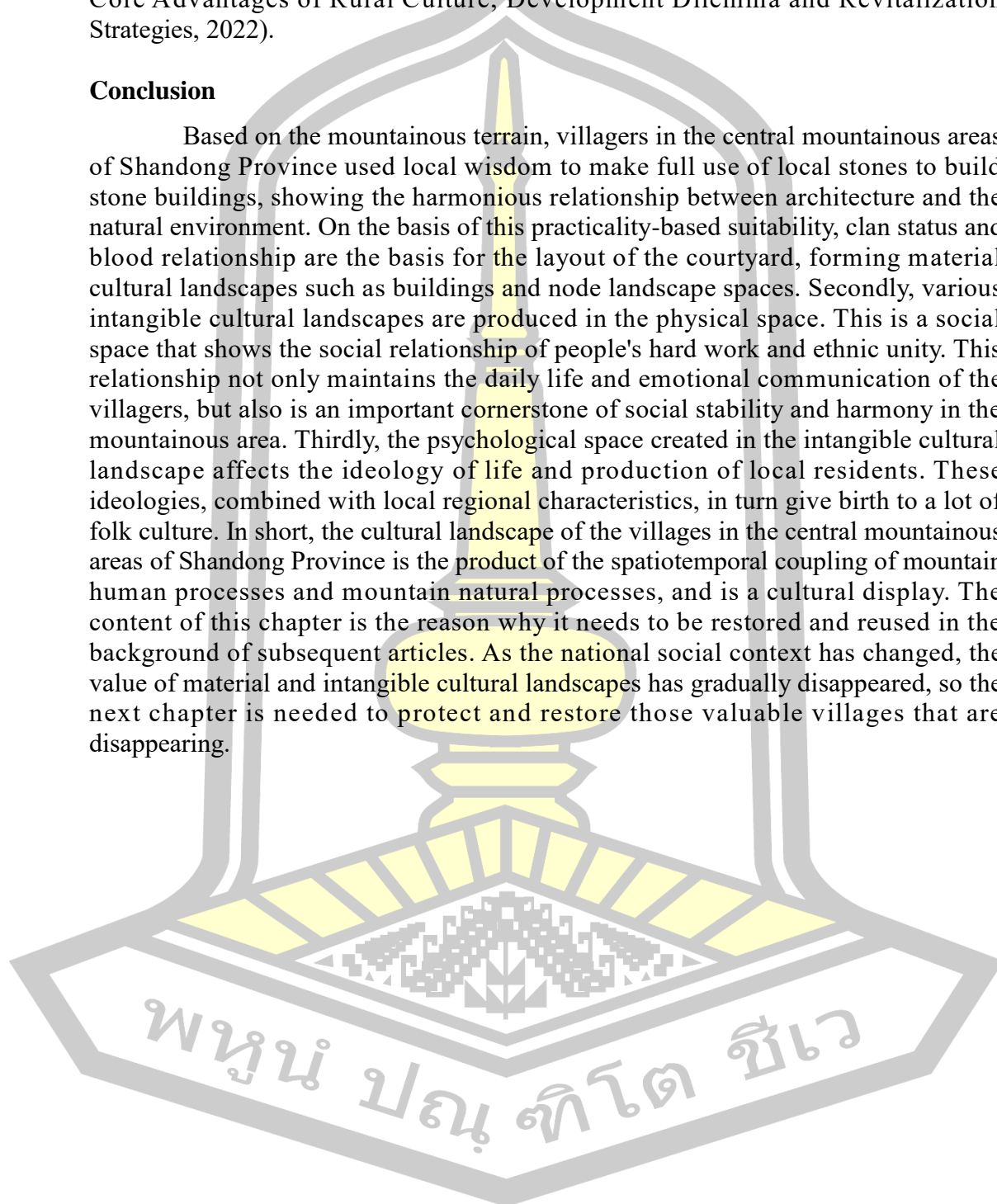
Since the reform and opening up, the economic composition of villages in the mountainous areas of central Shandong has also expanded from a predominantly agricultural economy to a combination of agriculture, commerce and other economic models, and the villagers' lifestyles have also quietly changed. However, while rural transformation has achieved remarkable results, traditional village cultural values have not yet achieved an effective transformation from "traditional" to "modern". Traditional folk culture is declining day by day, and vulgar culture such as gambling, following trends, and comparisons is on the rise in rural areas. Short videos, mobile games and other "short and fast" entertainment methods fill the leisure time of villagers, and people's value recognition of traditional rural culture is in crisis.

Yang Hua (2022) believes that under the influence of urban centralism, many people measure the value of rural culture based on the needs of urban development, and advocate "transforming" traditional village culture according to the needs of rural urbanization development. Some people believe that the modernization China wants to achieve must be modernization based on industrialization and urbanization, and that traditional village culture, as a product of the agricultural civilization era, cannot be a driving force for China's modernization process. "Reformation theory" and "obsolescence theory" are both misunderstandings that are divorced from reality and are caused by ignoring my country's actual national

conditions based on village culture. As Xi Jinping pointed out, "Both history and reality show that a nation that abandons or betrays its own history and culture is not only impossible to develop, but is also likely to stage a historical tragedy"(Yang Hua, Core Advantages of Rural Culture, Development Dilemma and Revitalization Strategies, 2022).

### Conclusion

Based on the mountainous terrain, villagers in the central mountainous areas of Shandong Province used local wisdom to make full use of local stones to build stone buildings, showing the harmonious relationship between architecture and the natural environment. On the basis of this practicality-based suitability, clan status and blood relationship are the basis for the layout of the courtyard, forming material cultural landscapes such as buildings and node landscape spaces. Secondly, various intangible cultural landscapes are produced in the physical space. This is a social space that shows the social relationship of people's hard work and ethnic unity. This relationship not only maintains the daily life and emotional communication of the villagers, but also is an important cornerstone of social stability and harmony in the mountainous area. Thirdly, the psychological space created in the intangible cultural landscape affects the ideology of life and production of local residents. These ideologies, combined with local regional characteristics, in turn give birth to a lot of folk culture. In short, the cultural landscape of the villages in the central mountainous areas of Shandong Province is the product of the spatiotemporal coupling of mountain human processes and mountain natural processes, and is a cultural display. The content of this chapter is the reason why it needs to be restored and reused in the background of subsequent articles. As the national social context has changed, the value of material and intangible cultural landscapes has gradually disappeared, so the next chapter is needed to protect and restore those valuable villages that are disappearing.



## **CHAPTER IV**

### **Mountainous Villages of Central Shandong in the Dimension of Becoming a National Traditional Village**

#### **Introduction**

This chapter will focus on the process of transforming the mountainous villages in central Shandong into "national traditional villages" and how to protect and restore them from a declining village through national policies. In this paper, it serves as a link between the past and the following, and is also the prerequisite for rural revitalization in Chapter 5. This chapter is divided into three parts: the first part is that the government discovered the cultural decline of mountainous villages and the disappearance of traditional symbolic features, and proposed cultural policies for protection and restoration; the second part is the construction of a specific plan for "national traditional villages", "How "national-level traditional villages" were formed; the third part is the specific protection measures for "national-level traditional villages" in the mountainous areas of central Shandong.

#### **Part1 : Cultural Policy**

The concept of cultural policy was first defined by Augustin Gerard (1983) in *Cultural Development: Experience and Policy*. He believes: "Cultural policy originates from 'policy', and policy consists of the highest purpose, specific goals, implementation means, etc. The administrative system is composed of the highest purpose, specific goals, implementation means, etc. Through the formulation and implementation of authoritative institutions, cultural policies can be seen in labor unions, political parties, educational organizations, enterprises, and local governments shadow. "Toby Miller and George Yudis (2002) proposed in "Cultural Policy" to "explore its connotation within the framework of aesthetics and anthropology. Aesthetic level: The objects of cultural policy support and guidance through the system should conform to the value judgment of artistic creation. Anthropological level: Cultural policy supports and guides the collective lifestyle of society and is the channel and bridge connecting the two aspects. "

Cultural policy is a rule that must be followed by the country in order to maintain and realize a certain place or certain things to achieve corresponding goals. Cultural policy is a kind of national policy. National policy reflects its historical experience and value system, and historical experience and value system make social development unique (Kevin V. Mulcahy 2017). American scholar Kevin Mulcahy believes that cultural policy is a public policy decision related to the governance of cultural and artistic activities. The goals of cultural policy depend on the nature of the political system and the ideological value it embodies. Although different cultural policies contain different cultural ideologies, what they have in common requires the government to use administrative management methods to intervene in individualized psychological and behavioral mechanisms.

Cultural policy plays an important role in modern society. The government can use policies to support and develop cultural industries, increase tax



revenue, such as tourism and retail, and provide new growth points for the economy. The government can demonstrate the country's unique cultural charm and creativity by supporting the creation and promotion of culture and art, and enhance the international community's awareness and recognition of the country. Cultural policies can optimize the cultural market structure, provide more high-quality cultural products and services, meet the spiritual and cultural needs of the people, and improve cultural consumption levels.

Social development is inseparable from political culture, so political and cultural policy is a means of embodying political values. After the systematic analysis of the cultural landscape value of ancient villages in mountainous areas in the previous chapter, the value of ancient villages is a part of national cultural identity and a very important carrier of Chinese cultural confidence. However, with the development of the times, cultural experts have discovered that the traditional symbolic features of ancient villages with high value are disappearing. Moreover, many countries have clearly regarded national identity as an important part of cultural policy, and ancient villages with national identity will also be an important part of cultural policy. Therefore, the central government proposed the establishment of a "national traditional village directory" and other policy measures to protect and restore the disappeared ancient villages, so as to achieve the political and strategic goal of "culturally strengthening the country".

### **1.1 Discovering Cultural Crisis**

The development and changes of society have gradually caused the villages with traditional cultural values in the mountainous areas of central Shandong to disappear. The hollowing out of villages containing high value is becoming more and more serious, causing us to face a "cultural crisis", which has seriously affected our country's cultural strategic development goals.

Feng Jicai, Vice Chairman of the China Federation of Literary and Art Circles found that when entering the 21st century (2000), the total number of natural villages in my country was 3.63 million. By 2010, just in the past ten years, the total number had dropped sharply to 2.71 million. The number of natural villages will be reduced by 900,000 within ten years, including a large number of traditional villages. For our traditional farming country, this is an "astounding" figure. It shows how swift and unstoppable the demise of the village can be.

Feng Jicai pointed out that there are many reasons for the disappearance of such a large number of villages. In the transformation from an agricultural society to an industrial society, the reduction and demise of villages is normal, and this is the case in all countries around the world; urbanization is an important direction and approach to rural development, and this is also the case around the world. But this does not mean that we do not know the bottom line of the cultural wealth of the village, do not leave any family wealth, and recklessly destroy the great foundation, causing the civilization tradition and its inheritance to be brutally harmed.

The disappearance of traditional villages is not only the annihilation of the splendid and diverse historical creations, cultural landscapes, vernacular architecture, and material witnesses of the farming era, but also the disappearance of a large number of folk culture-intangible cultural heritage belonging to the villages.

Since 2006, my country has announced five batches of national-level intangible cultural heritage lists, including ethnic and folk festivals, folk customs, operas, music, dance, fine arts, folk arts, acrobatics, oral literature, etc., 1,557 items, which have been included in the national key protection list. Among the list of historical and cultural heritage, 38 items are included in the World Intangible Cultural Heritage Protection List. Most of these cultural heritages are still alive in villages all over the country. Just as UNESCO's criteria for assessing "intangible cultural heritage" are: it must be "rooted in the traditions and cultural history of the community concerned." If the village is gone, the "intangible cultural heritage"—this newly sorted national cultural wealth will immediately return to a desperate situation, and this time it will be extinct.

Pan Lusheng pointed out at the biweekly consultation symposium of the National Committee of the Chinese People's Political Consultative Conference that traditional villages are an important carrier of rural culture and the collective nostalgia of the people. The rapid development of cities over the past three decades has produced many painful experiences and lessons. In the past 10 years, 900,000 natural villages have disappeared, rural cultural ecology has been fatally damaged, and villagers have lost their inherent traditions and belonging to their hometown. The tragedy must not happen again in the new round of urbanization. Therefore, in the process of urbanization, we must maintain the cultural bottom line of rural areas. Fundamentally speaking, the protection of traditional villages is a cultural strategic issue.

As the demise of traditional villages increases day by day, many universities, research units and social groups have frequently held "ancient village protection seminars" and related forums to seek strategies for the continued survival of these ancient villages; many volunteers go deep into endangered areas to conduct rescue inspections and records in ancient villages.

Therefore, it is urgent to protect ancient villages. Through the efforts of all parties, the country has realized that it plays an important role in studying the evolution of human civilization. To this end, the government has formulated many policies and planning projects to protect and develop villages. Traditional villages are a very important carrier of Chinese cultural self-confidence, which is a kind of national cultural identity.

## 1.2 "Cultural Power" is an Important Policy to Protect Ancient Villages

The proposal of the "cultural power" policy has made arrangements for the protection of traditional villages from a national strategic level. In October 2011, the Sixth Plenary Session of the Seventeenth Central Committee of the Communist Party of China adopted the "Decision of the Central Committee of the Communist Party of China on Several Major Issues Concerning Deepening the Reform of the Cultural System and Promoting the Development and Prosperity of Socialist Culture". The biggest highlight is the long-term strategy of building a "cultural power", requiring vigorous development of the cultural industry and enhancing the country's cultural soft power. The strategic task of adhering to the development path of socialist culture with Chinese characteristics and striving to build a powerful socialist cultural country was put forward. my country's cultural construction has entered a new stage of development. Later, at the Fifth Plenary

Session of the 19th CPC Central Committee, General Secretary Xi Jinping pointed out: "Chinese civilization has a long history, is extensive and profound, is the unique spiritual symbol of the Chinese nation, is the foundation of contemporary Chinese culture, is the spiritual link that maintains Chinese people all over the world, and is also the innovation of Chinese culture. " Therefore, in order to promote the rise of Chinese civilization, we must have a high degree of historical awareness and cultural self-confidence, do a good job in excavating, organizing and protecting historical and cultural heritage, explain the historical origins and cultural characteristics of Chinese civilization, and enhance the awareness of Chinese people. National cultural identity.

Rural areas are the root of Chinese culture, rural culture is the root of self-confidence in realizing national rejuvenation, and cultural self-confidence is the scientific and correct ideology that guides the construction of a culturally powerful country. At the same time, cultural self-confidence is the most basic, profound and lasting force in rural revitalization. Without a high degree of rural cultural self-confidence, there will be no prosperity and development of rural areas and the rejuvenation of rural civilization. At present, in order to build rural cultural confidence, we need to start from the source of rural cultural crisis. Only by efficiently resolving the rural cultural crisis can we firmly establish rural cultural confidence.

1.3 Establishing a "National Traditional Village Directory" is the Most Effective Strategy to Protect Ancient Villages

1) Put Forward the Protection of Ancient Villages from a Professional Perspective

The research on traditional villages in my country can be traced back to the 1930s, when it existed as part of the study of residential buildings. In the early 1980s, Professor Ruan Yisan organized the investigation and research and preparation of protection plans for ancient water towns in the south of the Yangtze River, pioneering research on the protection of traditional villages and towns in my country. In 1985, my country became a party to the UNESCO World Cultural and Natural Heritage Convention, and began to gradually improve the heritage protection system that includes cultural relics protection units, historical and cultural cities, and historic districts.

In the early 1990s, the architectural field began to pay attention to the protection of traditional villages and towns from the aspects of settlement landscape, vernacular architecture, and residential renovation. At the same time, the geography community has also begun to study the spatial intentions of ancient villages, and the culture and literature community, led by Professor Feng Jicai, has begun to pay attention to historical and cultural ancient towns and ancient villages. In 2000, Hongcun and Xidi in Yi County, southern Anhui, were successfully declared as world cultural heritage, once again establishing the status of traditional villages and towns in the field of cultural heritage protection. In the 21st century, the issue of traditional village protection began to be put on the agenda, and the Ministry of Housing and Urban-Rural Development began to take the lead in issuing policies and defining the work. This was the beginning of the protection and attention of "traditional villages" as a subject.

In 2010, the Chinese Village Culture Research Center founded by Professor Hu Binbin also actively explores effective ways to protect

traditional villages by combining theory with practice. It not only conducts field surveys on traditional Chinese villages from time to time, collects a large amount of first-hand data and materials, but also creates A first-class innovative research platform brings together talents with different disciplinary backgrounds to conduct multi-disciplinary interdisciplinary research on traditional village culture based on first-hand materials and combining theory with practice.



Figure 66 Website of the Chinese Village Culture Research Center. Professor Hu Binbin studies village cultural protection from a professional perspective. Source: <https://village.csu.edu.cn/wzsy.htm> (Accessed on January 23, 2024)

## 2) Propose the Protection of “National Traditional Villages” From a National Perspective

In 2011, under the guidance of the national "cultural self-confidence" policy and the global discussion, research and practice of traditional village issues, China's emphasis on the protection of traditional villages officially began to rise from the professional field to the national level, becoming a "top-down" policy. In 2011, at the symposium on the 60th anniversary of the founding of the Central Museum of Culture and History, Wen Jiabao, then Premier of the State Council, proposed that “the protection of ancient villages is the protection of material heritage, intangible heritage and traditional culture in the process of industrialization and urbanization.” In the same year, Feng Jicai, counselor of the State Council, raised the issue of traditional village protection to then Premier Wen Jiabao and handed it over to the Ministry of Housing and Urban-Rural Development to take the lead in research.

Since then, in April 2012, the four national ministries and bureaus—the Ministry of Housing and Urban-Rural Development, the Ministry of Culture, the State Administration of Cultural Heritage, and the Ministry of Finance—jointly launched a survey of traditional Chinese villages, and listed the family background as the top priority; this shows that The courage, determination and scientific attitude of a nation's cultural activities. This work was promoted vigorously and productively. Half a year later, the research and review work organized by experts from relevant departments of the provincial governments was initially completed. Nationally compiled figures show that there are nearly 12,000 traditional villages in my country. Immediately, the four ministries and bureaus established an expert



committee composed of experts in architecture, folklore, planning, art, heritage, and anthropology to review the "National Traditional Village List." Traditional villages entered into the list will become the focus of national protection. This shows that our country has elevated the protection of traditional villages to the level of national cultural strategy.



Figure 67 The 60th anniversary symposium of the Central Research Institute of Literature and History was held in the Great Hall of the People in Beijing. Wen Jiabao, member of the Standing Committee of the Political Bureau of the CPC Central Committee and Premier of the State Council, attended the symposium and delivered a speech, proposing the protection of ancient villages. Source: Photo by Xinhua News Agency reporter Liu Jiansheng, September 8, 2011

## **Part 2 : Construction of the Specific Plan for “National Traditional Villages”**

The process of establishing a cultural policy system cannot be separated from the logical system of policy science. "National-level traditional villages" is one of the goals of cultural policy planning. The ways and means to ensure the realization of this goal should follow the corresponding principles of scientific policy construction, and continuously improve the system and rebuild the process during the specific implementation and practice of the policy.

The protection and restoration of traditional villages must be inseparable from the guidance of national policies, and the most important method is to establish "national traditional villages". This policy was constructed through a series of plans, including project establishment and organization, expert evaluation and standard setting, investigation and evaluation, publicity and release, publicity and promotion, protection and management, supervision and evaluation. This section will conduct a specific analysis based on the above construction components to explore how the "national traditional village" was established and what the specific plan content is.

### **2.1 Project Establishment and Organization**

Determine the project establishment agency or unit that formulates the "National Traditional Village Directory" and establish the corresponding working organization.

Marcuse once said that "the order and organization of class society once shaped people's sensibility and rationality, and also shaped the freedom of imagination." This sentence expresses certain functions of cultural policy. Culture is the product of the spirit, and this spiritual product has the function of education and can guide the formation of a certain social order. Therefore, since the emergence of the state, the resulting state departments have always had specialized agencies to manage culture. Ensure that the enlightenment and edification functions of culture function within a certain range to ensure the stable development of society to a certain extent.

On April 16, 2012, the Ministry of Housing and Urban-Rural Development, in conjunction with the former Ministry of Culture, the State Administration of Cultural Heritage, and the Ministry of Finance, issued the "Notice on Carrying out a Survey of Traditional Villages", the first batch of nationwide surveys, reviews, and identification of traditional Chinese villages. The work officially begins.

In September 2012, the Ministry of Housing and Urban-Rural Development, in conjunction with the former Ministry of Culture, the State Administration of Cultural Heritage and the Ministry of Finance, convened and established a group of experts in planning, rural construction, architecture, art, heritage, anthropology, sociology, The Traditional Village Expert Steering Committee composed of relevant experts in the fields of cultural relics and other fields, with Feng Jicai as the chairman, and relevant personnel from relevant government departments, scientific research units, scientific research universities, and professional institutions as committee members, reviewed the first batch of "national traditional villages". Village" was identified. At this point, the project establishment agency or unit of the "National Traditional Village List" was established. In the first batch of "National Traditional Village List", three ancient villages in the mountainous areas of central Shandong Province were selected, all of which were recognized by this organization.

住房和城乡建设部 文化部 国家文物局 财政部关于开  
展传统村落调查的通知

各省、自治区、直辖市住房和城乡建设厅（委、农委）、文化厅（局）、文物局、财政厅（局）：

为贯彻落实家宝总理在中央文史馆成立60周年座谈会关于“古村落的保护就是工业化、城镇化过程中对于物质遗产、非物质文化遗产以及传统文化的保护”的讲话精神和加强保护工作的指示，摸清我国传统村落底数，加强传统村落保护和改善，住房和城乡建设部、文化部、国家文物局、财政部决定开展传统村落调查。现通知如下：

一、调查目的和意义

我国传统文化的根基在农村，传统村落保留着丰富多彩的文化遗产，是承载和体现中华民族传统文明的重要载体。由于保护体系不完善，同时随着工业化、城镇化和农业现代化的快速发展，一些传统村落消失或遭到破坏，保护传统村落迫在眉睫。开展传统村落调查，全面掌握我国传统村落的数量、种类、分布、价值及其生存状态，是认定传统村落保护名录的重要基础，是构建科学有效的保护体系的重要依据，是摸清并记录我国传统文化家底的重要工作。

二、调查对象

Figure 68 The Ministry of Housing and Urban-Rural Development, the former Ministry of Culture, the State Administration of Cultural Heritage, and the Ministry of Finance issued the "Notice on Carrying out a Survey of Traditional Villages" Source: Digital Museum of Traditional Chinese Villages

<http://www.dmctv.cn/zxShow.aspx?id=119> (Accessed on January 23, 2023)

## 2.2 Expert Argumentation and Standard Setting

Organize relevant experts and scholars to identify the definition, value, characteristics, and evaluation system of traditional villages.

### 2.2.1 Define Traditional Villages

In September 2012, the Expert Committee for the Protection and Development of Traditional Villages decided to define "traditional Chinese villages" as a proper term. It specifically refers to villages that were formed earlier, have relatively rich culture and natural resources, and have certain historical, cultural, scientific, artistic, economic, and social values that should be protected. Traditional villages contain rich historical information and cultural landscapes, and are the largest legacy left by China's farming civilization. At this point, the definition of "national traditional villages" was formed.

### 2.2.2 Identify the Value Standards of Traditional Villages

1) The existing buildings have a certain age, the level of cultural relics protection units meets the standards, the scale of the traditional buildings, the preservation of the existing traditional buildings (groups) and the surrounding environment have a certain degree of integrity, the shape, structure, materials and Decoration has certain aesthetic value and the inheritance of traditional skills. For example, Woyunpu Village, a traditional village in the mountainous area of central Shandong, has several well-preserved ancient steles from the Ming and Qing dynasties, as well as many stone house courtyards, including the Wang Family Courtyard and the Yan Family Courtyard, among which the ancient buildings are relatively well preserved. This is also an important basis for it to be recognized as a traditional village.

2) In terms of site selection and planning, traditional villages represent the typical characteristics of the local region, nation and specific historical period, have certain scientific, cultural, historical and archaeological value, and are in harmony with the surrounding natural environment. It carries a certain amount of intangible cultural heritage. The ruins of the Great Wall of Qi and the legend of Meng Jiangnu in the central mountainous area of Shandong are both national intangible cultural heritage and are representatives of this place.

### 2.2.3 Identify the Characteristics of Traditional Villages

1) It has the characteristics of both tangible and intangible cultural heritage, and these two types of heritage are integrated and interdependent in the village. They belong to the same cultural and aesthetic gene and are a unique whole.

For example: Woyunpu Village has ruins such as the World Cultural Heritage Qi Great Wall Beacon Tower and Fengmen Daoguan, as well as the majestic and magnificent mountain terraces of the Ming and Qing Dynasties built along the mountains. There are more than 200 stone houses and courtyards in the village. There are many ancient steles from the Ming and Qing Dynasties existing in the village. The belief in "Grandma Taishan" and traditional folk handicraft techniques have also been preserved to this day.

2) No matter how old the buildings in traditional villages are, they are different from ancient buildings; ancient buildings belong to the past tense, while vernacular buildings belong to the present tense.

For example, in Lujialing Village, most of the houses are in residential condition, and the houses are constantly being repaired, such as replacing the easily corroded grass roofs with tile roofs. There are both buildings from the Qing Dynasty and the Republic of China in the village, showing a dynamic historical process of change.

3) Traditional villages are not "cultural protection units", but bases of production and life. They are the most basic units of society and rural communities.

For example, Shangduanshi Village is now a famous longevity village in the area. Nowadays, most of the village is elderly, with more than 20 people over 80 years old. The old villagers are used to living in stone houses, drinking mountain spring water, and eating food grown at home. dish, so very healthy. The villagers also adhere to healthy work and rest habits, getting up early and going to bed early with the sunrise and sunset. During the busy farming season, neighbors also help each other. If one family has something to do, the whole village will help. These villages are the lowest structural units of China's mountainous society, and they represent a large number of rural societies in China.

4) The spiritual heritage of traditional villages not only includes various types of "intangible cultural heritage", but also a large number of unique historical memories, clan inheritance, slang and dialects, township conventions and rules, production methods, etc., which serve as a unique spiritual culture. The connotation exists because of the existence of the village and makes the village tradition rich and vivid. It is also the "soil of life" from which various "intangible cultural heritage" in the village cannot be separated. For example, the "Grandma Taishan" in the village believes in culture, farming and reading culture, clan culture, etc.

#### 2.2.4 Identify Traditional Village Evaluation Index System

The evaluation index system can scientifically select traditional villages with outstanding historical and cultural value, and can also clearly express the value distribution of villages, providing a basis for traditional village protection planning.

The declaration of traditional villages is based on the evaluation system, and corresponding scores are given according to the specific conditions of the village. These scores are the basis for whether the village can declare a traditional village. In the first batch of national traditional village declarations, it is stipulated that among the three scores of "traditional architecture", "village site selection and pattern" and "intangible cultural heritage" in the evaluation system, one score is more than 80 points, and the second score is more than 75 points., with a score of 70 or above in three items, you are eligible to declare a national traditional village.

In 2012, the Ministry of Housing and Urban-Rural Development promulgated the "Traditional Village Evaluation and Identification Indicator System (Trial)". This system follows the analytic hierarchy process in evaluation, adopts a new hierarchical structure and scoring standards, and combines qualitative and quantitative evaluation, subjective evaluation and objective evaluation. in the evaluation system. 20 evaluation factors intuitively and comprehensively reflect the composition and distribution of villages. The evaluation index system has established a comprehensive and complete evaluation index factor by deeply



exploring the internal and value characteristics of traditional villages, comprehensively reflecting the value characteristics of traditional villages, from point to surface, from history to Current situation, from material to immaterial. Ensure that the evaluation factors are independent of each other, have no overlapping meanings, and are identical and reasonable. At the same time, multiple indicators are linked through a combination of quantitative and qualitative assessments. In terms of time and space, looking directly at the commonalities of different villages can also clearly show the individual differences of different villages.

China's traditional village evaluation index system has established a clear hierarchical structure, and its evaluation factors are more scientific than previous studies. Under the guidance of the current evaluation system, the first batch of traditional village declarations and selections have been carried out across the country, creating a basis for the traditional village database. A good foundation for construction and protection.

According to this evaluation system, the size of the 40 villages in the central mountainous area of Shandong is mostly concentrated in the range of 10 hectares to 30 hectares. Large villages can reach more than 100 hectares, and small villages only have 3 hectares. According to a large number of field surveys and documents Data statistics show that traditional villages can be traced back to the Xia and Shang dynasties. The Warring States, Han, Tang, Song, Yuan, Ming and Qing dynasties also had relatively rich buildings, reaching the "traditional architecture" evaluation index.

Figure 69 Statistical table of the number of traditional villages in central Shandong mountainous areas by dynasty. Source: Produced by the author, January 17, 2024

period	Warring States Period	Han and Tang Dynasties	Song Dynasty	Yuan Dynasty	Ming Dynasty	Qing Dynasty
amount	7	3	0	4	22	4
Percentage (%)	18	7	0	10	55	10

The cultural connotation contained in the site selection of 40 villages in the mountainous areas of central Shandong is more valuable as a cultural landscape than the villages in the plain areas, and has reached the evaluation index of "village site selection and pattern".

Forty villages in the mountainous areas of central Shandong possess three items of national intangible cultural heritage and ten items of provincial intangible cultural heritage, reaching the evaluation index of "intangible cultural heritage".

### 2.3 Investigation and Evaluation

Carry out investigation and evaluation of traditional villages nationwide, including evaluation of historical and cultural value, architectural style, traditional customs, etc., and determine a list of candidate villages.

Carrying out a survey of traditional villages to comprehensively understand the number, type, distribution, value and living conditions of my country's traditional villages is an important basis for identifying the protection list of traditional villages, an important basis for building a scientific and effective protection system, and an important basis for understanding and recording my country's traditional villages. Important work for traditional cultural heritage.

The Ministry of Housing and Urban-Rural Development, together with the Ministry of Culture, the State Administration of Cultural Heritage, and the Ministry of Finance, are responsible for the organization, guidance, and supervision of the national traditional village survey. Establish a national traditional village information management system, organize random inspections of survey quality, and summarize national survey results.

Provincial-level housing and urban-rural construction, together with the culture, cultural relics, and finance departments, have overall responsibility for the survey of traditional villages in their respective administrative regions. Formulate the investigation implementation work plan for the administrative region, summarize the registration form text of the province (autonomous region, municipality directly under the Central Government), and establish an investigation quality inspection team to conduct quality review and acceptance.

County-level Housing and Urban-Rural Development, together with the culture, cultural relics, and finance departments, are responsible for organizing village surveys, truthfully and completely filling in the registration form in accordance with the requirements of "one village, one form", taking corresponding photos and providing relevant drawings, putting forward opinions on the protection of traditional villages, and registering The table information is entered into the National Traditional Village Management Information System.

Villages that meet one of the following conditions are listed as survey targets:

1) The traditional architectural style is complete  
Historical buildings, vernacular buildings, cultural relics and other buildings are concentrated and contiguously distributed or the total number exceeds 1/3 of the total number of buildings in the village, which relatively fully reflects the traditional style of a certain historical period.

2) Site selection and layout maintain traditional characteristics

The location of the village has traditional characteristics and local representativeness, takes advantage of natural environmental conditions, is closely related to the maintenance of production and life, and reflects the specific historical and cultural background.

The village pattern clearly reflects representative traditional culture, representative traditional production and lifestyle, and the overall pattern of the village is well preserved.

3) Living inheritance of intangible cultural heritage

This traditional village has relatively rich intangible cultural heritage resources, distinctive ethnic or regional characteristics, or has representative projects of intangible cultural heritage at or above the provincial level, with good inheritance forms, and is still alive today.

The traditional village survey does not conduct a village census. It is necessary to make full use of existing data such as the third national cultural relics census, the first intangible cultural heritage survey, historical and cultural villages and characteristic landscape tourism villages based on the above conditions. Identify the villages that need to be surveyed. It is necessary to actively mobilize social groups, schools, institutions, experts and scholars and other social forces to provide qualified village information.

The survey contents include basic information of the village, traditional village architecture, village site selection and layout, intangible cultural heritage carried by the village, current status of the village's living environment, etc. For details, please see the "Traditional Village Survey Registration Form" (Attachment).

According to the requirements in the "Traditional Village Survey Registration Form", government departments at all levels in Shandong Province conducted on-site inspections of qualified villages in the mountainous areas of central Shandong, invited a team of experts to conduct evaluations, and identified those that met the "Traditional Village Evaluation Indicators" recommend. As of April 2023, the Ministry of Housing and Urban-Rural Development has announced 6 batches of national-level traditional village lists, with a total of 40 traditional villages in the mountainous areas of central Shandong.

#### 2.4 Publicity and Release

The initially determined list of traditional villages will be publicized and opinions and suggestions from all walks of life will be solicited. After 7 working days, the final "national list of traditional villages" will be determined based on expert review and social feedback, and will be determined by relevant Officially released by the competent authorities.

On December 17, 2012, the first batch of villages included in the "List of Traditional Chinese Villages" was announced. Since then, the traditional village definition work model has been put into operation, led by the Ministry of Housing and Urban-Rural Development, with the cooperation of multiple departments, experts in various fields providing technical guidance, and local governments actively cooperating with the investigation and reporting. After 8 years, the list of the sixth batch of traditional villages in China was announced on June 9, 2023. There are 8,155 traditional Chinese villages in the country, including 40 traditional Chinese villages in the mountainous areas of central Shandong. There are 3 villages in the first batch, 1 in the third batch, 14 in the fourth batch, 16 in the fifth batch, and 7 in the sixth batch.

**住房和城乡建设部 文化部 财政部关于公布第一批列入中国传统村落名录村落名单的通知**

各省、自治区、直辖市住房和城乡建设厅（建委、农委）、文化厅（局）、财政厅（局），计划单列市建委（建设局）、文化局、财政局：

根据《住房和城乡建设部等部门关于印发传统村落评价认定指标体系（试行）的通知》（建村[2012]125号），在各地初步评价推荐的基础上，经传统村落保护和发展专家委员会评审认定并公示，住房和城乡建设部、文化部、财政部（以下称三部门）决定将北京市房山区南窖乡水峪村等646个村落（名单见附件）列入中国传统村落名录，现予以公布。

请按照三部门印发的《关于加强传统村落保护发展工作的指导意见》（建村[2012]184号），做好传统村落保护发展工作。各地要继续做好传统村落调查申报，对经评审认定具有重要保护价值的村落，三部门将分批列入中国传统村落名录。对已列入名录的村落的保护发展工作，三部门将予以监督指导。

附件：第一批列入中国传统村落名录的村落名单

中华人民共和国住房和城乡建设部  
中华人民共和国文化部  
中华人民共和国财政部  
2012年12月17日

Figure 70 Notice from the Ministry of Housing and Urban-Rural Development, the Ministry of Culture and the Ministry of Finance on the announcement of the "First Batch of Villages Listed in the List of Traditional Chinese Villages" Source: Source: Chinese Traditional Village Digital Museum <http://www.dmctv.cn/zxShow.aspx?id=119> (Accessed on January 23, 2023)

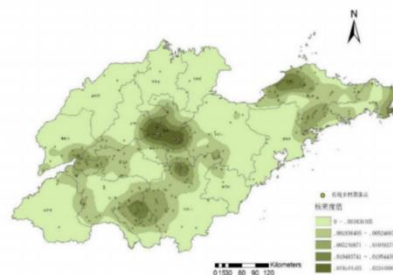


图 2.7 山东传统村落核心密度分布统计图  
Fig. 2.7 Statistical map of rural settlements in Shandong  
(图片来源：作者自绘)

Figure 71 Statistical chart of core density distribution of traditional villages in Shandong Source: Song Wenpeng's "Research on the Spatial Form of Traditional Villages in Shandong" (Search on July 18, 2023)

## 2.5 Publicity and Promotion

Promote and promote traditional villages to enhance public understanding and support for the protection and development of traditional villages.

In August 2014, the Ministry of Housing and Urban-Rural Development issued the "Notice of the General Office of the Ministry of Housing and Urban-Rural Development on Organizing and Carrying out a Series of Promotional Activities for Traditional Chinese Villages" (Jianban Village Letter (2014) No. 518) requiring all regions across the country to strengthen the promotion of traditional villages, through Promote traditional village-related information to the public through various publicity methods and regularly report on the status of publicity activities.



According to this notice, the Shandong local government published a series of reports through mainstream media such as TV stations. The Department of Culture and Tourism received full support from the Shandong Propaganda Department and worked together to film a documentary. It used a new perspective and started from the perspective of daily life to tell the emotional fate of nostalgia. After the broadcast, it received an enthusiastic response from the society. Today, the protection and development of traditional villages in the mountainous areas of central Shandong has been deeply rooted in the hearts of the people. The traditional village culture that expresses nostalgia not only remains in the hearts of the Chinese people, but has also won respect internationally.



Figure 72 Shandong documentary "Rural Memory-Exploring the Most Beautiful Ancient Villages in Shandong". Promote traditional village culture through documentaries. Source: Wasu tv (Accessed on January 23, 2024)

In September 2015, the "Notice of the Department of Village and Town Development of the Ministry of Housing and Urban-Rural Development on Solicitation of Design Plans for Digital Museums of Traditional Chinese Villages" (Jancun Jianhan (2015) No. 91) emphasized that in order to further promote the excellent traditional culture of the Chinese nation, traditional Chinese villages Presented in front of the public, the Ministry of Housing and Urban-Rural Development will build a digital museum of traditional Chinese villages to comprehensively display Chinese traditional villages and the traditional cultural heritage they carry to the people.

On February 8, 2017, the "Chinese Traditional Villages Digital Museum" was released. It is a digital platform that displays outstanding traditional Chinese villages. It is a stage to promote Chinese traditional villages to the world and a window for the world to understand Chinese farming civilization. The construction of digital museums of traditional Chinese villages plays an important role in improving the status of villages, expanding their influence, and promoting village protection and development. All localities must attach great importance to the construction of digital museums of traditional Chinese villages, conscientiously organize and recommend outstanding traditional Chinese villages to build museums, fully display the features of outstanding traditional Chinese villages, and complete the production of village materials for museum construction with high quality.

The village column in the "Chinese Traditional Village Digital Museum" introduces and displays the more prominent traditional villages in various municipalities, provinces and autonomous regions. The Shandong column displays six

traditional villages, three of which are from the mountainous areas in central Shandong. traditional village. It reflects from the side that the traditional villages in the mountainous areas of central Shandong are typical, and their value in other aspects is more prominent than in other areas of the province.



Figure 73 Chinese Traditional Village Digital Museum webpage. It is a digital platform that showcases outstanding traditional Chinese villages. Source: Digital Museum of Traditional Chinese Villages <http://www.dmctv.cn/zxShow.aspx?id=119> (Accessed on January 23, 2023)

In October 2017, the "Notice of the Ministry of Housing and Urban-Rural Development on holding the first "International Conference on the Protection and Development of Traditional Villages" (Jiancunhan (2017) No. 187) proposed that in order to strengthen international exchanges, build cultural consensus, and promote the protection and development of traditional villages, the Ministry of Housing and Urban-Rural Development and the Fujian Provincial People's Government jointly held the first "International Conference on the Protection and Development of Traditional Villages". With the theme of "Inheriting Civilization and Creating a Future Together", the conference discussed the protection of farming civilization from a global perspective, the inheritance and sustainable development of farming civilization, China's actions to protect traditional villages, traditional villages and heritage protection, new technologies and new technologies for the protection and development of traditional villages, ideas and other issues. This meeting provided new ideas for the sustainable development of traditional villages in the mountainous areas of central Shandong.



Figure 74 Press conference of the International Conference on Protection and Development of Traditional Villages. Source:

[https://www.sohu.com/a/161137353\\_656095#google\\_vignette](https://www.sohu.com/a/161137353_656095#google_vignette) (Accessed on January 23, 2023)

## 2.6 Protection and Management

Develop corresponding protection measures and management methods, strengthen the protection and management of traditional villages listed on the list, and ensure the inheritance and permanent preservation of their cultural heritage.

1) Improve the directory. Continue to carry out supplementary surveys to find out the base number of traditional villages, and promptly include villages of important value in the list of traditional Chinese villages. Carry out detailed surveys of village cultural heritage and establish traditional Chinese village archives in accordance with the requirements of “one village, one file”. Uniformly set up protection signs for traditional Chinese villages and implement listing protection.

In December 2014, the Shandong Provincial Housing and Urban-Rural Development Department will conduct a census, focusing on strengthening the investigation of areas with relatively rich traditional village resources such as the central mountainous areas of Shandong, the Jiaodong Peninsula, and along the Beijing-Hangzhou Grand Canal. The selected traditional villages will be uniformly set up with signs and listed. Protect.



Figure 75 Sample of traditional village famous brands Source: [https://m.sohu.com/a/395236818\\_217522/#google\\_vignette](https://m.sohu.com/a/395236818_217522/#google_vignette) (Accessed on January 23, 2023)

2) Formulate a protection and development plan. All localities must promptly prepare and approve traditional village protection and development plans in accordance with the Urban and Rural Planning Law and the Basic Requirements for the Preparation of Traditional Village Protection and Development Plans (Jiancun (2013) No. 130). Before planning approval, it must pass the technical review organized by the Ministry of Housing and Urban-Rural Development, the Ministry of Culture, the State Administration of Cultural Heritage, and the Ministry of Finance (hereinafter referred to as the four ministries and bureaus). If cultural relics protection units are involved, a cultural relics protection plan must be prepared and relevant procedures must be followed before being incorporated into the protection and development plan. If it involves the protection unit of a representative project of intangible cultural heritage, the protection unit must formulate protection measures, which shall be included in the protection and development plan after being submitted to the culturally competent department that assesses the project for approval.

On November 29, 2019, at the fifth meeting of the Standing Committee of the 13th People's Congress of Shandong Province, in accordance with the "Cultural Relics Protection Law of the People's Republic of China" and the "Regulations on the Protection of Historical and Cultural Cities, Towns and Villages" of the State Council and other laws and administrative regulations, combined with the actual situation of the province, passed the "Regulations on the Protection of Historical and Cultural Cities, Towns and Villages in Shandong Province". It provides legal support for the protection of traditional villages in the mountainous areas of central Shandong.





Figure 76 The fifth meeting of the Standing Committee of the 13th People's Congress of Shandong Province. This meeting passed the "Regulations on the Protection of Historical and Cultural Cities, Towns and Villages in Shandong Province", formulating regulations for the protection of traditional villages. Source: Shandong Provincial Government website <http://new.shandong.gov.cn> (Accessed on January 27, 2024)

3) Strengthen construction management. Construction activities such as new construction, repairs and renovations within the planned area must be submitted to the county-level housing and urban-rural development department for approval after preliminary review by the township people's government, and a rural construction planning permit must be obtained. If cultural relics protection units are involved, the consent of the cultural relics administrative department must be obtained. Demolition of traditional Chinese villages is strictly prohibited. Before the protection and development plan is approved, construction activities that affect the overall style and traditional architecture will be suspended. If it involves related construction and relocation of cultural relics within the cultural relic's protection unit area, the approval procedures should be completed in accordance with the law. Traditional building craftsmen should hold certificates to work, and those who repair cultural relics buildings should also obtain a cultural relics protection project construction professional qualification certificate.

In 2014, the Shandong Provincial People's Government formulated the "Shandong Province New Urbanization Plan (2014-2020)", which highlighted the need to strengthen the protection of famous historical and cultural cities, towns, villages and neighborhoods, and proposed that Shandong will formulate plans for famous historical and cultural cities, villages and neighborhoods in the future. Plan for the protection of famous towns, famous villages and historical and cultural blocks, strengthen protection measures, focus on protecting the overall cultural ecology and retain cultural memories. Delineate a protection purple line, prohibit large-scale demolition and construction in the protected area, and do not destroy the overall historical style in the construction control zone.

4) Increase capital investment. The central government takes into account the differences in the urgency of protection, existing conditions and scale of traditional villages, and on the basis of clarifying the powers and expenditure responsibilities of governments at all levels, coordinates rural environmental protection, "one case, one discussion" financial incentives and subsidies, and the construction of beautiful countryside, and the national Special funds for the protection

of key cultural relics, central subsidies for the development of local cultural, sports and media undertakings, and the protection of intangible cultural heritage will support the protection and development of traditional Chinese villages on an annual basis. The scope of support includes demonstrations of protection and utilization of traditional buildings, construction of disaster prevention and reduction facilities, restoration of historical environmental elements, improvement of sanitation and other infrastructure, improvement of the public environment, protection of cultural relics, and protection of representative projects of national intangible cultural heritage. Mobilize the enthusiasm of both the central and local governments and encourage local finances at all levels to increase investment on the basis of central subsidies. Guide social forces to participate in protection through donations, investments, shares, leasing, etc. Explore the establishment of a system for claiming and protecting traditional buildings.

The local government of Shandong Province pays attention to maintaining the integrity, authenticity, and continuity of traditional villages, and protects various historical and cultural heritages in multiple forms and through multiple channels. Carry out the restoration of cultural relics protection units, invest 300 million yuan, focus on the implementation of projects such as Zhujiayu Village in Zhangqiu District, and rejuvenate ancient villages.

5) Provide technical guidance. The four ministries and bureaus formulate national plans for the protection and development of traditional villages, organize protection technology development research, demonstrations and the preparation of technical guides, and organize training and publicity and education. Provincial-level housing and urban-rural development, culture, cultural relics, and finance departments (hereinafter referred to as the four provincial-level departments) shall provide technical guidance for their respective regions, establish provincial-level expert groups, and report to the four ministries and bureaus for record. Each traditional Chinese village must identify a member of the provincial expert group to participate in the decision-making of construction projects in the village and provide on-site guidance on the protection and repair of traditional buildings.

The Shandong Provincial Government promotes the construction of pilot projects for the protection of traditional residential buildings, comprehensively establishes information archives, and organizes skills training for "Qilu Construction Craftsmen" to retain traditional construction techniques and ensure that old buildings "repair as before."





Figure 77 “Qilu Construction Craftsman” skills training. Provide technical and skill support for the protection of traditional villages. Source: Internet (Accessed on February 27, 2024)

## 2.7 Supervision and Evaluation

Establish a sound supervision and evaluation mechanism, conduct regular supervision, inspection and evaluation of the traditional villages included in the list, identify problems in a timely manner and put forward rectification suggestions.

On November 13, 2016, in accordance with the requirements of the "Guiding Opinions on Effectively Strengthening the Protection of Traditional Chinese Villages" (Jiancun (2014) No. 61), in order to improve the registration system of traditional Chinese villages and effectively strengthen the protection of traditional Chinese villages, the "Guiding Opinions on Effectively Strengthening the Protection of Traditional Chinese Villages" was formulated Interim Provisions on Village Warning and Exit (Trial)". It clearly states that after being included in the list, traditional village architecture, village style, historical environmental elements, intangible cultural heritage, etc. are damaged due to natural or man-made reasons; traditional village protection planning and village archiving work have not been completed, etc. Villages issued warnings. A direct exit decision will be made to traditional villages that refuse to make corrections after warning or fail to make corrections in place, the application materials are untrue, the entire village has been evacuated and moved, or have been severely damaged due to force majeure factors. The warning exit document further ensures that the traditional villages The authenticity, integrity and continuity of the village.

On November 29, 2019, the "Regulations on the Protection of Famous Historical and Cultural Cities, Towns and Villages in Shandong Province" formulated by Shandong Province clearly stated that historical and cultural cities, towns, villages and neighborhoods have not organized and prepared protection plans in accordance with the law, resulting in inadequate protection. If historical and cultural resources are seriously damaged or are on the verge of being lost, the provincial housing and urban-rural development department, together with the provincial cultural relics department, will give a warning, order rectification within a time limit, and disclose it to the public; provincial-level historical and cultural cities, towns, villages and If a neighborhood fails to meet the rectification requirements, the title will be revoked by the Provincial People's Government.

After the above construction of traditional villages, the state's identification, protection, development, supervision, warning and other mechanisms for traditional villages were documented and implemented, which curbed the rapid disappearance of traditional villages. China's traditional villages have become the largest in the world. Agricultural civilization heritage protection group, the traditional villages in the mountainous areas of central Shandong are the largest farming civilization heritage protection group in Shandong.

### **Part 3 : Specific Recovery Measures After Becoming a "National Traditional Village"**

When formulating specific plans, the government provides policy support and guidance, and provides policy support and financial support for the protection and development of traditional villages. This approach is in line with the concept of "policy orientation" in cultural policy, that is, the government plays a guiding role in the cultural field. In addition, the "International Cultural Policy Research" magazine believes that cultural policy is not just government actions, but also includes companies, other institutions and individuals' explicit or implicit promotion or prohibition of cultural practices and values. Therefore, in relevant research, we can see the influence exerted by governments and government departments, non-governmental organizations (companies, private institutions, charities) and individuals in the field of cultural practice.

The protection of traditional villages in the mountainous areas of central Shandong means that under the guidance of national and local policies, local government departments and social organizations such as tourism development companies jointly protect and transform the lost cultural landscapes in ancient villages through some technical means and social organization strategies., thereby restoring the cultural landscape value of traditional villages.

#### **3.1 Policies, Laws and Regulations to Protect "National Traditional Villages"**

Policies, laws and regulations to protect "national traditional villages" can not only guide and regulate society's respect and protection of traditional culture, but also provide important support for social development and cultural governance. Through the guidance of policies, laws and regulations, the historical heritage and cultural traditions of traditional villages can be effectively protected, and all sectors of society can be encouraged to participate in cultural protection and inheritance, thereby achieving sustainable development of culture. At the same time, these policies provide guidance and support to local governments, strengthen their responsibilities and roles in cultural governance, help protect the unique cultural characteristics of traditional villages, and promote the development of cultural industries.

##### **3.1.1 Policies at the National Latitude**

###### **3.1.1.1 Main Policies of Traditional Villages**

1) The main documentary basis for the identification of traditional villages. On December 12, 2012, the Ministry of Housing and Urban-Rural Development, together with the former Ministry of Culture and the Ministry of Finance, issued the "Guiding Opinions on Strengthening the Protection



and Development of Traditional Villages" to fully understand the importance and necessity of the protection and development of traditional villages, clarify the basic principles and tasks, continue to conduct surveys of traditional villages, establish a system for registering traditional villages, promote the preparation and implementation of protection and development plans, protect and inherit cultural heritage, improve village production and living conditions, strengthen support and guidance, strengthen supervision and management, implement responsibilities at all levels, and strengthen publicity and education. This is the main documentary basis for the identification of traditional villages in the mountainous areas of central Shandong.

2) Important policies for the development of traditional villages. On July 1, 2013, in order to implement the "Several Opinions of the Central Committee of the Communist Party of China and the State Council on Accelerating the Development of Modern Agriculture and Further Enhancing the Vitality of Rural Development" (Zhongfa (2013) No. 1) on increasing efforts to protect traditional villages and residential buildings, housing The Ministry of Urban and Rural Development, the Ministry of Culture, and the Ministry of Finance issued the "Notice on Doing a Good Job in the Protection and Development of Traditional Chinese Villages in 2013" to establish archives of traditional Chinese villages and complete the preparation of protection and development plans.

In order to improve the coordination mechanism for the protection and development of traditional villages, the local government of Shandong established an expert committee composed of experts from Shandong University, Shandong Jianzhu University, Shandong Ancient Building Conservation Research Institute and other units to provide decision-making consultation and technical guidance to provide protection and development of traditional villages. Strong organizational guarantee and intellectual support. The province's urban and rural historical cultural protection and inheritance system planning, rural style planning guidelines, and traditional residential protection and utilization guidelines have been compiled. Central Shandong has all completed the preparation of rural style planning guidelines. All 40 traditional villages have formulated protection and development plans, established village archives, and constructed A three-dimensional protection system that covers all levels and includes all elements.

3) Policy basis for improving traditional village architecture and environmental appearance. On April 25, 2014, the Ministry of Housing and Urban-Rural Development, the Ministry of Culture, the State Administration of Cultural Heritage, and the Ministry of Finance issued the "Guiding Opinions on Effectively Strengthening the Protection of Traditional Chinese Villages" in Jiancun (2014) No. 61 to strengthen the protection of traditional villages and improve Improve human settlement environment, build beautiful countryside, and achieve sustainable development of traditional villages. The document also clearly requires that local finances at all levels be encouraged to increase investment on the basis of central subsidies and guide social forces to participate in protection through donations, investments, shares, leasing, etc. The survey report shows that more than 60% of traditional villages in the mountainous areas of central Shandong have protected and repaired cultural heritage such as traditional houses, ancestral halls,

ancient bridges, and ancient wells, and a number of national-level intangible cultural heritage have also received priority support. At the same time, through the efforts of the central and local governments, the production and living conditions of villagers have been improved, and more than 70% of villages have carried out environmental improvements and infrastructure construction on roads, water supply, garbage management, sewage treatment, etc. Traditional village living environment Not only have initial improvements been achieved, some traditional villages have also become comprehensive demonstration models for beautiful rural construction.

4) Policies for traditional villages to obtain capital investment. On March 24, 2016, the Ministry of Housing and Urban-Rural Development, the Ministry of Culture, the State Administration of Cultural Heritage, and the Ministry of Finance issued the "Ministry of Housing and Urban-Rural Development and other departments on the implementation of rural projects supported by the central finance in 2015 and those planned to be included in the central finance support in 2016" "Notice on the Scope of Technical Review of Traditional Chinese Villages", which proposes "one case, one discussion" financial incentives and subsidies for the construction of beautiful villages, protection of intangible cultural heritage, protection of national key cultural relics, central subsidies for the development of local cultural, sports and media undertakings, and rural environmental protection etc., these funds are used to support the demonstration of traditional building protection and utilization in traditional villages, the construction of disaster prevention and reduction facilities, the restoration of historical environmental elements and other infrastructure improvements, as well as the improvement of the public environment, the protection of cultural relics, and the protection of national-level intangible cultural heritage representative projects, on average Each village will receive a subsidy of 3 million yuan as the first batch of construction funds, and follow-up funds will be input during the construction process. So far, 40 traditional villages have been announced in 7 batches, and 30 traditional villages have been included in the list of traditional villages supported by the central government. Allocate funds of 350 million yuan.

5) Important policy basis for the comprehensive development and revitalization of traditional villages. In 2018, Xi Jinping emphasized the implementation of the "rural revitalization strategy" in his report to the 19th National Congress of the Communist Party of China, and put forward the overall requirements of "prosperous industries, livable ecology, civilized rural customs, effective governance, and prosperous life." The "Recommendations of the Central Committee of the Communist Party of China on Formulating the Fourteenth Five-Year Plan for National Economic and Social Development and Long-term Goals for 2035" reviewed and approved by the Fifth Plenary Session of the 19th Central Committee of the Communist Party of China. The document pointed out that it is necessary to strengthen the guidance of village style and protect the Traditional villages, traditional dwellings and famous historical and cultural villages and towns. Strengthen the protection of cultural heritage sites in rural areas.

According to this policy, Shandong Province issued the "Shandong Province's Fourteenth Five-Year Plan for National Economic and Social Development and the Outline of Long-term Goals for 2035", which pointed out that priority should be given to the development of agriculture and rural

areas and the creation of a model for rural revitalization in Qilu, which is a traditional example for the mountainous areas in central Shandong. The specific protection measures of the village provide the basis.

6) The basis for the inheritance of traditional village culture. On August 16, 2022, the General Office of the Central Committee of the Communist Party of China and the General Office of the State Council issued the "14th Five-Year Plan for Cultural Development". Article 7 of Inheriting and Carrying Out China's Excellent Traditional Culture and Revolutionary Culture pointed out that strengthening China's excellent traditional culture and revolutionary culture Cultural research interpretation, in-depth study of the origins and characteristics of Chinese civilization and Chinese culture, and the construction of a conceptual system of Chinese cultural genes. Strengthen research on major fundamental issues of the Chinese nation's community, and conduct in-depth research and interpretation of the history of the Chinese nation's community and the pattern of pluralism and unity of the Chinese nation. Deeply implement the inheritance and development project of China's excellent traditional culture, strengthen the all-media dissemination of Chinese civilization exploration and archaeological research results, Chinese cultural classics, etc., and improve the level of exhibition and education in museums, memorial halls and cultural relics protection units. In accordance with this policy, the Shandong Provincial Department of Culture and Tourism issued the "14th Five-Year Plan for Cultural and Tourism Development", which pointed out that the protection and utilization of traditional villages, agricultural heritage, and industrial heritage should be strengthened.

7) New paths for sources of funds for traditional village development. On December 27, 2023, the Agricultural Development Bank of China issued the "Opinions on Providing Credit to Support the Protection and Utilization of Traditional Villages" emphasizing that we must resolutely implement the spirit of General Secretary Xi Jinping's important instructions on the protection and utilization of traditional villages, and thoroughly study and implement the Party's Second Ten major spirits, strengthen historical confidence and cultural confidence, fully understand the importance of agricultural policy finance in supporting the protection and utilization of traditional villages, organically combine support for the protection and utilization of traditional villages with the promotion of the experience of the "Ten Million Project", and gradually increase the importance of agricultural policy finance Financial support for the protection and utilization of traditional villages. It is necessary to focus on the 8,155 national-level traditional villages identified by the Ministry of Housing and Urban-Rural Development and the Ministry of Finance as the focus of support. It is clear that by 2030, it will gradually achieve effective coverage of credit support for national-level and provincial-level traditional villages, and form a group of replicable and promotable Experience and models support a number of benchmark projects with social effects and typical demonstration significance, select projects, strengthen customers, optimize cash flow, and effectively improve the quality of credit assets.

So far, the Agricultural Development Bank of China has supported or is preparing to support 108 projects for the protection and utilization of traditional villages, with an approved loan amount of 35.291 billion yuan and a loan disbursement of 19.344 billion yuan. After the implementation of the

project, the average household income in traditional villages in central Shandong mountainous areas can increase by 5,000 yuan per year, and the village collective is expected to increase the annual income by 300,000 yuan, helping to consolidate and expand the results of poverty alleviation and effectively connect the rural revitalization.

### 3.1.1.2 Relevant Policies and Regulations of Traditional Villages

#### 1) The Laws that Traditional Villages Mainly Rely on

"Revised Draft of the Cultural Relics Protection Law of the People's Republic of China", this revised draft has made a series of reforms in the protection of cultural relics to better protect and inherit China's traditional cultural heritage. For traditional villages, this means that the government will take more active measures to protect the cultural relics, buildings, monuments and traditional features in the villages. The revised bill may strengthen the protection of villages, including support and supervision in the repair and maintenance of buildings, the protection and restoration of cultural relics, etc.

"Intangible Cultural Heritage Law of the People's Republic of China", which aims to protect and inherit China's intangible cultural heritage, including traditional skills, folk performances, oral traditions and social practices. For traditional villages, intangible cultural heritage is often closely related to the village's history, traditional lifestyle and cultural customs. Therefore, the implementation of this bill may prompt the government and all sectors of society to pay more attention to the inheritance and protection of village culture, and ensure that the traditional culture of the village can continue to be passed on and developed by supporting relevant activities and projects.

"Urban and Rural Planning Law of the People's Republic of China", the revision of the Urban and Rural Planning Law will directly affect the development and protection of traditional villages. Through scientific and reasonable urban and rural planning, the architectural style and ecological environment of traditional villages can be better protected and over-development and destruction can be avoided. In addition, revisions to the planning law may strengthen the management of village construction and renovation, prompting relevant departments to pay more attention to protecting the historical and cultural characteristics of villages, and take more into account the opinions and interests of local residents in the planning process.

#### 2) Beautiful Countryside Construction Policy

"Beautiful countryside construction" is the most important policy basis for traditional villages to improve their rural appearance. On July 22, 2013, Xi Jinping came to Dongshan Village, Changgang Town, Ezhou, where the urban-rural integration pilot project was being carried out. He said that the purpose of realizing urban-rural integration and building beautiful countryside is to benefit the villagers, and not to spend money on unnecessary things, such as "painting" and painting the outside of the house with white dust to cover up all the ugliness. Large-scale demolition and construction should not be carried out, especially ancient villages must be protected. Xi Jinping said that even if urbanization reaches more than 70% in the future, there will still be 4 to 5 billion people in rural areas. The countryside must not become a deserted countryside, a left-behind countryside, or a



hometown in memory. Urbanization must develop, agricultural modernization and new rural construction must also develop. Only simultaneous development can complement each other and promote the integrated development of urban and rural areas.

The Ministry of Agriculture launched the "Beautiful Countryside" creation activity in 2013, and officially released the top ten models for beautiful countryside construction in February 2014, providing models and reference for the construction of beautiful countryside across the country. At the same time, the national standard "Guidelines for the Construction of Beautiful Countryside" (GB/T 32000-2015) was formulated, providing standards for the construction of beautiful countryside.

Starting in 2017, the Shandong Provincial Department of Agriculture and Rural Affairs has carried out the creation of beautiful villages in Shandong in accordance with the national policy of "Beautiful Village Construction" and issued relevant construction requirements to solidly promote the rural toilet revolution, domestic waste management, village appearance improvement, and clean heating. and other key tasks, the county system will promote the treatment of rural domestic sewage and black and smelly water bodies, and do a good job in building beautiful and livable villages. And focus on promoting villages with historical and cultural value to maintain and improve the village environment.

Through the construction of beautiful countryside, the overall environment of the village has been improved. Toilets in villages in the mountainous areas of central Shandong have been renovated. The penetration rate of harmless toilets in the villages has reached more than 90%. The harmless treatment rate of domestic waste has continued to maintain 100%. The coverage rate of domestic sewage treatment has reached 45.7%. The roads leading to households have basically been hardened. Improve the appearance of the village through sewage treatment, road hardening, and construction of public service facilities. These create conditions for the next step to develop the tourism market.

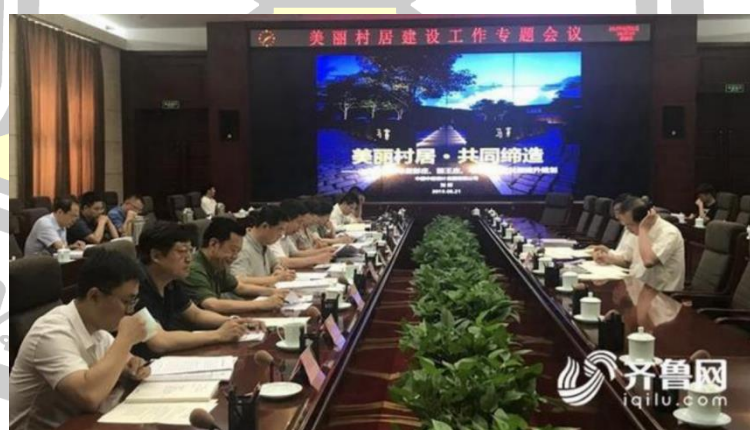


Figure 78 Shandong Beautiful Rural Project Working Meeting. Source: Qilu.com  
www.iqilu.com (Accessed on January 27, 2024)

### 3.1.2 Laws and Regulations at Local Latitudes

Local policies, laws and regulations are formulated and carried out in accordance with relevant national laws and regulations, providing a more solid basic policy guarantee for the implementation of the protection of traditional villages in the mountainous areas of central Shandong.

1) Legal basis for the protection of cultural relics in traditional villages in the mountainous areas of central Shandong. On November 29, 2019, in order to strengthen the protection and management of historical and cultural cities, towns, and villages, inherit and develop the excellent historical culture of the Chinese nation, it was decided by the fifth meeting of the Standing Committee of the 13th People's Congress of Shandong Province based on The "Cultural Relics Protection Law of the People's Republic of China" and the State Council's "Regulations on the Protection of Historical and Cultural Cities, Towns and Villages" and other laws and administrative regulations, combined with the actual situation of the province, passed the "Shandong Province Historical and Cultural Cities, Towns and Villages Protection Regulations". The regulations focus on the survey and pre-protection of historical and cultural heritage; the establishment of warning and withdrawal mechanisms; the protection and utilization of famous historical and cultural cities, towns, villages and historical buildings; and the investigation of liability for violations of laws and disciplines.

2) Policy basis for the protection and development of traditional villages in the mountainous areas of central Shandong. In 2014, the Shandong Provincial People's Government formulated the "Shandong Province New Urbanization Plan (2014-2020)", which highlighted the need to strengthen the protection of famous historical and cultural cities, towns, villages and neighborhoods, and proposed that Shandong will formulate plans for famous historical and cultural cities, villages and neighborhoods in the future. Plan for the protection of famous towns, famous villages and historical and cultural blocks, strengthen protection measures, focus on protecting the overall cultural ecology and retain cultural memories. Delineate a protection purple line, prohibit large-scale demolition and construction in the protected area, and do not destroy the overall historical style in the construction control zone. Incorporate blocks, villages, etc. that have not been rated but have certain historical value into the scope of protection. Strengthen the protection and maintenance of various types of cultural relics at all levels and carry out rescue protection. Modern and contemporary landmark buildings and structures should be included in the protection scope of outstanding historical buildings for protection. We will increase efforts to protect outstanding traditional villages, establish archives of traditional villages, and implement rural memory projects and a traditional village listing protection system.

3) Shandong Province "Rural Memory" Project Policy

An important policy for the inheritance of intangible culture in traditional villages in the mountainous areas of central Shandong. In February 2014, in accordance with the emphasis on traditional villages in the "Shandong Province New Urbanization Plan (2014-2020)", the "Rural Memory" project was jointly launched by nine departments including the Propaganda Department of the Provincial Party Committee and the Provincial Cultural Relics

Bureau. The implementation of the "Rural Memory Project" is an important measure to implement the requirements of the central government and the provincial party committee and the provincial government to strengthen cultural inheritance in the construction of new urbanization, and can achieve the integrity and authenticity of cultural heritage protection. By building folk ecological museums, community museums, and rural museums according to local conditions, collecting and exhibiting cultural heritage rich in regional characteristics, living cultural characteristics, and group memories, we will strengthen the protection of cultural relics in the process of new urbanization, and implement policy work to do a good job Demonstration work of the "Skynet Project" for cultural relics safety. Achieve the integrity and authenticity protection of cultural heritage.



Figure 79 “Rural Memory Project” event site. The rural memory project is an important step in the process of rural revitalization of traditional villages and provides policy support for the revitalization of traditional villages. Source: [https://www.sohu.com/a/100207207\\_114775](https://www.sohu.com/a/100207207_114775) (Accessed on January 16, 2024)

#### (1) Specific Contents of Shandong “Rural Memory” Project

During the advancement of the project, the Provincial Cultural Relics Bureau will focus on introducing new concepts such as folk and ecological museums, community museums, and rural museums.

This concept can be divided into three levels: First, at the existing rural level. On the basis of the third national cultural relics census, we conducted an in-depth survey and selected a group of ancient dwellings, ancient villages, and ancient streets and lanes with strong local characteristics and rural traditional cultural characteristics for preservation, protection, maintenance and utilization, combined with production equipment, the display of relics of production and life, forming a comprehensive and dynamic rural museum that integrates vernacular architecture and rural folk customs.

The second is at the village and community level. In the newly built community, a building area of 1,000 to 1,500 square meters is designated for the construction of a community museum. Various exhibition forms are adopted to explore and enrich the cultural activities and cultural atmosphere of the village and community, display village history and village conditions, and enhance local



residents' understanding of the community. Self-awareness of one's own culture, sense of cultural identity, and cultural pride.

The third is the urban level. In conjunction with the province's "central town" planning and construction, relying on the overall style of existing villages and towns, we select residential buildings, buildings and even historical blocks and streets with historical and cultural value to highlight local traditional cultural characteristics and build an original community museum.

In the specific content, the Shandong Provincial Government attaches great importance to the construction of museums and makes full use of existing local facilities to build folk ecological museums, community museums, and rural museums. Collect and exhibit cultural heritage rich in regional characteristics, living cultural characteristics and collective memory to achieve the integrity and authenticity protection of cultural heritage. The first level emphasizes the protection of ancient villages and the construction of rural museums. Twenty-eight villages in the mountainous areas of central Shandong were selected as Shandong Province's "rural memory" villages, and 20 folk ecological museums and rural community museums were invested to build, while the protection of ancient buildings, ancient dwellings and local traditional cultural heritage was strengthened. On July 16, 2014, in order to cooperate with Shandong's "Rural Memory Project", Mr. Thumb, a national first-class artist, "the first person to paint the former residences of Chinese celebrities", and a famous painter, made a special trip to Zhangqiu to paint the carefully created large-scale painting "Zhujiayu". Impression" was donated to the Zhangqiu City Museum. This move was unanimously praised by the city's relevant leaders and all walks of life, and gave Zhujiayu Village a certain influence in society. In the end, the traditional culture of the mountainous villages in central Shandong was effectively valued and protect.



Figure 80 Stone monument of rural memory project Source: Photographed by author, March 26, 2023



## (2) Main Contents of Selected Policies and Regulations of Shandong “Rural Memory” Project

"Selected Policies and Regulations for the "Rural Memory" Project in Shandong Province" contains relevant documents and technical standards that have been issued by the country and Shandong Province. The content is divided into four parts: the first policy chapter contains relevant documents from relevant national departments and Shandong Province on strengthening the protection of traditional villages, "rural memory" projects, rural construction planning, and promoting the development of non-state-owned museums; the second chapter The regulations chapter includes laws and regulations related to the management of cultural relics protection projects, urban and rural planning, historical and cultural cities, towns and villages, intangible cultural heritage, museums, cultural relics protection, and beautiful rural construction; the third technical chapter includes the laws and regulations of Shandong Province "Rural Memory" Project Technical Guidelines (Trial), Technical Specifications for Village Improvement, Traditional Village Evaluation and Identification Index System (Trial) (2012), Preparation Requirements for Protection Planning of Famous Historical and Cultural Cities, Towns and Villages (Trial), Traditional Village Protection and Development Plan Preparation of basic requirements (for trial implementation), village improvement planning preparation methods, technical guidelines for the construction of new rural communities in Shandong Province (for trial implementation), etc.; Part 4 is an appendix, including the "About the Announcement of the First Batch of the "Rural Memory" Project Cultural Heritage List notify".

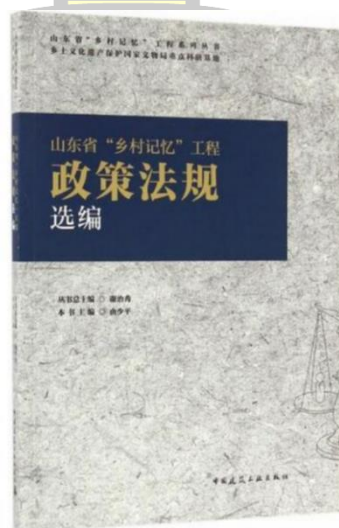


Figure 81 Selected policies and regulations for the “Rural Memory” Project in Shandong Province. This policy and regulation standardize the “rural memory project”. Source: Photographed by author, March1, 2023

## 4) Construction of Scenic Villages in Shandong

Under the rural revitalization strategy, the mountainous areas in central Shandong have carried out the cultivation and construction of village scenic spots. It is an important way to implement the rural

revitalization strategy and an in-depth implementation of the spirit of General Secretary Xi Jinping's important instructions on all-region tourism and the provincial party committee and the provincial government to accelerate the development of tourism in the province. An important starting point for the overall construction requirements. Conscientiously implement General Secretary Xi Jinping's important instructions on creating a Qilu model for rural revitalization, closely adhere to the general requirements of the rural revitalization strategy, and vigorously promote the construction of village scenic spots based on the concept of all-region tourism development. Improve tourism infrastructure and public services in rural areas of the province, standardize the order of the rural tourism market, innovate tourism development models, enrich the supply of rural tourism products, comprehensively promote the integrated development of rural primary, secondary and tertiary industries, and build a more beautiful ecological environment, better public facilities, Scenic villages with richer tourism formats, more standardized management services and richer villagers' lives.

The basic principle

(1) Unite departments and adapt measures to local conditions. Give full play to the joint advantages of departments, effectively integrate the resources of all parties, accurately focus and form synergy. As the subject of implementation, rural areas must follow objective laws and fully reflect rural characteristics based on resource endowments, location and transportation conditions, etc., retain rural customs, flavor, feelings, appearance and nostalgia, design and develop tourism products according to local conditions, enrich tourism formats, and prevent Copying and demolishing and constructing will be carried out to cultivate and create a number of scenic villages that are suitable for living, working and traveling.

(2) Farmers are the main body and the host and guest share. Give full play to the main role of farmers, encourage and guide farmers to actively participate in construction, correctly handle the relationship between farmers and market-oriented development, comprehensively improve public facilities, public services and tourist reception capabilities through the construction of village scenic spots, and provide more public products and public services. space to meet the growing needs of tourists, promote the supply-side reform of rural tourism, promote the upgrading of rural tourism, and play the role of tourism in promoting agriculture.

(3) Scale development and quality priority. Priority will be given to supporting the construction of contiguous clusters in areas with good resource conditions, strengthening the supporting construction of software and hardware in scenic villages, promoting high-quality tourism services, focusing on planning and planning, enriching product supply, improving tourism quality, and enhancing tourist attraction.

(4) Ecological protection and sustainable development. The construction of scenic spots must closely rely on the natural features of the countryside, pay attention to the protection of ancient villages, ancient dwellings, ancient buildings, ancient and famous trees, strengthen the coordination of village layout and landscape, build a rural tourist area with beautiful scenery, natural harmony, and achieve sustainable development.

(5) Innovate and develop, enrich the people and strengthen the village. Innovate the characteristic development model of "tourism +",

deeply develop agricultural and tourism integrated products, enrich the tourism format, lengthen the industrial chain, provide sustainable industrial support for the construction of beautiful countryside, and continuously improve the villagers' sense of happiness and gain. Explore new development models such as "company + professional cooperative + farmer" to help villagers increase their income and become rich. Strengthen rural public cultural services, enrich the cultural connotation of rural tourism, and truly enrich the people through culture and strengthen the village through tourism.

### 3.2 Specific Measures for the Protection of “National Traditional Villages” in the Mountainous Areas of Central Shandong

In order to restore our traditional villages, the country has formulated a series of policies, laws and regulations from the national latitude to the local latitude to ensure the protection and restoration of traditional villages. With the support of these policies, specific measures for “national-level traditional villages” in the mountainous areas of central Shandong can be implemented.

The restoration of traditional villages in the mountainous areas of central Shandong is mainly reflected in two aspects: material cultural landscape and intangible cultural landscape. The restoration of traditional villages is not to restore all landscapes, but to restore those cultural landscapes that have typical cultural characteristics and can be reused in modern society. They are the source of villagers' cultural identity and their inheritance value is very high. The restoration of material cultural landscapes is a process from static protection to renewal; the restoration of intangible cultural landscapes is a process of transforming cultural phenomena into a tangible and visual process.

#### 3.2.1 Measures to restore the value of material cultural landscapes

The material cultural landscape makes traditional village culture tangible, visible and sensible in a solid form, and is the most direct expression carrier of traditional village culture. Its architecture, layout, decoration and other aspects reflect the lifestyle, values and social organization of the local people. In particular, traditional buildings are rooted in all aspects of the countryside, carrying the ecological and cultural nature of traditional villages. From the aspects of ecological livability and rural cultural revitalization of rural revitalization, the restoration of traditional buildings is the most effective measure to reuse the value of rural revitalization. Restoring the architecture means restoring the historical and cultural value of the village and allowing the village's past scenes to reappear. During the recovery process, some need to be restored to their original state, some need to be updated and utilized, and some even need to be abandoned and reconstructed. This requires classifying them and adopting different recovery methods according to different categories.

According to the author's visit, Mengquan Village started the ancient village restoration project after becoming a traditional village. According to national policies, the "Traditional Village Protection Methods" were formulated and 3 million yuan of special funds were invested in the traditional building restoration project. According to the method of repairing the old buildings as before, repaired several ancient houses and courtyards in the village, and the traditional buildings in the village were effectively protected.

### 3.2.1.1 Protection Classification and Restoration

#### Based on Architectural Style

The restoration of traditional village buildings in the mountainous areas of central Shandong is based on the "Technical Guidelines for Restoration of Historical and Cultural Villages" in the "Regulations on the Protection of Historical and Cultural Cities, Towns and Villages in Shandong Province" and the classification of traditional houses in the villages. Different classifications are adopted according to different categories. Restoration, repair, reinforcement, maintenance and remediation strategies. Based on the historical evolution and architectural form of traditional residential buildings, they are evaluated and divided into four types of buildings in the following table (such as Table 2).

Class I buildings; historical buildings: buildings with high historical value that can represent important nodes in the historical development of the village: such as Guandi Temple, Guanyin Hall, etc.

Category II buildings; traditional style buildings: traditional style buildings built before the Ming and Qing Dynasties or the liberation period. The overall structural form is well preserved, has certain historical, scientific and artistic value, and has strong regional characteristics. It mostly refers to well-preserved traditional buildings. Stone houses.

Category III buildings; buildings in harmony with traditional architectural styles: Most of the construction periods were from the 1960s to the 1980s, new masonry buildings or slate buildings that are consistent with traditional architectural styles. The building materials and architectural forms and colors are mostly in accordance with traditional styles. Built by residential buildings.

The fourth type of buildings; buildings that are incompatible with traditional architectural styles: Most of them were built after the 1990s. The first type refers to private houses and some public facilities built by villagers in recent years. These buildings are often incompatible with traditional architectural styles and are often incompatible with traditional architectural styles. It is a two-story brick-concrete structure that constitutes an uncoordinated renovation of the traditional building appearance and ceramic tile finishes. The first type refers to the ruins or broken walls of a collapsed building that has been severely damaged.





Table 3 Types and characteristics of residential buildings in traditional villages

Source: Made by the author, January 12, 2024

Building classification	Classification based on characteristics
Class I building ; Historic Buildings	Buildings with high historical value that can represent important nodes in the historical development of the village: such as Guandi Temple, etc.
Category II buildings: traditional style buildings	The traditional style buildings built before the Ming and Qing Dynasties or before the liberation period have well-preserved overall structural forms, have certain historical, scientific, and artistic values, and have strong regional characteristics. They mostly refer to traditional stone houses that are well-preserved.
Category III buildings: buildings that are in harmony with traditional architectural styles	The construction period was mostly from the 1960s to the 1980s, when new masonry buildings or slate houses were consistent with traditional architectural styles. The building materials and architectural forms and colors were mostly built in accordance with traditional residential buildings.
Four types of buildings: buildings that are incompatible with traditional architectural styles and	Most of them were built after the 1990s. The first category refers to private houses and some public facilities built by villagers in recent years. These buildings are mostly incompatible with traditional architectural styles. Most of them are two-story brick-concrete structures that have a negative impact on the traditional architectural appearance and ceramic tile decoration. The first type refers to the ruins formed by the collapsed or severely damaged buildings due to uncoordinated renovations.

Adopt appropriate restoration methods according to different building classifications:

Repair and maintenance of Class I historical buildings: Use original materials to replace damaged structures as they are, and repair based on the principle of authenticity and authenticity. Based on the premise of authenticity, the overall style and historical pattern will not be changed. In the restoration and updating of architectural details, reference was made to the styles, methods, materials, etc. of traditional stone dwellings in the mountainous areas of central Shandong. After renovation, it has become a commemorative building in the village and an important node in the village landscape.



Figure 82 Type I building. The repair and maintenance of this type of building is mainly based on original replacement. Source: Photographed by author, March 17, 2024

Restoration of Category II traditional style buildings: Restoration of courtyard patterns, structures, historical environmental elements, and residential buildings with prominent street frontage, etc., on the basis of general house maintenance and renewal requirements, focusing on the renewal of local folk customs and style features. The roof continues the traditional thatched roof form in the mountainous areas of central Shandong, and the roof ridge is covered with stone slabs to restore the original cornice to its integrity; the exposed walls are in the form of traditional stone masonry, retaining traditional practices; the doors and windows in the courtyard draw on the existing traditional residential styles, in line with The style of traditional houses is harmonious. The material selection is mainly wood, and stone carvings and other decorations are restored, repaired and updated according to historical forms. After the renovation of these buildings, they have architectural ornamental value.



Figure 83 Category II building. This type of building has been restored to its original state and can use modern materials. Source: Photographed by author, March 15, 2023

Three types of restoration of residential buildings in harmony with traditional features: neat appearance and coordinated style. The roof renewal will continue the triangular beam-framed hard gable roof shape, with laminated thin slates used for irregular edges; the flat roofs of new brick-concrete and reinforced concrete buildings should be changed to pitched roofs; cement tiles and red clay tiles will not be used when the exterior walls are renewed and other roofing materials that are incompatible with the traditional style of the village; the exposed walls should be built with strips of stone or stones, and the stone walls should be filled with plaster joints; the gatehouse doors, courtyard single building doors and windows should be in the style of traditional residential buildings in the village Door and window style, made of wooden materials. If modern building materials are used for renewal and replacement, the material texture and color will be coordinated with the overall style of the house. The roof form and material, construction method, and height of the courtyard exterior wall will be restored to the original appearance. These buildings are updated into ancient architectural styles as much as possible, so that they have the spatial experience function of ancient buildings.

In addition, according to the "Shandong Province New Urbanization Plan (2014-2020)", all regions in Shandong are required to focus on building new dynamic spaces that organically integrate traditional culture and modern functions when promoting the renovation of traditional neighborhoods and old buildings. Excavate and refine local cultural elements, focus on the use of local materials and traditional elements, integrate into public space, architecture and landscape design, cultivate a harmonious and unified style, and integrate traditional culture and characteristics of the times. The updated design is based on the traditional architectural vocabulary with significant regional characteristics and is combined with modern forms.

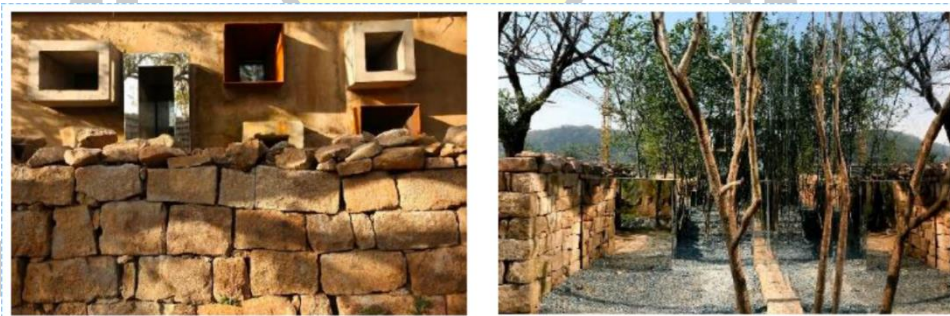


Figure 84 Three types of buildings. This type of architecture uses modern translations of traditional vocabulary, and traditional buildings and environments adapt to the development of modern society through restoration methods. Source: Photographed by author on June 26, 2023

Table 4 Various types of building updates Source: Made by the author, January 17, 2024

Building classification	structural restoration	Material recovery	The role after recovery
Class I building ;Historic Buildings	Restore structural style to original		As a monumental building, it has become an important node in the village landscape.
Category II buildings: traditional style buildings	Repair the wooden structure of the roof trusses and restore the slate roof ridge	Repair stone walls and wooden doors and windows to restore the style of doors and windows	Architectural ornamental value
Category III buildings: buildings that are in harmony with traditional architectural styles	Restore the triangular beam double-slope hard gable roof, thin slate edges, and restore the stone wall load-bearing system or modern structural system.	Do not use dissimilar materials such as cement tiles and red clay tiles for roof repairs, and do not use porcelain surfaces for exterior wall repairs.	The spatial experience function of ancient architecture
Four types of buildings: buildings that are incompatible with traditional architectural styles and	The roof of the Hard Mountain Twin Cities does not adopt a roof style that has never appeared in the village. The internal structure can be appropriately combined with the requirements of modern structural systems.	The exterior wall veneers and replaced door and window materials are consistent with the color and texture of the stone.	Provide convenience for modern life

### 3.1.2.2 Reconstruct Seriously Damaged Architectural Features

The essence of the purpose of restoring traditional villages is to inherit and continue local culture, and the basic support of technological informatization is the progress of the times. Whether it is the overall restoration of the village or the restoration strategy of traditional residential buildings, the contemporary optimization of technology should also be the most prominent manifestation in the protection and restoration of traditional villages today. In the restoration strategy of the traditional residential construction system, local living conditions and needs are analyzed and considered, and appropriate technologies that are consistent with regional natural conditions and resource conditions are formed.

The location of the mountainous area in central Shandong is unique. Under the requirements of ecological environment protection, irreparable damage to the mountainous environment is prohibited, and the original stone building materials for traditional residences cannot be obtained. The restoration of traditional houses requires appropriate technical optimization and appropriate material selection based on local conditions.

According to the instructions for the restoration of traditional village buildings in the "Technical Guide for the Restoration of Historic and Cultural Villages" and the author's on-site investigation, it was found that the restoration of the architectural landscape is mainly reflected in the restoration of the construction system. Such as building structure, building walls, building roofs, and building decorations. In addition to traditional construction materials and techniques,



the restoration of these four aspects will also use modern appropriate technologies and appropriate materials.

### 1) Restoration of Building Structure

Most of the traditional village dwellings in the mountainous areas of central Shandong are Ming and Qing style buildings. Their walls are the main load-bearing components, so the restoration of their structures improves the quality and practicality of the traditional dwellings. Here, frame structures are mainly used to make the layout of indoor space more flexible. In traditional villages, steel structures, reinforced concrete frame structures, etc. are used to replace the original load-bearing stone walls. These modern structural forms can effectively compensate for the load-bearing of stone, wood, and bricks. The wooden structure has its own shortcomings, but it can also release more indoor space, turning the original load-bearing walls into components for enclosure or partition purposes. Compared with brick-concrete structures and brick-timber structures, reinforced concrete frame structures also have better fire protection performance, structural stability and earthquake resistance, and are more flexible in creating building spaces. In addition to meeting current use needs, they also It can adapt to the secondary renovation in the future, and can also be used as a new building or building renovation.

### 2) Restoration of Brick Walls

The walls of traditional villages in the mountainous areas of central Shandong are the main architectural features of Shiju architecture, and their restoration is the restoration of traditional architectural culture.

**Damage pattern:** Most of the stone walls of traditional houses in the mountainous areas of central Shandong are very thick, but they were built earlier. Under the influence of external factors over time, most of the exterior walls will crack or even collapse. Most of the stones in stone houses themselves are not polished too much. The stone blocks are large and heavy, and the gaps between the blocks are large. Due to long-term external leakage and the influence of environmental factors such as rain, sunshine, and weathering, the adhesive effect between the stones is greatly weakened, resulting in missing or cracked stones in the exterior wall.

**Wall restoration measures:** Use adhesives with relatively good mechanical elasticity such as cement mortar or mixed mortar to build and fill during the renovation to increase the durability of the connection with the stone wall stones and the overall stability. For those with less damage, Stone renewal and restoration.



Figure 85 Traditional village architecture. The damaged walls of the ancient building were restored to their previous appearance. Source: Photographed by author on June 26, 2023

### 3) Roof Restoration

The roofs of traditional houses in the mountainous areas of central Shandong are an important symbol of regional architectural characteristics, and their restoration directly improves the utilization value of the houses. Because it is more seriously damaged than the stone wall, it is the part that needs to be restored the most. Roof restoration mainly consists of two parts, the roof structure and the roof covering material.

#### (1) Roof Structure

Damage form: The roof is mainly a wooden structure, and its damage mainly comes from two places. One is the damage of the components, such as decay and breakage of the components. Another point is structural damage. After years of disrepair, the overall structure has bent, and the joints of the construction have pulled out tenons and fallen off, causing the whole thing to become loose. The roof structures of traditional houses in the mountainous areas of central Shandong are mostly simple wooden triangular beams, and the wood is mostly local elm. However, they often suffer from corrosion and structural bending due to disrepair over time.



Figure 86 Timber damage types Source: Photographed by author, May 25, 2020

Roof restoration measures: Develop repair plans based on the degree of damage to the wood itself: remove new wood and add new components for reinforcement. ① When new wood is removed and repaired, for parts that can meet the bearing capacity but are partially damaged or corroded, first remove the corroded parts and then perform anti-corrosion treatment on them, and then repair the entire component according to the original part. ② When the degree of damage makes the structural load-bearing capacity insufficient, it is necessary to add structural auxiliary support, such as adding steel bars to the lower part of the component, surrounding steel hoops, or adding steel plates to both sides.

The anti-corrosion treatment of wooden structures is through chemical treatment: the wooden components are brushed with preservatives. There are two types of preservatives to choose: tung oil and chemical agents ACQ and CCA.



Figure 87 Internal structure of roof of traditional village building. The internal structures at the top of these buildings have been transformed with modern materials and technology to create stronger, more durable and more beautiful buildings. Source: Photographed by author on June 26, 2023

## (2) Roofing Materials

The roofs of traditional houses are mostly made of grass roofs and tiles. The grass roofs are often made of yellow mud to fix the wheat straw, or the yellow mud is covered with tiles. However, after the yellow mud tiles on the roof are washed away by rain for a long time, the roof tiles will become loose, and the roof will leak. However, this traditional roofing method cannot well meet the needs of human settlements. Currently, traditional village roofing materials are basically replaced with corresponding modern improved techniques and improved building materials. For example, PVC materials are made into the shape of wheat straw to replace traditional materials, which not only maintains the ornamental quality but is also more durable.



Figure 88 Damaged roof. Source: Photographed by author on May 25, 2020



Figure 89 Simulated thatched roof. The roof effect has been restored to its traditional appearance through modern materials and technology. Source: Photographed by author on June 7, 2023

#### 4) Building Decoration Restoration

The detailed decoration in traditional residential buildings is a symbolic expression of the traditional village culture formed during its historical development. It is highly identifiable. Its restoration is the continuation of traditional culture. The doors and windows of "brick-lined doors and brick-lined windows", as well as the crests and carvings with rich meanings, are an important part of the building facade composition. In the restoration of detailed decoration, in addition to restoring and renovating according to the original appearance, the vocabulary of traditional decorative elements can also be transformed, such as transforming the detailed decorative elements of traditional houses into contemporary residential architectural design elements, so as to continue the connotation of traditional culture.

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Figure 90 Repair of house doors and windows. Traditional elements are combined with modern vocabulary. Source: Photographed by author on June 7, 2023

#### 5) Restoration of Node Landscape

Using the traditional cultural space pattern can preserve specific nostalgic memories and awaken specific emotions in the memory storage. .

##### (1) Protection of ancient trees

According to incomplete statistics, there are about 10 century-old trees in traditional villages in the mountainous areas of central Shandong. Based on relevant ecological protection policies and the requirements of village cultural heritage protection, monitoring and manual maintenance have been strengthened, and listing and registration have been implemented to avoid natural damage and man-made damage. . There is a prohibited construction area within a radius of 10 meters around the ancient trees. The ancient trees and the surrounding environment were updated and designed using landscape ecological design techniques. While protecting the century-old trees, they also provided display and publicity functions to enhance the village landscape.

##### (2) Protection of topography, landforms and pastoral environment

The terrain and landforms in mountainous areas are composed of river valleys, terraces, and slopes. The impact of construction and production activities on the terrain and landforms must be strictly controlled. Under the leadership of village cadres, the remaining 10,000 acres of terraced fields in Lujialing have been newly planted. The scenery is unique in spring and autumn every year.

#### 3.2.2 Value Restoration Measures for Intangible Cultural Landscapes

Intangible landscapes reflect the different cultural relationships between people and land in villages in the mountainous areas of central Shandong, and promote the formation and development of cultural landscapes. Only by inheriting and restoring the intangible cultural landscape can the connotation of the cultural landscape be better protected. Otherwise, only the shell of the village will be protected. Intangible cultural landscape is not just a meaning, representation or symbol, it is expressed through a tangible and visual process, transforming the disappearing and intangible culture into a more intuitive and visible externalized

culture. In order to achieve the purpose of dissemination and inheritance, it is an effective means of reconstructing cultural values.

The measures to restore the intangible cultural landscape of traditional villages in central Shandong are to promote activities such as putting traditional culture on walls. Secondly, to protect intangible cultural heritage, improve the intangible cultural heritage registration system, and encourage intangible cultural heritage inheritors and other cultural heritage holders to carry out inheritance and dissemination activities. Its restoration can contribute to the restoration and inheritance of traditional village cultural values. It is not only a cultural heritage, but also an important tourism resource, which can attract tourists and outsiders to come and experience it, and promote the development of local economy.

Cities in central Shandong have also continued to carry out intangible cultural heritage surveys, and have successively released municipal-level intangible cultural heritage lists to the public. According to the statistics of prefecture-level intangible cultural heritage data in central Shandong, there are 10 types of intangible cultural heritage in the mountainous areas of central Shandong, with a total of about 90 items. Handicrafts and folk literature are particularly prominent. The more famous handicrafts are: paper-cutting, carving, stone inkstone, etc. Folk literature mainly includes: the legend of Meng Jiangnu, the legend of Lu Gu, etc. Through the above comparison of intangible cultural heritage data, we have a clearer understanding of the diversity of types and rich content of intangible cultural heritage in the mountainous areas of central Shandong. These precious intangible cultural heritages are witnesses of the history of the mountainous areas of central Shandong. At the same time, it is an important carrier of Qi culture, Taishan culture and Qilu folk culture. It is also a treasure house for the development of intangible cultural heritage resources in central Shandong.

Table 5 Traditional village cultural attribute types and specific representative contents. Source: Made by the author, February 5, 2024

cultural attributes	concrete expression of culture	Introduction to cultural content
Qi culture	Qi culture	Zhujiayu, Woyunpu, Yongquan Village, Mengquan Village.
red culture	ruins, monuments	Maanshan Anti-Japanese Relics
Ancient tree culture	Many ancient and valuable trees	Old apricot and pear trees in Mengquan Village
landscape culture	Rich landscapes	The territory is surrounded by mountains, such as Lushan Mountain and Yishan Mountain.
religious culture	Several temples in the village	Guandi Temple, Bodhisattva Temple, Wenchang Pavilion
celebrity culture	The Legend of Meng Jiangnu	The legend of Mengquan Sun Bin, the legend of Meng Jiangnu, the legend and culture of the Cowherd and the Weaver Girl
Folk Culture	traditional folk crafts	Paper-cutting, folk games, stone carvings, pottery culture, pentatonic theater

1) Combine intangible culture with the Internet and establish a database

Establish a special website for the promotion and protection of intangible cultural heritage. Jinan City and various counties (districts) have established special protection agencies for intangible cultural heritage and established an intangible cultural heritage database. In addition, Zibo City established the Zibo City Intangible Cultural Heritage Protection Joint Committee and the Zibo City Intangible Cultural Heritage Protection Center, and formulated and issued the "Zibo City Chinese Ethnic Folk Culture Protection Project Implementation Plan" and other documents. An intangible cultural heritage protection webpage has been established on the Zibo Cultural Information Network website. The implementation of these works has taken a solid step towards the protection of intangible cultural heritage in central Shandong.

2) Conduct Academic Discussions Using Intangible Culture As a Link

Through academic seminars, we can provide in-depth theoretical foundation and practical guidance for the restoration of intangible culture. Academic research can deeply explore the connotation and characteristics of intangible culture and understand its evolution and role in social, cultural and historical backgrounds. At the same time, academic seminars can also promote interdisciplinary exchanges and cooperation, bring together professional knowledge and experience in various fields, and provide a more comprehensive perspective and method for the protection and inheritance of intangible culture. Through academic discussions, we can guide all sectors of society to pay attention to intangible culture, promote the government, academic institutions, communities and civil organizations to jointly participate in the protection and inheritance of intangible culture, and achieve the sustainable development and inheritance of intangible culture.

For example, Zichuan District, Zibo City, Shandong Province held the "Shandong Zichuan. Chinese Academic Seminar on the Legend of Meng Jiangnu". Experts and scholars believe that Zihe Town, Zichuan District, with its unique geographical location and rich inheritance of the Meng Jiangnu story, has become the most popular place for the legend of Meng Jiangnu. important heritage site.

The participating experts also conducted extensive and lively discussions on the cultural implications of the Meng Jiangnu story and the folklore context of the evolution of the Zihe Meng Jiangnu story, leading the research on these issues to a deeper level. It is reported that the local government will take this academic seminar as an opportunity to coordinate tourism development and heritage protection based on the principle of "inheriting historical context, protecting cultural heritage, integrating into lifestyle, and guarding spiritual homeland" and relying on the story and legend of Meng Jiangnu. We strive to build the Zihe area into a Meng Jiangnu cultural-themed scenic spot with rich cultural connotations, beautiful ecological environment, and where humanity and nature complement each other.



Figure 91 Seminar on the Legend of Meng Jiangnu. Government agencies attach great importance to intangible cultural heritage and support the restoration of intangible cultural heritage through academic exchanges. Source: <https://www.chinanews.com.cn/cul/news/2009/05-17/1695049>. (Accessed on February 29, 2024)

### 3) Establish a Folk Culture Museum

According to the content of the "Rural Memory" project, we will build folk ecological museums, community museums, and rural museums according to local conditions to collect and exhibit cultural heritage rich in regional characteristics, living cultural characteristics, and group memory. In accordance with the "Rural Memory" project implementation plan and technical standards, and after review by the "Rural Memory" Project Expert Committee, the "national traditional villages" in the mountainous areas of central Shandong basically have the "Rural Memory" cultural heritage, achieving one village and one museum. And showcased the unique culture of his own village.

These intangible cultural landscapes are a means of disseminating and preserving more broadly what individuals recall. What is recalled in an individual's mind is expressed in visual images or terms that are externalized and thus used as communication, which can be passed on to others.

According to the author's visit, Zhujiayu Village currently has a Guandong Cultural Theme Exhibition Hall, Zhu's Ancestral Hall, Zhu's North Building, Zhu Kaishan's Former Residence, Agricultural Museum, and Home for Educated Youth, etc. Zhujiayu Village has the most exhibition halls among the traditional villages in the central mountainous area. Among them, the Guandong Culture-themed exhibition hall covers an area of more than 2,000 square meters. The design and construction of the exhibition hall preserved the original appearance of Shanyin Primary School, involving four exhibition areas and 16 exhibition halls. The exhibition hall takes the history of "Crossing the Guandong" as the main line. Through pictures, texts, influences, and physical objects, it displays the historical background, process, and spirit of the "Crossing the Guandong", as well as the commemorative process of filming the TV series "Crossing the Guandong" to reproduce the spirit of the "Crossing the Guandong".





Figure 92 Intangible Cultural Folklore Exhibition Hall. The intangible culture in traditional villages can be transformed into visual objects through rural museums, which is conducive to the spread of culture. Source: Photographed by author on April 20, 2023

Meng Jiangnu of Yongquan Village Former Residence Memorial Hall, the Meng Jiangnu's former residence, which was later called "Meng Jiangnu's house", was rebuilt and restored to the former residence of Meng Jiangnu. On this basis, the "Meng Jiangnu's Former Residence Memorial Hall" was built. At the same time, in order to commemorate this loyal goddess of love, the Meng Jiangnu Cultural Park was built in Pishan Ridge in the village. The park contains a group of sculptures commemorating Meng Jiangnu, a memorial pavilion, a husband stone, a stone scoop, a Meng Jiangnu stone house, a hand-holding tree, a group of rock paintings, Zhongtian Gate, ancient mountain entrance, sentry pavilion, Jiangnu Temple, couple tree, as well as the footprints left by Guanyin and the stone seal of Meng Jiangnu, etc. Through this series of displays, Meng Jiangnu's spiritual culture is presented in a materialized form.



Figure 93 Memorial Hall of Meng Jiangnu's Former Residence. As one of the four major Chinese legends, "The Legend of Meng Jiangnu" has far-reaching influence and is a national intangible cultural heritage. In order to protect the continuation of traditional culture, the former residence of the protagonist in the story was transformed into a museum. Source: Photographed by author on June 23, 2023

#### 4) Annotations on Cultural Characteristics Listings

Annotate traditional skills and cultural characteristics on the sign to tell the history and humanistic traditions of the village. The author walked into Woyunpu Village and found that a name plate would be hung on the wall of the distinctive ancient building to explain the past and present of the ancient building, and to tell the history and humanistic tradition of the village. For example, at the corner of Woyunpu Alley, I discovered a special local landscape. The straight corners have been erased and become rounded and gentle. The name brand calls it "round corners", with the purpose of maximizing the use of space and making way for pedestrians. Passage for easy access. This is a traditional skill. After it is visually annotated, this traditional skill can be passed down in another way.



Figure 94 Explanation of the "beating around the bush" technique. Spread traditional culture through explanations of ancient buildings and ancient techniques. Source: Photographed by author on June 23, 2023

### 3.2.3 Restoration through spatial politics game with villagers

#### 3.2.3.1 Residents' insufficient understanding of ancient village restoration

##### 1) Some residents have weak awareness of protection

Some residents in the village have weak protection awareness and lack of supervision measures. When investigating local villagers' views on the protection, construction and development of Zhujiayu Village and Woyunpu Village, I often heard villagers say, "This is done by the government, and I don't know very well." Or "This matter has nothing to do with us and is the responsibility of Jinan Zhujiayu Tourism Company." Due to the lack of say in the tourism management and development process of Zhujiayu villagers, some villagers are indifferent or even cynical about the protection of traditional villages. In addition, with the improvement of rural economic conditions and living standards, villagers' concept of improving their living environment has become stronger and stronger. Residents who do not want to relocate have built new buildings on the basis of their old houses, and there are also some cases of demolishing old houses and building new ones. These objectively destroyed the overall style of the traditional village, and the

contradiction between the villagers' improvement of living conditions and the protection of the ancient village became prominent. Due to their limited knowledge and cultural level, local villagers have insufficient understanding of the importance of traditional village protection and do not realize that they are the main body in protecting ancient villages. The villagers' lack of understanding leads to the destruction of autonomy in the later stages of tourism development. . Driven by political performance and economic interests, the local and rural governments have selectively ignored some issues in their conservation work.

2) Aboriginal people' s participation in tourism development is low

The protection of ancient villages has always been dominated by government administrative means. The strong intervention of government and corporate capital has led to the marginalization of indigenous people in the protection work. They have no voice and are basically absent from the protection work. In order to develop tourism, ancient villages have formulated various protection and development plans, and established corresponding management committees to manage their tourism development. However, the collective relocation of villagers for tourism development has dampened the enthusiasm of villagers to protect their residences. According to the author's research, most of the traditional buildings in the scenic area are uninhabited. There are four farmhouse restaurants in the scenic area, which are run by local villagers who have not relocated. Most of the villagers do not participate in the tourism management of Zhujiayu Ancient Village in the new village. There are less than 50 residents in this village engaged in tourism-related work in Zhujiayu, and most of them are involved in the fields of ancient village catering, accommodation, tourism product sales, etc. The level of participation is low and they have not entered the management level; most villagers are still farming and young people go to Jinan work to earn a living. After the villagers moved to the new village, their sense of belonging and identity with the ancient village decreased.

### 3.2.3.2 Space political measures

1) Political and ideological education and monetary compensation

The revitalization of traditional villages through the game of spatial politics is how the government solves the problem of resistance to policy implementation. During the renovation of traditional villages, the government needs to allocate an area for construction as a place to welcome tourists, so some existing buildings must be demolished. However, the villagers believe that these are things left by their ancestors and should not be demolished. Because there were serious differences between the villagers and the government. In response to such resistance, the government implemented political and ideological education and monetary compensation in exchange for the implementation of the new village planning. This is a kind of spatial politics. Take Zhujiayu, for example. After Zhujiayu was rated as a "national traditional village" in 2012, Jinan City designed a renovation plan for the village in order to develop tourism, which required a larger area at the entrance of the village. However, such a plan would require the demolition of several houses. In order to successfully implement the plan, the government used village committee cadres to



do ideological work for the villagers for a period of time, and subsequently compensated the villagers according to the market price of the houses.

### 2) Popularization of policies

There are also some traditions that are of religious importance to the villagers, such as the ancestral hall. The Zhu family ancestral hall was originally used by the Zhu family, and people with other surnames are not allowed to enter. With the opening of the village, the government wanted to open this architectural space to tourists, which met with the opposition of the family members. In response to this resistance, the government established a special policy popularization team to go door-to-door to explain that these new plans can bring the most direct economic benefits to village development and ideologically liberate villagers' conservative consciousness.

### 3) Meet the inherent needs of indigenous peoples

Lefebvre believed that "space has always been political and strategic"(Lefebvre, Henri, 1992). This "political and strategic" requirement makes space production in many environments a kind of government-led or jointly-led by the government and enterprises, and villagers are the informed group. The cohesion formed by the villagers' familiarity and strong sense of belonging to their own village allows them to confront the spatial productivity from the outside when intrusion from outside groups. This confrontation becomes a resistance to the implementation of government or corporate policies. Therefore, in order to achieve equilibrium in the game, it is very important for villagers to appropriate the village space image constructed by the government and related enterprises as "existing" under the premise of meeting their own internal needs.

## Conclusion

With the changes in social background, the original value of mountain villages has been destroyed. For this reason, the state has introduced protection policies to save those villages with cultural landscape value. In this context, some villages have been selected as national traditional villages because of their unique cultural resources. However, in the process of becoming national traditional villages, the government used political forces to intervene. The government used laws, policies and other means to unite scholars, investment companies and other forces to conduct in-depth research, publicity and investment in mountain villages. The government used these political forces to interfere with culture. This cultural policy intervention has injected new impetus into the protection and development of villages, brought new vitality to ancient mountain villages through political forces, and helped villages regain balance in development. Mountain villages have become a stage for interaction between the government, villagers, villages and the natural environment. The government's restoration measures have not only changed the physical space of the village, but also profoundly affected its cultural significance and social function, and also given it new contemporary values. They have become a new engine for economic development and provided strong support for rural revitalization in subsequent chapters.



## CHAPTER V

### Revitalization of Villages in Central Shandong Mountainous Areas in The Context of Traditional Chinese Villages

#### Introduction

In this chapter, we will discuss the revitalization of villages in the mountainous areas of central Shandong in the context of “national traditional villages”. Discuss how villages in the mountainous areas of central Shandong utilize the cultural landscape value of "national traditional villages" and in what ways they reuse its value to ultimately achieve the revitalization of the villages. This chapter is divided into two parts. The first part is about the cultural landscape value of the mountainous area in central Shandong after it became a "national traditional village". Its value is reflected in three aspects: historical and cultural value, artistic and aesthetic value, and agricultural production and ecological value; The second part is to achieve revitalization through the reuse of the value of "national traditional villages". Through tourism, cultural education, and media communication, the value of traditional villages is reused and finally revitalized.

#### Part1 : Revitalization and Value reuse

"Revitalization" is a polysemous word. Its basic meaning is to restore vitality and prosperity to a country, nation, cause, etc. This concept emphasizes that through positive efforts and reforms, a country, nation or because that was originally weak or stagnant can be revitalized and achieve comprehensive development. In this article, the concept of revitalization is extended from reinvention, but the two have different focuses. Reinvention focuses on the process of re-creation and morphological transformation of things, while revitalization emphasizes restoration and value exploration. One emphasizes its process, and the other emphasizes the factors and reasons that produce this process. In my research, revitalization is to find new value, and this value needs to be reused, so the concept of reuse is involved.

This concept applied to traditional villages is similar to the concept of "heritage revitalization" in China. Regarding the concept of heritage revitalization, Yu Xuecai (2010) pointed out that the premise of heritage revitalization is not to affect the protection and inheritance of heritage, and on this basis, relevant heritage development actions are carried out. Su Hui (2018) believes that the revitalization of cultural heritage is a process based on the premise of protection, innovative strategies and means, and the realization of heritage value and cultural characteristics.

Value reuse is defined in the "Cihai" as: "It refers to the direct use of waste as a product or continued use as a product after repair, renovation, and remanufacturing, or the use of all or part of the waste as parts of other products." The definition of "reuse" given in the "Encyclopedia of Architecture, Design, Engineering and Construction" is: "Reconfiguration of buildings or structures in order to create new use functions or meet the newly added building use needs, thereby obtaining a new architectural form and inheriting the original function of the building."

In this article, value reuse refers to the purposeful and planned transformation, comprehensive utilization and redevelopment of cultural landscapes with high value in mountain villages in accordance with the development of modern society. It is usually characterized by functional conversion or improvement, and endowed with realistic use functions (Ni Wenyan, 2009), ultimately creating new value.

Based on this article, the revitalization of traditional villages in the mountainous areas of central Shandong is realized through value reuse in various ways. Tourism, cultural education, and film and television publicity are an effective way to activate their heritage. The core idea of the theory of tourism value reuse is the development of traditional village tourism, so that valuable cultural landscapes can be reused and showcase their past glory. And it is presented more vividly in front of the public tourists, bringing economic benefits to the village and protecting traditional culture. The reuse of traditional cultural educational value refers to using education as a means to combine traditional skills with culture and tourism for inspiration, so that the skills and culture can be regenerated and utilized, and at the same time protected and inherited. Film and television promotion is a value reuse method that has only been developed in recent years. The ultimate goal is to promote traditional villages through film and television, so that more people can understand the cultural landscape of traditional villages, gain more attention, and promote tourism development. In short, these value reuse methods can not only preserve traditional cultural resources but also bring economic benefits, contributing to the revitalization of traditional villages in the mountainous areas of central Shandong.

## **Part2: The reconstructed Cultural Landscape Value and Value**

### **Utilization of "National Traditional Villages" in the Mountainous Areas of Central Shandong**

#### **2.1 The Cultural Landscape Value of the Mountainous Area in Central Shandong After It Became a "National Traditional Village"**

Traditional villages are the third type of heritage, different from tangible and intangible cultural heritage. They are a kind of living cultural landscape heritage, a unique form of human settlement, and a comprehensive social system. Due to their obvious regional differences, diverse spatial types, unique traditional resources, and profound heritage value, we can divide the cultural landscape value of the mountainous area in central Shandong after it became a "national traditional village" into two categories: psychological value and emotional value.

##### **2.1.1 Psychological value**

Psychological value refers to the subjective feelings and cognition of an individual or society towards a certain thing or experience, including psychological satisfaction such as identity, belonging, and security. In the tourism development of traditional villages, the excavation and utilization of psychological value is particularly important. For example, historical and cultural value can arouse tourists' sense of identity and respect for traditional culture and history, making them feel a strong sense of cultural belonging and psychological satisfaction during the tour. Art and aesthetic value can stimulate tourists' aesthetic experience, allowing them to experience the pleasure of beauty and spiritual baptism while appreciating the beauty of traditional villages.

### 1 ) Historical and Cultural Value

As the most important value form of traditional villages, historical and cultural values are the soul of traditional village values and the foundation for the development of tourism economy. An important reason why tourists are willing to travel to traditional villages is their profound historical and cultural heritage, farming civilization and historical relics. Almost all the significance of traditional village tourism is directly or indirectly presented by them. Therefore, the primary indicator for studying the value utilization of traditional villages is the historical and cultural value.

Traditional villages are the human settlement heritage left over from farming civilization. The formation and development of their human settlement environment require the accumulation of a long history to gradually take shape. The "national traditional villages" in the mountainous areas of central Shandong have profoundly preserved and recorded the relics of different stone building environments, mountain life and production methods, customs and habits, ideas and value systems in various historical periods, and recorded and reflected the historical development process of the mountainous areas of central Shandong. . Due to the diverse attributes of the main body of the village, the historical value of traditional villages is a comprehensive reflection of many aspects. It is reflected in the natural spatial layout of the villages in the mountainous areas of central Shandong, the undulating landform features, the mountain architectural forms made of stone, and the formation of folk traditions. , these all have important historical and cultural value.

For example, the seven former residence groups in Woyunpu Village are not only the most representative and well-preserved buildings in the mountainous areas of central Shandong. It has important reference significance for studying the history, military and culture of the Qing Dynasty, and has high historical and cultural value. After the original destroyed architectural pattern was restored in the later period, the overall layout, structure, and function were basically restored to the original style, which reflected the regional characteristics of ethnic settlement architecture to a certain extent and served as the physical basis for studying mountain-type architecture. Using the former residence in the mountainous area of central Shandong as a carrier, we sorted out and integrated historical resources, rural landscape, anti-drug education, intangible cultural heritage and other resources, and repaired them appropriately. Focus on displaying the excellent local national culture, inheriting the unique historical culture of the region, and strengthening the publicity and education of the awareness of the Chinese nation community.

### 2 ) Artistic and Aesthetic Value

Art and aesthetic value, as the external expression of historical and cultural value, are the intuitive presentation of traditional villages at the visual and ornamental levels, and play the role of attractions in the process of developing the tourism economy. Historical and cultural value attracts the attention of tourists with its profound heritage, but traditional village tourism, as a form of tourism, is fundamentally presented through sightseeing tours. Historical and cultural values are embedded in traditional villages, while artistic and aesthetic values become tourist attractions in the form of externalization to meet the needs of tourists for sightseeing. There are a large number and rich types of traditional buildings (structures) left in the traditional villages in the mountainous areas of central Shandong. Their composition

methods, construction techniques and architectural decorations contain high aesthetic concepts and rich folk wisdom, reflecting extremely high The artistic level and value, such as stone carving art and wood carving art, are a collection of excellent traditional architectural arts. At the same time, the traditional stone masonry skills, folk customs, festival etiquette, music and art and many other intangible cultural landscapes formed in traditional villages under historical time and space reflect the high aesthetic value of folk culture and art.

#### 2.1.1 Emotional value

Emotional value refers to the emotional response and emotional resonance that a thing or experience can trigger. In the tourism economy of traditional villages, the use of emotional value can effectively improve tourists' satisfaction and loyalty. By creating a warm, harmonious and peaceful atmosphere, tourists can feel happy, comfortable and relaxed during the tour, thereby generating positive emotional experiences and emotional resonance. This emotional resonance not only helps to improve tourists' favorability and satisfaction with traditional villages, but also promotes word-of-mouth communication and repeated consumption.

#### 2.2 Value Utilization of Cultural Landscapes

In order to effectively explore and utilize psychological value and emotional value, first of all, we should deeply explore the historical and cultural connotations and artistic aesthetic characteristics of traditional villages, and let tourists deeply understand and feel the unique charm of traditional villages through explanations, displays and interactive experiences. Secondly, we should pay attention to the creation of environmental atmosphere and the optimization of tourist experience, and provide tourists with a comfortable and pleasant tourism environment through landscape design, facility construction and service improvement. At the same time, we can also carry out some cultural activities and folk performances, so that tourists can feel the charm and vitality of traditional culture in their participation. The above value exploration is mainly reflected in the utilization of historical and cultural value and artistic aesthetic value.

##### 1) Utilization of Historical and Cultural Values

The typical historical and cultural value of traditional villages is a farming civilization with distinctive settlement characteristics. thus. The use of historical and cultural value uses settlement and farming civilization as key words, and the farming civilization with typical settlement characteristics is presented to tourists in a dynamic way through the integration of modern civilization. The settlement characteristics are concentratedly reflected through regionality and nationality. It is expressed as the history and culture related to the natural landscape and humanistic customs of the area. In the process of tourism development, we should find our own independent personality, deeply explore the resource advantages of traditional villages with urban and national characteristics, and transform them into tourism resources. Farming civilizations are similar in various places, and the focus of development is to "seek common ground while reserving small differences." It is necessary to deeply reflect the background of farming civilization, and to dig out the individuality of the farming civilization in the region and extract both commonalities and individuality. The process of integration of commonality and individuality is the process of adaptation and innovation between traditional culture and modern culture.



## 2) Utilization of Artistic and Aesthetic Values

The artistic and aesthetic value of traditional villages originates from material entities but is separated from them. It is a presentation of historical and cultural values. Based on this understanding, the use of artistic and aesthetic values should closely rely on historical and cultural values, and solve how to present historical and cultural values in the form of art so that tourists can recognize its connotation and external beauty.

In the process of utilization, special attention is paid to the reproduction of the scene. The reproduction of traditional village scenes is to break the limitations of time and space by taking the art forms and art products originally focused on festivals and celebrations and moving them to the stage in the form of performances. But this stage is not a stage, but the actual production and living space of the villagers. Through the daily activities of production and life, the villagers consciously present the art forms and art products related to festivals and celebrations. Handicrafts and utensils related to production and life should be placed in the scene of use. This type of artwork cannot be used as a pure display. It should be the actual experience and feelings that tourists, students, and staff gain by observing the layout of villages and villagers' homes during their tours and studies, and experiencing farm life and farming activities.

### **Part 3: Revitalization Through Value reuse of “National Traditional Villages”**

Through the above analysis and exploration of the value of traditional villages, mountain villages will eventually obtain emotional benefits and commercial benefits. These two benefits are achieved through three channels: tourism development, traditional cultural education, and film and television publicity.

#### 3.1 Reuse the Value of Traditional Villages Through Tourism

Tourism development is one of the important ways to reuse the value of traditional villages. Through careful planning and design, the cultural landscape in traditional villages can be reused, and the past glory can be vividly presented to tourists. During the tour, tourists can not only appreciate the beautiful natural scenery and unique architectural features, but also gain an in-depth understanding of the village's history, culture and traditional skills. This experience can not only satisfy the aesthetic needs of tourists, but also trigger their emotional resonance, thus generating positive emotional benefits. At the same time, tourism development has also brought significant economic benefits to the village, injecting new vitality into the economic development of the village through ticket revenue, tourism product sales, etc.

The most important form of reusing the value of traditional village cultural landscapes lies in the commercialization of traditional culture. The material and intangible cultural landscapes in these villages have lost their original value due to changes in the social environment. After policy changes, these traditional cultures have become objects of consumption, and they have generated new economic value. Utilizing the traditional culture, style, handicrafts and other resources of the village to develop various cultural and creative products and tourism experiences is

the embodiment of commercialization, and this kind of commercialization can achieve the revitalization of the traditional village economy and the sustainable development of society. There are many ways to commercialize traditional villages, including the commercialization of material cultural landscapes and the commercialization of intangible cultural landscapes.

Because most traditional villages have unique physical forms and intangible cultural heritage, they have natural advantages in transforming them into commercial resources. Therefore, when seeking local economic prosperity, tourism will become the first-choice industry for local governments to revitalize traditional villages.

### 3.1.1 Village Tourism Background

#### 1) Rural Tourism Development is the General Trend

In recent years, with the acceleration of industrialization and urbanization, problems such as urban population expansion, traffic congestion, and environmental pollution have worsened, and rural tourism has gradually developed into a fashion. At the same time, as rural tourism promotes the optimization of rural industrial structure, promotes the development of rural economy, drives rural infrastructure construction, promotes my country's traditional culture, displays local ethnic culture, beautifies the rural environment, increases the added value of traditional agriculture, and improves farmers' It plays a significant role in ideological concepts, attracting farmers' employment, and increasing farmers' income. Governments at all levels in our country attach great importance to the development of rural tourism.

Against this background, the country has successively issued guidance to promote the development of rural tourism such as the "Notice on Vigorously Promoting the Development of Rural Tourism across the Country (Lvfa (2018) No. 14)" and the "National Rural Tourism Development Outline (2016-2022)" sexual opinions. It has successively carried out evaluation activities such as national leisure agriculture and rural tourism demonstration counties (demonstration sites), Chinese historical and cultural famous towns and villages, national characteristic landscape tourism towns (villages), and national industrial and agricultural tourism demonstration sites. What's more worth mentioning is that in the "Several Opinions on Promoting the Reform and Development of the Tourism Industry (Guofa (2018) No. 31)" issued by the State Council in 2018, the requirements and arrangements for "vigorously developing rural tourism" were clearly stated. Rural tourism It has become the forefront of the development of the tourism industry and the general trend.

#### 2) Function

Tourism development plays a certain positive role in promoting the development of traditional villages. It is the most effective way for traditional village activities (Chen Xiaohua et al., 2018), and it is also an important path for the current protection and revitalization of traditional villages. The goal of tourism development is to transform the cultural value in traditional villages into economic value, with a view to bringing new profits and income to the village, attracting the return of rural population, and alleviating the "hollowing out" problem of traditional villages. At the economic level, tourism development has become an

important way for traditional villages in my country to promote economic development, and the tourism activities throughout it are a direct force in improving the economic benefits of villages. Most studies believe that tourism can promote village economic development, especially in the early stage of tourism development, which brings huge economic benefits to villages, including providing a large number of employment opportunities, increasing villagers' income levels, and promoting changes in villagers' employment structure and adjustment of village industrial structure.

### 3.1.2 Traditional Village Tourism Development Model

Promoting the revitalization of traditional villages through tourism development is a relatively common and highly applicable model for the revitalization of traditional villages in my country. It is also the main reference model for the development of rural tourism. The current tourism development models in traditional villages across my country are mainly divided into farmer-led, government-led, enterprise-led and mixed.

1) The farmer-led type is generally in the early stages of the tourism development and protection model, where local villagers build their own protection and development. Most of them are farmhouses and agricultural sightseeing and picking gardens. According to the different business structures and organizations, they are divided into "farmer + farmer" model, individual farm business model, and village collective model. This villager-led model can easily retain the authenticity of the countryside and focus on the interests of local residents. It has low investment and low operating costs, but it is prone to lack of strategic layout due to management limitations. At present, Mengquan Village Tourism Company, which is collectively operated by Mengquan Village, has this business model and has formed its own unique rural tourism brand.

2) The government-led type is dominated by the government, which is responsible for the protection, management, and development of traditional villages. Generally, the government directly establishes a management committee to coordinate the planning, development, management and operation. It usually appears in the mid-term stage of tourism development. Its form is the "management committee + tourism development company" model. The government establishes a rural tourism management committee and sets up a tourism development company in the village. The company is responsible for market operations. Its advantages are strong coordination and controllability, which is conducive to the protection of traditional villages. Its disadvantages are insufficient openness and low flexibility of institutional mechanisms. For example, the local government of Pujia Village in Shandong Province established the Liaozhai City Management Committee, and the company established Liaozhai Tourism Culture Co., Ltd. to protect and develop the entire village like a scenic spot.

3) The enterprise-led type generally involves foreign enterprises leasing the tourist landscapes of traditional villages and taking into account the interests of the community during the investment process to achieve multi-party benefits. This type usually occurs in the later stages of tourism development. It takes the form of a corporate model. A mature tourism company is established for operation. The government and villagers no longer participate in specific development and management decisions. Traditional villages are collectively

contracted to outside enterprises for operation, and local villagers are given certain compensation. Its advantages are large investment, high starting point, rapid development, high tourism income, and high degree of marketization. Its disadvantage is that the interests of villagers are not protected. At present, due to limitations in capital, talent, management and other development conditions, the government and village committees often use leasing from external enterprises to develop tourism in the village to increase economic benefits. For example, Woyunpu Village introduced Laiwu Tourism Development Group to develop the village and use corporate power to help the village's tourism development.

4) The mixed tourism development and protection model refers to the participation of farmers, governments, enterprises, investors and other parties to jointly promote rural protection and tourism development operations. Through multi-party participation and collaboration, the advantages of each subject are brought into play to build a reasonable interest mechanism. . This model often appears in the transformation, upgrading and later adjustment period of traditional village tourism development. Its advantage is that it attracts more capital and expands funding channels for protection and development. Its disadvantage is that it carries certain risks.

#### Tourism Development Process of Zhujiayu Village, a Traditional Village in Central Shandong Mountainous Area

Since the beginning of the 21st century, with the development of rural tourism, the main leaders of Zhujiayu and the local government of Zhangqiu have realized earlier the unique natural environment and rich cultural resources of Zhujiayu, and therefore actively prepared for the tourism development of Zhujiayu to seek local economic growth. Due to the independent and spontaneous protection model of Zhujiayu Village in the early stage, the ancient style and ancient appearance of Zhujiayu traditional village were well preserved. Zhujiayu promptly seized the opportunity of rural tourism and gradually explored the tourism development and protection model, becoming one of the earliest traditional villages in Shandong Province to develop rural tourism. Zhujiayu Village has been undergoing tourism development since 2000. The exploration of tourist attraction protection models is mainly divided into three development stages based on the changes in management rights of ancient villages. The first stage is the early stage led by the Guanzhuang Township Government of Zhangqiu District. The second stage is the mid-term period dominated by Luneng Group. The third stage is a period of adjustment and upgrading, with the government as the leader and the market as the main body. Jinan Zhujiayu Tourism Development Co., Ltd. was established and entered the stage of formalized development.

##### 1) Initial Development Period

2001-2004, initial development period. Starting in 2000, the local township government began to develop tourism in Zhujiayu Village. The Guanzhuang Township government took the lead in formulating the "Guanzhuang Township Zhujiayu Historical and Cultural Village Tourism Development Plan". The plan requires the protective restoration of some important scenic spots in the ancient village. In 2003, the Guanzhuang Township Government invited the Department of Tourism of Shandong University to prepare a specific plan for the tourism development of Zhujiayu, which was the "Zhangqiu District Zhujiayu Tourist Area



Development and Construction Plan". Position the ancient village as a "sample of northern settlements and a Chinese heritage village" to create a rural tourism destination. However, due to the limited financial resources of the Guanzhuang Township Government of Zhangqiu City and lack of funds for protection and development, it mainly develops some ancient buildings in the village as scenic spots. For example, some scenic spots such as Kuixing Tower, Tanjing, and Wenchang Pavilion will be restored and constructed. The Zhu family's ancestral hall and other places were restored through donations raised by the Zhu family, and the original Shanyin Academy in the ancient village was designed and built into a folk custom exhibition hall. Some tourist reception facilities, tourist catering service facilities, as well as road renovation and environmental greening outside the village have been established in the ancient village. With the strong support of the government, two folk culture festivals were held successively, which gradually opened up the popularity of Zhujiayu Village and initially opened it to tourists.

### 2) Enterprise-Dominated Mid-term

The period from 2004 to 2010 was the mid-term stage dominated by enterprises, and it was also an important development stage for Zhujiayu traditional villages. Since government support funds are limited and unable to meet the needs for further protection and tourism development, the Guanzhuang Township Government decided to adopt a business model and take the road of overall leasing. The Zhangqiu Municipal Government conducts an external bidding process and adopts a market operation mechanism by selecting tourism development companies for the purpose of profit. This can not only solve the shortage of protection funds for traditional village residents, but also protect the relevant interests of villagers.

In 2004, the Guanzhuang Township Government cooperated with Luneng Group to establish Shandong Luneng Zhujiayu Development Co., Ltd. and signed an agreement to develop the "Zhujiayu Folk Leisure Tourism Resort". The project plans to build Zhujiayu into a comprehensive folk tourism resort integrating leisure and entertainment, folk customs, and tourism and vacation. Zhujiayu is developed and constructed based on the idea of "government guidance, market operation, independent development, and achieving a win-win situation". Subsequently, Luneng Group compiled the "Detailed Plan for the Restoration of Zhujiayu Ancient Village". Luneng Group invested 28 million yuan in the early stage to recycle nearly 70% of the ancient dwellings in the village and rebuilt four buildings in the ancient village. After several years of tourism development in Zhujiayu, the protection and development have achieved initial results. Since 2005, Zhujiayu Village has been rated as a famous historical and cultural village in China, a tourist characteristic village in Shandong Province, and a national 3A tourist scenic spot. However, in the later stages of the investment by Luneng Group, disputes arose over the distribution of interests, and the later investment was not carried out as scheduled. Luneng Group withdrew from the operation and management of Zhujiayu, and the protection and tourism development of Zhujiayu's traditional villages went into a stagnant period for several years. The tourist attraction model Once stuck in a bottleneck.

### 3) Adjust the Upgrade Period

After 2011, the Guanzhuang Township and Village Committee began to upgrade the Zhujiayu tourist attraction on the basis of the protection of the ancient village, following the industrial adjustment and upgrading process of "government-led, market players, cultural and tourism integration, benefiting the people and strengthening the village" road. In 2013, the Zhangqiu Municipal Government and the Guanzhuang Town Government compiled the "Zhujiayu Historical and Cultural Village Protection Plan", which was approved by the Shandong Provincial Government. It aims to build a characteristic texture of "four mountains surrounded by two streams and four lanes with ancient charm." According to the village in 2014, Zhangqiu District established Jinan Zhujiayu Tourism Development Co., Ltd., a mixed-ownership company, and introduced 7 key local companies to participate in the investment, with a capital of 3,500. Since then, Zhujiayu has formed a management model of "government + tourism company + industry association". The revitalization of Zhujiayu's traditional villages has gradually formed a model led by the government and actively participated by all sectors of society.

After 2014, Zhujiayu traditional villages strive to convert cultural resources into cultural and creative industry advantages, becoming the main direction of future development. Jinan Zhujiayu Tourism Development Co., Ltd. has used the Chuguandong culture, educated youth culture and folk customs in Zhujiayu Village to build theme cultural exhibition halls such as the Chuanguandong Culture theme exhibition hall, the traditional skills exhibition hall, and the Home of Educated Youth. At the same time, the ancient buildings and scenery in the ancient villages and streets will be restored, and folk experience projects such as blacksmithing and weaving skills will be developed. Make use of the natural environment of the ancient village surrounded by mountains and rivers to build a film and television base and a painter's village. After the construction of the Zhujiayu reconstruction and upgrading project, the Zhujiayu traditional village has been rated as a national 4A-level scenic spot, a Chinese traditional village, China's most beautiful leisure village, and a national ecological cultural village.





Figure 95 Zhujiayu's honors. Mountainous villages have become scenic spots with high tourism value through policy support. Source: Photographed by author on June12, 2023

### 3.1.3 Specific Strategies for Tourism Development in Traditional Villages in the Mountainous Areas of Central Shandong

#### 3.1.3.1 Improve Tourism Infrastructure and Services

Finding a balance between the protection of traditional villages and the development of rural tourism. On the basis of protecting traditional villages, following market rules, improving infrastructure construction, and improving tourism supporting services, this is the only way to protect traditional villages and develop tourism.

**Infrastructure.** It mainly focuses on the renovation and upgrading of drainage facilities, energy facilities, power and telecommunications equipment, safety facilities, etc. in traditional villages. For power supply lines, network lines, etc. in traditional villages, they should be laid out in a beautiful and hidden manner while ensuring safety. Large power supply equipment is not allowed to be arranged, and existing overhead wires are cancelled, so as to avoid damaging the scenery of traditional villages. In addition, fire protection facilities have been added, and flood prevention, fire prevention and earthquake prevention facilities have been set up.

**Public health aspects.** In the development of traditional village scenic spots, toilets have been added with a service radius of 200-300 meters to meet the needs of tourists for clean public toilets. In addition, sanitation facilities such as trash cans have been added to scientifically handle waste and innovate waste disposal mechanisms. Set up garbage transfer points, make full use of sewage treatment facilities, and adopt centralized treatment methods to completely

eliminate pollution. With financial support, we have innovated the rural garbage and sewage treatment mechanism and normalized the management of the living sanitary environment in traditional villages.

Road traffic. The external and internal transportation organization of the village has been improved. In terms of external transportation in the village, a dedicated rural tourism highway transportation line has been opened. In terms of internal transportation in the village, more transportation means are provided directly to the scenic spot, and sightseeing electric cars and shared bicycles are installed to solve the problem of walking up the mountain, effectively connecting the old village with the new village, natural landscape and pastoral scenery, and revitalizing rural tourism resources in series. Because the village is relatively remote and can only be reached through national and provincial highways, large signboards are set up on national and provincial highways to form distinctive signs to facilitate self-driving tourists from other places to identify the scenic spots. It also developed electronic maps and developed smart services and smart tourism in traditional villages.



Figure 96 Zhujiayu Gate Archway. The gate archway is set up next to the provincial road to facilitate tourists to find the target. Source: Photographed by author, March 26, 2024

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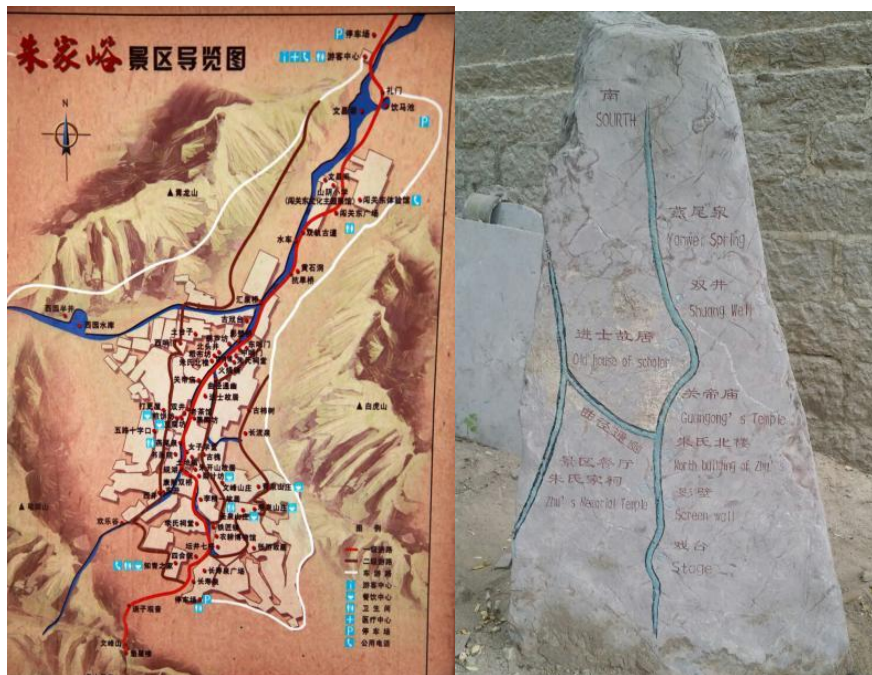


Figure 97 Guide map of Zhujiayu Scenic Area. A route map that is convenient for tourists to visit. Source: Photographed by author, March 29, 2023

Service aspect. In order to improve service quality and enhance tourism experience, collective training was conducted for some villagers. It mainly includes Mandarin training, reception etiquette training, traditional village cultural knowledge training, folk art training, etc. Those who pass the training will be converted into official tour guides, and those who fail will be banned. Improve the depth of understanding and explanation skills of tourism service personnel about traditional village culture and enhance tourists' sense of experience.

### 3.1.3.2 B&B Tourism is the Most Direct Manifestation of Utilizing the Value of Traditional Village Cultural Landscapes

B&B tourism is a form of tourism with accommodation as the core experience. It allows travelers to stay in the homes of local residents to experience local life and culture. This approach emphasizes interaction with local residents, allowing travelers to gain an in-depth understanding of local culture and lifestyle. B&B tours are generally more affordable than traditional hotel accommodation and offer more local accommodations and facilities.

B&Bs are usually renovated from local houses or other idle resources. They may be located in rural areas or cities, but they all aim to provide a warm, family-like accommodation atmosphere. B&B owners are often involved in reception work, providing personalized service and cordial care. B&Bs are usually located near scenic spots or city centers, making it easy for travelers to explore the local beauty and culture. In addition, B&Bs may also provide additional services, such as self-service kitchens, laundry rooms, etc., to enhance the convenience and autonomy of travel.

B&B tourism also embodies the concept of environmental protection and sustainability, because B&Bs are relatively small in

scale and can provide more resource-saving and low-carbon travel options. B&B operators also tend to use environmentally friendly materials and energy-saving equipment to reduce their impact on the environment.

Overall, B&B travel not only provides an affordable accommodation option, but also a unique way to experience local culture and lifestyle. It allows travelers to enjoy the warmth and care of home, while also promoting the sustainable development of tourist destinations.



Figure 98 Rural revitalization project (B&B) launching ceremony. Reuse the space value of traditional villages to drive the village economy. Source: Baidu Gallery (Accessed on January 16, 2024)

#### Woyunpu Village Yunzhongju Boutique B&B

In December 2015, at the planning review meeting of Woyunpu Scenic Area in Laiwu City, Taiwanese rural tourism experts proposed the tourism concept of developing "Shijiale" in Woyunpu Scenic Area, which was recognized by the leaders and experts present at the meeting. The proposal and implementation of the "Shijiale" tourism concept has injected blood and vitality into the development and utilization of stone resources in Woyunpu Village and the inheritance and promotion of stone culture.

Subsequently, the Yunzhongju Boutique B&B project developed and constructed by Tourism Development Group came into being. "Yunzhongju" was rebuilt from a house during the Jiajing period of the Ming Dynasty. The ancient building has a history of more than 500 years. In order to truly restore the historical features, the project adheres to the principle of restoring the old as it was, and uses the local "Shiba Xingzi" stone masonry method. The eaves retain the traditional horse-head wall design, and the roof is designed with a thatched waterproof roof, which is warm, waterproof and fireproof without losing its beauty. The landscape in the park is well-proportioned and interdependent with mountains and rivers.



Figure 99 The courtyard of Yunzhongju Boutique B&B. It shows a traditional B&B with local characteristics. Source: Photographed by author, April 17, 2024

The four buildings in the courtyard are Yunpu, Yunsu, Yunshe, and Yunlu. The design of the B&B is a combination of modern and classic. All facilities and equipment are equipped in accordance with the standards of a star-rated hotel. The furniture is simple and simple, with a strong sense of design. Each room has different functions and styles, meeting the needs of modern people in detail.

The interior space layout and decoration of the B&B design basically changed the traditional layout and were updated according to the living habits and aesthetics of modern society. Giving people a carefully crafted countryside style, the decoration of B&Bs is often full of regional characteristics and incorporates local cultural elements or some handicrafts. These decorations can make tourists feel the unique history and cultural heritage of the mountain more deeply. The New Year pictures hanging on the walls and hand-cut window grilles all make people feel the simplicity and tranquility unique to the mountainous area. When it comes to the use of colors, B&Bs usually choose natural tones, such as warm colors, green, white, etc., to make the entire space appear more comfortable and pleasant. The combination of these colors not only echoes the natural environment of the mountainous area, but also gives people a sense of tranquility and relaxation. The use of wooden furniture is also a highlight of B&B decoration, which is environmentally friendly and can create a warm atmosphere.





Figure 100 Indoor effect of traditional village. The indoor environment is transformed by extracting local cultural elements. Such an environment is in line with modern human living habits. Source: Photographed by author, April 17, 2024

Wangjiaying at the entrance of Yunzhongju's courtyard has sweet well water. According to experts' inspection, it is extremely rich in minerals. The well water is sweet and delicious and is the best mineral water. The Yunzhongju courtyard is based on the original ancient house and has been restored in strict accordance with the spatial dimensions. The roof is erected with wooden beams and purlins, and wooden planks are laid on the purlins. The outermost layer is covered with simulated thatch. The overall structure is both thermal insulations, waterproof and fireproof. And without losing the beauty. Yunzhongju embodies the collision of modern aesthetics and traditional culture, giving it new functions and life on the basis of respecting natural history.

The biggest contribution of B&Bs to the village's economy comes from rent. The Tourism Development Group has leased 8 residential courtyards and developed them into Yunzhongju boutique B&Bs. The annual rental fees are as high as 600,000 yuan; it also provides employment opportunities for local residents. This has made farmers who used to make a living from farming now suddenly become "three-income farmers" who receive house rent, labor wages and year-end dividends from the village collective. Rural B&Bs are becoming a magic weapon for people to get rich. The monthly income of each villager who shares the shares is about 1,500 yuan. Currently, the scenic spot has attracted more than 100 people to work here.

#### 3.1.3.3 Farming Experiential Tourism is The Greatest

**Expression of Traditional Village Agricultural Production and Ecological Value.** Farming experiential tourism is a form of tourism that focuses on experiencing rural farming life. It not only allows urban white-collar workers to enjoy the rural life, but also increases agricultural knowledge for children who participate in labor at the same time.

The core of rural tourism is to experience farming culture. Visitors can plant and harvest with their own hands in the farmland and experience the hardship and fun of farming. In addition, you can also visit traditional handicraft workshops to learn about the production process of various traditional farm tools and feel the wisdom of the predecessors. This kind of experiential tourism allows tourists to have a deeper understanding of rural culture and improve their cultural literacy.



Moreover, this tourism development model requires low investment and quick results, and can drive local economic development, increase farmers' income, and achieve rural revitalization.

#### Zibo Mengquan Village Rural Picking Experience Tour

Zibo Mengquan Village is a traditional Chinese village and one of the first batch of scenic villages in Shandong Province. It covers nearly 3 square kilometers of mountains and has a forest coverage rate of nearly 100%. It is a well-known ecological village. The ecological economy is becoming increasingly prominent. You can enjoy flowers in spring, pick in summer and autumn, drink mountain spring water, and breathe oxygen-rich air. The unique mountain environment creates a unique micro-climate, which makes the crops and fruits grown in Mengquan Village mature 7 to 10 days later than those in the same area. In addition to wheat, corn, millet and other crops, there are more than 30,000 Zibo Chi pear, sweet apricot, Changhong jujube, round bell jujube, hawthorn, persimmon, locust, elm and other economic forests, as well as summer tomatoes, kidney beans, eggplant, beans and other vegetables. All have become important sources of enriching people and increasing their income.

Mengquan Village in Zibo used to be a small mountain village that relied on the weather for its livelihood. Due to inconvenient transportation, apricots and pears from the mountains could not be transported out after they matured. Many of them rotted under the trees. Half of the more than 200 people in the village worked outside. In the words of village secretary Li Xinggui, we were guarding our golden rice bowl and going out to beg for food.

In 2003, Mengquan Village introduced investors through the government to develop tourism. The company invested money to build roads into the mountains and contracted the villagers' mountainous land and various fruit trees through land transfer. In July 2004, the Mengquan Ecological Tourism Area, featuring mountain scenery, farm picking, and leisure vacations, was built. It is now a national 3A-level scenic spot and a national agricultural tourism demonstration site.

The scenic spot adopts a management model of corporate operation and farmer participation, and the developer established Mengquan Ecological Tourism Development Co., Ltd. to be responsible for the operation. The village collective guarantees that farmers' land and fruit trees will be leased to the company, and the company will provide farmers with price compensation, ensuring that farmers have a high fixed income every year. At the same time, the scenic spot hires villagers to work in the scenic spot and earn wages. The villagers become agricultural workers, allowing local villagers to engage in legitimate commercial activities in the scenic spot. The farmers in the scenic spot have added another commercial income.

Moreover, Mengquan Village has a history of pear cultivation for more than 600 years. The pears produced here are rich in fruit aroma, delicate in texture, durable in storage, and sweet in taste, and are sold overseas. A few years ago, Mengquan Village applied to register the "Zibo Chili" trademark. Relying on this brand, Mengquan Village further developed rural tourism and built a Chili picking base of 2,000 acres. In 2021, Mengquan Village attracted more than 100,000 tourists, and the per capita income of villagers exceeded 10,000 yuan.

In 2022, village director Li Dejiang also established a company through the village collective to transfer the entire village's land and set up a beautiful happy farm. "We are the village collective running this farm ourselves. We contract the land to urban residents at a price of 20 yuan per square meter. They farm it themselves, or they can hire our villagers to help farm it." Village director Li Dejiang said: " They not only experienced the joy of farm work, but also were able to eat fresh vegetables grown by themselves. So far, nearly 500 households have claimed the land. We have a very harmonious relationship with each other, and many of them have become our honorary villagers. "

It is understood that this farming experience tourism model has increased the annual per capita income of local villagers from less than 2,000 yuan before tourism development to nearly 20,000 yuan now. At the same time, the spiritual life of the villagers has also been greatly enriched. While tourists are picking and sightseeing, they can get to know the countryside up close and experience the simple local customs, local sounds, local customs and rural feelings of the mountain villages.



Figure 101 Tourists picking fruits. Tourists experience farming culture, which is an experience brought by agricultural production and ecological value. Source: Zibo Tourism Network (Accessed on January 16, 2024)

#### 3.1.3.4 Camping Tourism Reflects the Ecological Value of Traditional Villages

Camping is a form of tourism that was first popular in Western countries. With the continuous development of China's tourism model, people have discovered that the countryside has its own unique natural resources, and camping can bring people closer to nature. Traditional village camping is based on rural camping and adds interaction with local culture, tradition and history.

#### Zibo Yongquan: "Camping craze" Spawns Rural Wealth-making Business

Yongquan Qi Great Wall Scenic Area is located in Yongquan Village, a traditional Chinese village. It is home to the Qi Great Wall, a national key cultural relic protection unit, and the national intangible cultural heritage The Legend of Meng Jiangnu Crying at the Great Wall. It is located in a small natural forest at 36° north latitude, with a forest coverage rate of 95.6%. It is surrounded by mountains on

three sides, covered with green plants, and has constant springs and streams. In recent years, Yongquan Village has made use of mountainous resources, while seizing the opportunity of the construction of the Great Wall National Cultural Park (Shandong Section) and the implementation of the "Shandong Province Qi Great Wall Protection Regulations" to actively seize the camping "window" and build new camping bases to actively develop rural tourism. , making Yongquan Village, which few people visited in the past, become a popular check-in place, creating attractive industries to enrich the people and promote rural revitalization.

Yongquan Village is named after a "Yongquan" at the head of the village. There are 87 households in the village with a population of 223. Due to its location in a deep mountain, lack of arable land and inconvenient transportation, the population gradually emigrated, the village became increasingly desolate, and the spring water at the head of the village lost its "flow".

Yu Bo, secretary of the party branch of the village, said, "In the past few years, when villagers sold their houses, no one wanted a courtyard for 500 yuan." "But now, you may not be able to buy it even if you pay 200,000 yuan. During the May Day holiday this year, Vehicles traveling to the village are lined up 5 kilometers outside the village, and now an average of more than 100 people come every day."

Yongquan Village began to change after 2012. Secretary Yu Bo said, "Although we don't have much arable land, we have a good natural ecology. The section of the Qi Great Wall that experts have identified as the best preserved is located in our village. In addition, our area It is also the main battlefield of the Shandong Anti-Japanese War and has rich red tourism resources. "After thorough research, we decided to take the road of ecological prosperity." "Tent camping is one of the special tourism projects we launched. Liu David, the person in charge of the BOBO Valley Camping Base, said that there are currently 15 tents in the camp, including yurt-style tents and hotel-style tents, with prices ranging from 380 yuan to 680 yuan per night, and hotel-style tents priced from 680 yuan to 980 yuan per night. Although the price is not low, it has been packed almost every day since it opened in June. The tourists include both locals and many experienced players from outside the province. The name BOBO comes from "adapting measures to local conditions". BOBO Valley Campground is located southwest of Yongquan Village. There is a dangerous cliff here where a large number of wild pigeons nested in the early days. Dove is commonly known as "Quail Dove" in the local area. Because of the terrain and landscapes such as "Quail Dove (sound BOBO) cliff" and "Quail Dove (sound BOBO) top", the camp was named BOBO Valley according to the pronunciation of the place name. The name is full of imagination. "Tents, picnics, and starry skies are a way to experience camping. White tents are scattered in the mountains. Against the backdrop of green trees and red flowers, they are very popular. They are quite different from the scene of Yongquan Village in the past.





Figure 102 BOBO Valley Campground. Camping-style tourism reflects the ecological value of traditional villages Source: Sina

News<https://baijiahao.baidu.com/s?id=1765735693259974167&wfr=spider&for=pc>  
(Accessed on January 16, 2024)

After the development of the camping base, villagers who used to farm have now put down their hoes and become service workers and earned wages. Many villagers who worked outside have begun to return to the village. The 20 employees responsible for the operation and maintenance of the BOBO Valley Camping Base are all young people, with an average age of 25. The once lonely mountain villages are now full of life.

At present, the second phase of the BOBO Valley Camping Base has been basically completed, and other new supporting facilities are also under construction in full swing. Yongquan Village has also been rated as a traditional Chinese village and a scenic village in Shandong Province. Yongquan Village is popularizing the "camping circle" with more ways to play and better experiences, and is on the road to wealth.

#### 3.1.3.5 “Nong Jia Le” Represent the Value of Agricultural Production in Traditional Villages

Also known as leisure “Nong Jia Le”. It is a business model that mainly takes farmers as units and uses farmyards, farm meals, agricultural products, etc. as attractions to provide farm life experience services. It is one of the four basic forms of leisure agriculture.

Farmstay is an emerging form of tourism and leisure. It is a way of leisure tourism that returns to nature to achieve physical and mental relaxation and a pleasant spirit. Generally speaking, farmhouse owners use local agricultural products to process them to meet the needs of guests. The cost is low, so consumption is not high. Moreover, farmhouses are generally surrounded by beautiful natural or pastoral scenery, with fresh air and a relaxing environment, which can relieve the mental stress of modern people, so they are loved by many urban people.

Yongquan Village has developed 16 farm music and 10 handicraft shops. Liu Chian, a 65-year-old villager, now has a family of his own. "The children are working outside, and we are the only two at home, idle and idle, looking for something to do." Liu Zhinian said, "Since the opening of the farm, I not only busy, income has been greatly increased, usually weekends and holidays more tourists, the most, a day can receive 17 tables of guests, less time there are 7 to 8 tables, annual income can reach 50,000 to 60,000 yuan."





Figure 103 Tourists eat at a farmhouseSource: Sina News<https://baijiahao.baidu.com/s?id=1765735693259974167&wfr=spider&for=pc> (Accessed on January 16, 2024)

### 3.1.3.6 The Tourism Development of The Great Wall of Qi Mainly Focuses on the Development of Historical and Cultural Values and Ecological and Environmental Values

#### 1) Yongquanqi Great Wall Site Protection Park Project

The Yongquan split of the Great Wall of Qi is the most well-preserved section of the defense line of the Great Wall of Qi so far, and it is the best photo and miniature of the Great Wall of Qi, and also the foundation of the story of Meng Jiangnv crying the Great Wall for more than two thousand years. In order to protect this national-level historical relic, Yongquan Qi Great Wall Company, with the strong support of the government, established a 100-mu site protection park in 2008. In the park, there are towering mountains, majestic shanzhai, one line of heaven, the eight immortals crossing the sea and other natural landscape; There are also historical relics such as thousand-year-old Qi barracks, thousand-year-old stone gate, beacon Tower, Bishan Pass, Jiangnv Terrace, Meng Jiangnv Cry at the broken wall of the Great Wall, and inner and outer ancient city walls.

Through farming culture (army cultivation terraces, Qi army oil plant planting base, dry building technology), military culture (Sun Bin's Art of war), love culture (Meng Jiangnu crying at the Great Wall), leisure culture (Sun Bin resting the horse hall), developed the Yongquan Qi Great Wall defense line, the barracks site of the Great Wall and the Yongquan Qilu Ancient Road.

#### Yongquan Qi Great Wall dDefense Line

The defense line of the Great Wall of Qi is an important part of the defense line of the Great Wall of Qi. From Lianhua Mountain to Shilong Mountain and then to Xiling is 6 kilometers long. From the northeast of Damoding along the ridge to Lianhua Mountain is the double line of the Great Wall of Qi, along the southwest to Shilongshan Qilu border line is the main line of the Great Wall of Qi. The defense line of the Great Wall of Qi through Yongquan has a forward position, a rear barracks, a main line and a double line, a mountain wall fortress in the relevant

areas, and a group city for the collection of main information, which is a historical military position with outstanding characteristics.

The site of the Great Wall is one of the most distinctive and best protected parts of the Great Wall. Mr. Luo Zhewen, the late president of the Great Wall Society and a well-known Great Wall expert, wrote "Yongquanqi Great Wall Site" and "The Great Wall and calligraphy art are the cultural treasures of the Chinese nation".

#### Ruins of The Barracks of The Great Wall and The Great Wall



Figure 104 Ruins of the barracks of the Great Wall at Hushan and Hushan QiSource: Zibo tourism network<http://www.zbta.net> (Accessed on January 16, 2024)

Bashanqi barracks facilities are perfect, from inside to outside there are three parts, the periphery is the front position, the middle is the military area, the core is the central command and living lot. In the barracks. there are positions, bunkers, water storage cellars, and beacon towers for transmitting information, as well as defensive gates and gates; Through the ridge shelter through the double line of the Great Wall of Qi to Lianhua Mountain in the north, 2 kilometers away from the south to the main line of the Great Wall of Qi Damoding fortress. Huashanqi Barracks is a comprehensive barracks built in the nearest Qilu border front, which is a front-line rear base and a comprehensive offensive and defensive barracks integrating troops and material support to the front line.

#### Yongquan Qilu Ancient Road

Yongquan ancient road, through the Zi River at the foot of Ma 'Anshan, along the west side of the valley through happiness, South stock, Yongquan, Yongquan territory of Qi border mountain road 18 pan to reach Lu, history called Bo Pond Road. Bochi Road starts at Yanshen and ends at Chi Bu. It is an important traffic road between Linzi and Boshan of Qi State to Linqu, an ancient city, and an ancient official road. Through the state of Qi Liangping, Xihe, Dongping, oral, South, Yongquan to Qilu important land pass Shilong Pass, and through the state of Lu North field, Shizhu and other villages to Chi Bu and then to the key town of Linqu.



Figure 105 Yongquan Qilu Ancient Road. Source5.4: Zibo tourism network<http://www.zbta.net> (Accessed on January 16, 2024)

Yongquan Qi Great Wall Site Protection Park with the unique resources of the original ecology and Qi Great Wall culture, attracting a large number of tourists from inside and outside the province, of which the two-day tour is the most short-term. In 2017, Yongquan Qi Great Wall Site Protection Park received 126,000 tourists in total, an increase of 120% year-on-year, and the comprehensive income of tourism and cultural products reached 3.6 million yuan, an increase of 130% year-on-year, achieving double growth of tourism reception and tourism income. The rapid development of traditional villages and the increasing material and cultural level of villagers have also made more young people working outside see the hope of returning to the village development, and many young people have begun to return to the village to start businesses.



Figure 106 Visit the Great Wall of Qi. The ancient sites of traditional villages have become consumer goods in modern society. Source: Zibo tourism network<http://www.zbta.net> (Accessed on January 16, 2024)



## 2) Qi Great Wall Cultural Park Project Planning

The official website of Jinan Culture and Tourism Bureau publicized the completion of key work in the third quarter of 2023 "Jinan City Government Work Report". Among them, the construction of the QiGreat Wall National Cultural Park is being actively promoted.

Built in the Spring and Autumn Period and the Warring States Period, the Great Wall of Qi has a history of more than 2,600 years, passing through Jinan, Tai 'an, Zibo, Linyi, Qingdao and other cities, a total length of 641 kilometers. In 1987, the Great Wall of China was listed as a World Cultural Heritage by UNESCO, and the Qi Great Wall is an important part of it.

In response to the key projects proposed in the Jinan Municipal Government Work Report in 2023, the Jinan Municipal Cultural and Tourism Bureau actively promoted and accelerated the construction of Chengziya, Daxinzhuang and other archaeological site parks and QiGreat Wall National Cultural Park. Jinan Cultural and Tourism Bureau drafted the key points for the construction of National Cultural Park in 2023 in Jinan and issued and implemented them; Guide Laiwu District to do a good job in the development and construction of the protection and utilization project of the Qi Great Wall (Jinyang Pass section), and the grain transport river landscape improvement project has been completed. It is worth noting that the construction of the Qi Great Wall Site Museum project has begun, and the construction of the first-floor frame has been completed. According to relevant information, the main construction contents of the museum of the Great Wall of Qi include exhibition area, collection area, administrative office area, public service area and equipment room.

The western section of Jinyang Pass is 756 meters long and is the best-preserved section of the Great Wall of Qi. Since ancient times, Jinyang Pass is not only a traffic artery, but also a military fortress, so it built castles and beacon towers on the surrounding mountains, commanding its throat.

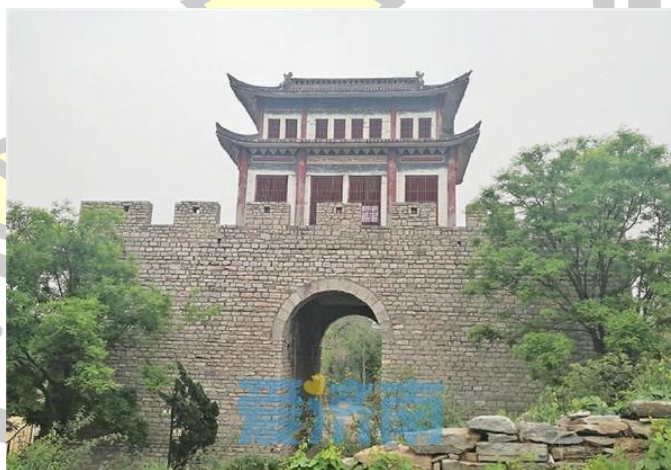


Figure 107 Jinyang Pass. Important building of Qi Great Wall cultural project.

Source: <https://0531.thccew.net> (Accessed on January 16, 2024)

The protection and utilization project of the Great Wall of Qi (Jinyang Pass section) is the key construction project of the National Great Wall



Cultural Park. According to previous reports, the whole plan is divided into the Great Wall flower sea landscape, cultural square, visitor center, walking path, parking lot station, Qi Great Wall Museum, Qilu ancient street and other construction tasks. At the same time, the collection and sorting of the cultural relics of the Great Wall of Qi are also carried out simultaneously. Through the investigation, research and excavation of the cultural and resource information of the Great Wall of Qi (Jinyang Pass section), new ideas and protection and utilization suggestions are provided for the future application of monuments and cultural heritage.

At the same time, Jinan Culture and Tourism Bureau drafted the key points of 2023 National Cultural Park construction in Jinan and issued them for implementation; Guide Laiwu District to do a good job in the development and construction of the protection and utilization project of the Qi Great Wall (Jinyang Pass section), and the grain transport river landscape improvement project has been completed. It is worth noting that the Qi Great Wall Site Museum project has completed all procedures, started construction, and completed the construction of the first-floor frame; Promenade project Road 5 has completed construction.

The Great Wall of Qi is not only an important cultural relic in Jinan City, but also a cultural treasure in the land of Qi and Lu. In recent years, by strengthening preventive and rescue protection, strengthening daily maintenance and local rescue reinforcement, the site of the Great Wall of Qi and its environment have been effectively protected, and historical information and value have been continued.

The relevant person in charge of Shandong Provincial Cultural Tourism Department said that on the basis of protecting the Great Wall of Qi, Shandong has dug deep cultural resources along the Great Wall of Qi, promoted the deep integration of cultural tourism in an all-round way, highlighted the value of cultural relics, culture, landscape and other aspects of the Great Wall of Qi, created functional areas such as scientific research, cultural education, tourism research, leisure and entertainment, and a number of characteristic scenic spots, villages, industries and intangible cultural heritage projects. Through the Great Wall of Qi beads into chains.

Now, open the "hospitality Shandong tourism information service platform", click on the cloud tour option, you can realize 360-degree panoramic online viewing of the Great Wall of Qi. The service, which allows visitors to visit the Qi Great Wall without leaving home through virtual imaging technology, has been widely praised since its launch.

According to reports, Shandong actively docking with the Chinese Cultural Heritage Research Institute, obtained the results of the special data of the Great Wall of Qi, and formed a perfect basic data. At the same time, the public service resources of cultural centers at all levels along the Great Wall of Qi, the collection resources of museums, and the ancient books and literature resources of libraries are included in the "Shandong Public Culture Cloud" to facilitate online access.

In order to further strengthen the brand building and tell the "story of the Great Wall of Qi" that can be heard, Shandong has focused on explaining the connotation value of the Great Wall of Qi, held a series of lectures on the Great Wall of Qi, seminars on the protection of the Great Wall of Qi, academic exchange activities, etc., published and published a number of research results and papers such

as "Resource Survey Report of the Great Wall of Qi in Shandong Province", "Annals of the Great Wall of Qi" and "Research on the Protection and Utilization of the Great Wall of Qi". Launched the "Tour Shandong along the Great Wall of Qi" province live broadcast, along the Great Wall of Qi media collection, "walking the Great Wall of Qi" large-scale series of reports, "explore the Great Wall of Qi" network theme activities, held the "good scenery such as" Qi "and other Qing come" short video competition, launched a number of typical cases with demonstration and leading role, Organizing the Great Wall of Qi Cultural Scenery Photography Exhibition, the Great Wall of Qi Cultural Festival, Rural Art Week, "Good Season for the Countryside · LETS Purchase", and the theme design competition of the most beautiful holiday village homesat the foot of the Great Wall. Protection is for better use. On the basis of protection and repair, and then comprehensive development and utilization, can make the heritage and style of the Great Wall of Qi really "live".

#### Qi Great Wall Museum Planning Project

In April 2022, the construction of the QiGreat Wall National Cultural Park (Jinyangguan section) project began, the main construction content includes the QiGreat Wall trail project, the QiGreat Wall greenway project has been concerned about the QiGreat Wall Site Museum has made new progress, the project has obtained the construction project planning permit, the construction project permit has entered the public stage after approval. On July 6, 2023, the official website of the Jinan Natural Resources and Planning Bureau published the planning permission for the construction of the Great Wall of Qi (Jinyang Pass Section) protection and utilization project (Qi Great Wall Site Museum) after approval.



Figure 108 Planning plan of Qi Great Wall Museum. Source: Qilu Evening News (Accessed on January 16, 2024)



Figure 109 Qi Great Wall Museum planning effect. Source: Qilu Evening News (Accessed on January 16, 2024)

The sub-index table shows that the construction area of the museum of the Great Wall of Qi is 4892.99 square meters. Among them, the first-floor construction area is 1974.73 square meters, the second-floor construction area is 1920.58 square meters, the third-floor construction area is 919.99 square meters, the roof floor construction area is 77.69 meters; Diesel generator room construction area of 99.59 square meters.

Previously, the Jinan Natural Resources and Planning Bureau publicized the planning permission for the construction of the Great Wall of Qi (Jinyang Pass section) protection and utilization project (Qi Great Wall Site Museum) before approval on June 6, 2023.

The Qi Great Wall Site Museum is part of the Qi Great Wall (Jinyangguan Section) protection and utilization project and the Qi Great Wall National Cultural Park (Jinyangguan Section) project. Among them, the protection and utilization project of the Great Wall of Qi (Jinyang Pass section) has eight construction tasks, including the Great Wall Flower Sea landscape, cultural square, visitor center, walking path, parking lot station, Qi Great Wall Museum, and Qilu Ancient Street.

### 3.1.3.7 Being a Tourist Destination of The World Beauty Pageant Contestants Reflects the Historical and Cultural Value

On October 26, 2019, the 14th Global City Image Ambassador World Cup Finals in Quancheng City in-depth tour activities were launched, more than 50 global city image ambassadors from 36 countries around the world walked into the Qi Great Wall, known as the "father of the Great Wall", and the famous Chinese historical and cultural village Zhujiayu, to experience the history and culture and beautiful landscapes, and explore the ancient cultural heritage.

Beauties are surprised by the majestic magic of the Great Wall of Qi, cannot help but sigh, have to use the camera video record, share to more friends. "I like China very much, like Chinese culture, like Chinese landscape, never thought to come to Jinan can climb the Great Wall, which is my dream." I feel that I have gained a lot in Jinan



this time. Thank you, Jinan! I love Jinan!" It is not just a few beauties who have similar feelings. Many foreign beauties have fallen in love with this ancient civilization.

By visiting the Great Wall of Qi in Jinan, the beauties perceive the majestic and magnificent cultural and historical style, and appreciate the grand and magnificent of Qilu historic sites in the past, which also arouses the public's attention to the Great Wall of Qi.



Figure 110 Qi Great Wall Museum planning effect. Source: Yulong<http://www.xjhtdj.cn> (Accessed on January 16, 2024)

#### 3.1.3.8 The Development of Cultural and Creative Products is The Utilization of Historical, Cultural, Artistic and Aesthetic Values

Research on the design of cultural creative products focuses on the exploration, extraction, interpretation and transformation of traditional historical and cultural symbols, which requires the design method of image transformation to make it a link between subjective thinking and objective matter, and transform traditional cultural symbols into cultural and creative products favored by the public in a visual way. Users can associate objective material and its cultural spirit and connotation, that is, product image, so as to achieve emotional resonance, and let these cultural and creative products play cultural value, artistic value, economic value and social value in the cultural landscape with a historical atmosphere.

Mengquan Village to create a cultural and creative platform, Mengquan village's "Meng Jiangnv" character as a product to buy, to sell, Yongquan village will make persimmon brand, the production of persimmon leaf tea, persimmon cake, persimmon wine. Zhujiayu Village has made bookmarks of their Wenchangge culture and sold them as a token for tourists to pray for academic success.





Figure 111 Cultural and creative products. Product packaging developed according to the cultural and natural characteristics of traditional villages Source: <https://image.baidu.com> (Accessed on January 16, 2024)

As a cultural symbol, the culture of these traditional villages is transformed into products through images. Unlike some fragmented and imitative items, such cultural and creative product design has more emotional, aesthetic and cultural connotations. It can not only bring economic benefits to the village but also spread traditional culture.



Figure 112 Sales of cultural and creative products. Intangible culture is transformed into commodities and brings economic benefits to villages through trading. Source: <https://image.baidu.com> (Accessed on January 23, 2023)

In short, through the continuous efforts of the government, the villagers have changed their ideas, and the village economy and appearance have been improved due to the rural revitalization policy. Mainly, the mountain villages in central Shandong have received financial support, the traditional buildings in the villages have been better repaired, a large number of enterprises have seen business opportunities here, and began to invest in the development of mountain villages, and the economic level of the villages has been improved. For example, the

upper end Shi village relies on Yunmingshan virgin forest, since 1993, the village collective development of the construction and development of tourism, but in a small state, almost no influence on the outside world, little operating income. After the policy support, in 2019, foreign enterprises adopted the lease operation mode, and the infrastructure of the scenic spot has been greatly improved, especially the parking lot at the village end and the road to the scenic spot, and some villagers have been able to participate in the construction of the scenic spot and tourism services. In 2019, "Shizkou Village" introduced Jinan Shiyang Shanju Cultural Tourism Co., Ltd. to upgrade more than 40 stone houses in the village, so as to create a boutique B&B named after the 24 solar Terms. Here, visitors can feel the "simple outside and beautiful inside" rural scenery, a longing for pastoral life. Every weekend and holidays, the occupancy rate of homestay here has been 100%, and good economic benefits have been achieved, and Shizhou Village has changed from a poor village to a rich village with an annual collective income of more than 500,000 yuan.



Figure 113 Village cadres. Village officials describe the increase in tourists as a result of policy support. Source: Qilu Channel (Accessed on January 16, 2024)

Break the fixed mode of pure sightseeing in rural tourism, and promote the scenic spot from a single ticket economy to a vivid daily interactive experience. On the basis of the existing material cultural heritage and intangible cultural heritage in the village, "understanding and learning - sightseeing and viewing - experience and exploration - shopping memorial" is adopted to promote the activation and development of cultural heritage. For example, active protection and innovative reproduction of heritage resources can be achieved through the display and inheritance of paper-cut painting, tourism performing arts, wood carving skills and brewing techniques, so as to realize the transformation of residents' livelihoods and cultural identity driven by the outward radiation of some local cultural elites.

### 3.2 Realize the Value Reuse of Traditional Villages Through Cultural Education

Traditional cultural education is the second way to reuse value. Through the development of cultural education, rural residents' interest and love for traditional culture can be stimulated, their cultural quality and cultural identity can be improved, and it is helpful to achieve rural revitalization. In schools

and communities, various forms of cultural education activities can be carried out. The imparting of traditional cultural knowledge is an important part of it. By teaching traditional cultural knowledge, such as the origin of traditional festivals and the characteristics of local customs, rural residents can understand the profound heritage of their own culture. In addition, traditional musical instrument learning and opera performance training can be organized to allow rural youth to participate in person and cultivate their love and understanding of traditional art forms. At the same time, cultural exchanges and interactions with cities are also an important part of strengthening rural cultural education. Organizing rural students to visit museums, art exhibitions and cultural activities in cities can allow them to understand a broader cultural world and broaden their horizons. In addition, training and competitions in art such as painting, calligraphy, and photography can be carried out to stimulate the creativity and artistic talent of rural residents. This deep participation and cultural experience can enhance tourists' sense of identity and pride in traditional culture, thereby enhancing their emotional benefits. At the same time, traditional cultural education also brings more business opportunities to villages, such as the development and sales of cultural products, which further promotes the economic development of villages.

### 3.2.1 The Cultural and Educational Base is a Platform for The Comprehensive Utilization of Traditional Village Values

#### 1) Development of Research Routes

The Great Wall National Cultural Park Construction (QiqiGreat Wall) high-quality development Conference was held in Zibo. With the theme of "Holding the Zi Hand and meeting the Great Wall Together", the conference aims to better demonstrate the achievements of the construction of the National Great Wall National Cultural Park, share typical experience, build a platform for exchange and cooperation, and provide a strong boost for the high-quality development of the Great Wall National Cultural Park. The opening ceremony was held at the Party Member Training Center of Yuanshan Education Base in Zibo on the morning of September 26, 2013. Han Ziyong, member of the National Committee of the Chinese People's Political Consultative Conference, member of the Committee of Culture, History and Learning, general coordinator of the Expert Advisory Committee of the National Cultural Park, former president and researcher of the Chinese National Academy of Arts attended and delivered a speech. Zibo city leaders Gong Geifeng, Sha Xiangdong, Zhu Zhenglin attended the opening ceremony.

At the opening ceremony, three "inheritance Tours" were released, the first of which was the Qiqi Great Wall research route. Zibo City cultural tourism promotion officer made the Great Wall of Qi cultural tourism resources promotion and related introduction. Song Aixiang, secretary of the Party Group of Zibo City Culture and Tourism Bureau and director of the "into the Great Wall of Qi" media collection media representatives awarded flags.





Figure 114 "Into the Great Wall of Qi" ceremony of collecting wind and awarding flags. Source: Qilu Channel (Accessed on January 16, 2024)

The conference invited Tianjin, Hebei, Shanxi, Liaoning, Heilongjiang, Shandong, Ningxia, Xinjiang and other provinces along the Great Wall along the cultural and tourism administrative departments responsible comrades; Qi Great Wall along the culture and tourism Bureau responsible comrade; Responsible comrade of relevant departments and units for promoting the construction of Zibo National Cultural Park; Deputy district (county) head of each district (including functional areas) in charge of cultural tourism in Zibo City; Zibo district and county (including functional areas) culture and tourism department is mainly responsible for comrade; More than 200 national experts and scholars in the field of Great Wall culture and representatives of central, provincial and municipal news media participated in the event.

At the meeting, a special QiGreat Wall "inheritance tour" research route was launched for traditional villages in the mountainous areas of central Shandong. This route focuses on the excavation of cultural tourism resources in Changqing District, Zhangqiu District and Laiwu District of Jinan City, and focuses on the design of the following research contents: Visit the Dafengshan Qi Cultural Tourism Scenic spot to understand the history, evolution and characteristics of the Qi Great Wall; Explore the Great Wall of DuZhuangqi on foot to get an in-depth understanding of its architectural features; Watch the intangible cultural performance of Beimenguan Village; In Shizhikou village to carry out farming experience, increase life knowledge; Visit the ancient folk houses in Wuyunpu Village to understand its architectural style and protection value; Go deep into the traditional craft workshop of Xiafa Mountain village, visit the craft inheritors; Participate in the restoration activities of Jinyangguan cultural relics, and eventually form a two-day and one-night research route.





Figure 115 Students experience traditional culture. Through cultural experience, students' understanding of traditional culture is strengthened. Source: <https://image.baidu.com> (Accessed on January23, 2023)

## 2) Conduct Folk Culture Education

### (1) Offer Courses in Schools

As the country attaches great importance to traditional culture, schools all over Shandong have opened folk culture courses and built folk culture as an educational cause. Through the study of this course, students can cultivate their love for traditional Chinese culture and understand the characteristics of Chinese folk culture and its important position in Chinese culture. Enhance national self-confidence and pride, at the same time, through expanding the scope of knowledge and in-depth discussion, in the ideological quality and knowledge ability to be improved. In the teaching process, in addition to teaching hours, guide students to explore their own surname and zodiac to achieve the purpose of searching for roots and ancestors, pay attention to family; Combining the folk customs of my hometown and local people, I can understand the rich connotation of various folk customs. Cultivate students to pay attention to family affection, love hometown and love Chinese culture, and enhance national pride and self-confidence. The core spirit of traditional Chinese culture, namely self-improvement, positive progress, harmonious coexistence, honesty and trustworthiness, is also fully reflected in the folk customs, and in the teaching process, students are guided to seriously understand and improve their emotional values.

Shandong Jianzhu University offers the optional course "Folk Culture", which mainly focuses on the folk culture of traditional villages in mountainous areas in central Shandong. After interviews, students generally said that they had a deeper understanding of Shandong and increased their national confidence. Some students even said that they wanted to go back to their hometown to protect and develop traditional culture.



Figure 116 "Folk Culture" course. Students learn folk culture at school. Source: <https://image.baidu.com> (Accessed on January23, 2023)

The College of Culture and Tourism of Zibo Normal College has set up a cultural training camp, which is based on the beautiful campus and teaching resources, and has built a camp education system of one hall, one platform, two houses, three rooms, four centers, 67 research bases and N training rooms. One hall refers to the culture and art hall of Zibo Teachers College (composed of four halls: Party History Education Hall, ancient porcelain Hall, Art Museum and Nature Hall), one platform refers to the global tourism platform of research and education of the base, and the two houses refer to the Youth Intelligent Research Institute (with 7 functional research rooms including drones, robots, sand painting, wood workshops and 3D printing) and the Ceramic College. The three rooms refer to Wang Jihong paper-cut studio, Zhao Hongyun Hongwa Studio, Liu Yue traditional culture studio, and the four centers refer to Liaozhai Cultural Research Center, research travel center, home school education center, and education quality monitoring center.

The camp has carried out research activities such as "Practicing labor education and inheriting Tao Liu Culture", "intangible cultural heritage paper-cutting", "Sports technology and natural ecology" in the camp, and also carried out research activities such as "intangible cultural heritage", "Two mountains and two museums Red Research", "Qi culture", "Liaozhai culture" and "Yellow River Culture". It has organized and received more than 23,000 students from primary and secondary school research teams. It received more than 8,000 individual research students.



Figure 117 Zibo Teachers' College cultural training camp. Source: <https://image.baidu.com> (Accessed on January23, 2023)

To spread traditional culture through traditional culture creation contest. In July 2023, Yiyuan County held the Shandong "Rural Revitalization Qilu Model" digital product design competition. 16 teams from 13 colleges and universities in the province gathered ideas in Longziyu Village, a traditional village here, and created creative digital media works to show the innovative practice and fruitful results of Shandong's rural revitalization. Zhao Kunpeng, a university student participating in the competition, said, "This place not only has a beautiful environment, but also has many art galleries and art works of art masters. It has a very strong artistic and cultural atmosphere, which brings our team a very high creative enthusiasm and provides a lot of creative inspiration."



Figure 118 Students participate in the Cultural Creativity Competition. Students take traditional culture as a source of creation, providing a path for cultural dissemination. Source: Flash News (Accessed on January12, 2024)



## (2) Open Training Courses in Society

Some social organizations set up workshops or cultural centers to pass on traditional skills, crafts and knowledge to the younger generation, so that knowledgeable young people can love folk culture, establish correct values and become disseminators of folk culture. For example, Wuyunpu Village holds training courses on the construction skills of stone houses and folk dwellings, and hires inheritors to teach on-site, so that more people can understand the ancient village and architectural skills. The establishment of the stone house residential building skills research institute, in-depth study of its inseparable architecture, folk customs and feng shui culture, and the overall protection of ancient village stone houses.



Figure 119 Stone building model, the training course on building skills of stone houses and residential buildings enables traditional skills to be passed on. Source: <https://image.baidu.com> (Accessed on January23, 2023)

### 3.2.2 Sketch Base

The traditional village in Zibo Mountain area has become a socially recognized national art and photography sketching base, attracting more than 120,000 people from all over the country every year, and the number of tourists is also increasing year by year. Therefore, the government of Erzhuang Township takes artistic sketching as one of the pillar industries of the township.

There are about 14 reception points in Aozhuang area, catering and accommodation conditions are satisfactory; Classrooms, work exhibition rooms, conference rooms, etc. are also set up to provide platform support for interaction and communication between teachers and students; At the same time, we actively encourage artists to settle in, build master lecturers, master studios, and sketch work trading Spaces, etc., in order to improve the level of professional sketch service. On the basis of sketching resources, increase the publicity of sketching destination brands, such as film and television works, newspapers and books, conference marketing, etc. At the same time, actively meet the needs of the development of The Times, with the help of network publicity: improve the construction of sketch reception sites and traditional villages related websites, timely update the website content, etc., website construction should reflect personality and characteristic creativity, and attach the base location, sketch accommodation, typical



scenery, sketch works and many other project profiles, provide a variety of contact information: Telephone, QQ, wechat, online customer service, online message, etc. In addition, through the excavation of the original ecological culture of the sketching destination, the characteristic tourism with the theme of "art experience" is developed. The sketch reception points scattered in villages are like rural art exhibition halls. The works preserved in the reception points reveal the local customs, customs, joys and sorrows, and record the growth process of the creators. With the sketch reception points as the hub and representative sketch objects (art prototypes) as scenic spots, they are linked to each other to form an art experience network, allowing tourists to "follow the paintings to search for clues". Through the comparison between works and prototypes, the artist's creative mind can be tasted and artistic experience and edification can be obtained (Yu Dong-ming et al., 2016). Through a number of measures, the brand influence has been expanded, the tourism attraction has been increased, more participants have been attracted, the local visibility of traditional villages has been expanded, and the healthy and orderly development of sketching destinations has been promoted.



Figure 120 Sketch base in the village. The material and cultural landscape of the village has acquired new value and become a kind of still life, which not only brings economic value to the village but also increases the channel of cultural transmission.

Source: Yu Dongming, A study on the evolution of rural landscape in the Middle Shandong Mountain Area -- A case study of Erzhuang Township, Zibo City, Shandong Province, 2011(Accessed on January25, 2023)

The government, as the leading department for the development of local villages, coordinates all stakeholders, takes joint actions with the operators of reception sites and local residents, establishes and improves the infrastructure construction of sketching sites, optimizes the overall sketching environment, and provides perfect transportation services for sketching sites. For example, we provide the sketching car service, establish the bicycle, electric car rental system, etc., to improve the traffic accessibility of the sketching destination; Strengthen the construction of public information service system of sketching destinations, such as village maps, folk customs, main sketching scenic spots and other related information services. Improve the village identification system, increase guidance, tour organization design should be all kinds of public space landscape: stone roller, Wells, rivers, streets and other node space, the use of ancient streets in series to form a close and orderly tour line organization, and do a guide map, so that sketchers fully know the tour information, to avoid the omission of scenic spots and tour blindness.

### 3.3 Realize the Reuse of Traditional Village Value Through Media Communication

As a new way to reuse traditional cultural values, film and television publicity has emerged in recent years. Through the shooting and broadcasting of film and television works, the beauty and cultural connotation of traditional villages are presented to a wider audience. This publicity method can quickly increase the popularity and influence of traditional villages and attract more tourists to visit. With the popularity of film and television works and word-of-mouth spread, the tourism popularity of traditional villages will continue to rise, thus bringing more commercial benefits. At the same time, film and television publicity can also stimulate the audience's interest and enthusiasm in traditional culture and further enhance their emotional benefits.

#### 3.3.1 Film and TV Drama Creation

As an important part of the mass communication system, film and television media not only leads the trend of commodity consumption in the details of scenery decoration and characters' clothing and accessories, but also plays an important role in promoting tourism.

In the process of production and shooting, film and television works construct regional space in different ways through film and television narration, organically combine with mountain cultural resources, vividly show the natural landscape, human history and traditional folk customs of the shooting place, and become a window for audiences to observe and understand mountain culture. The publicity and promotion of film and television works and the development of film and television tourism products in shooting places enrich the content and form of tourist destinations, and promote the transformation of film and television shooting places, shooting scenes and buildings into themes and attractions of tourism projects. It can be seen that film and television tourism is a new trend of the joint development of film and television culture and tourism formats in the era of media. Although the original intention of the formation of film and television works is not to serve the tourism industry, its communication function and cultural nature can stimulate the potential tourism dividends of the location.

Zhujiayu scenic area in 2006 began to shoot some small film and television works, in 2008 CCTV released the hit drama "Entering the East", let Lu drama in the country shine, a "I am Zhangqiu Zhujiayu", let Zhujiayu scenic area fame. Later, as it became a "national traditional village", its influence continued to expand, so it shot "South", "Old farmers" and other high reputation works, and now the hot "Sanquan River Warm" is also shot here, showing Zhangqiu's humanistic characteristics and times style in the drama. Zhujiayu Scenic area has also cooperated with Shandong Noon Sunshine Film and Television Group to actively invest in film and television projects, improve the construction of film and television shooting areas, and create a film and television base in northern mountain villages.



Figure 121 A still from "Running to the East". This TV drama has a high influence in China, and has played a propaganda role for Zhujiayu village. Source: <https://image.baidu.com> (Accessed on January23, 2023)

In order to increase promotion efforts, Wuyunpu Village in Jinan attracted the directors of Beijing Yuanhua Film and Television Company, Shandong Film Group and other film and television companies to choose the scene, and successively shot the TV series "Making a Home", the movie "Sunset", "That Year I haven't grown up", "My veteran Grandpa" and so on. The real scene publicity of these dramas increased the popularity of Wuyunpu. Contributing to rural revitalization.



Figure 122 Stills from "Making a Home". The protagonists are well-known Chinese actors, and they play a propaganda role for Wuyunpu. Source: <https://image.baidu.com> (Accessed on January23, 2023)

In addition to the production of movies and TV series, Wuyunpu Village has cooperated with Laiwu Daily, public network and other media to widely promote and promote, especially the special publicity of CCTV's "Geographical China" column and the village video column, so that more tourists inside and outside the province know and familiar with the charm and magic of Wuyunpu.



By embedding regional film and television elements into film and television production, the film and television works allow the audience to better understand the geographical landscape and cultural landscape of the mountainous areas in central Shandong province. Compared with "explicit advertising marketing", this kind of gentle and silent marketing can more effectively cultivate potential tourism consumers and inject new vitality and vitality into traditional villages. On the other hand, the tourism industry of traditional villages relies on the inspiration of film and television works and the image shaping of destinations to provide tourists with a richer and more comprehensive tourism experience, thus enhancing the attractiveness and influence of traditional villages in the mountainous areas of central Shandong.

### 3.3.2 Use of We-Media Communication

In order to better spread traditional culture, each village is expanding its publicity channels, combining online and offline, and carrying out multi-channel promotion. Using the Internet, social software and self-media, network marketing has become the main propaganda channel. For example, Zhujiayu Village makes use of the we-media platform in cultural publicity, establishes the official Weibo platform and independently operates the wechat public account of the scenic spot, updates the village information through the network in a timely manner, interacts with tourists in a timely manner, and allows tourists to get timely cultural information. In addition, it strengthens marketing interaction with various livestreaming platforms with great influence nowadays. Shoot micro films and short videos of Zhujiayu tourism promotion, create entrepreneurial themes to promote folk culture, and emerge a group of Internet celebrities from the media to promote folk culture.

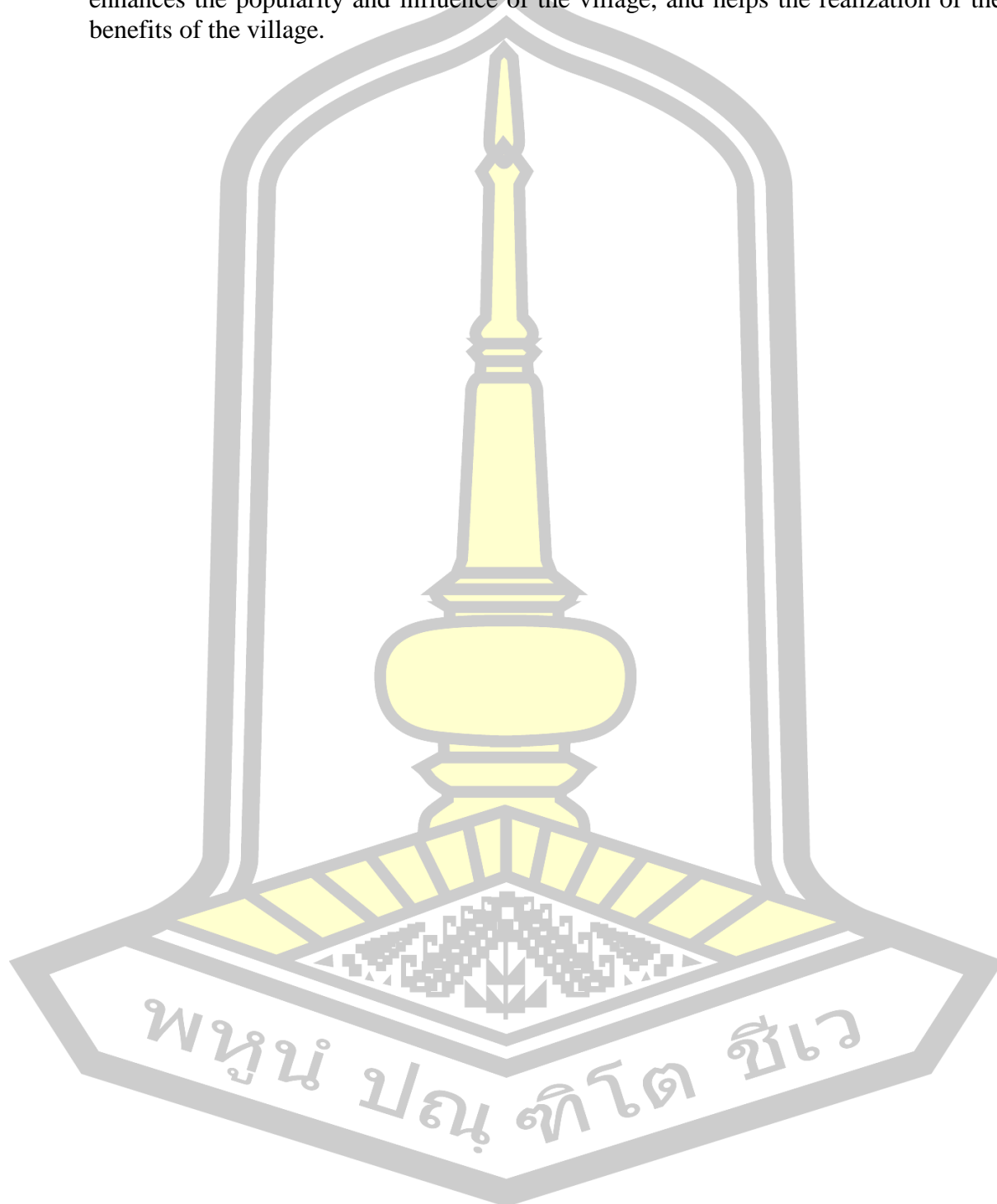
Tourism development, traditional cultural education, and film and television publicity, these value reuse methods, have played an important role in the revitalization of traditional villages in the mountainous areas of central Shandong. They can not only preserve traditional cultural resources and realize cultural inheritance and development, but also bring significant economic and emotional benefits. Through the organic combination and mutual promotion of these approaches, traditional villages in the mountainous areas of central Shandong have been able to rejuvenate and make positive contributions to local economic and social development.

## Conclusion

Value reuse includes value and benefit. The value includes the excavation and utilization of psychological value and emotional value, and the realization of benefit includes emotional benefit and commercial benefit. For example, the villagers used to be the masters of the village, but now they have become the inheritors and guardians of the village culture. Through activities such as repairing ancient buildings and inheriting handicrafts, they show the history and culture of the village to tourists and scholars, enhancing their sense of belonging and cultural confidence. This realization of psychological value also brings emotional and commercial benefits. Scholars actively participate in the planning, design, and research of the village, and provide professional advice and guidance for the development of the village. This is the excavation of the value of the village and they can also gain a sense of



accomplishment and satisfaction in the process, which is the realization of emotional benefits. The government promotes the characteristics and value of the village through various channels, attracts more tourists and investors to visit and invest, enhances the popularity and influence of the village, and helps the realization of the benefits of the village.



## CHAPTER VI

### Summary Discussion and Suggestion

This study is basic research, using qualitative research methods, and the research text is about villages in the mountainous areas of central Shandong. Unique cultural landscapes were formed as a result of the distinctive geographical setting. However, the value of cultural landscapes disappeared during the development of modernization. For this reason, the value of cultural landscapes was restored and reused through national policies, and the villages were revitalized. There are two academic issues of cultural landscape and revitalization in the modern development of mountainous villages. Therefore, this study takes cultural landscape and revitalization as the main concepts and presents the research results by analyzing the research data collected from documentary research and fieldwork and performing a descriptive analysis with photos. The findings of this study are summarized as follows:

#### 1. Research Summary

This research includes 4 important objectives. 1) the mountainous landscape and historical development of mountainous villages of central Shandong. 2) the cultural landscape of Shandong Central Mountain Village in the context of before being listed as a national traditional village. 3) the Mountainous Villages of central Shandong in the dimension of becoming a national traditional village. 4) the revitalization of Shandong's Central mountain villages in the national traditional village context. The findings according to the research objectives are summarized as follows:

##### 1.1 Conclusions on the landscape and historical development of mountain villages

First of all, the birth of the village has an important relationship with the local natural environment. Shandong Province is a coastal province in East China. It is often named "Shandong Hills". The main reason is that the mountainous landforms in the central mountains of Shandong account for a large area in Shandong's geography. It has a unique status as the "backbone" of Shandong Province.

The geological structure of central Shandong includes the main body of the Luxi fault uplift and the Yishu fault zone, thus forming the hilly and mountainous landforms of the central mountainous area of Shandong. The mountainous area is dominated by limestone, rock and granite. It is the area with the richest stone resources and the greatest potential value in Shandong Province. The area has obvious mountain climate characteristics, with a warm and humid climate and more annual precipitation than the surrounding valleys and plains. It is also an important large-scale water supply source in Shandong Province and is rich in underground spring water resources.

The central region of Shandong is an outstanding representative area of Shandong's natural resources. Among them, the forest land accounts for 70% of the total forest area in Shandong, and the forest coverage rate reaches more than 97%. It has the best natural forest in East China and is a rare

natural botanical garden. There are 1,402 species of vascular plants, including trees, shrubs, herbs and various crops.

Therefore, these resources provide it with the basic conditions for the formation of settlements. The representation of natural landscapes in these physical spaces has inspired humans to form a unique concept of village site selection based on mountains and rivers. According to the characteristics of the mountainous area, the spatial form and internal layout of the village follow the actual state of the natural environment, making maximum use of the terrain and placing residences according to the changes in the terrain, forming a flexible and changeable landscape form. These geographical and natural environments create natural nutrients for the shaping of cultural landscapes. At the same time, the natural resources in the mountainous areas of central Shandong are richer than those in other areas of North China, providing unique natural conditions for local agriculture, forestry and animal husbandry, thereby providing a source of food and economic income for local residents. Through interaction with nature, people find order for survival and establish social relationships in nature. It fully reflects people's dependence and respect for nature. It embodies the relationship between man and nature. Man creates villages by understanding and utilizing nature.

Secondly, the natural environment and social development influence each other. These villages are not only gathering places for people to live, but also important carriers of social space. The volume of social space area is much larger than the volume of physical space. The physical space is only this mountainous area, but the social space is related to the larger environment, especially the relationship with the country.

For example, in the early period of the village, these natural environments have a good defensive effect and can be used for war defense and military observation. During the formation of the village, the remoteness of the mountainous area can resist foreign enemies, allowing residents to live a stable life and promote the development of the village. In addition, the influx of foreign populations brought new species and enriched local vegetation resources. During the turbulent period of the village, the complex terrain of the mountainous area became a hiding place for revolutionaries, leaving the village in social turmoil, arable land uncultivated, and natural landforms damaged. During the reform and opening up period, the inconvenient transportation of these natural environments hindered the economic development of the village and became a burden on the village. The ecological environment of the mountainous area was destroyed due to the development needs of industrial resources, but at the same time they became key areas for providing industrial resources and labor. After the revitalization, these natural landscapes have become a valuable ecological resource with new value, which has driven the revitalization of the village. The demand for revitalization has rebuilt the ecological environment in the mountainous area. These connections and changes fully demonstrate the close relationship between village development and the upper social environment. These show that its social space is not isolated like physical space, but is connected to the larger social environment. In addition to physical space and social space, psychological space is also an indispensable part of village culture. It is the things and phenomena that can connect and connect people's psychology. Such as various rituals, customs, legends and other cultural elements, they together

constitute the psychological space of the village, providing villagers with cultural identity and emotional belonging.

In short, as a unique regional unit, the physical space, social space and psychological space of the mountainous area in central Shandong together constitute these mountainous villages. The production of all spaces in these mountainous villages is based on their special landscape, so it will become the basis of the cultural landscape below.

### 1.2 Interpretation of mountainous villages from the dimension of the cultural landscape

Cultural landscape construction proposes that heritage sites are not isolated islands and that there is an interdependent relationship between people, social structures and landscapes. The cultural landscape of villages in the mountainous areas of central Shandong is a manifestation of the interactive relationship between man and nature, and man and society.

First of all, in order to adapt to the mountain environment, villagers in the mountainous areas of central Shandong built stone buildings by making full use of local stones through local wisdom. From the unique courtyard form to the structure of the stone building itself, the shape of the walls, roofs, doors and windows, and the mountain living lifestyle, it presents the mutual harmony and integration between humans and the natural environment. This is a site-appropriate mountain architectural culture that focuses on practicality. At the same time, the layout of courtyards is based on clan status and blood relationships, which is a reflection of class status in the community relationship network in mountainous areas.

Also, in order to adapt to the development of mountainous villages, villagers have built ancestral halls and temples with mountainous characteristics and religious values, as well as farming methods and agricultural technologies adapted to mountainous areas, such as terraced fields, stone mills, etc. to form node landscapes. These materialized landscapes are an intuitive reflection of local folk customs and a material representation of the wisdom of the village group.

Secondly, various intangible cultural landscapes are produced in such physical spaces. Customs, habits and traditional skills such as family gatherings, stone carvings, paper-cutting, and inkstones are all based on the existing material culture and form the unique culture of mountain residents' way of life and production. They embody group values and artistic pursuits. It shows the social relationship of hard-working people, respect for traditions, ethnic unity, and harmonious neighbors. This relationship not only maintains the daily life and emotional exchanges of the villagers, but is also an important cornerstone of social stability and harmony in mountainous areas.

Thirdly, the belief culture, clan culture, farming culture, Qi culture, legends and stories in the intangible cultural landscape are the psychological space created by the relationship between man and nature, which affects the life and production ideology of local residents. These ideologies combined with local regional characteristics have in turn spawned a lot of folk culture.

Therefore, the space of ancient villages in mountainous areas is essentially a cultural space and a cultural landscape. In China, which is based



on traditional farming civilization, the symbolic meanings and symbol systems directly related to village social life are based on the location layout, architectural features, customs and habits, traditional skills and belief culture, clan culture, farming culture, Legends and stories serve as media and exist within the cultural space of the village. In addition to being a physical space that specifically records, carries and displays village cultural memories, village cultural space is also a scene carrier that shapes the local identity of mountainous villages in central Shandong, displays the cultural value of mountainous villages and reproduces local knowledge. It has both material and social attributes and psychological attributes of village cultural ecological entities.

In short, through interaction with nature, people gradually formed a way of production and living and ideas that adapt to the mountain environment. Therefore, the cultural landscape of the villages in the central mountainous area of Shandong is the product of the spatiotemporal coupling of mountain human processes and mountain natural processes, and is a cultural display. It is not just these buildings, there are many customs, stories, etc., which are the reasons why they need to be restored and reused in the background of subsequent articles. As the national social background has changed, the value of material and intangible cultural landscapes has gradually disappeared, so the next chapter is needed to protect and restore those valuable villages that are disappearing.

### 1.3 The process of transforming mountainous villages into “national traditional villages”

With the development of society, experts such as Feng Jicai, Vice Chairman of the China Federation of Literary and Art Circles, and Pan Lusheng, Vice Chairman of the China Federation of Literary and Art Circles, found that the disappearance of ancient villages in China is rapid and unstoppable, and pointed out that the reason for the disappearance of such a large number of villages is the result of modernization. In order to protect traditional culture, the country has proposed a strategy of strengthening the country through culture. Under the guidance of the strategy of strengthening the country through culture, the government used political power to intervene.

First, the country targeted villages with obvious cultural landscape characteristics in the mountainous areas of central Shandong, and used the policy of turning them into "national traditional villages" to protect and restore the ancient villages that are about to disappear, thereby achieving the political strategic goal of strengthening the country through culture. The policy of "national traditional villages" was constructed through a series of plans. It includes project establishment and organization, expert argumentation and standard setting, investigation and evaluation, publicity and release, publicity and promotion, protection and management, supervision and evaluation. The traditional villages in the mountainous areas of central Shandong were finally established through the above procedures, and it was precisely because of such cultural policies that they became national traditional villages.

Secondly, after becoming a "national traditional village", the government, together with scholars, investment companies and other forces, conducted in-depth research, publicity and investment in mountain villages. Its protection and restoration rely on national and local policies. For example, policies

such as "Beautiful Countryside" and Rural Memory Project, which are formulated by the government, have played a great role in villages, and a series of restoration measures have been taken for traditional villages, thus changing the meaning of mountain villages. By promulgating policies, laws and regulations, guidance and support are provided to local governments, and their responsibilities and roles in cultural governance are strengthened.

The intervention of this cultural policy has injected new impetus into the protection and development of villages, and has also affected the original cultural ecology and development trajectory. The government plays an important role in this process, bringing new vitality to ancient villages in mountainous areas through political power, and helping villages regain balance in development. Mountain villages have become a stage for interaction between the government, villagers, villages and the natural environment.

Again, the restoration measures for material cultural landscapes are from static protection to environmental renewal. Each village adopts different strategies for restoration, repair, reinforcement, maintenance and remediation according to different categories. After the above series of operations, the restored material cultural landscape has new functions and roles. For example, the first type of buildings, such as Guandi Temple and ancestral hall, are all buildings with historical and cultural heritage. These buildings are mainly statically protected. After being repaired, they have become memorial buildings in the village and are important nodes in the village landscape. The second type of buildings, ancient dwellings, are traditional buildings built in the Ming and Qing Dynasties or before the Liberation Period. These buildings are restored to their original appearance. After being repaired, they have architectural appreciation value. The third type of buildings, ordinary dwellings, are newly built brick and stone buildings. These buildings are updated as much as possible to the style of ancient buildings, so that they have the spatial experience function of ancient buildings.

For the restoration of intangible cultural landscapes, it is to transform cultural phenomena into a tangible and visual cultural feature. The main thing is to put traditional culture on the wall so that others can see and understand intangible culture. Visually enriching the landscape features of the village and inheriting intangible culture. Among them, improving the registration system of the intangible cultural heritage list, conducting academic exchanges, establishing folk museums, and annotating cultural characteristics are the main measures to explore and display intangible culture.

In short, the government's restoration measures not only changed the physical space of the village, but also profoundly affected its cultural significance and social functions. Under the protection and restoration of the government, the value of ancient villages in the mountainous area of central Shandong has been reshaped and enhanced. These villages have not only restored their cultural charm, but also given new contemporary value. They have become new engines of economic development and important carriers of cultural communication, providing strong support for the rural revitalization in subsequent chapters.

#### 1.4 The revitalization of mountainous villages under the latitude of traditional villages

Revitalization means that it is about to disappear and be restored again, and can be used in modern society, and its value has become a part of modern society. The disappearing mountain villages have undergone certain social changes after government intervention, allowing the villages to regain new value. Value reuse includes value and benefit. The value includes the excavation and utilization of psychological value and emotional value, and the realization of benefit includes emotional benefit and commercial benefit.

First, psychological value refers to the subjective feelings and cognition of an individual or society on a certain thing or experience, including psychological satisfaction such as identity, belonging, and security. In the tourism development of traditional villages, the excavation and utilization of psychological value is particularly important. For example, historical and cultural value can arouse tourists' sense of identity and respect for traditional culture and history, so that they feel a strong sense of cultural belonging and psychological satisfaction during the tour. Art and aesthetic value can inspire tourists' aesthetic experience, allowing them to experience the pleasure of beauty and the baptism of the soul while appreciating the beauty of traditional villages.

Secondly, emotional value refers to the emotional response and emotional resonance that a certain thing or experience can trigger. In the tourism economy of traditional villages, the utilization of emotional value can effectively improve tourists' satisfaction and loyalty. By creating a warm, harmonious and peaceful atmosphere, tourists can feel pleasant, comfortable and relaxed during the tour, thus generating positive emotional experience and emotional resonance. This emotional resonance not only helps to improve tourists' favorability and satisfaction with traditional villages, but also promotes word-of-mouth communication and repeated consumption.

In order to effectively tap and utilize psychological value and emotional value, we need to take a series of measures. Emotional benefits and commercial benefits can be achieved through effective means such as tourism, cultural education, and film and television publicity.

First of all, tourism development is one of the important ways to reuse the value of traditional villages. Through careful planning and design, the cultural landscape in traditional villages can be recycled, and the glory of the past can be vividly presented to tourists. During the tour, tourists can not only enjoy the beautiful natural scenery and unique architectural style, but also have an in-depth understanding of the village's history, culture and traditional skills. This experience can not only meet the aesthetic needs of tourists, but also trigger their emotional resonance, thereby generating positive emotional benefits. At the same time, tourism development has also brought significant economic benefits to the village, and injected new vitality into the village's economic development through ticket revenue, tourism product sales and other means.

Secondly, traditional cultural education, as the second way to reuse value, combines traditional skills with culture and tourism through education. This method not only regenerates and utilizes the skills culture, but also realizes the protection and inheritance of culture. By offering traditional skills

experience courses, cultural lectures and exhibitions, tourists can feel the charm and value of traditional culture in their personal participation. This deep participation and cultural experience can enhance tourists' sense of identity and pride in traditional culture, thereby enhancing their emotional benefits. At the same time, traditional cultural education also brings more business opportunities to villages, such as the development and sales of cultural products, further promoting the economic development of villages.

Finally, film and television publicity, as a way to reuse traditional cultural values that has emerged in recent years, presents the beauty and cultural connotation of traditional villages to a wider audience group through the shooting and broadcasting of film and television works. This publicity method can quickly enhance the popularity and influence of traditional villages and attract more tourists to visit. With the popularity and word-of-mouth spread of film and television works, the tourism popularity of traditional villages will continue to rise, thus bringing more commercial benefits. At the same time, film and television publicity can also stimulate the audience's interest and enthusiasm in traditional culture, further enhancing their emotional benefits.

In short, the in-depth exploration and reuse of the value of traditional villages, especially the use of psychological and emotional values, has enhanced their tourism charm and competitiveness, and also deepened the public's awareness of and protection of cultural heritage. In the mountainous areas of central Shandong, the effective combination of tourism development, traditional cultural education, and film and television publicity has not only revitalized traditional villages, but also injected strong impetus into local economic and social development.

## 2. Discussion

Through the above research conclusions, we found that the development process of villages in central Shandong mountainous areas as a research object can well reflect the two concepts of cultural landscape and revitalization.

In his article "The Shape of Landscape" published in 1925, American scholar Carl. O. Sauer defined "cultural landscape" as "the pattern created by a specific cultural group in the natural landscape, which has rich temporal layers. The history of mankind embodies the human value of conveying the true meaning of place." It can be concluded that landscapes are constantly changing due to human actions. Therefore, cultural landscapes are the result of the mutual influence and interaction between human culture and natural landscapes.

Sauer, an American cultural geographer, put forward the classic definition of cultural landscape in his article "Recent Developments in Cultural Geography", that is, cultural landscape is the form of human activities attached to the natural landscape. In order to explain this definition more clearly, he further pointed out that cultural landscape is the product of a certain cultural group's utilization of natural landscape. Culture is the driving force, nature is the medium, and cultural landscape is the result. It is concluded that under the influence of a specific culture, because the culture itself changes with time, the development changes experienced by the cultural landscape will go through different stages of development, and may eventually reach the end of its development cycle. However, with the intervention of different foreign cultures, the renewal of a certain cultural landscape begins, or the evolution of a new



culture added to the remnants of the original landscape. Researchers have used this concept to explain various phenomena in villages in the mountainous areas of central Shandong.

This article also uses the concept of space production when explaining cultural landscape. Physical space emphasizes that the social production and reproduction of space have material forms. It is the material cultural landscape in ancient villages in mountainous areas. Psychological space is the conceptualization of space. It is a conceptual space created by people. It tends to be a system of words and symbols. It is an intangible cultural landscape in ancient villages in mountainous areas. Social space is a space that is directly used through related images and symbols. It is a space that is actually occupied and experienced by social subjects. It overlaps with material space and uses objects in the material space symbolically. This concept explains the production of cultural landscape space in ancient villages in mountainous areas.

The prerequisite for revitalization is cultural restoration, and cultural policy is the basic condition for cultural restoration. Cultural policy is a rule that must be followed by the country in order to maintain and realize a certain place or certain things to achieve corresponding goals. This article uses the concept of cultural policy. Cultural policy is a kind of national policy. National policy reflects its historical experience and value system. Historical experience and value system make social development unique (Kevin V. Mulcahy 2017). Social development is inseparable from political culture, so political and cultural policies are a means of embodying political values. Ancient villages with national identity will also be an important part of cultural policy.

Under the guidance of national cultural policies, ancient mountainous villages have restored and reused valuable cultural landscapes, which has enabled backward mountainous villages to achieve economic and cultural revitalization. This article uses the concept of revitalization to explore the ways in which villages in the mountainous areas of central Shandong can reuse their value and ultimately achieve the revitalization of the villages. Revitalization means that it is about to disappear and be restored again, and can be used in modern society, and its value has become a part of modern society. Therefore, the revitalization in this article is to give new uses and new life to the traditional village cultural landscape, so that the cultural landscape can serve the needs of modern development. These are value reuse, so the concept of value reuse is used in this article.

Value reuse is defined in "Cihai" as: "Referring to using waste directly as a product or continuing to use it as a product after repair, renovation, or remanufacturing, or using all or part of the waste as components of other products." The revitalization of traditional villages in the mountainous areas of central Shandong is realized through value reuse in various ways. Tourism, cultural education, and film and television publicity are an effective way to activate their heritage and reuse their value. In the end, the economy and culture of mountainous villages were revitalized. Academic concepts and research texts complement each other. As a research object, the villages in the mountainous areas of central Shandong can well embody the two concepts of cultural landscape and revitalization. Similarly, the above concepts also help researchers study the development phenomenon of villages in the mountainous

areas of central Shandong. And in the conclusion of the research conducted based on the above concepts, I can discuss some new knowledge on the main issues.

Prior to this study, scholars' research on traditional villages in the mountainous areas of central Shandong was generally limited to certain aspects of mountainous villages, such as architecture and landscape. The research content mainly focuses on village spatial distribution and pattern, architectural form and characteristics, protection and sustainable development, as well as technology application and innovative methods. The final conclusion of these research directions is to explore how to protect cultural landscapes, without studying the sociological changes in the cultural landscapes of mountainous villages in the context of modern social development. Therefore, a broader academic perspective is needed to study villages in the mountainous areas of central Shandong. Based on previous research, this paper discusses and studies from the perspective of joint research on cultural landscape and revitalization, which is of great significance for broadening the research field in the mountainous areas of central Shandong.

### 2.1. The interactive relationship between humans and the natural environment

Zhang Xiaonan (2014) systematically studied the regional characteristics and construction techniques of traditional stone dwellings in the mountainous areas of central Shandong, deeply analyzed the construction techniques of ancient buildings in the mountainous areas of central Shandong, and discussed strategies for the protection and inheritance of this regional architecture. Professor Lu Haiyong's research mainly focuses on the relationship between mountain culture and architecture. He analyzed in detail the style characteristics, construction techniques, and material usage of the architecture in the mountainous areas of central Shandong, revealing the historical origins and cultural background behind them. He deeply explored the formation, development and evolution of mountain culture in central Shandong, as well as the impact of this culture on local architectural styles and forms. Through these studies, he further revealed the intrinsic connection between culture and architecture in the mountainous areas of central Shandong, providing an important perspective for people to have a deeper understanding of the cultural characteristics of this region. These studies not only help people better understand and appreciate the beauty of architecture in the mountainous areas of central Shandong, but also provide an important theoretical basis for the protection and inheritance of architecture in the area.

The data and results presented in the above studies have become the information support of this study, and most of the above studies are carried out around the architectural forms and characteristics of mountainous areas, the distribution of village forms, and the protection of the village environment. Based on the above research, the author found that the most important relationship in the mountainous areas of central Shandong is the relationship between humans and nature. This is an aspect that the above scholars have not paid attention to in the villages in the mountainous areas of central Shandong.

In fact, Wu Chuanjun proposed the theory of “regional system of human-land relations” in 1991. This theory closely combines human activities with the geographical environment and deepens the connotation of the regional system of human-land relationships. Wu Chuanjun emphasized the impact of

human activities on the geographical environment and the restriction of geographical environment on human activities. He proposed that human beings should give full play to their subjective initiative in the process of understanding, utilizing, changing or protecting the geographical environment, and achieve harmonious symbiosis with the geographical environment. This theory proposed by Wu Chuanjun mainly explains the relationship between man and land from a geographical perspective, uses quantitative research to analyze the intensity of interaction between man and land subsystems, and conducts potential estimation, after-effect evaluation and risk analysis.

This paper also presents Wu Chuanjun's "regional system of human-land relationship" theory, but the difference is that this paper looks at the relationship between people and the natural environment in the mountainous villages in central Shandong from an anthropological perspective. Through research, the author found that due to the limitations of climate and geographical conditions, the villages adopted localized construction methods according to local conditions, forming specific styles and types. Although village development in agricultural society is a process of continuous self-development and improvement, it is often greatly affected by the natural environment in this process. The layout and village landscape formed under the joint influence of these factors are a kind of village with cultural connotations formed by the continuous integration of nature and humanity over a long period of time.

First, people are dependent on geographical environment. This means that the survival and development of human society cannot be separated from the various resources and conditions provided by the natural environment. For example, the mountainous areas in central Shandong are rich in mountain resources, water resources, vegetation and other ecological resources, which provide human beings with the basic elements such as water, air, and food needed for survival. Activities provide space and platform. Therefore, the condition of the natural environment has an important restrictive effect on the depth, breadth and speed of human social activities.

However, mountain villagers are not entirely at the mercy of the natural environment. People have subjective initiative. When placed in mountainous villages, this means that people produce local wisdom based on the actual conditions of the natural environment. Stone buildings and terraces are the best examples. This means that villagers can understand, utilize, change or protect the natural environment. Through their own wisdom and creativity, villagers can continuously explore the laws and characteristics of the natural environment and discover its potential value and uses. At the same time, villagers can also use technical means and social organization methods to transform and utilize the natural environment to meet their own needs and achieve social development. The above interaction between people and nature creates a cultural landscape space with local characteristics.

Through the comparison of the above studies, we found: the relationship between people and the natural environment. Humans have the wisdom of self-adjustment, which enables humans to adapt to the natural environment and at the same time have the wisdom to change the natural environment. The natural environment adapts to itself through people's local wisdom. This is an interactive

process between people and the natural environment, reflecting the mutual influence of the relationship between people and nature. In this interactive process, the natural environment forms a unique cultural space. Each space expresses the culture of a special period, a special environment and a special group of people. These special cultures have interactive relationships here.

2.2 The profound interaction between the natural environment and the villagers' living "habits" reveals a deeper cultural manifestation.

Based on the above relationship between people and the environment, the author also made a new discovery: "habits". First of all, the natural environment in the mountainous areas of central Shandong has had a significant impact on the living habits of local villagers. Due to the steep terrain and large slopes, this special geographical feature requires mountain residents to constantly adapt to the characteristics of the mountains in their daily lives. This adaptation is not only reflected in their strong leg muscles and ability to walk on mountain trails, but also extends to their transportation choices, daily routines, and eating habits.

In terms of transportation, due to the complex terrain of mountainous areas, driving a vehicle or riding a bicycle may face greater risks, so mountainous residents are more likely to choose walking as the main mode of travel. The formation of this traffic habit is the result of long-term interaction between the environment and people, and is also a positive adaptation of mountain residents to the natural environment.

In terms of daily work and rest, villagers in mountainous areas often follow the work and rest method of "resting at sunset and working at sunrise". This way of working and resting is not only in line with the laws of nature, but also helps them maintain their physical strength and energy in harsh environments. At the same time, the rich vegetation resources make their diet more biased toward field vegetables, and their cooking methods rely more on traditional wood fire methods.

However, these habits are not simple superficial phenomena, but deep cultural manifestations. Anthropologists call it "Habitus," a phenomenon that is reproduced repeatedly through sociocultural systems. It is not only more profound than ordinary "habits", but also has greater stability and inheritance. Even after some villagers move to the city, these habits will still be reflected in their daily lives and become an important part of their identity and cultural memory.

Therefore, we can believe that there is a close interrelationship between the natural environment in the mountainous areas of central Shandong and the living habits of local villagers. This relationship is not only reflected in all aspects of daily life, but also deeply affects the cultural identity and social structure of the villagers. By delving deeper into this relationship, we can better understand the interactions between humans and nature, and how cultural landscapes form and evolve within specific natural environments.

2.3 The way people's activities affect changes in the meaning of the cultural landscape

Yu Dongming (2014) used quantitative research methods, with the help of 3S technology, taking the landscape process as the main line, from macro to micro, to explore the influencing factors of the rural landscape



evolution in the mountainous areas of central Shandong. Yu Dongming's research discovered the differences between the cultural landscape of villages in the mountainous areas of central Shandong and previous landscapes, as well as the current status of the development of its landscape characteristics in modern society. For example, it is pointed out that the improvement, "imitation" and "correction" of "prototypes" of residential buildings have led to the convergence of architectural styles, the gradual disappearance of traditional iconic symbols, and the obvious weakening of the local characteristics of residential buildings. A series of problems that exist in villages under the development of modern society. Based on the current situation of the village landscape, a series of applied research such as strategies to improve the village's landscape are proposed. His research mentioned that the functions of some landscapes in mountainous villages have changed with changes in society, but his research did not reflect the impact of the activities of people in society on the development of villages under the influence of national policies and regional environment.

The transformation of the function of the village cultural landscape is firstly caused by the different purposes of people's activities. The purpose of human activities is based on the development of the country and the region. Whether it is the war defense function during the feudal society or the tourism function during the rural revitalization period, they all came into being due to the strategic needs of the country. The functions of various landscapes such as ancestral halls, temples, stone mills, archways, etc. have changed to varying degrees with the development of society. Some tend to be strengthened, some are transformed because they are not suitable for the current functional requirements, some emerge with the development of the times, and some gradually lose their use function. As a historical memory, the spirit of the place will last forever. The changes in these functions are due to changes in the needs of the country or some regions for villages, so people's activities have changed, and ultimately the meaning of these cultural landscapes in mountainous villages has changed.

Based on the above research, the author has a new discovery: the development of villages is related to the changes in the meaning of cultural landscapes. When we look at a village, we should not only see its internal cultural landscape, but also consider its relationship with the region and the country.

The mountainous villages in central Shandong have formed a cultural landscape with mountain characteristics due to their unique natural conditions. There are 52 villages with such a cultural landscape. These villages have some common characteristics, such as stone buildings and the same beliefs and living customs. , and each village also has its own personality. For example, Zhujiayu Village is a well-known "Jinshi Village" nearby. Originally, there was only an ordinary school in the village. However, because this village is famous for its ability to preach and teach, students from surrounding areas will go to Zhujiayu Village to study. As a result, Zhujiayu Village formed a stronger cultural landscape of farming and studying. Among them, Wenchang Pavilion, Kuixing Tower, and Women's School are typical representatives of the cultural landscape of Zhujiayu Village. They have continued into modern society and have become places of worship for students from nearby villages to study.

Although the environments of these villages in the mountains are generally the same, their natural conditions are similar. However, due to changes in human activities, each village has its own landscape characteristics, thus forming a unique cultural landscape. This unique cultural landscape makes villages in the same area different, and the relationships between villages appear to be primary, secondary, and dependent. The meaning of the representative cultural landscape in each village changes with the changes in the relationship between regional villages.

The cultural landscape of villages in the mountainous areas of central Shandong is also related to changes in national policies. For example, during the feudal society period, the country was often in war, so a lot of defense facilities were needed. Dazhai Village was built for the construction of a war defense system. The castle-like stone buildings and walls in the village are landscape representations of people's needs for the environment under the influence of national policies, and they still have historical and cultural value. For another example, during the period of reform and opening up, the villagers of Zhujiayu Village left the mountains early to work in the city and came into contact with the outside world. People in the village didn't like the old buildings, so they built a lot of new buildings, so that new buildings and old buildings coexisted in the same village. This is also because human activities have changed the cultural landscape of the village. This change should not simply be regarded as a destruction of traditional culture, but should be regarded as an imprint left by a stage in cultural changes or meaning changes.

2.4 The change of the value of things often involves multiple perspectives on value

The value of things is dynamic and will change with time and situation. In this process, how to view the value of things is crucial, which determines our attitude and action towards the things. However, different people often hold different value judgments on the same things due to their different environments, backgrounds and experiences.

For example, villagers in the mountainous villages in central Shandong may think that old houses are of low value and prefer to demolish old houses and build new ones because they think new houses are more valuable. However, from the perspective of the macro environment or national departments, these old houses may carry deep history, culture and local characteristics, and their value far exceeds that of new houses. This contradiction arises from different perceptions of value by different subjects. Local people sometimes ignore the value of the past or the place, which requires the intervention of higher-level and more powerful forces to protect and restore these values.

In short, the change of the value of things is a complex and diverse process, which requires us to examine and judge from multiple perspectives.

2.5 In order to meet the needs of people from all backgrounds as much as possible, the government has shown strong restraint

French philosopher and sociologist Michel Foucault proposed that "landscape is not only a symbolic representation of power relations, but also a tool for realizing cultural power" and achieved this through the "materialization of landscape production". In his works such as *Discipline and Punish* and *The Eye of*

Power, Foucault deeply explored the relationship between spectacle, power and culture. He believes that landscape is not only the visual expression of the natural and man-made environment, but also the embodiment of social power and cultural value. Through the production and transformation of landscape, cultural power can be controlled and shaped. The difference between this paper and Michel Foucault is that it makes reverse inference based on his theory, and concludes that through the government's control and shaping of cultural rights, new landscape spaces are produced and transformed.

Through the process of restoration and revitalization of traditional villages in the mountainous areas of central Shandong, the power of the state provides external impetus for policies and institutions to plan the production of new cultural landscape spaces. In village revitalization, power has demonstrated its broad binding force. The policy of "National List of Traditional Villages" penetrates and affects the institutional, political and cultural environment of local regions, effectively controlling the decline of traditional villages in mountainous areas. The purpose of this control is to provide services for village capital investment and promote the development and profitability of tourism. In this way, power plays an important role in the village and ensures that the village's economic interests are realized.

Through the above research and analysis, it is found that in order to meet the needs of people from all backgrounds as much as possible, the government has shown a strong restraining force. In the past, the needs of villagers in mountainous villages were limited to residential functions. However, with the development of modernization, villagers began to yearn for urban life and hoped to demolish ancient buildings and build new houses that adapt to modern life. The state hopes to preserve these ancient buildings to carry and inherit historical culture. This has caused conflicts between villagers and the government. In order to solve this problem, the government actively intervened and transformed them into memory symbols through research, publication, and investment in villages, and stipulated the village memory of villagers through policies. In addition, the government also actively attracted investors, developed tourism, injected new functions into villages, and provided new job opportunities for villagers so that they can continue to maintain close ties with the village. In this process, the role of the government cannot be ignored. As a strong restraining force, they constructed a "representational space" through institutional design, policy planning and other means. In this representational space, the government, investors, tourists and indigenous villagers jointly as the main body constructed a brand-new cultural landscape. Although the natural space has not changed, the government has given new meanings and functions to the old space through policy means. This not only meets the needs of tourists and the general public, but also meets the needs of indigenous villagers and national cultural politics. Therefore, these traditional mountain villages are no longer just living spaces, but cultural landscapes with new meanings and functions, becoming national villages for tourists and the public to share.

In short, the government has successfully given new meanings and functions to traditional villages in the central mountainous areas of Shandong through cultural and political power and by using policies and other means, making them an important carrier for displaying and inheriting historical culture.

## 2.6 Old things need to be changed to adapt to modern

development

It is impossible for the state to unilaterally issue a policy to regulate the memory of villages. The original villagers will definitely oppose it. What originally belonged to them, the state must turn it into something that can be used by the public. If it cannot bring benefits to the indigenous villagers, it will be difficult to implement national policies, so the country needs to take the interests of the indigenous villagers into consideration. By making certain changes to the villages, they gain value and benefit, and their manifestations form a variety of revitalization means such as tourism, education, film and television communication, etc.

Based on the above inference, this study has a new discovery: things that existed in the past cannot exist forever until the future. Unless its meaning and function change to meet the needs of users in the new era, it will inevitably be transformed so that it retains its original form but is given a new meaning. For example, the buildings and landscapes of the village still exist, but the original users have changed, the way of use, the occasion of use, the purpose of use, etc. have all changed, but this change has to be accepted. Because an old thing cannot exist forever retaining its meaning, it must change if it wants to continue to exist.

### 3. Suggestion

#### 3.1 Suggestion to academic circle

First of all, as a kind of cultural heritage, traditional villages in the mountainous areas of central Shandong have great academic research value because of their long history, rich cultural content and characteristics. At present, more and more scholars have discussed the spatial form of settlements, architectural characteristics of residential buildings, and cultural connotations in villages, and have accumulated a lot of accumulation. However, the protection and development problems of villages in the mountainous areas of central Shandong still exist today. The breadth and depth of learning can also be continuously improved and enhanced with the development of rural revitalization work across the country. Secondly, in the context of the national rural revitalization process, the cultural landscape of traditional villages develops tourism, education, and media communication in the form of consumer history, so that the villages can be revitalized culturally and economically. These are good scientific perspectives. The research designed can serve as a research model for studying villages with special geographical settings around the world and can help me improve my research experience as I become an international researcher.

#### 3.2 Suggestion to the Community

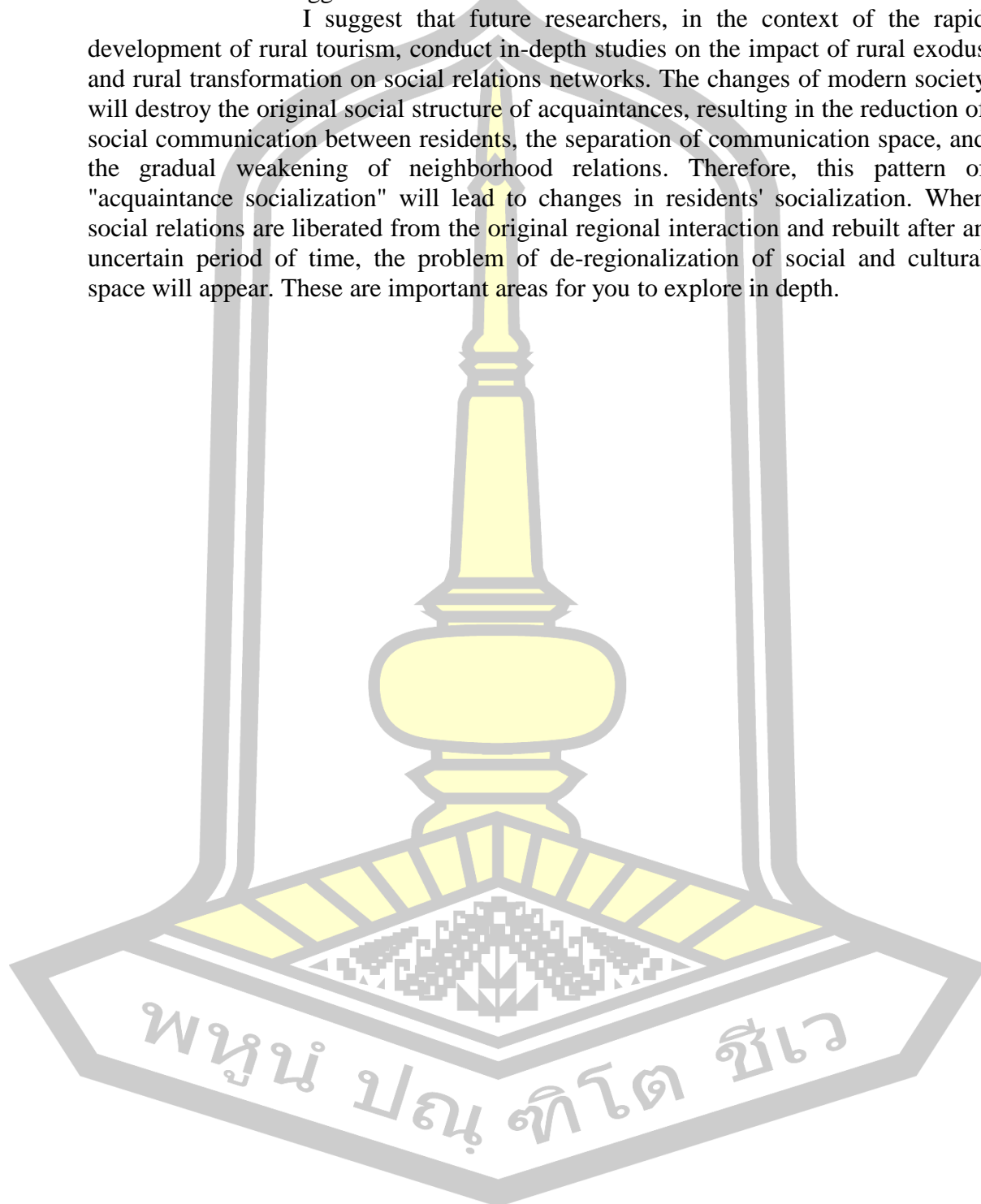
From the perspective of local government departments, it provides theoretical reference for the promotion of traditional villages in mountainous areas in central Shandong, formulation of cultural industry and tourism management policies, protection of intangible heritage, and industrialization of tourism products; for people in mountainous villages in central Shandong, the material and intangible cultural landscapes of the mountainous areas have always been symbols of their culture. The research of this article can continue to increase the research on the connotation of cultural landscape in mountainous villages, enable more researchers to



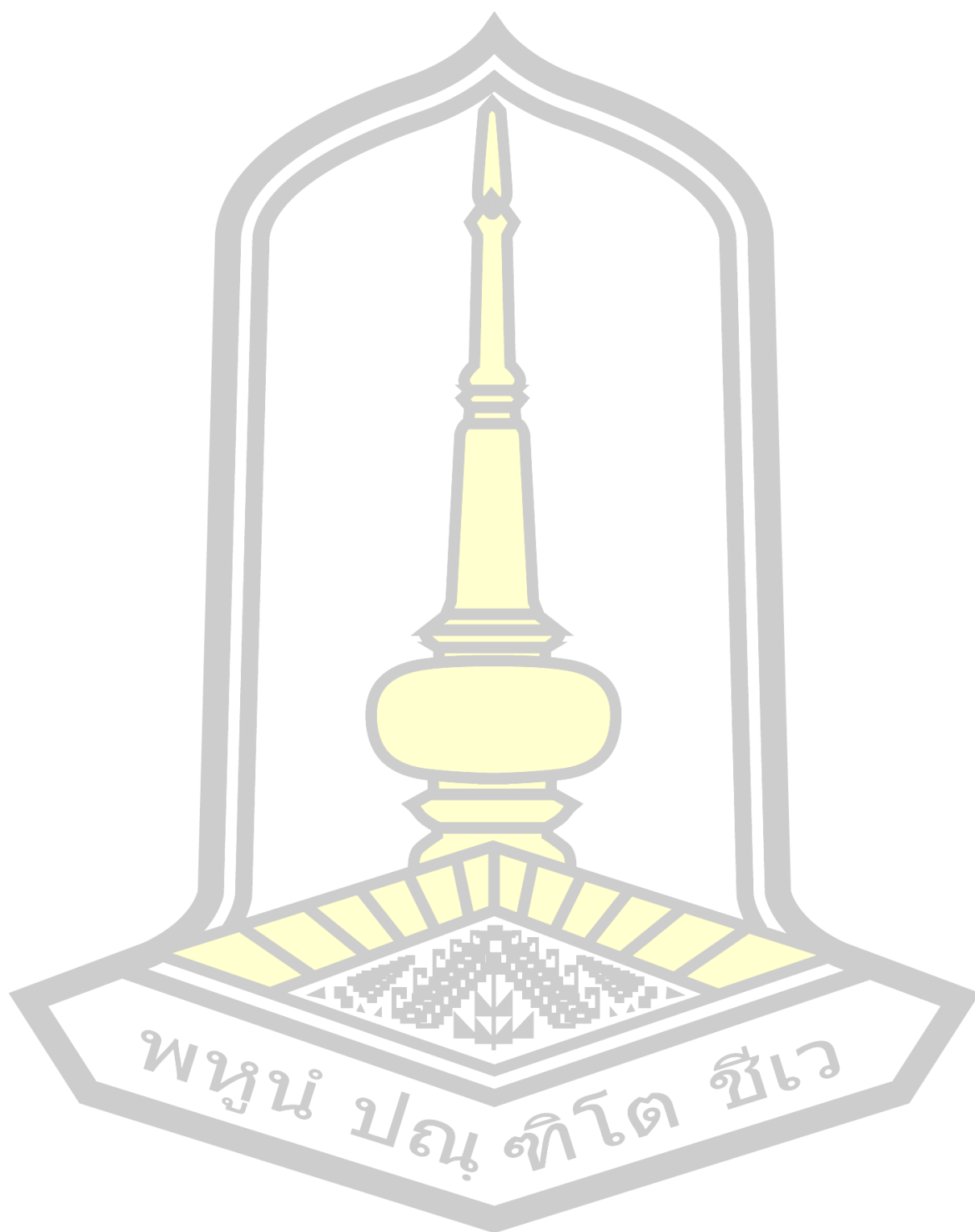
participate in and pay attention to it, bring greater economic benefits to mountainous villages, and thus revitalize the villages.

### 3.3 Suggestion to future researchers

I suggest that future researchers, in the context of the rapid development of rural tourism, conduct in-depth studies on the impact of rural exodus and rural transformation on social relations networks. The changes of modern society will destroy the original social structure of acquaintances, resulting in the reduction of social communication between residents, the separation of communication space, and the gradual weakening of neighborhood relations. Therefore, this pattern of "acquaintance socialization" will lead to changes in residents' socialization. When social relations are liberated from the original regional interaction and rebuilt after an uncertain period of time, the problem of de-regionalization of social and cultural space will appear. These are important areas for you to explore in depth.



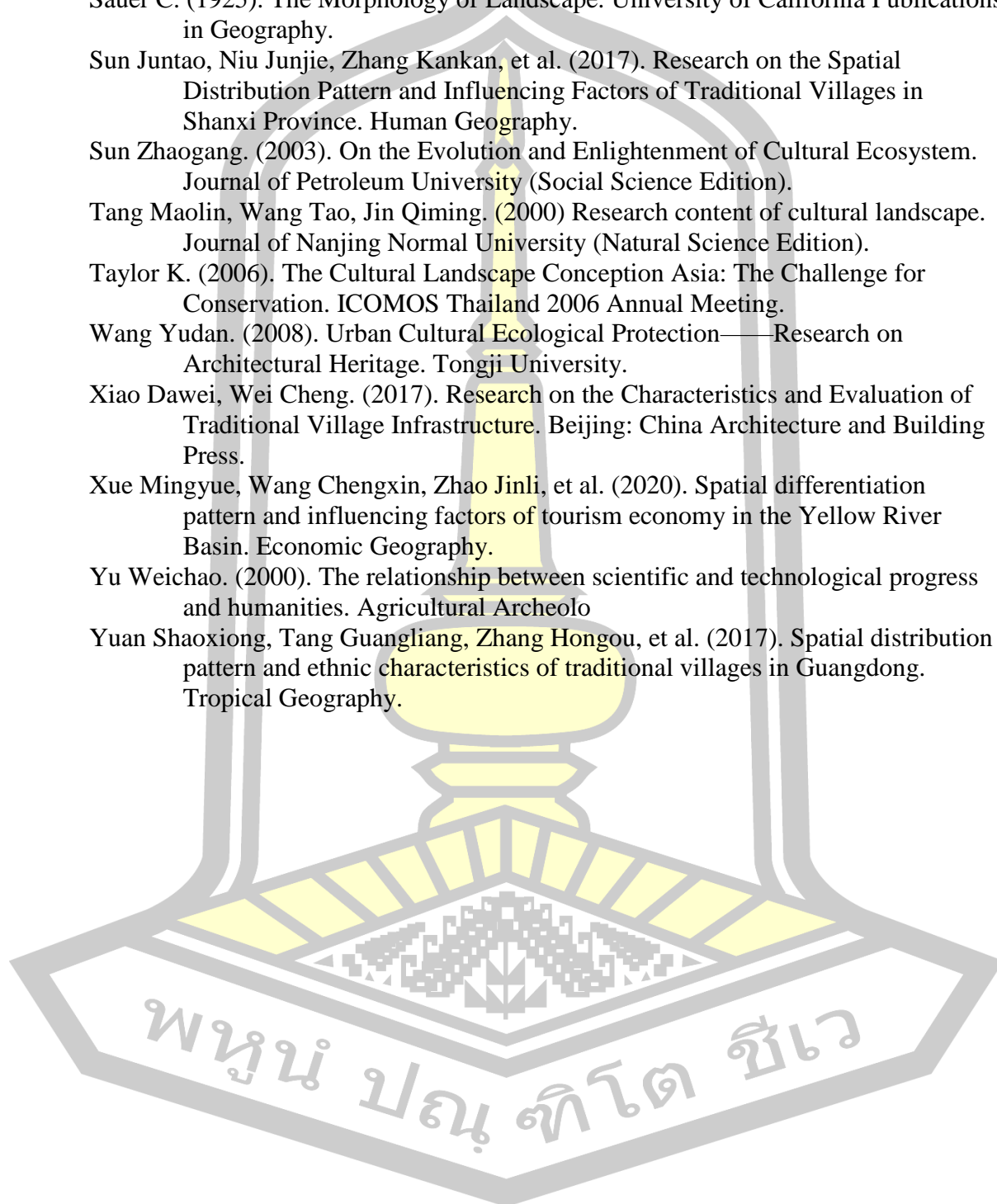
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