

**Research on "The trinity model" of the implementation of traditional village planning
—A Case Study of the Traditional Village Clay Figure Wang in Wuhan City**

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[Abstract] *Traditional village represents the root of the Chinese culture and essence of the agricultural civilization, it is an organic combination of material culture and non-material culture which bears the value of history, culture, science, art, social and economics. In recent years, due to external influence and internal imbalance, Chinese traditional village has stepped into a "hollowing out" recession, the number of rural population is declining sharply, and economic development is faced with stagnation. Besides, the traditional village culture is waning. For better conservation of Chinese rural cultural heritage and promotion of the re-construction of beautiful villages, a sustainable plan to protect traditional village is attracting more attention.*

Based on domestic and foreign case studies, this research attempts to establish a "trinity model" of planning and implementation which covers and unites three aspects: supervision,

operation and self-organization mechanism for village conservation. This paper in detail elaborates the framework and contents of this model, and rambles on the dominant roles of government, developers and villagers in the revival of traditional village. Specifically, government's regulation is the guarantee of sustainable development, developers' business operation is the driving force, and villagers' self-organization is the endogenous force for future development of the village.

Case study selects the traditional Village Clay Figure Wang in Wuhan City, as one representative of first batch of traditional villages in China, it has maintained a lot of intangible cultural heritage, and it is the cradle of clay sculpture making skill in Huangpi, which has a history of 1400 years. This article embarks from the village cultural inheritance, by analyzing the different functions and inter-reaction of the various roles in the revival of traditional village, to provide the revival of intangible traditional village culture with a practical planning implementation system.

Introduction

Chinese Traditional Villages are the essence of Chinese farming culture, different with the general rural settlements, it carries a large amount of material cultural heritage and intangible cultural heritage of organic cultural settlements. In 2012, the Chinese government established the Traditional villages in

protection and development of the expert committee, and put forward the cultural concept of “traditional village”, with all over the country launching the protection and census of traditional village, the protection work of traditional village has been mentioned to a new historical height. In china, facing the rapid development of urbanization, the traditional village at the object edge of protection and development. In the actual process of the planning management, due to the lack of support of the typical cases of successful practical planning and enough funds, a mass of traditional villages are facing the dilemma of empty nest and cultural decline. Based on this, this paper mainly discusses the cultural specificity, starting with main-body participation in the process of implementation in the process of planning and management, focusing on the separation of power in the process of management. Effective collaborative relationship can promote the implementation of the protecting traditional villages, to ensure the sustainable of the village development Anderson protection.

1. Analysis of the problems on Planning and implementation of Chinese traditional village

1.1 multi-lead planning management and the regulatory standards lag behinds

Because of the traditional village protection planning practice in China is emerging relatively late, the building of legal system has lagged behind, and protection work is also a multi-management issues. One hand, the township construction planning, natural heritage conservation planning are managed by the Ministry of Housing and Urban-Rural Development, the intangible Cultural Heritage managed by the State Administration of Cultural Heritage, and the Intangible Cultural Heritage is managed by the Ministry of Culture. However, as a material and non-material cultural heritage of the special cultural units, the traditional village is lacking clear responsibility for sector and targeted preparation and guidance. On the other hand, most of the traditional villages contain a large numb of material and on-material cultural heritage, so the Protection of Cultural Relics and the Regulations on Protecting Historical Famous Towns and Villages cannot and should not be all covered in scope of protection, and canned make specific requirement and regulation for protection. In some places it has introduced some of the local laws and regulations which have significant limitations, and it is difficult to achieve a fundamental sense in the protection of traditional villages, and thus result in a large number of villages can't be include in heritage conservation areas of traditional villages, and they are facing with the damage of legal protection.

1.2 The subject of planning and implementation is not cleat, the public participation is missing

In china, according to the Urban and Rural Planning Law, The Town and Country Planning should be made by the township people's governments, and must be reported to the superior people's government for examination Anderson approval. However, due to the administrator body of the over laws is the city, the design, implementation and management which made by these inevitably make the village

planning ultimately reflect the develop model of city, which will continue to remain in the “top-down” planning model. Particularly, for the traditional village areas, the public participation is relatively weak, the plan cannot reflect the "bottom-up" of the self-governing organizations in traditional villages, which instead of by using he "top-down" management system. Mostly, the planning and management decision-making depends on the sense of the government leadership, it lacks the effective participation of villagers and cannot reflect and meet the villagers’ universal needs and aspirations, as well as to coordinate and balance the public interests.

1.3 The contradiction between protection and development

The government, market and the villagers are three major stakeholders of planning and development of traditional villages, as they have a fierce competition for all kinds of benefit and resource contention. One hand, the farmers' own culture is limited, as well as the information network of underdevelopment, resulting in the local villagers' lack of the awareness of preservation of the cultural heritage of in traditional villages. And they even self-destruct, resell the old building and heritage in traditional village. On the other hand, the local government’s supervision on traditional village are not yet in place, under the impact of negative concept of government’s achievement, the local government are eager for quick success and instant benefits, which make the protection planning of traditional village is lacking of a strong regulatory mechanism. In addition, accompanied by the accelerated pace of agricultural modernization, rural urbanization and suburb urbanization, traditional villages has been subjected to the destruction of constructive, developmental and tourism. With the internal resources have been absorbed by the city, there even appears the phenomenon that “hollow villages” and “aging village”. On the other hand, because of the lack of guide from relevant regulation and laws, some of the local governments lead too excessive tourism development without a field trip about traditional villages’ actual situation, economic development and cultural heritage, most villages take a unified model of the protection and repair, over time, the “thousands of the city shows the same” appear frequently in various parts.

1.4 A shortage of the financial resource

The protection and rehabilitation of traditional villages require a lot of financial support, in particular, the substantial material and non-material cultural heritage need a lot of funds for scheduled repairing and maintenance. But the reality is not optimistic, due to the protection of traditional villages has been neglected for a long time, and the government funding for protection is limited, resulting in many of the traditional building and historic building are not very well preserved, and even some of them are damaged. In addition, due to the lack of professional training of vernacular architecture and traditional crafts talents, the protection work of local culture and the material space are seriously restricted.

2. The overseas and domestic cases

2.1 Taiwan: community construction ---- the promotion of subjective consciousness

Taiwan's "community construction" is actually a "radical movement"-----a claim for returning to land, community and life. With the goal of the existence and awareness of the community, the community residents take an active part in local public affairs, to gathering community consensus, develop the community self-sufficiency. The community members can co-run the "industrial culture" and participate in the local cultural mission and community-based organization.

The "community construction" has 3 modes: one of which is the "NGO", it more easy success, the "Tou-Mi Eco-village" is a typical case of successful; another one is "retuning young intellectual" with the biggest probability of success. The core value of community construction is strengthening the indigenous identity and starting the social reconstruction. What it creates is not only a community, but to create a new society and a new culture. The main body of construction is generally composed of the non-government, the local government and the communities, but in these 4 sections, the community is the main body throughout the whole process of the construction, the villager's common awareness is also the core strength for success.

2.2 South Korea: New Village Movement---- the government's drive

In the 1970s, the Korean rural economic development gap is widening, resulting the large flow rural population and some rural parts of agriculture have collapsed. In such a social background, the South Korean government has introduced the "new village movement" to achieve a full recovery of village. By establishing an efficient unified official organization and management agency, and investing considerable amounts and resources to strengthen the villagers' educational level and promote the characteristic development of rural area in an all-round way.

During this new village movement, the national government's investment has played a tremendous guiding role. One hand, the government inject a large amount of material resources, and in the 1970s, the government's financial expenditure has accounted for 10 percent, mainly for the provision of free cement and steel, and has driven villager's devotion and social support. On the other hand, the government is focusing on helping the farmers playing the main body role and learning the basic spirit of new village movement: diligent, self-organizing and synergy.

2.3 Japan: One Village One Product----the endogenous driving force of culture

In the 1980s, japan launched the "one village one product", this campaign not only hence flourish the rural economy, but also promote the development of cultural and entertainment industry. In order to promote the development of the "one village one product", Japan attached great importance to explore the local resources, traditional techniques, and the use of new technology to upgrade the traditional products. This movement fully revitalized the economic development of rural area. By strengthening farmers' self-awareness, mining and using the cultural resources, to extend the industrial chain in rural

areas is the core values campaign of “one village one product”.

3. The connotation of "The trinity model"

3.1 *The connotative definition of “The trinity model”*

The trinity model is an overall system altogether constructed by regulatory mechanism, operation mechanism and spontaneous mechanism of all three. In this system, the regulation is the core of the planning implementing of traditional village, the operation and self-development of the protection of traditional villages should be run under the perfect and legitimate government regulation; the operation is the momentum of traditional village, is the effective means and approach for effective using of traditional villages; the spontaneous mechanism is the necessary condition for sustainable development of the traditional villages. Regulation, operation and spontaneous are complementary and inseparable, which have been formed an organic integer. (Figure.1)

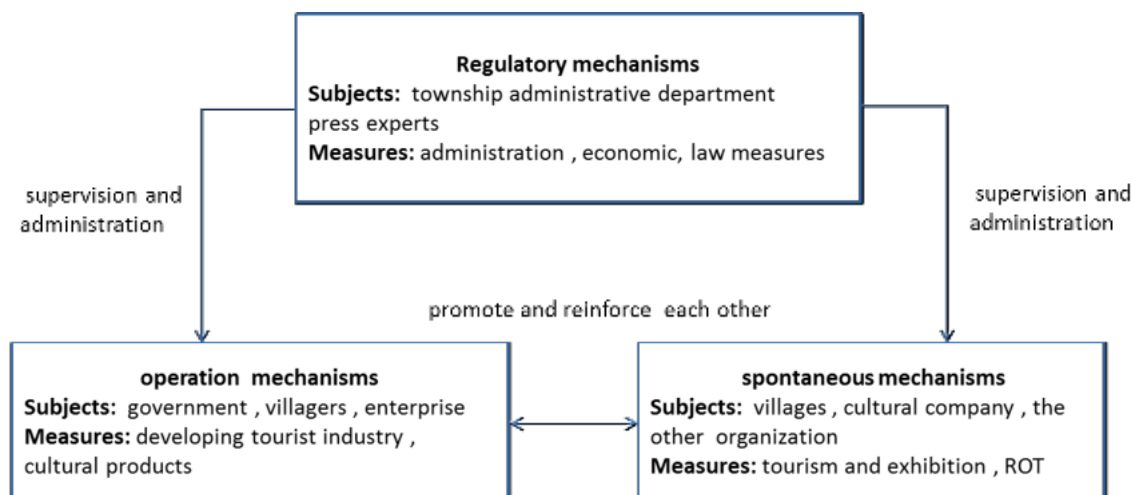


Figure.1. The paths of "The trinity model"

3.2 *The timely significance of planning and implementation of traditional village*

The implementation of planning has the task to put the pre-coordinated program and established plan into action, and the result is achieved. At present, most system construction of traditional villages is newly-built, and lack practical experience. Besides, in the process of planning and implementation, it more ties to the urban planning itself, but for the understanding and tap of the historical, artistic, scientific value of historic cultural heritage lack of depth. As a result, the industry lack of the perception and thank rational knowledge about this kind of protect planning, besides, the too specialized language of planning and superficial protective realization is hardly to earn the emotional identify from the public and government. To ensure the scientific, forward-looking and characteristic of the protection, the implementation of rural planning need an effective planning mechanism which promote the optical allocation, place equal stress on development and protection, overall considerate

the short-term and long-term, for the overall protection of cultural heritage in traditional villages, and promoting the sustainable development of traditional villages.

3.3 The traditional villages' implementation way of the "The trinity model"

3.3.1 Strengthen the traction of government

A perfectly supervised and management system can ensure that the protection planning and development of traditional villages can implement effectively. In the process of implementation and management, it should take a management mechanism of "government-led, villagers spontaneous, enterprise's facilitating"

In the development planning of traditional villages, the government should transition from a leader to a guider, by establishing a government-led census system, and in-depth investigation to have a comprehensive survey of cultural heritage resources in jurisdiction. Based on the local selection criteria, develop and introduce a list of traditional village, and make practical measures for protection and management, defining the responsibility and building the protection agency. Besides, the government should encourage the villagers to build educational institution of the cultural heritage spontaneously, and give a certain degree of incentives and support to the villagers, and to encourage them return to traditional village, make them the protector, operator and beneficiaries.

By strengthening the cooperation between government, villagers and enterprise, it can effectively enhance the operational efficiency of the protection planning of traditional villages. On the overall organization, it transforms form the horizontal missing coordination to vertical effective synergy. (Figure.2.) In addition, with the external force, forming a three-party supervision mechanism, perfecting the effecting institution, and make the protection planning of traditional village more efficient and, scientific and implemented.

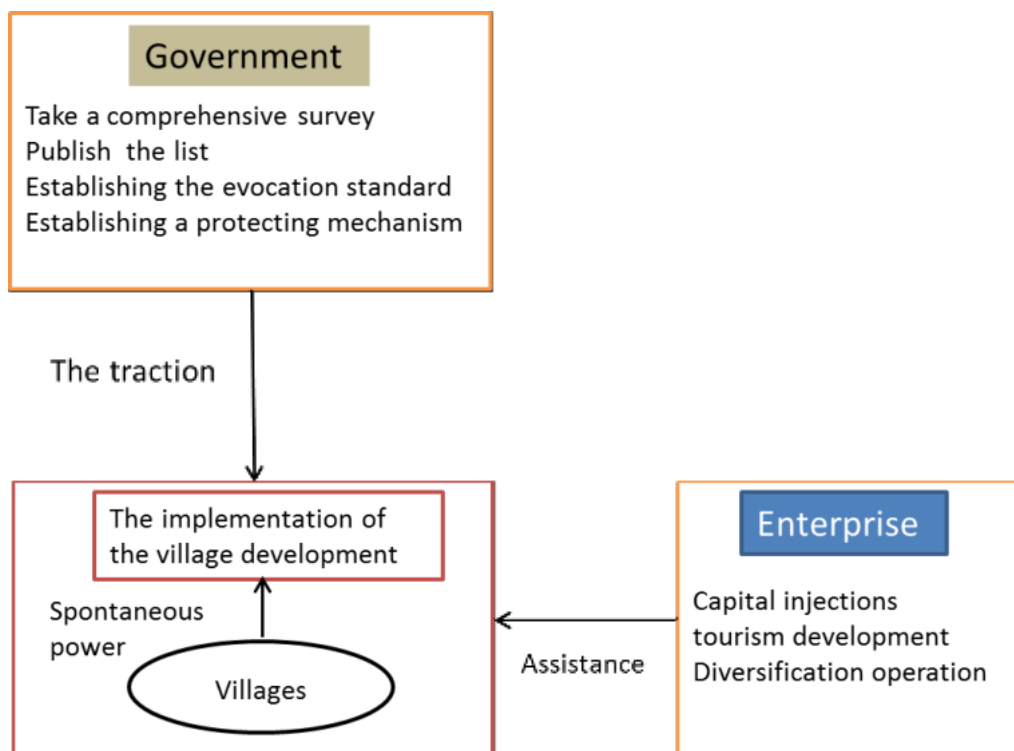


Figure. 2.
The collaborative power between crosswise and vertical

3.3.2 *Mining the spontaneous mechanism of traditional village*

Under the waves of urbanization, the traditional village has been in the edge of urban growth and expansion, showing a phenomenon of resource shortage and hollowing. Despite the fact that many of the traditional village has a lot of valuable cultural heritage resources, but because its geographical location is mostly remote and inaccessible, without geographic advantage, it hardly gets the people's full understanding and attention.

Hollowing is main problem facing the development of traditional village, within the origin of hollowing, mainly because the village lack of the endogenous power for self-change and automatic development, the necessary human resources and economic power for reconstruction is also deficient. During the exploration of the path for traditional villages' sustainable development, the cultural ecological resource should be fully used. One side, excavating the economic value of traditional, take the traditional village of nonmaterial cultural, by enhancing the industrialization of culture, building a new contact of village and pulling the endogenous impetus, and then promote the economic development of traditional village to raise the funding for the protection and construction in the future, and explore a new model of protection and development. On the other hand, making a combination of protection and tourism development, for the villages where the traditional building is well-preserved, it can use opportunity of tourism market to enhance the construction of infrastructure and strengthen

the protection and use of the old buildings.

In addition, since the village formed, the villagers have been playing a leading role in the building and development of village. That is why during the constituting and actualizing protect planning, it is necessary to fully respect the villagers' sense of autonomy, and transform the action program from elitism-oriented to public-oriented. Mobilizing villager's enthusiasm in participating the rural planning and development, by the way of questionnaires and group meeting to collect villagers' opinions, and disclose the planning design drawing, to make the villagers to be the protector, operator and benefactor.

3.3.3 Establish a scientific and effective operational mechanism

In the planning and implementation of traditional village, an incomplete operating mechanism can always cause the village sunk into the developing predicament, the lack of funds as one of the key issues has constraint the rehabilitation and development of traditional village. Take a certain "blood-transfusion" type of protection may have a positive effect to promote the protection of traditional village. One hand, by strengthening the government financial input, using and coordinate the funds from all departments on the construction of Chinese traditional villages properly, and bring the protection fund of cultural heritage into the budget to make sure that the vernacular architecture and important cultural heritage can get plenty of protection funds. In addition, the government can encourage the social capital investment, and take a responsible for investment, and the professional development company takes charge of planning and development. Besides, the villagers' self-organizing cultural industries are welcomed, so that there is forming a diversity financing mode and establishing a investment mechanism.

In the subsequent operations management, by respecting the villager's autonomy, to make the villagers realize the value of protection of traditional villages as well as their vital Internets, land lead the public to realize the right of use and transfer the vernacular architecture and on a voluntary basis, and encourage the social organization, enterprise and individual to participate in the use and protection through claiming, adoption. It would like to promote the protection and operation of traditional village to transfer from the inside-out profit-driven to the inside-out resource competition, and the village would transfer from the passive recipient to the active applicant.

4. The case study ---take the Traditional Village Clay Figure Wang in Wuhan City for example

As one representative of the first batch of traditional villages in China, the Traditional Village Clay Figure Wang has maintained a lot of intangible cultural heritage, and it is the cradle of clay sculpture making skill in Huangpi, which has a history of 1400 years. The village locates in the Yunwushan scenic spot of Huangpi district, as one of the most concentrate place of craftsman, successor and artists, the clay of farmer in Huangpi has spread fame overseas, and attracted a large number of tourists come

to visit. Nevertheless, with the accelerating development of the world's modernization and urbanization, the development is far from satisfactory, and the implementation of planning is restricted, the problems of the protection of material and non-material cultural heritage there is disturbing, the thinking on preservation of village remains to be discussed.

4.1 The problem and obstruction of the planning implementation of Village Clay Figure Wang

4.1.1 The lagging management and planning of village, the damage and hollowing is serious

The Village Clay Figure Wang located in the edge of the city area, the village's superiority resources have been obliterated in the rapid expansion of the city, the out-migration is growing, and the hollow of village is increasing severely. Besides, because of the lack of effective planning and manage, the traditional architectural heritage is lacking of professional maintenance and repair, which could result in further the flavor of rural life waning and the erosion of spirit. At present, there are only 10 the old and the children living in the old village, the village lacks of energy and the memory space of clay craft are faced with lost.

4.1.2 The traditional arts and crafts is facing with disappearing and lacking the protect

The clay sculpture in Huangpi has gone through 1400 years, but in the market economy, because of the shrinking of the form of clay and the shock of the outside market economy, the number of craftsman drop sharply and the technique is in danger of disappearing. Because of the poor sales, a few of the clay factory were closed down. In the absence of special protection and external financing, the protection of Traditional Village Clay Figure Wang is under threatened. However, the government administrative departments often put the focus on the protection of physical entity on building, and lacks of the protection of spiritual culture and craftsmanship heritage, this evolution thread is biased, which might go against the sustainable development of traditional village.

4.1.3 The economic development of traditional village is low, and over-reliance on "tourist-development"

A reasonable tourism development has a positive guidance for the development of traditional village, but many villages are faced with problem of over-exploitation. A lot of renovation and reconstruction not only undermines the original local architecture and traditional building, as well as the overall outlook of village. Under the impact of market economy and modern civilization, there are lots of "counterfeit antiques", which not only goes against the protection and continuity of cultural heritage, as well hollowing the valuable natural and cultural resources in traditional villages.

4.2 The "The trinity model" of the implementation in Traditional Village Clay Figure

Wang

4.2.1 Planning first ----make sure the scientific of protection

Protection planning is made on the basis of research, analysis and scientific judgment, after having an in-depth analysis of values of material culture and non-material and cultural, and having a research on the historical and cultural information the village contains, then put forward the countermeasure of protection and development. Therefore, the protection planning is largely be objective, scientific and existence, ant it is precisely because of the objectivity it has, the protection and rectification have a more scientific and fixed standards. For the same type of traditional village, the protection planning should be similar. For this reason, it is only through the planning first and all-round implementation to make sure that the protection planning of traditional village area rules, and recovering the history appearance as far as possible, to show the cultural characteristic of traditional villages and achieve a better protection.

4.2.2 the public participation----rely on the people's strength to enhance the awareness of protection

Stimulate the villager's initiative in Clay Figure Wang, widely soliciting the villager's suggestions about protection, and have incentives for the residents who have positive contribution. For the "non-legacy" project which has been included into conservation projects, the inheritor and successors have the participation rights on affirmation. The government should implement polices benefiting residents to encourage them to work in Clay Figure Wang, and engage in the tourism industry, so that they can truly be involved into the protection work. It should also encourage the research on closely related topics and strengthen the international cooperation and exchange.

4.2.3 The policy guarantee----improving the government's legal and regulatory mechanisms of protection

In the future work, the planning should made specific and targeted local Protection Ordinance of the protection of non-material based on the actual situation in Huangpi Wuhan, and make corresponding method and procedure for protection and saving, clearing the intellectual property right to provide a strong legal basis for the non-material and cultural protection.

The protection of non-material cultural heritage is not only the work of Culture Sector, but also the responsibility of society as a whole. There is a need for the department at all levels participating, and form a long-term mechanism for the protection of intangible cultural heritage.

4.2.4 The financial security----strengthening the investment on the carrier of non-material cultural heritage

The investment on the carrier of oral and non-substantial heritage is in fact indirectly through the carrier's construction to achieve the goal of protection. Because of the inheritance of intangible cultural heritage needs from generation to generation, the investment should also be uninterrupted on the individual or groups who can inherit the heritage successfully. In addition, the non-material culture can be made tangible by some related carriers, which can make the non-material be more easily to be understood and grasped, and closer to the population and normal life. It contributes to the achievement of education, and helps people to awareness and develops a non-material culture, and then realizing the inheritance and promotion of the non-material culture.

4.2.5 *The innovation model---- the measures of protection*

The traditional culture needs change and innovation to get vitality. The innovation of non-material cultural heritage in clay Wang has three ways: the one is adding new content on the basis of the traditional culture, to make it more applicable to the contemporary people's way of life; the second one is to use the modern technology to manufacture the traditional cultural products, to lift the traditional culture to the modern civilization. Having a break on the traditional process to meet the people' live. It endeavors to make the two promote each other for sustainable development. The third one is to increase the influence of the clay as a non-material cultural heritage, and raise the people's awareness. Besides, it can utilize an appropriate non-material cultural heritage in different places.

5. Conclusions

In face of the multiple challenges of new round of urbanization, the development of town-country integration and rural tourism develop, an effective planning and management mechanism for implementation is the important security to ensure that the traditional villages to be able to withstand the external interference and maintenance the steady-state of the development. This artic is based on a perspective of innovative methods, attempt to build a monitoring mechanism of traditional village, start with the management, implementation and self-motivation of three areas to explore a new ideas of villages' implementation entirely and systematically. Through an emphasis on the multi-orientation regulatory role of government, enterprise and the villagers on the development and protection of traditional villages, the village can get a sustainable development. Are present, in china, the protect system of traditional village is still not perfect; it is only by a multi-faceted cooperation to improve the regulatory system. Making a practicality monitoring system has important research significance for three sustainable protection and development of traditional village.

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