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조경학석사 학위논문

살아 있는 유산의 개념을 활용한
중국 전통마을 경관 설계
- 양자거우마을 중심으로-

Landscape Design of a Chinese Traditional
Village by Adapting the Concept of living
heritage

- Focused on Yangjiagou Village -

2019년 2월

서울대학교 환경대학원
환경조경학과
한 시 린

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Abstract

The village is a social unit of traditional agricultural production and life and is the crystallization of agricultural civilization. Especially in China, entering the 21st century, the level of social industrialization and urbanization is getting higher and higher. Traditional villages have attracted wide attention as a key link to promote folk culture, relive rural life, and balance urban-rural relations. Yangjiagou Village in Mizhi County was selected as the second batch of Chinese historical and cultural villages in 2005. It is the only yaodong village in Shaanxi which on the list. The northern part of Shaanxi is in the loess plateau in northwestern China. The natural ecological environment is relatively fragile, and the level of economic development is relatively lagging. At the same time, traditional village as a living heritage, which is different from historical sites and cultural sites that are only for visiting. The study of landscape conservation and development of villages must be targeted.

This thesis attempts to use the conservation principle of living heritage to provide constructive opinions for the conservation of Yangjiagou traditional village and proposes a feasible strategy for the development of tourism industry planning. By using the traditional architectural form of yaodong, the final design of the local landscape features is obvious. Making the landscape that conforms to the historical and cultural background of the Yangjiagou

village is the purpose of this thesis.

Through this thesis, we can find that by using the conservation principle of living heritage, planning and landscape design of traditional villages can balance the relationship between development and protection. Finding a common point of combination and balance between them can realize the benign interaction and win-win between the protection of traditional villages and tourism development, and realize the sustainable development of traditional villages.

For the planning and landscape design of Yangjiagou Village, based on Yangjiagou's own characteristics, the historical revolutionary buildings will be effectively restored and conserved, and the traditional culture and natural ecological landscape will be combined to make the villagers' production and life as well as tourists' sightseeing. The tourism course is closely linked to all levels of the village. The most important thing is to develop tourism products, increase the income of the villagers, ensure the continuation of the villagers' lives, and the self-sufficiency of the villagers in the villages. Only when the villagers continue to live in the village, this traditional village will be a living heritage.

Keywords: Traditional villages, living heritage, yaodong village, traditional landscape, Northern China.

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Chapter 1 Introduction

1.1 Research Background and Purpose

1.1.1 Research Background

The historical and cultural villages are part of traditional villages but more special. The villages in China are the most basic settlement units selected by the ancestors according to Fengshui (Zhang Jueming, 2009). From the first Traditional Chinese Villages Catalog¹ in China in 2012 to the release of the fourth batch of traditional Chinese villages in 2016, 4,157 villages across the country were included in the list (Table 1-1), and 41 villages in Shaanxi Province were included in the list, including 27 villages in northern Shaanxi. Among them, there are 528 villages² that have been rated as historical and cultural villages, including Yangjiagou Village in Mizhi County. The relevant departments in China have begun to build archives of traditional villages. At the same time, they have also developed a number of effective development plans to protect traditional villages, and have carried out pilot work to repair traditional villages, which in turn can

¹ Traditional Chinese Villages Catalog: In order to promote the protection and development of traditional villages, the Ministry of Housing and Urban-Rural Development, the Ministry of Culture and the Ministry of Finance organized the first national survey of traditional villages in 2012. On the basis of preliminary evaluations and recommendations, the protection and development of traditional villages Expert committee judged and publicized.

² http://www.mohurd.gov.cn/wjfb/201606/t20160614_227760.html.

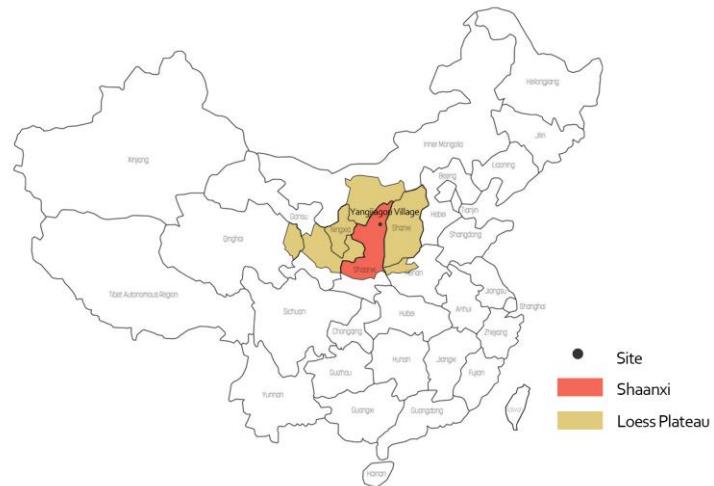
conserve them.

Due to differences in economic development, the number of traditional villages in China's north and south is quite different (Figure 1-1). The Loess Plateau in northern Shaanxi, where the site is located (Figure 1-2), is geographically located in the northwestern part of China. It is located in the center of the Loess Plateau and has a long history of culture. It is one of the important birthplaces of Chinese civilization in China.

[Figure 1-1] Statistics on the number of traditional Chinese villages



[Figure 1- 2] Loess Plateau



As living heritages, they are different from the historical heritage and cultural heritage that only conserve the heritage. They are not like the cultural relics stored in the museum, maintaining the environment and maintaining constant humidity. The historical and cultural village is the homeland on which people depend for survival. It carries the production and life of a large number of residents. It is constantly updating and developing while continuing its history. It is not a static heritage museum, but an organic living body composed of various uninterrupted systems, constantly absorbing various nutrients provided by society, and then through itself. The system performs metabolism.

[Table 1-1] Chinese traditional village statistics

Name	Time	Quantity
Traditional villages census registration report	2016	4153
1st Traditional Chinese Villages Catalog	2012.12	646
2nd Traditional Chinese Villages Catalog	2013.08	915
3rd Traditional Chinese Villages Catalog	2014.11	994
4th Traditional Chinese Villages Catalog	2016.12	1598

However, due to changes in social and economic factors in different historical periods, many problems have arisen in the protection and development of traditional villages: the industrial structure of the village, the state of life and so on have changed, and the conservation of the village culture is limited to lack of motivation and The predicament of basic support, the situation of ‘one thousand villages but one face³’ is everywhere, and problems such as excessive development of traditional village tourism are coming one after another.

However, with the continuous development and progress of the Chinese civilization, the harsh terrain and geographical and climatic conditions constrain the rapid development of its economic culture. With the continuous advancement of human civilization, people's living style has also evolved from the original cave

³ 珠三角地区新农村建设中的民居地域文化传承研究. Residential Culture in the Construction of New Countryside in Pearl River Inheritance Research. Tu Wen. 2017. P25

dwellings(yaodong, 窑洞) to the building of houses in the kiln; after the Reform and Opening-up(改革开放)⁴, there has been rapid transmission with foreign economic culture, and the traditional yaodong villages have gradually developed into urbanization.

Due to the acceleration of urbanization, the development of the western region, and the construction of energy and heavy chemical industry bases, under the background of the rapid development of social and economic development in northern Shaanxi, the earthen cave dwellings were gradually abandoned by local residents due to their inherent defects, and new houses were unearthed(Figure1-4). The traditional village landscape is gradually disappearing and decaying, and the traditional cave villages are gradually covered by new types of buildings.

[Figure 1-3] Old house and new house construction in Yangjiagou Village



At the same time, the urbanization of rural settlements has caused the village to lose its original style. In the process of new rural construction under the guidance

⁴ 黄土地区窑洞的历史、现状及对未来的建议. The History and Actuality of Cave Dwelling and Suggestions on its Future Development in the Loess Area. 2007. P17

of the government and the conservation and development of traditional villages, there is a lack of conservation and inheritance of the village landscape and culture. It is especially important to guide the development of the village environment along an objective and rational path. Therefore, the reasonable conservation of the relatively intact traditional villages has become the key to the rescue of the culture of the local village.

1.1.2 Research Purpose and Significance

How to make the traditional yaodong villages better to continue and develop is an important issue. To achieve the purpose of conserving the villages, while continuing the traditional culture, we must also meet the increasing material needs of the village residents to adapt them. Modern life enables the rapid development of the traditional village economy. This paper attempts to use the protection principle of living heritage to provide constructive opinions for the conservation of Yangjiagou Village, and proposes a feasible strategy for the development of tourism industry planning. By using the traditional architectural form of yaodong, finally come out a master plan of landscape design with obvious local landscape features and conform to the historical and cultural background of Yangjiagou Village is the purpose of this thesis.

1.2 Research Scope

Yangjiagou Village is located 20 kilometers southeast of Mizhi County, Yulin City, Shaanxi Province. It was built in Yangjiagou Ma's Manor during the 19th century. It is the largest landlord group in the northern part of Shaanxi Province---Yangjiagou Ma's Landlord Group Estate⁵. The scope of this design (Figure2-1) as follows: west to the west bank of Wuding River, Binhe Road, and Yinzhou North Road. The three sides of the north and south are bounded by the ridges of Panlong Mountain, Xiangfeng Mountain and Wenping Mountain, which are located in the area of about 2.43km².

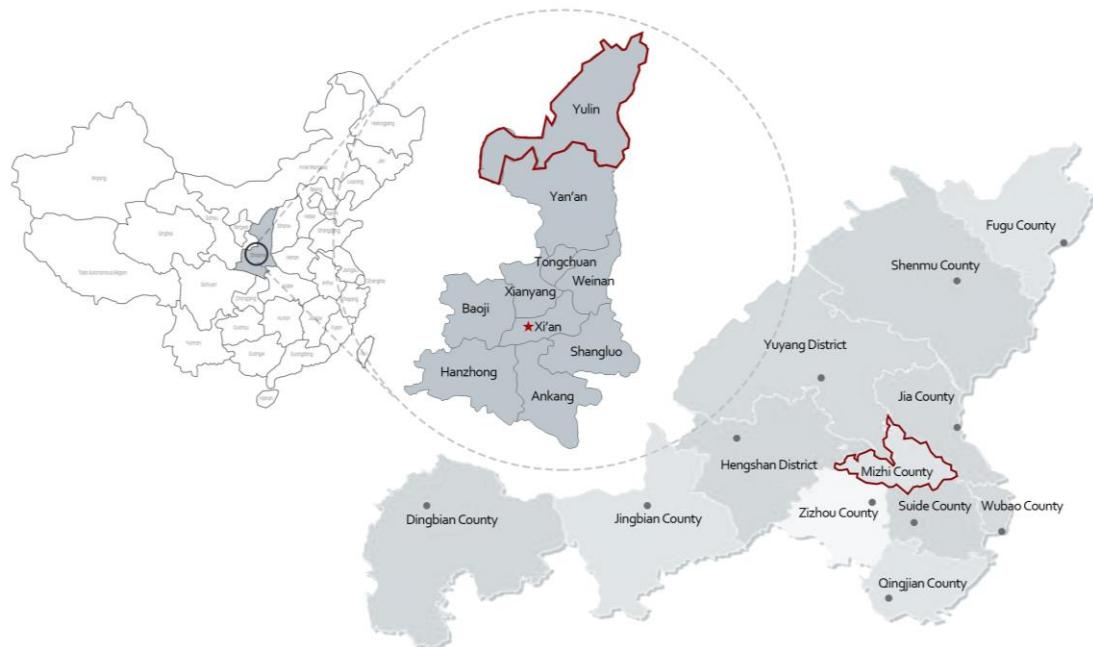
[Figure 1-4] Site



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<https://baike.baidu.com/item/%E6%9D%A8%E5%AE%B6%E6%B2%9F%E6%9D%91/52130>
34

[Figure 1-5] Site location



1.3 Previous Research

1.3.1 China

The investigation and research on traditional villages started relatively late in China. Although the protection development system is still insufficient compared with foreign countries, with the introduction, revision and improvement of relevant policies, citizens' awareness of conserving antiquities is enhanced, and the conservation of ancient villages is highly valued. At present, the research results of ancient villages in China are mostly case studies in certain areas, and are concentrated in the areas of Fujian, Zhejiang, and Guangdong. The research results of ancient villages in other regions are relatively small, which leads us to fail to fully recognize Know the history, culture, science, art, society, economy and other conditions of ancient villages in different regions of China.

In the 1980s, the term “living” was initially associated with intangible cultural heritage. Meng Huiying (1989) proposed that the shamanic myth is a living myth based on the study of the shamanistic mythology widely spread among the ethnic minorities in Northeast China and Inner Mongolia. In the 1990s, the domestic exploration of intangible culture gradually expanded from

folk myths and religions to folk customs⁶. Wu Qiang (1993) believes that the folk culture of the country is an important part of the national culture. The living folklore displays the colorful folk culture and the realm of folk art through the group combination of the cultural creation subject. The living folk custom is a multi-thinking multi-angle cultural resource. Entering the 21st century, with the deepening and gradual maturity of the research and exploration of domestic experts and scholars, the application of the living heritage theory in the protection of intangible cultural heritage is more comprehensive. In 2003, UNESCO incorporated the World Intangible Cultural Heritage into the World Cultural Heritage and adopted the Convention for the Safeguarding of the Intangible Cultural Heritage. Intangible Cultural Heritage is a living heritage and measures for the strict protection of living heritage should be adopted and should be widely recognized worldwide. Qiao Xiaoguang (2004) conducted a detailed survey of China's intangible cultural heritage and elaborated on the viewpoint of "living culture". He believes that the inheritance of intangible culture is a living heritage, and intangible cultural heritage is alive. State heritage⁷. Domestic research on the conservation of intangible cultural heritage has emerged in an endless stream. With the

⁶ 神话的原始艺术特征——中国少数民族神话研究. Luo Huiying (1989). The Original Artistic Features of Mythology—A Study of Chinese Minority Myths. P32

⁷ 活民俗：具有发展价值的文化资源. Qiao Xiaoguang (1995). Living Folklore: A Cultural Resource with Development Value. P55

deepening of theoretical exploration, the theory of living heritage has been inseparable from the protection of intangible cultural heritage, and it has gradually been applied to the actual protection from the theoretical research stage⁸.

With the widespread application of living heritage theory in intangible cultural heritage and maturity, the theory of living heritage has gradually been applied by domestic experts and scholars in the protection of material cultural heritage, and is mainly used in the study of preservation of traditional villages and historical districts. Liu Zhonghong (2007) studied the layout of the yaodong buildings in the western part of Hebei Province, analyzed the layout form, function analysis, and the concept of integration of harmony between heaven and man. Liu Zhonghong believed that yaodong as a material cultural heritage is living heritage⁹ Wang Fang (2007) proposed the concept of 'eco-museum' by referring to the protection of Western cultural heritage, and believed that the living museum is a living heritage and has a special role in the protection of traditional rural settlements. Traditional village as a kind of active, dynamic, wall-less urban museum format that values the dynamic participation and constant interaction of visitors and local residents,

⁸ 基于文化生态观的设计系统与设计实践研究. Wen Sen (2017). Research of design system and design practice based on cultural ecology. P9

emphasizing “community life”, “living culture”¹⁰, etc. Zhou Jian (2012) believes that historical blocks, ancient towns and traditional villages are part of the living heritage. In the process of conservation, the true integrity of the living heritage should be maintained, and dynamic conservation should be maintained. Pang Cuiyu (2015) combines domestic and international experience and the reality of traditional villages in China from a sociological perspective, proposes to establish a reasonable urban-rural relationship, pay attention to the conservation planning and moderate development of traditional villages, improve the cultural consciousness of the people, improve the living conditions of residents, and improve the tradition. Village directory and archives and other measures¹¹.

1.3.2 Europe

The references to "historical and cultural villages and towns" and "historical and cultural towns (famous villages)" are unique to China. Foreign

⁹ 历史遗迹的主要和自然建筑：在河南省西部与窑洞居住. Zhonghong (2007). History remains of primary and natural architectures: cave dwelling with kang in the west of Henan province. P17

¹⁰ 活态博物馆：历史街区的解读——以无锡古运河为例. Wang Fang (2007). Living Museum" Interpretation of Historic Districts: Taking Wuxi Ancient Canal Historical and Cultural District as an Example. P72

¹¹ 新型城镇化背景下传统村落保护与发展研究. Pang Cuiyu (2015). The research of protection and development of traditional village under the background of new type of urbanization. P24

countries generally refer to historical towns, ancient villages¹², etc. The development of European historical town protection research can be divided into two main stages: the first stage, which was dominated by historical relics and historical buildings from the 15th century to the 1960s, and the second stage, which protected historical small towns in the 1960s (Table 1-2).

[Table 1-2] European heritage protection process

	protected range	Protection field	Protection means
In the beginning	Monolithic protection (historical monuments, general and historical buildings)	Physical entity protection	Single subject, simplification
At present	Overall protection (historical blocks, villages and villages and their surroundings)	Dual protection of material and non-material forms	Multidisciplinary, integrated

Remarks: The government has set up a sound legislative and protection agency, and the protection work has risen to the participation of the whole people.

1.3.3 Japan

Japan is the first country in Asia to legislate to protect cultural heritage. ‘Cultural heritage’ means ‘cultural wealth’ in Japanese, and Japan had enacted a series of laws on cultural wealth. After the Meiji Restoration in the 19th century, due to Japan’s eagerness to introduce Western capitalist industrial

¹² 中国历史名村保护的理论与方法. Zhao Yong (2008). Theories and methods of protection of famous historical villages in China. P5

civilization, many traditional cultural heritages, including Buddhist temples, were seriously threatened in Japan under the prevalence of industrialization and the devastation of the Buddha. In 1871, Japan promulgated the *Anti-Ancient Preservation of Ancients*, which was the first cultural heritage protection case issued by Japan in the form of a government order. In 1897, Japan promulgated the *Ancient Temple Protection Law*, which used compulsory means to protect the existing ancient shrines and ancient temples. In 1919, Japan promulgated the *Law on the Protection of Monuments and Natural Monuments*, which provides a basis for comprehensive protection of monuments and natural monuments. In 1929, Japan passed the *National Treasure Protection Act*. In 1952, Japan referred to the above three laws as the *Cultural Property Protection Law*. In 1966, Japan promulgated the *Cultural Protection Law*, which stipulates that the environment around the ancient cultural relics and the overall environment of the cultural relics area should be protected.

At the same time, Japan has also expanded from the protection of single buildings to historical locations, and proposed that the protection of historical sections will be gradually expanded from the protection of ‘the site of cultural relics’ to the historical blocks. ‘Historical block’ emphasizes not a single building. The individual buildings in the lot do not have the value of cultural relics. However, the overall environment and order formed by them reflect the characteristics of a certain historical period, thus sublimating the value. From

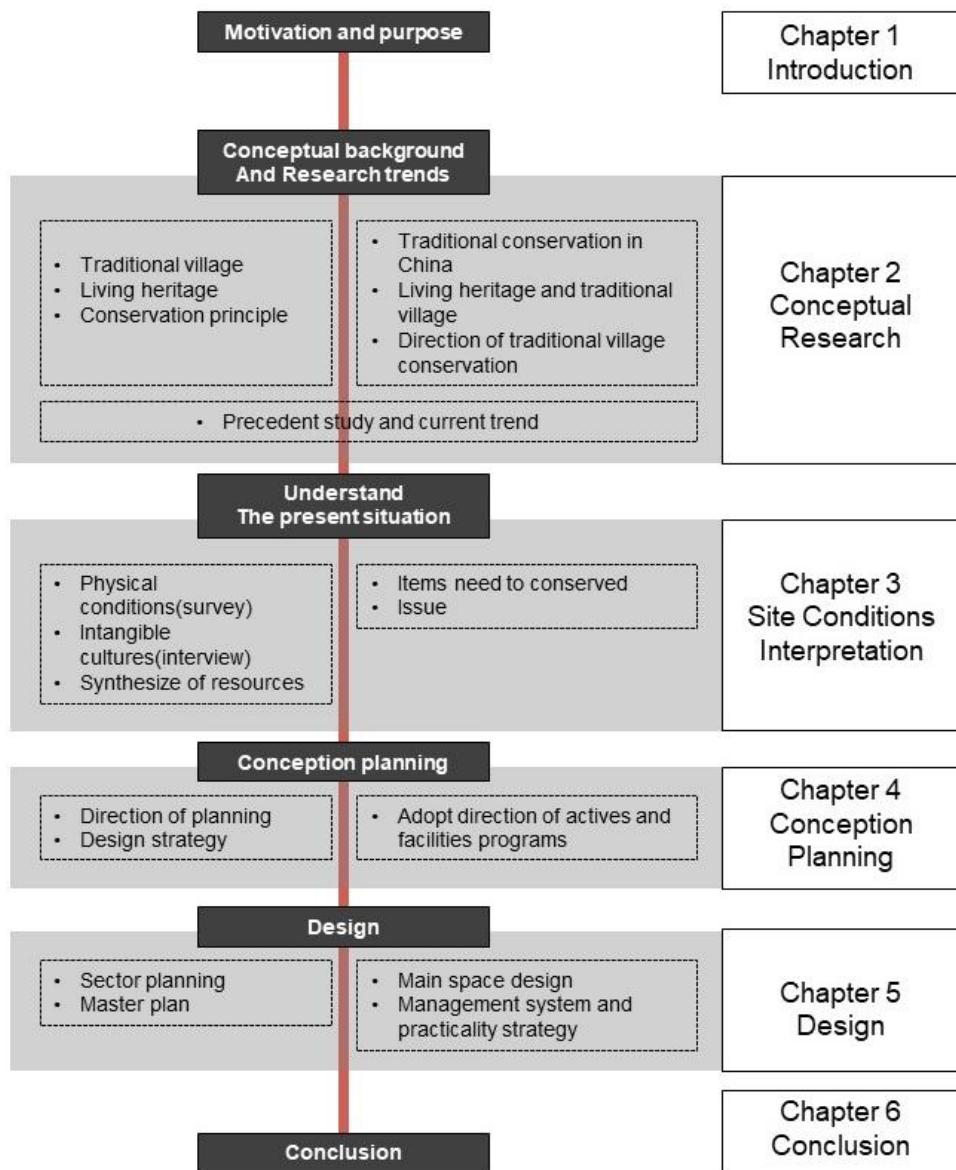
the perspective of the composition of the site, it is not limited to important monumental buildings such as palaces and temples, but includes a wider range of contents such as houses, shops, and villages. After 1970, Japan was gradually developed to protect ancient villages. In 1975, Japan amended the Cultural Relics Protection Law. The object of cultural relics conservation was increased from cultural relics to traditional buildings, and the overall conservation of historical blocks was proposed. The revised draft emphasizes the importance of the harmonious conservation of heritage buildings, traditional buildings and the surrounding environment, and proposes the concept of overall conservation earlier. Japan's conservation of historical towns is mature, its mechanism is perfect, and it has achieved good conservation (Figure 1-3).

[Table 1-3] Japanese heritage protection process

	Protection scope and field	Protection center	Protection means
Before the war	Monolithic Monolithic protection, cultural heritage protection	Royal space	Simple protection
After the war	Group protection, pay more attention to the protection of intangible cultural heritage	The whole country (expanded to the city, blocks, villages, ordinary traditional houses)	Combination of protection and utilization

1.3.4 Research Process

[Figure 1-6] Research Process



Chapter 2 Theoretical Research

2.1 Living Heritage Related Concept

2.1.1 Living Heritage

Living Heritage, Wu Hongyan (2009) believes that living heritage is a legacy that has a certain history, but the heritage is still in use or functioning, or is still in use in the original or historical process. These living heritages still play an important role in production and life, and even continue to absorb more fresh elements through self-renewal, showing vitality and vitality.

2.1.2 Living Characteristics

Liu Huajun (2010) believes that the specific values, living forms and changing character in the process of the protection of intangible cultural heritage have created the living characteristics of intangible culture. The living heritage has a living state. In the intangible cultural heritage, the living state is expressed in the fluency of the intangible culture within a certain geographical range, and there is no change (rheology) in the process of inheritance. The living state analysis of live heritage must have these three conditions, first is vitality. This vitality is obviously a guarantee of living. It is a shallow understanding of the conservation of living heritage. Without vitality, it is obviously a kind of decoration; second is the environment. Not only the intangible cultural heritage but also the material cultural heritage they should

not be living in a vacuum world. the environment is the basis of living; The third is the harmonious coexistence between vitality and environment. This kind of harmony is not only reflected in a certain historical stage, but also reflected in the process of historical development. mutual complement and mutual promotion between each other.

2.1.3 Living Culture

Living Culture, Qiao Xiaoguang(2004) who has been working on intangible cultural heritage, believes that folk culture is non-literal, verbal, cultural history constructed with survival behavior and survival emotions. a culture of inheritance, movement, completion and development is a living culture¹³.

This thesis believes that living culture is a cultural field composed of people, material heritage and intangible heritage. The three are intertwined and promote each other. On the basis of continuing the original historical culture, it still maintains a strong vitality, continuous inheritance and development. Culture. Living culture is a culture that is expressed in the process of inheritance and is a living culture.

2.1.4 Living Protection

Living Protection, Gao Wei (2007) believes that the ‘live protection’ of

¹³ Preliminary Researches On Chinese Intangible Cultural Heritage.2004.

intangible cultural heritage is the dynamic protection of the national cultural in the three elements of time, space and activities in space and time. , dredge the inheritance channels, retain cultural space and continue cultural time¹⁴. In the process of conserving the living heritage we should pay attention to the continuation of the vitality of living culture and the protection of the living culture.

2.1.5 Living Inheritance

Living inheritance, Xu Yonggao (2011) believes that living inheritance refers to the inheritance of culture subjects between individuals and groups based on the existence of a unique humanistic social environment and natural geographical environment. It continues and develops in the present and future, and is a kind of protection based on "living fossil" type of protection¹⁵. The living heritage is mainly aimed at the intangible cultural heritage, and the intangible cultural heritage can only guarantee its existence if it continues. In the material cultural heritage, the living heritage is mainly manifested in the use of functions.

¹⁴ Living Conservation in the Protection of Non-Matter Culture Legacy. 2007. Gao Wu

¹⁵ Study on the Combining Mode with Static Preservation and Living Inheritance in Qiang Intangible Cultural Heritage. 2011. Xu Yonggao

2.2 Relationship Between Living Heritage & Traditional Villages

The living heritage corresponds to the static heritage. The static heritage has been separated from people's existing use functions and is only displayed as a reproduction of historical situations. It is a product of history, such as cultural relics, historical sites, etc., which are no longer in people's real life; The living heritage is a legacy that is closely related to people's lives and still plays an important role in real life.

Historical towns and villages not only have a certain history, but are still in use or functioning. The historical and cultural village is the representative of the traditional village. It has a strong vitality and is a living heritage. For example, the ancient villages of Weinan(Figure2-1), Yangjiagou Village, the ancient town of Jiangnan Water Town, the ancient city of Pingyao in Shanxi, the Tulou of Fujian Hakka, and the hanging foot of Yunnan. Historical towns and villages not only have a long history, rich cultural relics, but also are important bridges for sensing ancient civilizations. For example, Yuci Old Town(Figure2-1) is an old city with a history of more than 1,400 years.

[Figure 2-1] Villages of Weinan



[Figure 2-2] Yuci Old Town¹⁶



2.2.1 General Characteristics of Traditional Villages

Traditional villages are a kind of special combination of natural space and cultural space formed in the process of seeking harmony between heaven and man, between people, between man and nature, and between man and society¹⁷.

(1) Rich in historical information

To a certain extent, Chinese society is rural, and villages are the most basic units of rural society. Land is the way for people in rural communities to make a living. Therefore, they usually settle for a long time. Traditional villages often have a long history of building villages, ranging from a hundred years to more than a thousand years¹⁸.

(2) Traditional concept

The famous scholar Liang Shuming has stated that ‘the rural life mode

¹⁶ www.baidu.com

¹⁷ The Concept and Cultural Connotation of Traditional Villages.2014. Hu Yan, Chen Sheng, Cao Changzhi.

¹⁸ The study of the modern rural landscape design based on ideas of Creating Traditional Village landscape.2015. Jiang Shuren

and cultural tradition represent the historical tradition of China from a deeper level.' Traditional concepts such as 'Harmony between heaven and man' and "Ethical Concepts" are unreservedly displayed in terms of site selection in traditional villages.

(3) Natural environment

In ancient China, the idea of "harmony between man and nature" that coexisted with nature was born very early, benefiting from the accumulation of farming culture experience in China for thousands of years. For example, the location of Yangjiagou village, relying on the mountain surface water, the special habitat form of the yaodong according to local conditions, formed a unique cave dwelling village in the northwest.

(4) Social form

As a relatively independent geographical unit of the local society, the village has a small population mobility and people's self-sufficiency in life¹⁹.

2.2.2 Classification of Traditional Villages

The regional differences and the different socio-economic conditions, historical foundations and existing conditions of the villages have formed a rich variety of traditional villages. Different types of divisions are used, and

¹⁹ Research on Spatial Morphology of the Hakka Traditional Villages in Meizhou Area.
2015. Sun Ying.

the types of traditional villages are diversified²⁰. The well-known Xidi, Hongcun, Chengkan and Wuyuan are typical representatives of Huizhou traditional villages. Typical representatives of traditional villages in the north include the Northeast Plain, the traditional villages of the North China Plain, the traditional villages along the Qilu Hills, and the traditional villages of the Loess Plateau to which the Yangjiagou Village belongs²¹.

²⁰ The Study of Spatial Distribution Pattern of Traditional Villages in China.2014. Liu Dajun, Hu Jing, Chen Junzi, Xu Xiantang.

²¹ Study on the Spatial form of traditional village in southeast Hubei based on Chinese environmental aesthetic thoughts. 2017. An Ran.

2.3 Factors affecting the protection of living heritage

The reason why the living heritage is ‘alive’ is because the components of the living heritage are different from the static heritage. The living heritage is in the process of development and achieves the harmonious coexistence of the three components of ‘people and people’, ‘people and things’ and ‘people and history’²². Therefore, the elements of living heritage elements include resident elements (or elements of humans), material elements, non-material elements, and elements of social.

2.3.1 Human Element

Human is the creator and participant of the living heritage and is the direct carrier of the continuity of the living heritage. Human beings continue to create history in the long process of exploring the natural world, accumulating culture and passing them on. Among the three elements of living heritage, people are the most active elements. Living heritage is “live” because of human existence²³. Because of human participation, the vitality of living heritage is more vigorous. Human is the transformation and creator of the productive landscape heritage, and plays a leading role in the productive landscape heritage.

²² Conserving Living Heritage of Asia-Pacific Region in the Context of Cultural Diversity.2016. Lv Zhou.

²³ The Silk Road Culture in Northwest China and Transnational Ethnic Literature. 2012. Li Qiang.

2.3.2 Material Element

The material element is the carrier of the integrity and historical authenticity of the living heritage, and it is the most intuitive external manifestation of the living heritage. The material element is an important part of the living heritage, and the people still use it today, and this way of use is still the same as the history. It is a modern reflection of the historical situation. Today, the most preserved and most abundant living heritage is the material heritage. The material elements include the river landscape in the cultural route, the wharf, the ancient plank road, the station, the material environment and technological achievements in the intangible cultural heritage, the historical towns, the buildings in the villages, the streets²⁴, etc., the production bases in the productive landscape sites, Facilities, etc.

2.3.3 Non-material Element

Non-material elements mainly refer to intangible cultural heritage, they are social folklore, etiquette, festivals, performing arts, handicraft skills and so on. Non-material refers to the soul of a living heritage, which gives a vivid historical scene of living heritage²⁵. Since the promulgation of the *Convention for the Safeguarding of the Intangible Cultural Heritage* in 2003, the

²⁴ Landscape design study of the Beijing-Hangzhou grand canal under the world heritage inscription background—with the expel of Liaocheng section in Shandong province. 2012. Jia Jiang.

intangible cultural heritage has been recognized as a living heritage. Because the intangible cultural heritage must be passed down from generation to generation, as long as there is a problem on the artist it will disappear.

Historic and scientific values in historical towns and villages are not only material cultural heritage in the form of buildings, structures, etc., but also intangible cultural heritage in the form of social customs and folk customs. Intangible cultural heritage such as ethnic minority gathering places and historical villages is particularly rich and colorful. For example, Ansai waist drum, paper-cut art (Figure 2-3, 2-4) in northern Shaanxi and so on.

[Figure 2-3] Ansai waist drum



[Figure 2-4] Northern Shaanxi paper-cut art



2.3.4 Protection Mechanism

The social protection mechanism is the external factor of the living heritage. The protection mechanism is the relevant functional organization established by the state and local governments to protect the living heritage in a reasonable and orderly manner, and is responsible for organizing the

²⁵ Small Town Cultural Space Design for Non-physical Heritage preservation: A Shanxi Case. 2014. Li Ling, Yang Haozhong, Xie Gengfang.

preparation of the first-level protection plan and the introduction of the protection system. The reason why the living heritage can be smoothly inherited is not only the development of the internal elements of the living heritage, but also the promotion of external factors to "live". The social protection mechanism is the blood of the living heritage and is an external guarantee to ensure its vitality. In recent years, the Chinese government has issued a series of protection measures for the protection of intangible cultural heritage. In 2011, the State promulgated the *Intangible Cultural Heritage Law of the People's Republic of China*²⁶, which macroscopically formed an effective guarantee mechanism to promote the inheritance and spread of intangible culture²⁷.

²⁶ Summary of Theoretical Studies on the Protection of Intangible Cultural Heritage. 2015. Zhu Binhu.

²⁷ Progress of Studies on the Intangible Cultural Heritage Education of China in Recent 10 Years. 2016. Wang Li. He Nengkun.

2.4 Living Heritage Conservation Principle

The living heritage is part of the world heritage. Unlike the artifacts in the museum, it is a living body composed of various systems. Since its birth, the living heritage is like a living body constantly growing and developing. Only when its internal systems are systematically metabolically enhanced can the vitality of the organism be more vigorous.

2.4.1 Principle of Authenticity

Authenticity is also called historical authenticity. The authenticity of living heritage protection is the most basic principle for defining, assessing and monitoring cultural heritage, and this consensus has been reached worldwide²⁸. Living heritage often highlights the value of the heritage itself because of its long-standing material heritage, which must be the original of history, not a copy or imitation of a substitute²⁹.

2.4.2 Principle of Integrity

Integrity is a requirement for the protection of the composition and structure of a living heritage. On the one hand, it is required that the elements within the living heritage are complete. On the other hand, the living heritage itself is required to be in harmony with the surrounding environment, and the

²⁸ Translation and Interpretation of Conceptual Terms of Cultural Heritage Science.2008.
Xu Songling.

heritage itself and the environment form an organic whole³⁰.

2.4.3 Principle of Continuity

Continuity refers to the process of conserving its inheritance in the process of protecting the living heritage. It takes time as the axis and continues from the ancient to the present to the future. It has the meaning of dynamic protection. The principle of continuity is the core of the conservation of intangible cultural heritage. Because of its dynamic nature and rheology, intangible cultural heritage can only be continued if it is continuously passed down. In the conservation of living heritage, it not only pays attention to the inheritance and continuation of intangible heritage, but also pays attention to the continuation of the function of living heritage and the continuity of human life.

2.4.4 People-oriented Principle

Living heritage is different from other types of heritage. The reason why living heritage can be called "living" is because of the existence of someone. People-oriented is to consider the impact of human survival and development and human factors on the living heritage in the process of protection. There are two aspects to the conservation of living heritage. On the one hand, when

²⁹ Authenticity in relation to the conservation of cultural heritage.2003.Ruan Yisan. Lin Lin.

³⁰ The principles of authenticity and integrity and the conservation of the world heritage. 2003. Zhang Chengyu. Xie Ninggao.

people's survival and development depend on living heritage and can live in harmony, people can actively promote the living heritage; On the other hand, people who cannot properly treat or use living heritage based on their own survival and development will cause damage to the living heritage³¹.

2.5 Yaodong(窑洞)

North Shaanxi is located in the hinterland of the Loess Plateau. The terrain is hilly and undulating. This area has been a place of frontier since ancient times. It has been raging in history. At this time, yaodong was built on the hillside, which is called “cliff yaodong”, which is to flatten the cliff face on the natural cliff exposing to the sun. Then dig holes in the lateral direction. The hole is rectangular in shape, about 3~4 meters wide, and more than 10 meters deep. Installing the door and window at the entrance becomes a yaodong³².

This kind of yaodong saves labor and materials, and because of the thick soil around it, it is well insulated, and the inside of the cave is warm in winter and cool in summer, giving a sense of security, which is very suitable for the northern climate and the situation at that time. However, such yaodong generally has small openings for doors and windows, and poor lighting and

³¹ Authenticity in relation to the conservation of cultural heritage. 2003. Ruan Y.. Lin L.

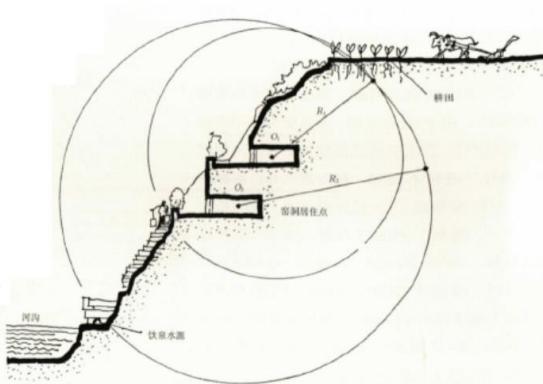
³² 楼庆西 .中国古代建筑[M] .北京:商务印书馆,1997:152 ~ 153.

poor ventilation. As time went on, in modern times, people who have gradually settled down in life, and expand the window to all the entire yaodong opening except the window sill and the door, which solved the problem of daylighting. And among the relatively wealthy people, in order to make the yaodong surface more solid and neat and tidy, bricks and stone walls are used, which people call "interface yaodong". And people had begun to pay attention to the work of doors and windows. In the early days of the founding of China, although there were other building buildings, the urban and rural residents in northern Shaanxi still lived in cave dwellings and few residents lived.

By the 1960s and 1970s, the living conditions of the towns began to change significantly, and the architectural form of the caves began to shift from the high mountains to the gentle slopes and flat bottoms. Several side-by-side stone yaodong built entirely of sand stone in northern Shaanxi have begun to become more common. The transition from earth yaodong to stone yaodong is an important turning point in the change of cave architecture. The stone yaodong is built by the craftsmen with masonry stones to form an arched yaodong body that is generally connected by more than 3 holes side by side, and then filled with a crushed stone material to form a flat top over the arch. From the outdoor point of view, the entire stone *yaodong* is a square body, but the indoor roof is rounded, and the square stone is used as the yaodong surface decoration, and the brick material is used as the eaves and the

parapet. The stone yaodong not only fully utilizes the circular arch bearing principle similar to the arched bridge, but also inherits the advantages of the earthen yaodong's seating direction, saving bricks and materials, and saving the foundation, and the entire yaodong building is more neat and tidy. The yaodong building began in the 1960s and 1970s and merged with the bungalow to create a “shell yaodong”. This thin-shell yaodong is generally built on the sunny flat. On the yaodong roof of a row of stone yaodong, a layer of brick houses is added to form two upper and lower floors, similar to the upper and lower floors of the building. Moreover, the upper brick house does not use wood or reinforced concrete as a beam and column, but uses a brick ring to form a semi-circular yaodong. The materials of the upper and lower floors are different but the form is unified, which has direct economical practicability³³.

[Figure 2-5] Working and drawing water in yaodong



Due to the harsh ecological environment and lack of water resources, the yaodong villages in northern Shaanxi must choose the place where have mountains and

³³ 陕北窑洞建筑的变迁及发展趋向. 黄利荣,常俊玲,西北工业大学学报(社会科学版).2004.03. P36-38

rivers to build the village. Therefore, yaodong villages generally choose to build in the middle of the mountain and take care of water, farming, and other production activities, and can also avoid natural disasters such as floods and mudslides (Figure 2-5).

Yangjiagou Village is transformed into a vertical cliff surface through the transformation of local topography at the sudden change of terrain. Based on the cliff face, it is built on the cliff cave, which is the mainstream of the village architecture. They are attached to the topographical trend, and the high and low with the trend, toward the shape of the movement, forming an undulating, free and changeable yaodong community. In the flat land without cliffs, the masonry form of the masonry is used. These buildings are bounded by fences and gates, and are combined with cliff yaodongs to form a courtyard structure. As the entrance and identification node of the courtyard, the gate building generally adopts the wooden structure, which is the most delicate expression of the construction process, and gives the courtyard a recognizable personality and cultural taste.

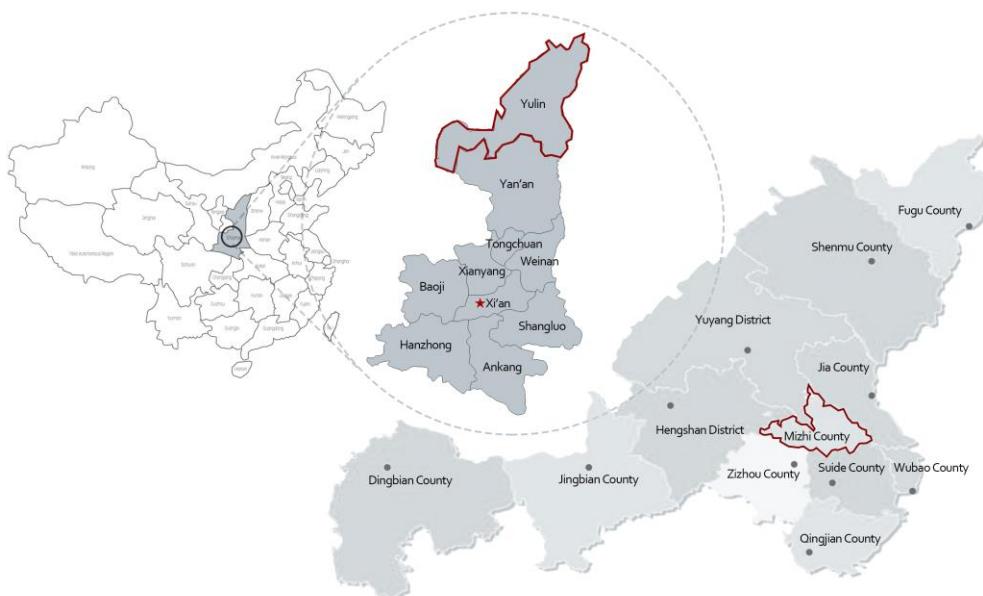
Chapter 3 Site Conditions Analysis

3.1 General Condition

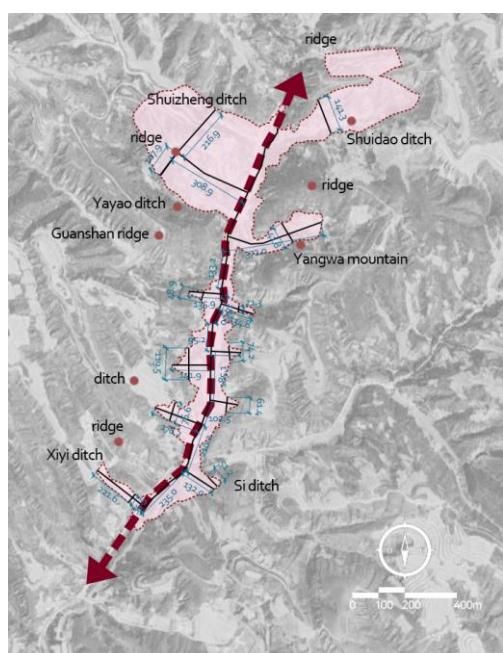
3.1.1 Position and Accessibility

Yangjiagou Village is located 20 kilometers southeast of Mizhi County, Yulin City, Shaanxi Province (Figure 3-1). It was built in Yangjiagou Ma's Manor during the 19th century. It is the largest landlord group in the northern part of Shaanxi Province---Yangjiagou Ma's Landlord Group Estate.

[Figure 3-1] Site location



[Figure 3-2] Site scope



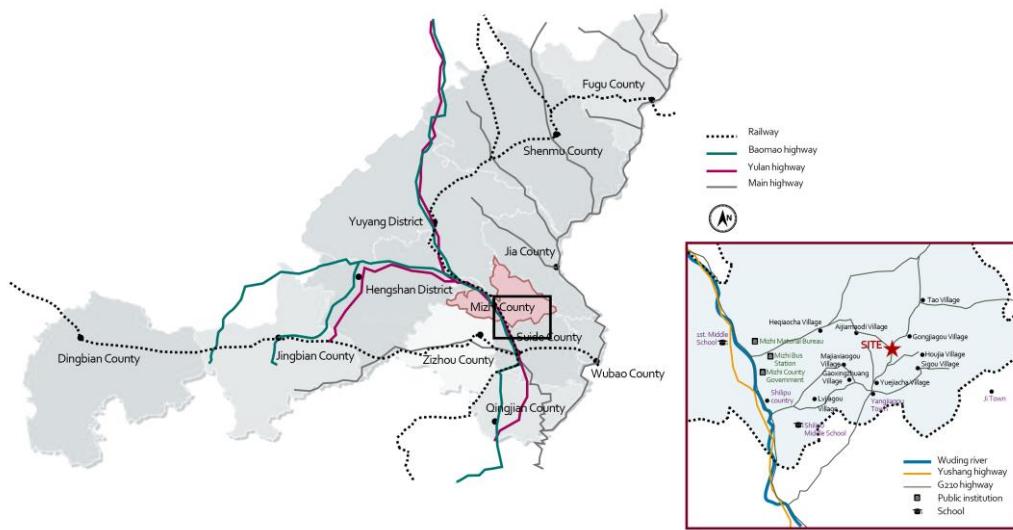
The scope (Figure 3-2) of this design as follows: west to the west bank of Wuding River, Binhe Road, and Yinzhou North Road. The three sides of the north and south are bounded by the ridges of Panlong Mountain, Xiangfeng Mountain and Wenping Mountain, which are located in the area of about 2.43km^2 .

23km away from the county, the village is surrounded by Gongjiagou, Sigou Village and Yuejiatun, although in the east, west and north of Yangjiagou Town, there are Taozhen, Qiaohedu Township, Jiyu Township and Shilipu Township. In the south, it is adjacent to Xuejiahe Town in Suide County, northeast Tongjia County, and southeast to Wubao. Mizhi County is located in the middle reaches of the Yellow River, east of Yulin City in Shaanxi Province, and 67 kilometers north of Yulin City. The geographical coordinates are between $109^{\circ}49' - 110^{\circ}29'$ east longitude and $37^{\circ}39' - 38^{\circ}5'$ north latitude.

Yangjiagou is formed by the bottom of the ditch into the village road, the Fufengzhai Slate Ancient Road and the Panzhaizi Expressway (Figure 3-3).

The inner ring line is formed by the Miyang Highway and the Taocheng to Jiami Highway. The traffic is smooth and convenient. Xibao Railway and 210 National Highway, north and south through Mizhi County, Yangjiagou 18km from the 210 National Road, 30 minutes to the Mizhi County, Yulin 4C airport and the Suide Transportation Hub to Yangjiagou are also more than an hour drive Inside. With the opening of the Shenniao Railway Double Line and the construction of the Yanshang Expressway, the external traffic into and out of Yangjiagou is faster.

[Figure 3-3] Regional transportation

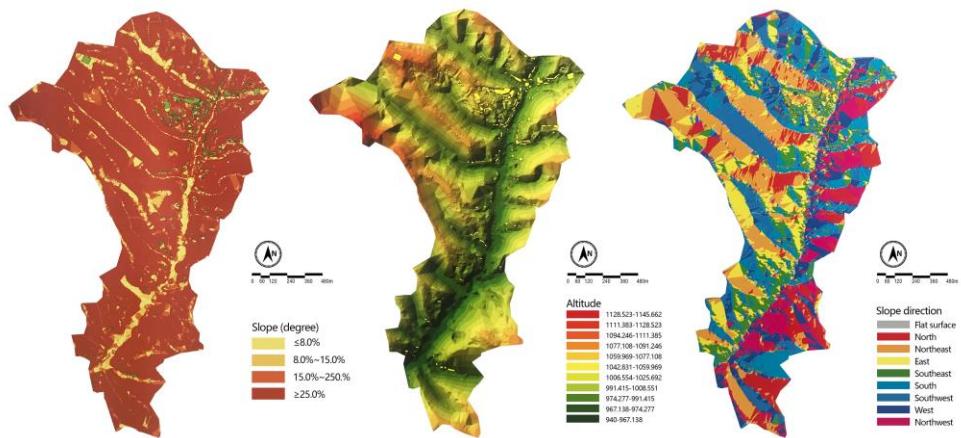


3.1.2 Geomorphological Features

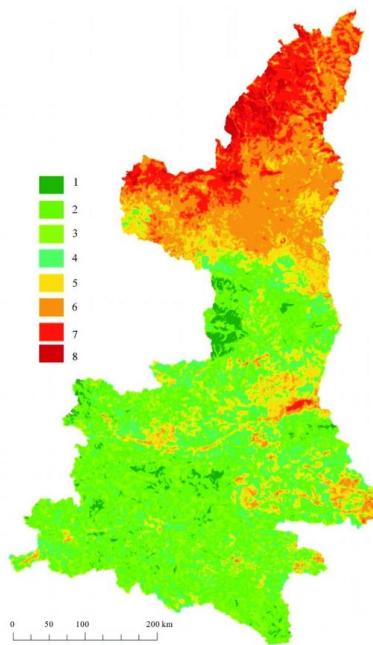
The Yangjiagou village is located in the hilly and gully area of the Loess

Plateau. The vertical and horizontal cutting, deep trench cutting and the fracture of the geomorphic unit are the main features. The landform is mainly composed of loess hills, ridge, valley, slope, plain (Figure3-4).

[Figure 3-4] Slope, Altitude, Aspect



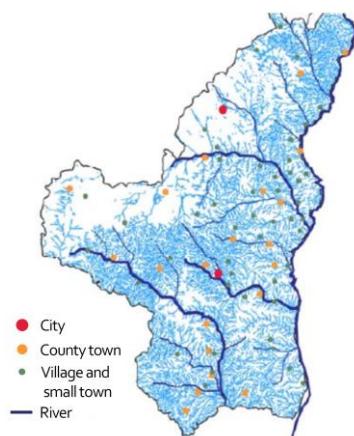
[Figure.3-5] Grade map of soil fertility evaluation in Shaanxi province



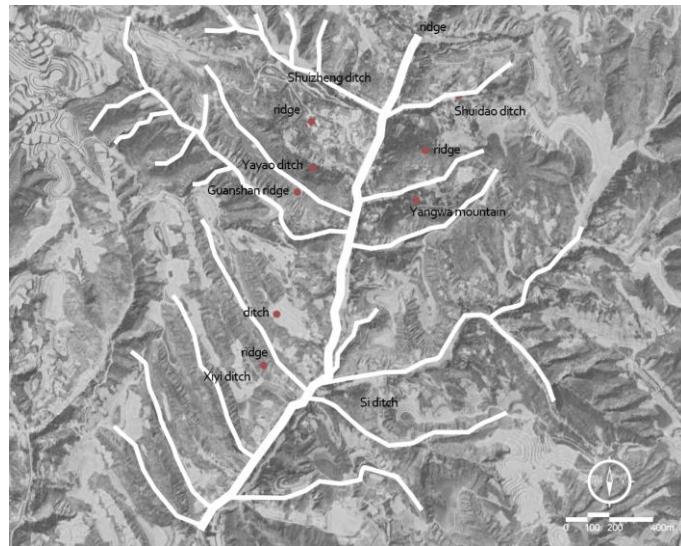
The 6-grade fertility soil is mainly distributed in the southeast of Yulin area and the northern part of Yan'an area. There are also scattered distributions in other areas, mainly sandy soil, loessial soil and new soil. The soil in this grade is basically located on the dry slope land, the soil nutrient is poor, and the slope is large, the soil erosion is serious, it is not suitable for cultivation, and the farmland should be returned to the forest.

The 7th and 8th grade fertility soils are concentrated in the Yulin area and along the Weihe River in Dayi County, mainly composed of aeolian sandy soil and sandy sand. The grain composition of this grade of soil is mainly composed of sand grains. Because of excessive sand, the soil has poor water and fertility conservation performance, and the soil nutrients are poor, so it is not suitable for cultivation. However, due to the abundant water in the soil along the Weihe River in Dali County, the economic crops suitable for sandy land can be properly developed.

[Figure 3-6] River system of Shaanxi province



[Figure 3-7] River system of Yangjiagou village

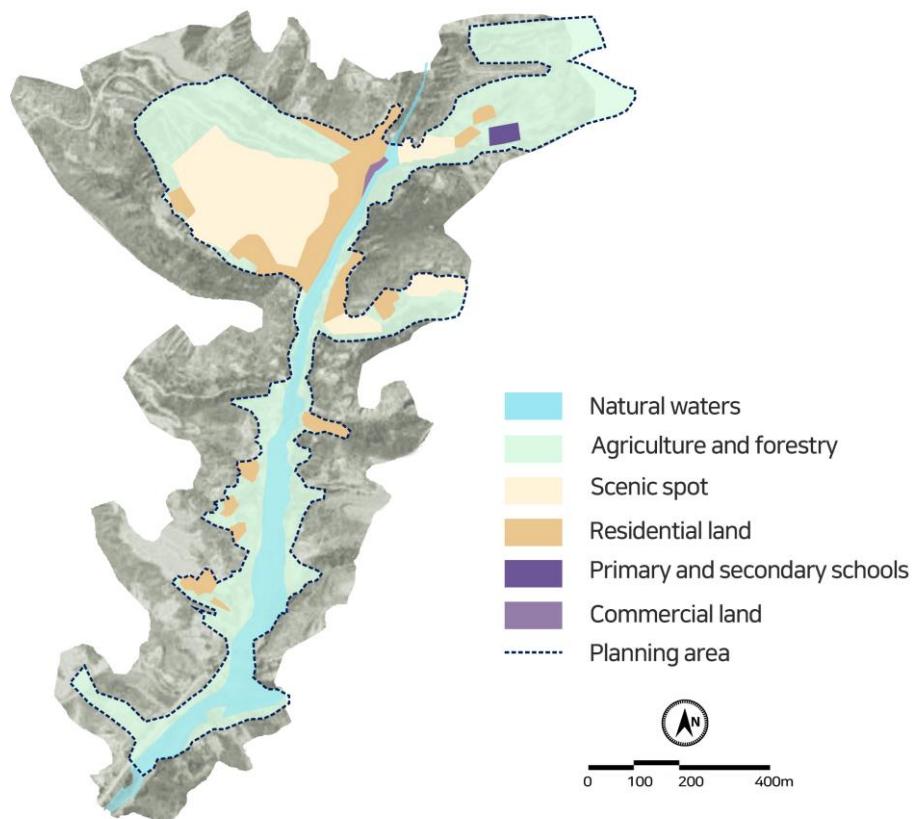


The geological and topographical features of the Loess Plateau in northern Shaanxi are complex. The large and small rivers distributed in the form of trees are divided into five parts. The rivers and valleys are criss-crossed, and the Loess Plateau has become the most unique plateau landscape in the world. The first tributary of the Yellow River on the Loess Plateau: large river valleys washed by the Wuding River, Yanhe River and Luohe River, with other medium-sized river valleys and numerous gullies as branches, forming a vast and flat valley in the northern Shaanxi Plateau. Space systems, clusters of different sizes are also distributed here. Large and small rivers have created a large number of relatively open and flat land, and provided convenient conditions for agricultural irrigation along the way. High-quality agricultural land in northern Shaanxi is mostly concentrated in

this area, which is why the characteristics of urban and rural human settlements centered on rivers have been formed.

3.1.3 Current Planning

[Figure 3-8] Current planning³⁴



Account to the current planning only the area containing the revolutionary site building is divided into scenic areas, the area where the

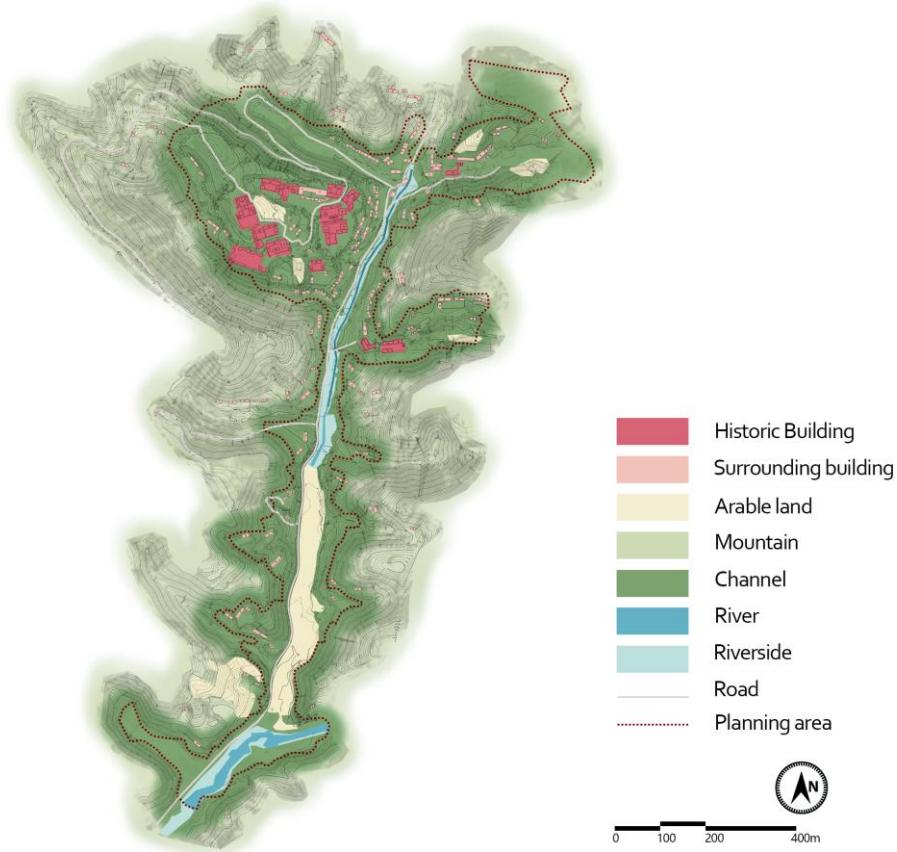
³⁴ Tourism planning leading group and office of Yangjia gully red scenic spot in Mizhi County

villagers live together is divided into residential land, and the place where Yangjiagou Primary School is located is divided into primary and secondary schools, and only a small part of commercial land is used. Commercial sites are divided into small shops in the vicinity of the village entrance.

3.1.4 Current Land Use

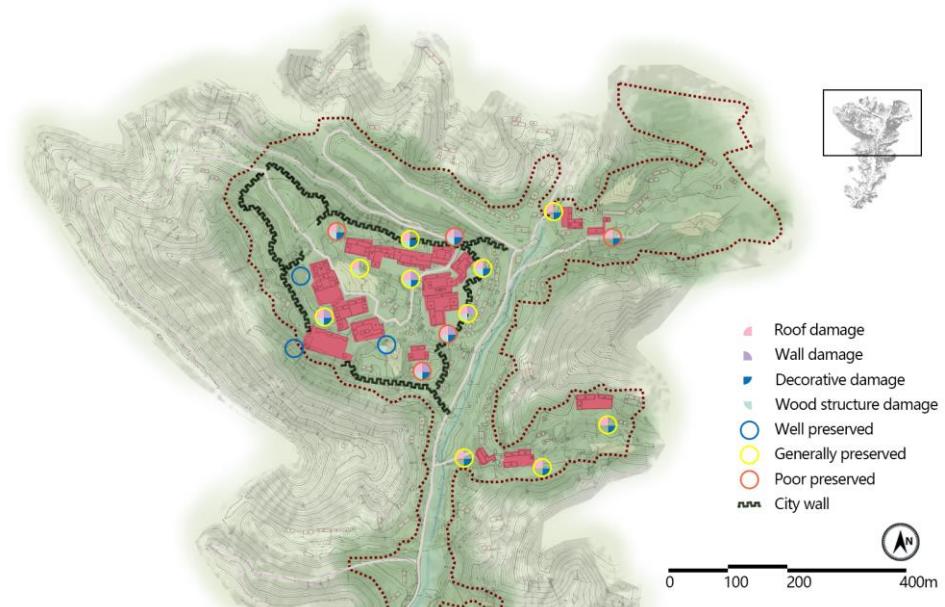
According to field research, the current land use situation of Yangjiagou Village was drawn.

[Figure 3-9] Current land use



3.1.5 Building Condition

[Figure 3-10] Building condition



Well preserved



Generally preserved



Poor preserved

Wall damage



Roof damage



Wood structure damage



Decorative damage



were inspected and the damages were registered and classified one by one. The caves in the site have been damaged to some extent. The most serious is the damage to the roof. Due to long-term disrepair and the destruction of rain and snow, many building roof walls have received some damage. To repair the decoration damage is difficult relatively. The previous buildings have a lot of complicated wood carvings and beautiful decorations. However, after a long period of wind and sun, many patterns cannot be seen clearly, or the wood carvings are damaged in use, which requires Inviting professional restorers or ingenious folk artisans to repair, these precious intangible cultural heritages can be restored to the same as before.

3.2 Research of Resources

3.2.1 Historical and Cultural Resources

The Yangjiagou Revolutionary Site has lived in many important figures in Chinese history, from Mao Zedong, a great man of the century printed on the Chinese yuan, to them who aided in forming a dynasty Zhou Enlai, Ren Bishi, Zhang Wentian, Peng Dehuai, Hu Qiaomu, Liao Zhigao, Ma Mingfang, Fan Changjiang and other central committee members, alternate members, central organs, PLA headquarters, various field troops, Shaanxi and Gansu Person in charge of Ningbian District and Jinsui Border Area. All of them left an indelible memory in Yangjiagou village. Everyone is a legend that reflects the past and the past. The Chinese government has always attached great

importance to the education of revolutionary history. Every year there is a special anniversary of revolutionary heroes and a large number of revolutionary movies and television works are broadcast on various channels. Therefore, the revolutionary site landscape is undoubtedly a very precious resource.

[Table 3-1] Revolutionary site landscape

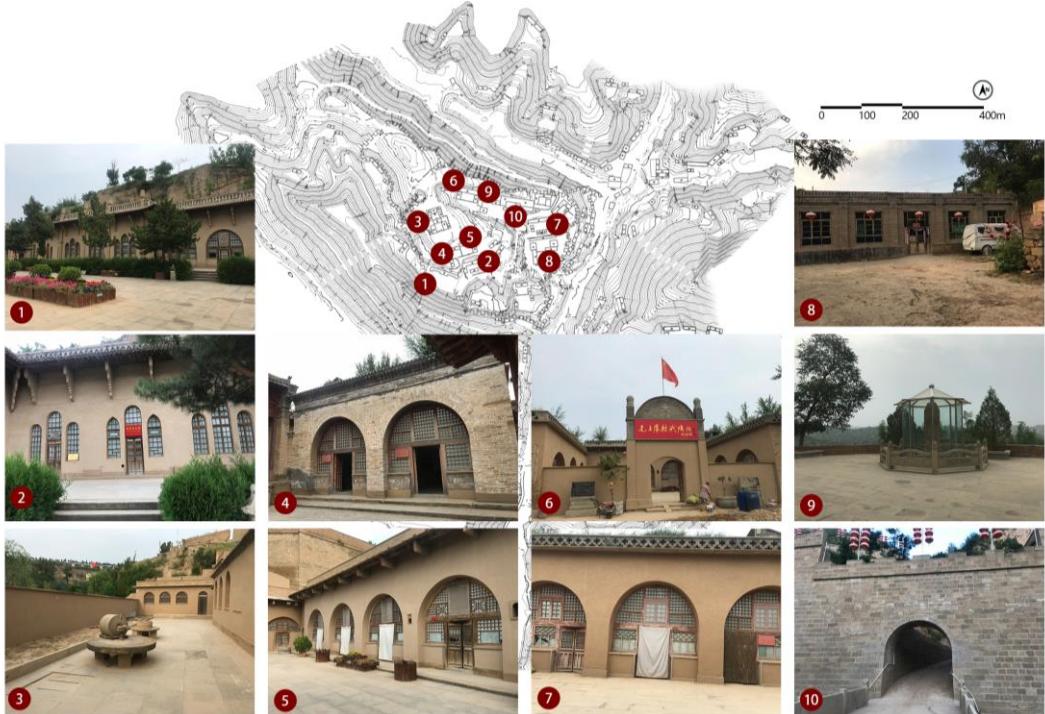
Mao Zedong, Zhou Enlai's former residence	Located in Fufeng, Jiulongkou, commonly known as "Xinyuan(新院)". Designed and supervised by Ma Xingmin, an architectural expert from Shanghai Tongji University who graduated from civil engineering and studied abroad in Japan, the participation of the government of Shanxi-Gansu-Ningxia Border Region and also the tenth generation of the second gate of Guangyutang. The combination of Chinese and western is magnificent and elegant. From conceiving, materials, crafts, to collecting wind, keeping warm, and cooling, it is the most architectural building at that time, and it is a model of the world's yaodong buildings. Xinyuan is the most well-protected revolutionary residence in Yangjiagou village. The air-raid shelter built on the north side of the main yaodong has been repaired and dredged and brightened and beautified. It can be directly accessed by Xinyuan to the Zhaiding Ma's ancestral hall, and the senior military conference of the Northwest Field Army is at the former site of the enlarged central committee's conference.
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December meeting and the former site of the rear service staff	<p>Located under the north gate of Fufengzhai, it is the "Jiuyuan(舊院)" of Ma Xingmin, which is symmetrical with the "Xinyuan". It is the highest-grade, two-entry yaodong <i>siheyuan</i>. This yaodong have lived in the field army generals who participated in the December meeting, the heads of various departments and the staff. The site protection is relatively intact, the hanging flower gate building is re-maintained for painting, the courtyard is clean and tidy, and it is now the memorial office reception desk.</p>
The senior conference of the Northwest Field Army and the former conference of the Central Committee of the CPC	<p>Located on the Zhaizi platform at the highest point of Fufengzhai, it is a Qing Dynasty building, and a two-entry yaodong double-set <i>siheyuan</i>. It is the most splendid late Qing architecture in Yangjiagou village, and it is also the only characteristic building with the unique combination of the main body of the yaodong and the roof of the hall. It is now set up to transfer to the exhibition hall of the Northern Shaanxi Memorial Hall, and a multimedia audio-visual room, which is an architectural landscape where folk culture and revolutionary culture meet.</p>
Celebrating Yichuan great victory and the east the Yellow River	<p>Located on the platform playground outside the Ma's Temple, it is the commanding height of Fufengzhai. The open space above the</p>

mobilization conference site	platform and the view is the ideal place to enjoy the scenery and hold festivals. On the side of the field, there is a "勞動人民翻身紀念碑" monument written by Ma Shiguang's ten-generation grandson and calligrapher Ma Zhunian. It is a national first-class protection cultural relic.
Former Residence of Hu Qiaomu, Ren Bishi, Zhang Wentian, Lu Dingyi	Located on the hilly above the old site of the December meeting, it's a two entry into three courtyards' yaodong <i>siheyuan</i> (四合院). The courtyard is located at a high level, very stylish and well-organized. It is a very beautiful late Qing Dynasty yaodong <i>siheyuan</i> .
The former site of the Northwest Bureau and the former residence of Xi Zhongxun	Located in the northeast of the Ma's Ancestral Hall in Fufengzhai, it is a two-in-one yaodong <i>siheyuan</i> .
Former site of the Ministry of Security and the former residence of Mu Fengyun	Located in Fufengzhai, it is a typical yaodong <i>siheyuan</i> . Very precious wood carvings on the door, if not immediately protected, will never be repaired, it is expected to be replaced.

Site of supply and marketing division of Asia	Located in Fufeng Village, adjacent to the security department old site. Have 30 yaodongs in total, and is the largest yaodong <i>siheyuan</i> in Yangjiagou village.
The former site of the Central Intelligence Agency and the Military Commission Investigation Bureau	Located at the lower left of the former si At present, the sheep are raised in the yard, and the 6-hole exquisite yaodongs and the office of the investigation bureau have turned into a pile of cowshed sheep pens. The inverted house is crumbling, and most of the cave dwellings are expected to be recovered.te of the Northwest Bureau of Fufengzhai, it is a yaodong <i>siheyuan</i> .
Site of Communication Division of Asia Department	Located on the east side of the former site of the Fufengzhai Intelligence Bureau, above the security department old site, it is a four-in-one yaodong <i>siheyuan</i> .

[Figure 3-11] Revolutionary site landscape-1



Former site of the central public security office and former residence of Zhou Xin	Located at the top left of the Fufengzhai security department old site, adjacent to the South Wall. It's a one entry yaodong <i>siheyuan</i> .
Former site of central guard squad	Located in the east side of the old site of the December meeting in Fufengzhai, there are three tile houses and a 3-hole interface yaodong to form a small courtyard.
Former site of Shaanxi provincial Party committee and	It is located below the old site of the December meeting, southwest of the south wall of Fufengzhai. The existing Ma family descendants lived, and the health status of the yard is relatively good.

former residence of Ma Mingfang	
Treatment of war hospital in Asia	<p>It is located in the first courtyard at the entrance of Fufengzhai driveway. It is east of the former site of the Intelligence Bureau and the upper right of the former site of the Public Security Bureau. It is a two-entry yaodong <i>siheyuan</i>. The existing residents have been converted into poor two-story red brick buildings, which are not only inconsistent in this old site, but also have an impact on the overall style of Fufengzhai and Yangjiagou village. It is necessary to strengthen protection and repair and dismantle the two-story building that has damaged the cultural relics.</p>
Ma Yuzhang's old residence	<p>Located in the south side of the south wall of Fufengzhai, the overall remains of the courtyard are relatively good.</p>
Former residence of the central Ministry of political affairs and former residence of Liao Zhigao	<p>Located on the sunny slope of the waterway ditch opposite Fufengzhai, it is the largest two-in and three-set yaodong <i>siheyuan</i> in Yangjiagou village. The courtyard is large in scale, and the organization department, the propaganda department and the social department under the Ministry of Political Affairs were all working here, and it is necessary to strengthen maintenance and protection.</p>
Site of the Transport Department of Asia	<p>Located on the southwest side of the former site of the Political Department of Shuidao gou, a yaodong <i>siheyuan</i> building.</p>

The former site of Xinhua news agency and former residence of Fan Changjiang	Located on the opposite side of Fufengzhai, it is also a yaodong <i>siheyuan</i> .
Central broadcasting station	A yaodong <i>siheyuan</i> located on the east side of Xinhua News Agency
Jiefang Daily News old Site	A yaodong <i>siheyuan</i> building located in the south of Xinhua's old site, most of the buildings are uninhabited and need to be strengthened for maintenance and protection.
Former site of printing plant	A yaodong <i>siheyuan</i> building located in the east of Jiefang Daily News old site.
Mechanical company old site	A yaodong building located in the west side of Jiefang Daily News old site.

[Figure 3-12] Revolutionary site landscape-2



3.2.2 Human Cultural Resources

After centuries of accumulation, Yangjiagou village is rich in historical and cultural resources, in addition to the former residence of the red revolutionaries, and the historical, human and intangible cultural resources of Yangjiagou.

[Table 3-2] Human cultural resources

Landscape of ancient architecture	Fufengzhai	<p>Fufengzhai is located in the center of Yangjiagou Village, with three ditches facing each other, surrounded by water and independent. From Kangxi Jinglong to Tongzhi, with the Ma's Group going to its peak, Guangyu Hall IX grandson Ma Guoshi defended the situation of the people in order to prevent the evils of the armed forces. In the sixth year of Tongzhi (1867), he and his uncle chose to build a village. The village is built on the mountain. It is a safe fortress to prevent and avoid disasters, a self-sufficient social fortress. Fufengzhai has a rigorous structure and a large scale. Despite the double destruction of nature and man-made, the exquisite building community is ruined, the precious brick and wood carvings are seriously damaged, and the bell towers are gone, but the ancient charm is still there. Still a treasure of the Chinese nation's loess folk house.</p>
	Wall, Fort, Star Observatory	<p>It is the defense system of Fufengzhai. The north and south wall walls are double-walled walls cut by bluestone, which are high and sturdy, and are strictly guarded against.</p>

	Zhai gate, ancient road and stone bridge	For Fufengzhai villagers to enter and exit the portal, there are two gates in the north and south walls. The west gate is called “Fufeng”. The stone slab ramp that is worn by the west gate threshold is paved with “money”, which is simple and quiet. The branch walks leading to the courtyards of the churches, twists and turns, ramps and steps. Although it has been in disrepair for a long time, the ancient road and the gate have been damaged, but its vicissitudes of life still tell the past hustle and bustle, interpreting the glory of the past.
	Yaodong architecture community	The yaodong building community in Yangjiagou is the largest in the world. There are 52 households in Fufengzhai Guangyu Hall, 4 in Jingcit Hall and Xinyi Hall, and 17 in other churches outside the village. A total of 72 yaodongs form the largest yaodong in the country.
	Stele, torii, temple	The Ma's group established the church number from the sixth world of Ma's in the Qianlong period and hoisted the plaque. It is Yangjiagou that has become a place of monumental culture. The torii used to be a major cultural and artistic landscape in Yangjiagou. Religion is

		the most popular ritual activity held by the people. Yangjiagou is also no exception to the former temple, the Dragon King Temple, the Mountain Temple and the Niangniang Temple where the three religions coexist.
Intangible culture	Education culture	Education is the most-worthy intangible cultural heritage of Yangjiagou. The role played in the development history of Yangjiagou has left a profound enlightenment for today's society and should occupy a considerable weight in patriotic education.
	Film and Television Art	Yangjiagou's revolutionary cultural resources and architectural cultural resources are organically integrated, forming a highly consistent natural film and television shooting base. The loess landform and the unique charm of the yaodong village, also the historical relics and the artistic atmosphere of the red imprints have made the film and television manufacturers come one after another.
	Folk culture	The culture of Mizhi county has a long history. For thousands of years, the people have extensively accepted the influence of foreign cultures while perfecting and developing local culture, forming a

		music and dance art with local characteristics; Food culture, local flavor and "sea banquet" are famous throughout the country; The weddings, funerals and rituals and various kinds of rituals and entertainment activities are rich in characteristics, which not only enrich people's spiritual life, but also reflect the inherent local customs of the localities. They are all important intangible cultural heritage.
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3.2.3 Nature Resources

1) Water resource

The groundwater around the ditch is shallow, the water surface is stable, and the water source for the village's domestic water is obtained by drilling wells to take water. The groundwater around the river ditch is shallow, the water surface is stable, and the water source for the village's domestic water is obtained by drilling wells to take water.

2) Vegetation resource

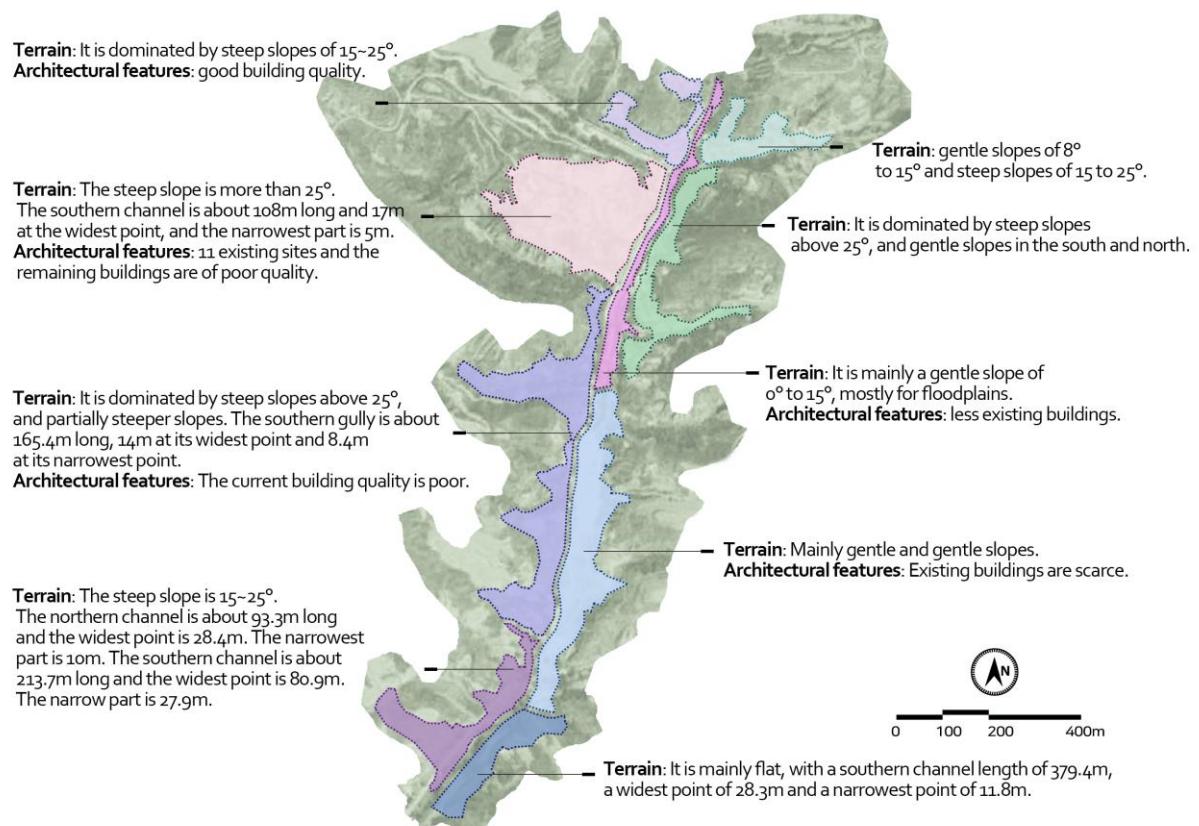
[Table 3-3] Vegetation resource

Type		Species
Trees	Fruit	<i>Amygdalus persica L., Armeniaca vulgaris Lam., Ziziphus jujuba Mill., Malus pumila Mill., Vitis vinifera L., Ficus</i>

		<i>carica Linn.</i>
	Blossom	<i>Prunus Cerasifera Ehrhar f. atropurpurea (Jacq.) Rehd.,</i> <i>Acer mono Maxim., Leptospermum scoparium, Caragana arborescens,</i>
Arbor		<i>Salix babylonica, Vitellina-Tristis, Populus tomentosa Carr,</i> <i>Populus L., Elaeagnus angustifolia Linn., Sabina chinensis (L.) Ant., Picea asperata Mast.,</i>
Shrub		<i>Salix laevigata, Forsythia suspensa, Euonymus fortunei (Turcz.) Hand.-Mazz, Sorbaria sorbifolia (L.) A. Br.,</i>
Herb		<i>Carthamus tinctorius L., Rosa rugosa Thunb.,</i> <i>Chimonanthus praecox (Linn.) Link, Kalimeris indica (Linn.) Sch., Medicago sativa., Pharbitis nil (L.) Choisy,</i> <i>Dendranthema morifolium (Ramat.) Tzvel., Paeonia suffruticosa Andr. Dahlia pinnata Cav., Valeriana officinalis L.</i>



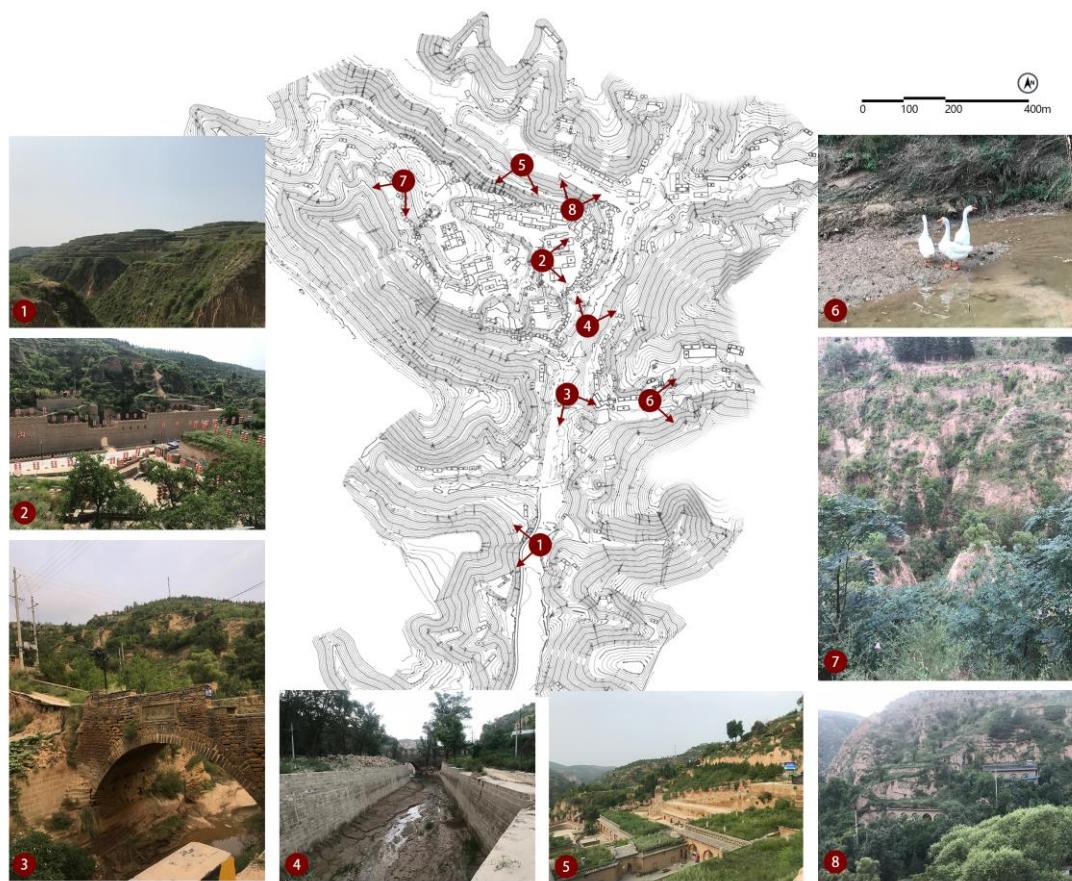
[Figure 3-13] Site terrain and architectural features



3.2.4 Landscape Resources

The natural features of Yangjiagou village not only have the commonality of the Loess Plateau, but also have their own distinctive features. They radiate a fascinating scene in the vast environment.

[Figure 3-14] Landscape resources



[Table 3-4] Landscape resources

Land Scenery	Stockaded pimple mountain	<p>It is the carrier of the Fufeng Village building community, and the independent loess mountain in the group. There is Yangjiagou water in front, deep gully in the back, and water along the ditch in the north. The south is Yayaogou, and the Sangou phase clip separates the Zhaizi Mountain from Yangshuo, Guanshanliang and Zhangjialiang. The mountain body extends from west to north and to the southeast, forming the head southeast, and the northwestern trend of the foot, from high to low, to the end of Aijiamao. The whole mountain, like a tiger lying in the mountains, surrounded and protected by the mountains, is extremely rare on the Loess Plateau.</p>
	Guanshanliang	<p>It is located between the two deep gullies of Yayaogou and Qiugou, facing the stockade pimple mountain in the north and facing the Loujialiang in the south. The foothills are more than 600 meters long and are between 60 meters and 80 meters wide. The front half is wide and flat. Standing in the front of the Guanshanliang, can have a panoramic view of Fufeng Village, Yangjiagou stream, deep ditch, and all the mountains, 30 meters northeast behind the Guanshanliang,</p>

		there is a 100 square round platform. The second half consists of five gardens with a high middle and low ends. The top trees are verdant and this place is an ecologically beautiful virgin land.
	Yayaogou	The gullies around Yangjiagou are criss-crossed, with Yanyagou has gully cliff and the color of ochre red. Especially lifting the southern edge of the Fufeng Village, washed by thousands of years of rain, like a dragon-shaped nine ridges, especially strange. The Loess spectacle is the most colorful and most associative landscape in Yangjiagou village.
	Yangjiagou River	The Yangjiagou River is the source of life for Yangjiagou village. The reason why the ancestors settled here was dependent on this stream. The river originates from Li Village and passes through Yangjiagou village from north to south. It flows into Luode County through Luoja village and flows into Wuding River. Due to environmental changes, the river flow is reduced to only $0.06m^3/s$, but it is very rare to have this water in the arid loess hinterland.
Biological landscape	Loujialiang vegetation	Located on the west side of the Yangjiagou Landscape Road, the Qiugou and Guanshanliang are opposite each

		other. The mountain is beamed and staggered, and the momentum is seen gently. Through the construction of mountains and rivers and afforestation in recent years, the pines of the Loujialiang grow vigorously, and the mountains are covered with greenery and green painted the loess. The ecological forests up to nearly a thousand acres are the green barriers of Yangjiagou village and also lay a good foundation for the creation of natural eco-tourism products.
	River ditch vegetation	Yangjiagou village has many jujube trees and elm trees in addition to Fufeng village, inside and outside the yaodong yard. The most prominent vegetation is the two sides of the Yangjiagou river beach rows of green willows in the wind, the white poplars are tall, and the green shade is like a cover. The grass looks like a green carpet on the river beach under the trees, and you can hear the sounds of cockroaches and frogs. River valley dam formed by econtro das aguas, fertile soil, the crops in summer and autumn are growing well and harvest is in sight.
	Livestock	Every family in Yangjiagou village raises cattle and raises chickens, and the cows and sheep scream at each other to form a unique piece of music in the mountain village. As

		long as we manage the current mess thoroughly, these lively and unrestrained livestock can not only become a tourist attraction for urban residents to experience rural tourism, but also an essential ingredient to satisfy the taste of tourists.
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3.3 Research Interviews

3.3.1 Life Pattern

Through the life, observation, investigation, and summary of Yangjiagou village, the true regional culture of Yangjiagou Village was learned.

Restricted by the terrain, Fufengzhai is not suitable for large-scale agricultural development. In addition, the implementation of the policy of returning farmland to forests in recent years, the existing farmland is mostly in the mountains to the north of the stockade. According to the natural conditions of these mountains, the villagers planted crops in the channel according to local conditions.

Due to limited time and energy, the record of agricultural activities (Table 3-11) summarized by the interview with villagers.

[Table 3-5] Daily work schedule

Time	Content
5:00-10:00	Get up, work in cultivated land
10:00-3:00	Lunch, rest
3:00-7:00	Farmland work
7:00-8:00	dinner
10:00	rest

Due to the simplicity of production tools, the cultivation of arable land, planting, fertilizer, weeding, harvesting, and handling on the Loess Plateau relies entirely on their own hands and feet. Therefore, replacing rice with blood and sweat is not a metaphor, but a fact. Even if, by demographics of the work in the village (Table 3-12), it can be seen intuitively that local villagers mainly work in this way to obtain agricultural products and maintain their lives.

[Table 3-6] Work mode

Name of halls	Households	Work mode
Sanyu Hall	2	Cultivated land, farmhouses, male migrant workers, their own shops; cultivated land
Yihe Hall	2	Children's support; pensions 120 yuan / month, senior age fees
Guangxin Hall	2	Farmland and migrant workers

Haoyi Hall	1	Farmland, farmhouse, arable land
Yiren Hall	2	Farmland
Shende Hall	2	Pensions, subsistence allowances, Children's support; Operating a small shop under the hill
Junde Hall	1	Farmland
Dazhong Hall	1	Farmland
Renzai Hall	2	Farmland, Children's support
Yanfu Hall	5	Farmland, Children's support; Children's support; Farmland, Children's support; Farmland; Farmland

3.3.2 Communication Activities

County fair is a form of gathering and trading activities in designated period and fixed point. It is a traditional form to make up for the shortage of village shops. The fair of Yangjiagou villagers and its neighboring villagers is located in Hecha village, a central village, where they sell their products and buy goods at the same time (Table 3-13). It is a spontaneous activity for them to exchange needs.

The leisure time outside the farming is mostly for the villagers to entertain, rest and chat. Most male villagers in the village will play cards, play chess at the old stage under Fufengzhai, or chat in front of the Sancha Hall on

Fufengzhai mountain. These two places have basically become a fixed place for entertainment and leisure. Most of the women in the village choose to visit relatives and friends during the slack season, or return to their maiden house to visit their loved family members. This spontaneous social activity is the bond that sustains the social relations of the villagers.

[Table 3-7] Time of the fair

Name of activities	Time	Location	Content
Fair	3 times a month, 2 nd , 12 th , 22 th (lunar calendar)	Hecha village	Buying and selling daily necessities, clothes, trousers, shoes, food, meat, etc.
Large gathering	4 times a year, March 19th, June 23rd, July 13th, September 19th.	Hecha village	In March 19th and September 19th, livestock and poultry were mainly traded; in June 23rd and July 13th, the fruits and vegetables were mainly sold.

3.3.3 Social Activities

[Figure 3-15] Stage



People have always faced the threat of natural disasters such as drought, hail, floods, etc. The awe of nature has spawned the worship of the gods, praying for the blessing of the gods, long-standing vulgarity, and the emergence of various

forms of sacrifice. Seeking rain, guaranteeing, etc., social activities at the "village level".

[Table 3-8] Sacrifices and blessings

Name	Time	Location	Content
A temple fair for blessing	April 8 th every year	Jidanmao	Pray for the prosperity of the family and the smooth work of the children.
Sing a play for rain	March 13 th every year	Temple of the Dragon King	Pray for the Dragon King, good weather, good crops and good harvest.
Do the Yangko dance	After the Chinese new year	Fufengzhai front square in front of the stage (Figure 3-1)	Celebrate the new year with joy.

3.3.4 Eating Habits

The people of Mizhi County have created many kinds of dietary patterns in their daily life. Whether it is coarse grain or fine grain, there are some ingenious ways to make fine grain. The main diet is millet, sorghum, soybean, corn, potato, etc., served with cabbage, radish, flour, meat.

During the busy season, there are three meals, usually in the morning, such as sorghum gruel, qianqianfan, fried noodles; at noon, it is rice or corn steamed bread, black flour steamed bread, chaff nest, potato balls, served with

Potato, cabbage, or pumpkin boiled beans and mung bean soup; in the evening, it is rice or black noodles, steamed potatoes, boiled pumpkins, etc. One or two samples each meal, changing continuously. Two meals at slack time, early dry and late dilute. Because the peasants attach great importance to frugality, white noodles are only eaten on New Year's Day, or used to entertain visitors, worship the elderly and raise children (Figure 3-2).

[Figure 3-16] Yangjiagou homemade food



3.3.5 Farming Activities

[Table 3-9] Farming activities

Month	Solar Terms	Farming Activities
January	Slight cold, Great cold 小寒、大寒	
February	Spring begin, the rains 立春、雨水	
March	Insects awaken, Vernal Equinox 惊蛰、春分	farming

April	Clear and bright, Grain rain 清明、谷雨	Corn, black and soybean
May	Summer begins, Grain buds 立夏、小满	Sunflower millet, green bean and cowpea
June	Grain in ear, Summer solstice 芒种、夏至	Potato
July	Slight heat, Great heat 小暑、大暑	Hoeing
August	Autumn begins, Stopping the heat 立秋、处暑	Hoeing
September	White dews, Autumn Equinox 白露、秋分	Harvest green bean, cowpea and sunflower
October	Cold dews, Hoar-frost falls 寒露、霜降	Harvest millet corn and soybean
November	Winter begins, light snow 立冬、小雪	Harvest firewood
December	Heavy snow, Winter solstice 大雪、冬至	

[Figure 3-17] Soybean, sunflower, corn, potato



3.4 The Synthesize of the Survey Research

3.4.1 The Synthesize of the Resources in the Village

Yangjiagou village's tourism resources are perfect in structure, rich in types, distinct in primary and secondary points, and prominent in emphasis.

From the extension of Feng Shui culture and architectural culture to the connotative revolutionary culture and education culture, Yangjiagou has deep accumulation and great potential. The idea of educating people based on agriculture, seeking knowledge and seeking strength, giving good deeds to others, and cultivating and reading schools are still thought-provoking. Taking advantage of traditional geomantic culture, absorbing western architectural elements, combining the characteristics of northern Shaanxi yaodongs, innovative and ingenious yaodong community is a wonderful work of architectural art, building culture to the extreme. The gathering of the general assembly and the generals gathered together, and the revolutionary culture was illuminated for thousands of years. Yangjiagou village's multi-culture not only has far-reaching historical and realistic value, but also has the potential value of sustainable development.

Although the architectural community of Fufengzhai Yangjiagou village has experienced many vicissitudes, it is still the top yaodong building in China. In the overall layout, the hilly and gully landforms of high and low grades are

skillfully utilized, and the site selection and treatment of water sources are rationally regulated. The yaodongs in the mountains are high and low, natural and harmonious, with diverse styles and unique styles. In the way of composition, the transformation of symmetrical axis and main view axis is applied. To achieve the "classical landscape" of "walking in different directions" and "the path winds along mountain ridges". In space combination, gate, wall, courtyard, road climbing, well, culvert, old courtyard, new courtyard, ancestral hall, according to different elevation, layers of layers fall. It's a classic masterpiece of yaodong communities

Yangjiagou village's human resources, the old revolutionary site and the natural resources and environment of the Loess Plateau are highly integrated. From the proportion of the formation of the humanities as the dominant, natural to foil the basic pattern. The ancient dwelling buildings, which are situated between the Loess beams and strips, reflect the yaodong community in the green trees, echoing in time and space, emitting a unique flavor. The humanistic information, the time imprint and the national spirit behind it make Yangjiagou possess the distinct monopoly characteristic, the three high-grade, high-grade and high-level red tourism resources and the Loess humanistic resources.

3.4.2 Resources Needed to be Conserved

Although Yangjiagou has high-quality resources with outstanding status, great potential and high value, it has been operating at a low level for a long

time and has not made major breakthroughs. Late start, poor foundation, limited funds, and poor development are objective, but the subsequent view of resources and understanding is the main reason why we can become bigger and stronger. The indifference or verbal attention to superior resources and slow action are not only the unwarranted waste of precious heritage, but also directly restrict the effective conversion of resources and the healthy development of scenic spots.

Yangjiagou village's architectural treasures yaodong buildings and the large-scale Fufengzhai are not only suffered from wind and rain, but has also been ruthlessly destroyed by man. Although it is a state-level cultural relics protection unit, except for the three main residences, other revolutionary sites that have been devoted by the ancestors to the revolutionary site, the gates collapsed, the walls were dumped, and the exquisite cave dwellings were beyond recognition. And most of them become the pens for feeding livestock, with all over the land and overgrown weeds. This is not only disrespectful to the builders of the past, but also a blasphemy to the revolutionary memorial, which makes people heartache. Without immediate rescue and maintenance, the walls, gates, ancient bridges, fortresses and most of the courtyards will disappear completely in less than three or five years, and the "historic and cultural village" will be extinct. Therefore, the ancient building community with historical value must immediately take conservative measures, designate relevant conservation regulations, and let the villagers recognize the

importance of conserving the site and join the conservation of ancient villages.

The protection and development of Yangjiagou village has been stagnating for 30 years since Chairman Mao left the central organ in the spring of 1948 and the museum was officially opened to the public in 1978. Traditional villages and revolutionary memorial sites in other parts in China have been under construction since about the 1950s, over the years, visitors have been eager to see and learn, and while the influence and attraction have progressed with each other, it has laid the foundation for subsequent development. Yangjiagou Village has long been unknown, precious resources have been ineffective in the passage of time, and visibility and influence have faded from public view.

As a resource-rich and valuable ancient village, Yangjiagou village should have taken protective measures as soon as possible. However, due to the limited financial resources of Mizhi County and the slow environmental impact of Yulin City's cultural industry, Yangjiagou's superior resources have not been protected and utilized in a timely manner. There is still no comprehensive and complete protection plan of the village till now, except for the former residence of Chairman Mao's new courtyard, the old site of the December conference and the memorial hall of Northern Shaanxi, which was opened at the Ma's ancestral temple, the vast majority of the former residence sites, cultural and ancient buildings and intangible cultural heritage resources have been sealed off, which is in a dilemma to be urgently protected and

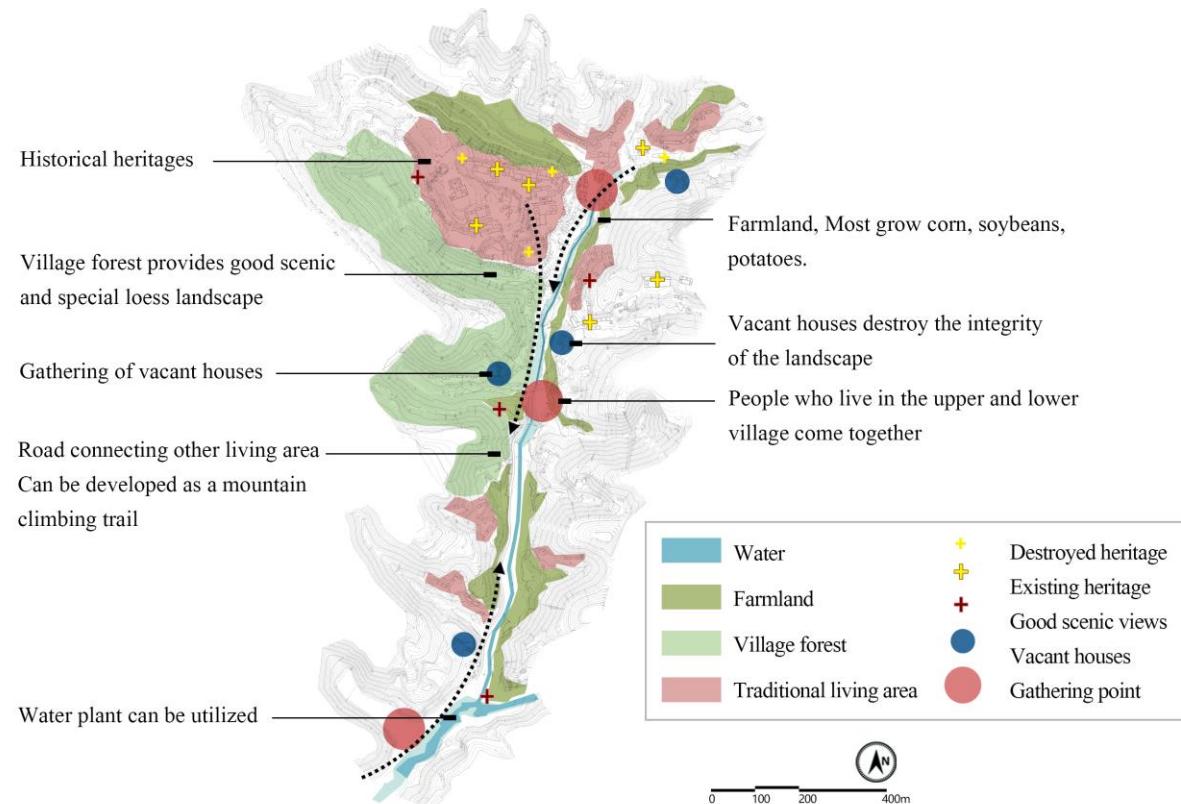
developed.

3.4.3 Current Condition of Resource Needed to be Conserved

[Table 3-10] Resources needed to be conserved

	Historical value		Living heritage principle		Uniqueness		Ecological	
	Historicity	Territoriality	Living characteristics	Living culture	Uniqueness	Sense of place	Diversity	In danger of disappearing
Water		○				○		
Forest						○	○	
Fengshui				○				
Yangjiagou culture	○	○	○	○	○	○		
Historical assets	○	○	○	○	○	○		
Folk customs	○	○		○	○			
Yaodongs	○	○	○	○	○	○	○	○
Facilities					○			
Activities	○	○		○	○			

[Figure 3-18] The synthesize of all the resources



The map shows several places where the villagers of Yangjiagou and the villagers in the nearby villages gather regularly. When the scenic spots are planned, these places are concentrated places where people gather, and large-scale gatherings, festivals and other large-scale events will be held. And should set up infrastructure, parking, toilets and other infrastructure. The yaodongstays should also be concentrated in these places. The rich forest resources in Yangjiagou can be used to make natural landscapes or rural landscapes. Farming area can be used as a weekend farm, selling the freshest freshly picked ingredients around, as well as specialty snacks made from seasonal ingredients.

The snack bar, the yaodongstay and so on form a cultural commercial street that runs through the entire Yangjiagou scenic spot. The design style should also conform to the overall style of the cavernous revolutionary site, which not only meets the needs of modern commercial buildings, but also does not damage the base of the traditional villages. It also ensures that the normal life of the residents in the current village is not affected. In order to meet the principle of living heritage.

3.5 Problem Setting

The current problems in Yangjiagou Village are mainly divided into four aspects.

- 1) Inappropriate protection methods for heritages

Yangjiagou Village as a living heritage, the yaodongs in villages and a large number of revolutionary sites need effective protection and rational utilization.

2) Unreasonable utilization of resources

Through the analysis of various resources of Yangjiagou village, we can see that the dominant red revolutionary resources, architectural cultural resources and loess human resources, from the connotation to the external appearance, are highly matched with the green regional environment. It has protection and development value. As long as we change the villagers' awareness of ideas, establish a complete protection plan, strictly protect, optimize integration, and deepen development, and combine the support of the state and provinces, we can reproduce the vitality of this once glorious historical and cultural village.

3) Unreasonable Scenic Area Planning

Tourist routes and regional planning in the scenic area are disorderly. Visitors are easy to feel blindness. Current scenic spots are scattered, so a whole plan is needed to connect the scenic spots of the whole scenic area.

4) Labor shortage in villages

Because of the lack of jobs in villages and the single income source of villagers, many young people choose to work in cities, which results in the shortage of labor force in villages. Large tracts of fields are idle, no one farms them, and resources are wasted.

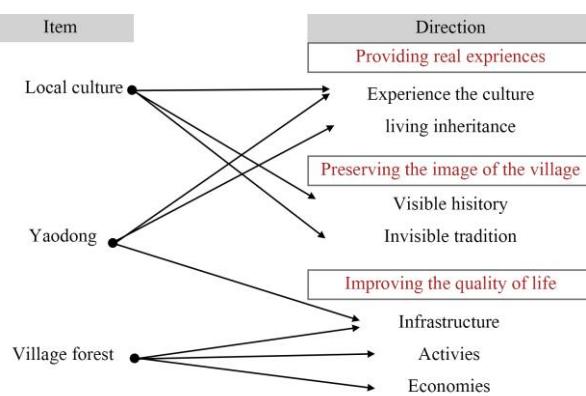
Chapter 4 Conception Planning

4.1 Direction and Principle of Design

The whole design follows the principle of protecting the living heritage, and needs to consider the existing resources of the base and the problems to be solved.

Due to the income, living environment and other existing conditions cannot meet the requirements of the villagers, some villagers went to work in the city and moved out of the village, resulting in many vacant yaodongs in the village, which is very unfavorable for the protection of the cave dwellings in the village. Therefore, according to the people-oriented principle, the plan that needs to be designed can improve the quality of life of the villagers.

[Figure 4-1] Direction of design

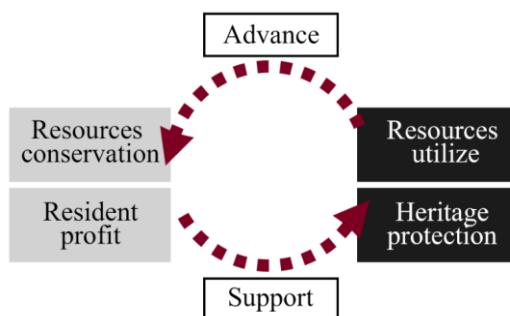


As a village where villagers basically depend on agriculture, they need to develop tourism industries, attract foreign tourists, and generate income for

the village.

The protection of living heritage must be carried out in accordance with the above four principles, focusing on the protection of the elements that can “live” the heritage. In the process of landscape design for Yangjiagou village, this thesis should conserve human elements, material elements and non-material elements on the basis of the principles of truth, integrity, continuity and people-oriented.

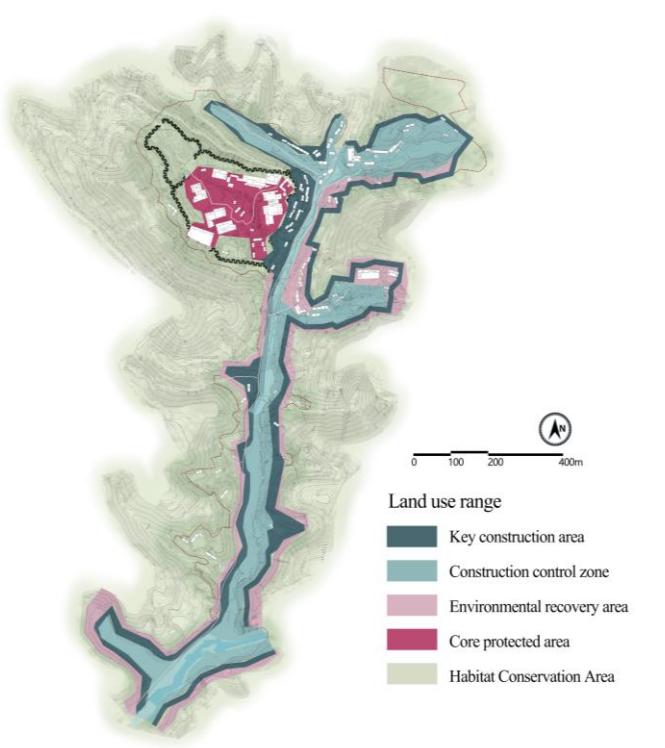
[Figure 4-2] The principle of design



[Table 4-1] Design principle

Principle of living heritage Area of site	Principle of authenticity	Principle of integrity	Principle of continuity	People-oriented principle
Construction control area		○		
Key construction area			○	○
Environmental recovery area			○	○
Habitat Conservation Area				○
Core protected area	○			○

[Figure 4-3] Land use range



4.2 Design Strategy

4.2.1 Construction Control Area

[Figure 4-4] Construction control area

The area is 0.1567km^2 , accounting for 15.70%. Using the principle of integrity.

The construction control zone refers to the area that protects the construction project from the



safety, environment and historical features of the cultural relics protection unit outside the protection scope of the cultural relics protection unit.

4.2.2 Key Construction Area

The area is 0.1234km², accounting for 12.36%. Using the principle of continuity and the people-oriented principle.

[Figure 4-5] Key construction area



In areas where villagers are densely populated, the current infrastructure is relatively imperfect and the yaodong tends to age. As the most directly observable area on both sides of the Yangjiagou village main road, it is necessary to focus on construction.

According to the overall style of the village, new yaodong buildings will be built. Some yaodongs are very old and dangerous. They are not suitable for human habitation. The new yaodongs can solve the living problems of the villagers currently living in the aging yaodongs. As the main public space of the village, the cultural commercial street and the yaodong stay can be built in this area, regardless of geographical location or natural conditions.

4.2.3 Environmental Recovery Area

[Figure 4-6] Environmental recovery area

The area is 0.1046km^2 , accounting for 10.48%. Using the principle of continuity and the people-oriented principle.

Due to the uncontrolled and unplanned reclamation and logging in some areas, different degrees of damage to the regional ecological environment, especially with the surrounding buildings, farmland, vegetation, rivers and lakes, seriously threaten the lives and property of the villagers. Therefore, these areas with more serious ecological damage need to be protected by large-scale planting and greening to restore the original ecological balance.



4.2.4 Habitat Conservation Area

[Figure 4-7] Habitat Conservation Area

The area is 0.5531km^2 , accounting for 55.42%. Using the people-oriented principle.

The soil in the northwest is barren and ecologically fragile. If it is not protected, it will make the ecological damage of the Yangjiagou village more serious. Although



there are no industrial and mining enterprises in the scenic area, the villagers' domestic garbage and sewage have been affected by the planned discharge and have caused certain damage to the ecological environment of the area. In particular, the sewage has caused certain pollution to the water environment within the planned area. Solid waste collection point has been set up, but the domestic sewage and other domestic garbage are randomly discharged into the ditch, which affects the ecological environment of the entire Yangjiagou.

This area is divided into an ecological agricultural experience zone and an ecological protection zone. The agro-ecological zone contains weekend farms and farmers' self-employed land. Based on the existing vineyards, we will expand the planting types and areas, develop agricultural tourism, display and process special agricultural products, and provide raw materials for scenic dining and tourist souvenirs, and enrich the types of tourism products.

4.2.5 Core Protected Area

The area is 0.0602km², accounting for 6.03%. Using the principle of authenticity and the people-oriented principle.

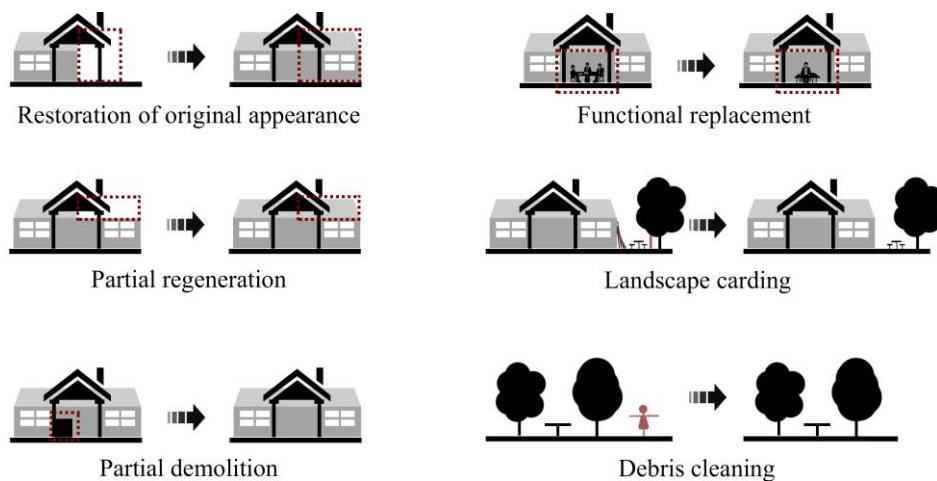
The core protected area is the most important part of the entire Yangjiagou village, with a large number of intangible cultural heritage and historic buildings. For this area, a conservative planning strategy is adopted, If the building is damaged, it needs to be restored as it is, partial missing needs to be repaired, excessive debris needs to be removed, unreasonable use of

space needs to be re-planned, and debris outside the house needs to be cleaned up and landscape combed.

[Figure 4-8] Key map of core protected area



[Figure 4-9] Site restoration strategy



4.2.6 Summary

Based on the above analysis, the entire Yangjiagou planning will be sorted out, and the use of each region and the corresponding behavioral activities will be predicted to facilitate the specific planning and design of the

next step.

[Table 4-2] Corresponding users in each region

Type of users		Construction control zone	Key construction area	Environmental recovery area	Habitat Conservation Area	Core protected area
Government		Construction	Construction	Conservation	Conservation	Regeneration
Villagers	Old people	Operation	Residence	Management	Conservation	Teach
	Young people	Business	Residence			Guidance
Tourist	Day trip			Sightseeing	Sightseeing	Sightseeing
	Stayover	Stayover		Experiencing	Sightseeing	Experiencing

4.3 Program Planning

4.3.1 Tourist and Demand Forecast

The tourist and demand forecast of Yangjiagou Village were predicted, and the planning and arrangement of tourism products were carried out through expected behavioral activities.

[Table 4-3] Tourist and demand forecast

Type of users	Characteristic	duration of activities	Type of activities
Villagers	Farm work	Farming	Everyday
	Non-farm work	Selling agricultural products, operating farmhouses, scenic tour guides	Tourist season
History enthusiast	Interested in Yangjiagou's culture and revolutionary history	Single day or several days	Visiting the revolutionary site , Yaodongstay , Seminar, Taking the Party class
Rural culture enthusiast	Interested in rural scenery, want to experience rural life	Several days	Weekend farm , Sightseeing , Hiking, Eating local food
Family	There are old and young, family travel, want to experience	Single day or several days	Sightseeing, tourism, hiking, Yaodongstay, Local culture

	traditional culture, to taste the northern Shaanxi specialties		experience, Shopping, Eating local food
Teenagers	Want to learn traditional revolutionary knowledge, experience traditional culture, and experience rural life	One day	Taking the Party class, Field study, Local culture study, Weekend farm, Rural culture experience
Groups	Many people, several activities	Single day or several days	Sightseeing, Yaodongstay, Shopping, Hiking, Workshop

4.3.2 Program Planning

(1) Farming Manor and farmer's market

Farming Manor - Sightseeing Agriculture, Featured Picking, Wine Processing Experience, Weekend Farm, Farm Experience.

Farmers' Market - specialty food shops, organic produce, and leisure facilities.

The local farmers in the farming manor manage the organic farming as the basis for the business, providing fresh organic ingredients for the scenic spot, and presenting a complete product chain for the tourists to visit the tourism-processing display-product sales, and realize the low-carbon green business concept of the scenic spot. In the design of this area, the value of the

pastoral landscape is emphasized. At the same time, the local landscape is designed by using the local high and low terrain, which makes the historical and cultural buildings of the whole scenic spot complement the natural landscape.

Due to the loss of village personnel, there are fewer and fewer people doing the farming in Yangjiagou, and the land is idle. There are dozens of schools within a radius of 25km in Yangjiagou. In recent years, the agricultural experience activities of students and the farming experience in the form of weekend farms have become more and more popular. The student farm is mainly aimed at young students, with the main purpose of popular science and social practice, with school collective organization as the main form. It can alleviate the current situation of insufficient labor in the village and increase income for the village.

[Table 4-4] Schools around the site

School		Student number	Teacher number	Total	Driving distance
Middle school	Shaanxi Mizhi Middle School	4000	220	4220	40min
	Mizhi County No. 1 Middle School	2998	106	3104	35min
	Mizhi County No. 2 Middle School	2348	150	2498	45min
	Mizhi County No. 3 Middle School	2090	109	2199	40min
	Mizhi County Vocational	1155	119	1274	40min

	Education Center				
	Taozhen Middle School	613	34	647	15min
Primary School	Mizhi Dongjie Primary School	539	56	595	35min
	Nanguan Primary School	1200	82	1282	35min
	Mizhi CRC hope primary school	2272	117	2389	40min
	Dafosixiang Central Primary School	130	18	148	1h

(2) Patriotism education base

Using the former site of the senior cadre meeting, the former site of the Political Department or the former site of the Shaanxi Provincial Party Committee, the Yangjiagou “Red Club” will be included in the national and national youth patriotism education, party and government cadre meetings and civil servant training bases, and strengthen the propaganda of party schools in the base. Invite the revolutionary predecessors in Yangjiagou Village to teach the students, tell their personal experiences and lead the tourists to visit the revolutionary sites.

(3) Yaodongstay

As the largest and most well-protected cave dwelling group in China, the caves in Yangjiagou have a unique charm. After experiencing a variety of special cultures, people who come to visit must stay in the most characteristic yaodong for a night and experience the magic of yaodong architecture. The

yaodongs built in the construction control area will be designed as yaodongstays and offer the most traditional three meals a day.

[Figure 4-10] Yaoodngstay



(4) Large-scale activities

Yangjiagou Village holds regular large-scale activities together with surrounding villages. On April 8th, every year, a temple fair will be held in the Jidanmao, an ancient traditional folk custom and folk religious cultural activities. The original temple fair originated from the ancestral temple community system of ancient times. In order to obtain the blessings of the ancestors and the gods, the ancestors chose to engage in dialogues in the palaces or houses by offering and offering sacrifices. On the day of the sacrifice, in order to render the atmosphere, people will also perform some wonderful songs and dances, that is, social dramas, also known as temple fairs, and temple fairs will be formed. The custom of temple fairs is closely related to the religious activities of Buddhist monasteries and Taoist temples, and it is often necessary to hold a ritual of worship. The purpose of the temple fair held

by Yangjiagou and the surrounding villages is to pray for the family to be prosperous, the children to work smoothly, the children and grandchildren to be healthy, and full of the villagers' good wishes.

On May 13th each year, the villagers will pray for rain at the Dragon King Temple. Praying for the rain, also called for rain, is a witchcraft activity that surrounds agricultural production and prays for a good harvest. Like other witchcraft, the praying witchcraft has existed extensively in the history of all regions and nations of the world. Even in modern times, some witchcrafts that have entered modern society still exist, reflecting the expectation that people are eager for a better tomorrow and create a better life in a harsh natural living environment. I want to turn the idea of "no heaven on the ground" into an ideal reality. The Yangjiagou village's way of praying for the rain is to sing the Qinqiang opera. One of the oldest dramas in northwestern China, originated from the folk songs and dances of ancient Shaanxi, grew up in Chang'an, the ancient political, economic and cultural center of China, and experienced the people's. Since the creation of the Zhou Dynasty, the Guanzhong area has been called "Qin". The Qinqiang opera is named after it.

[Figure4-11] Qinqiang opera



After the annual Spring Festival, the villagers will dance traditional Chinese Yangko dance in the square in front of the stage. Yangko dance is a kind of popular and representative folk dance widely spread in China (mainly in the northern region). Different regions have different titles and styles. This dance is closely related to agricultural labor. By the footwork of labor, as the basis of the dance footwork, it is processed in the art, and the team dance of the masses is neatly formed, forming a complete Yangko dance, which gradually becomes a congratulatory and entertaining New Year's fire dance, performance content. Mostly Chinese folk stories, myths and legends. The local Yangko dances are generally dominated by the Yangko dance team. The number of dance teams is less than a dozen, and there are hundreds of people in the dance. There are also group dances, as well as couple dances, three-person dances, etc., according to the needs of the characters. Handcuffs, umbrellas, sticks, drums, money whip and other props, dance in the accompaniment of the percussion instruments such as gongs and drums. The dance methods, movements and styles of Yangko dances are different, some

are mighty and powerful, some are pretty, and they are in various poses and beautiful.

[Figure 4-12] Yangko dance

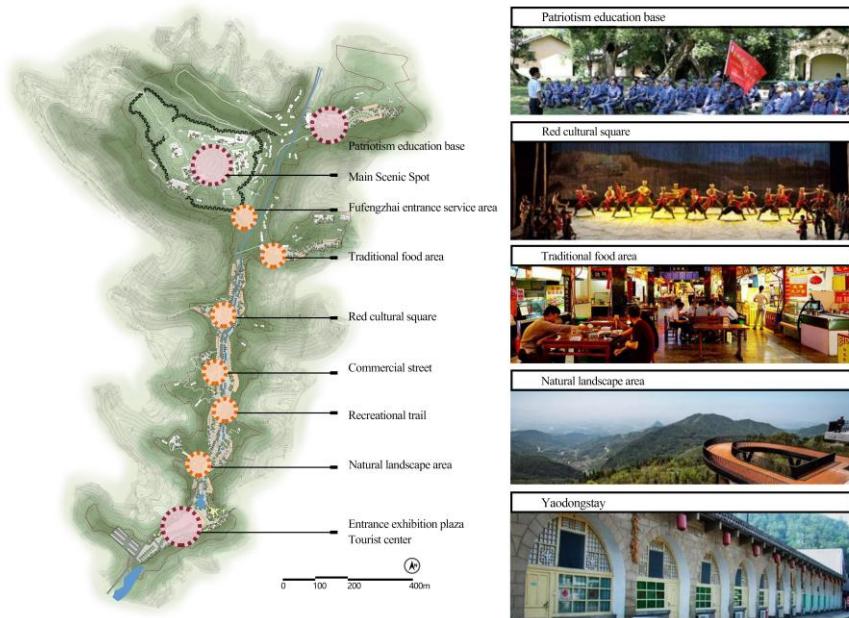


[Table 4-5] Big festivals

Theme	Date	Location	Contents
Temple fair blessing	April 8 th	Jidanmao	Pray for the prosperity of family members, the smooth work of their children and the health of their children and grandchildren
Sing the Qinqiang opera and pray for rain	May 13 th	Dragon King's Temple	Pray for the Dragon King's blessing, good weather, strong crops and good harvest.
Do the Yangko dance	After the Chinese New Year	In front of the opera stage in Fufengzhai village	Happy New Year's Day, foil the atmosphere of New Year's Day

4.3.3 Spatial Planning

[Figure 4-13] Landscape zoning point



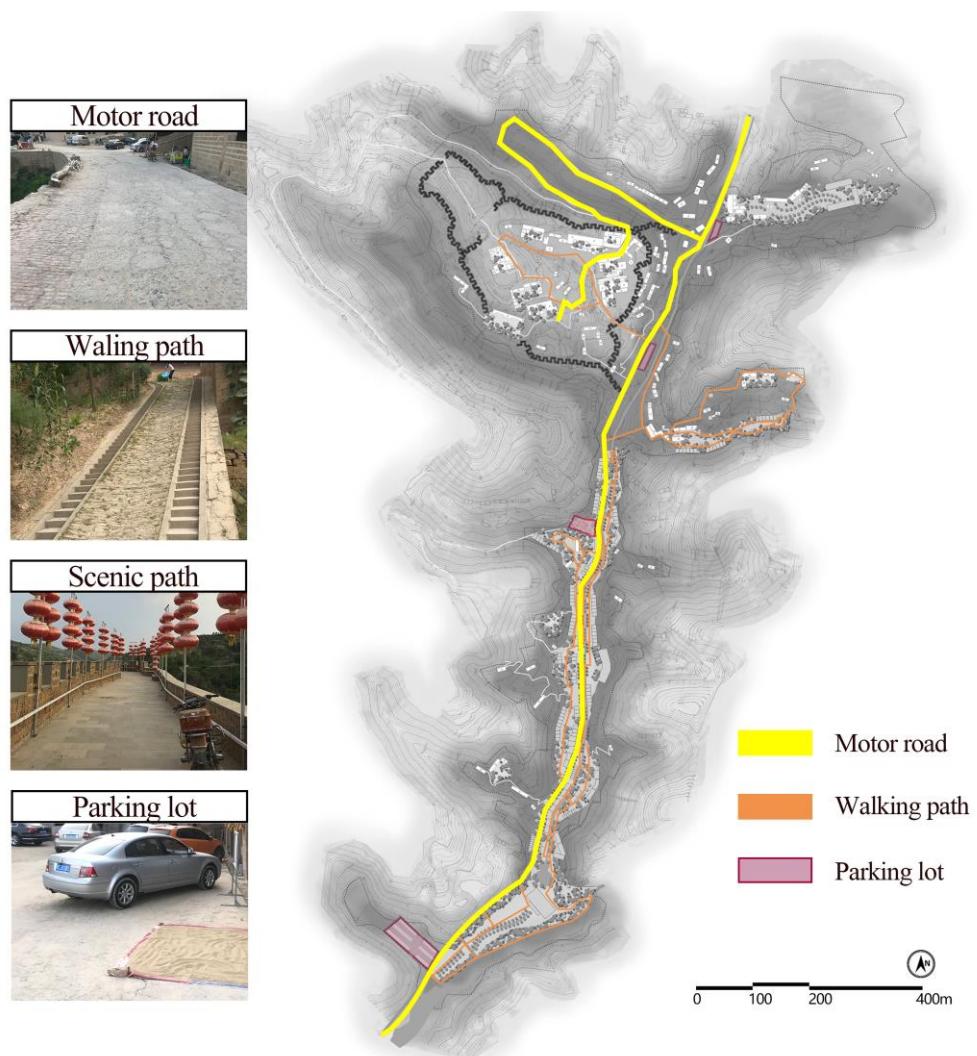
According to the previous base resource and passenger forecast analysis, the entire base has been roughly divided into spaces, and different functions and project arrangements in each area. The entire village is roughly divided into five functional areas, the first patriotic education base, the school students accept patriotic education, experience military life, listen to the revolutionary veterans tell their own personal experience. The second red cultural square regularly presents a revolutionary content stage show of the red culture. The third traditional food street uses local ingredients grown on the farm to create local delicacies. The fourth natural landscape includes weekend farms and nature trails and water features. The fifth yaodongstay, visitors can stay and eat authentic farmhouse meals.

Chapter 5 Planning and Design

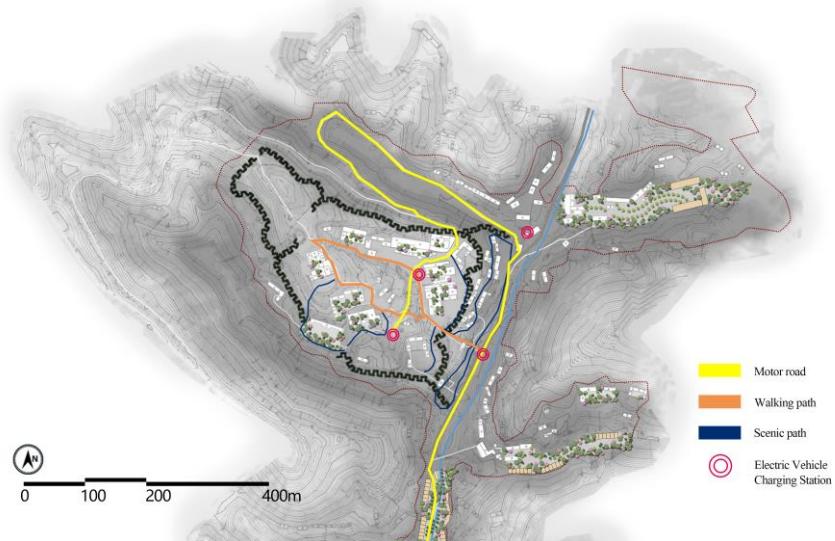
5.1 Sector Planning

5.1.1 Circulation Planning

[Figure 5-1] Circulation planning



[Figure 5-2] Sector circulation planning



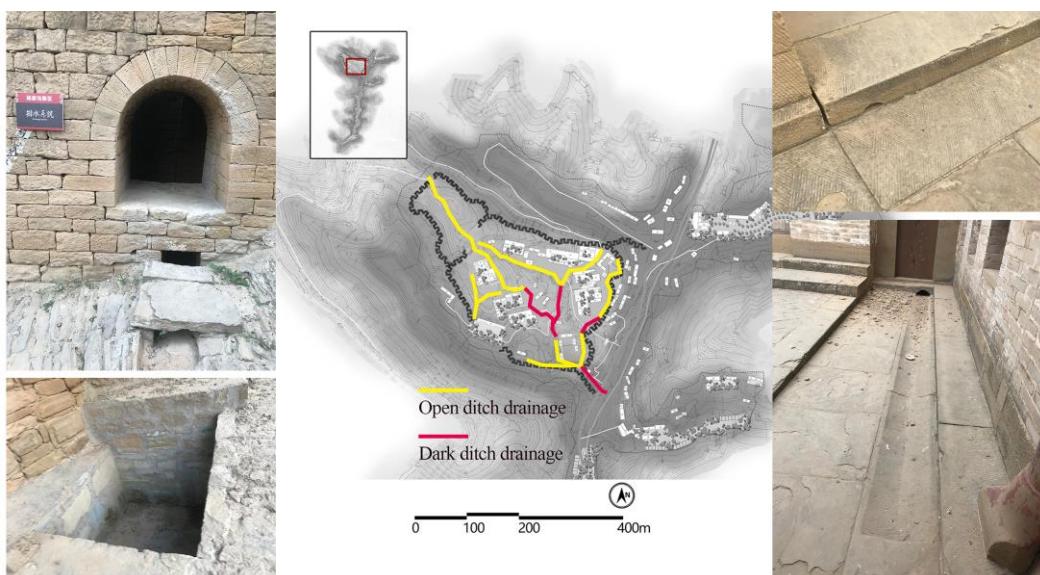
Taking into account the different uses and different needs in the village, the circulation planning is divided into motor path, walking path, scenic path, and parking lot. The motor path is mainly the main route from the surrounding villages and highways to Yangjiagou Village, running through the village from south to north. There are three parking lots in the upper, middle and lower parts of the site, which serve the tourist service center at the entrance of the scenic spot, the central cultural and commercial street in the middle of the scenic spot, and the entrance to the Fufeng Village in the core area revolutionary site. The Walking Path is mainly interspersed between commercial streets and yaodongstays. The scenic paths are mainly distributed between the revolutionary sites in the core scenic spots.

5.1.2 Water System Planning

The climate characteristic of Mizhi county is that the rainfall is small and the distribution is uneven. It is concentrated in July-September. In addition, the ecological conditions are poor, the mountain's ability to retain and retain water is weak, the soil erosion is serious, and the peak is large and concentrated. Floods are the biggest natural disaster facing all villages in the region. The survival of traditional villages is inextricably linked to the drainage system of the village. Fufeng Village constructed a complete dendritic water and drainage system from north to south, which was collected by each branch channel and sent into the main channel and discharged into the little river(Figure). Under the premise of space conditions, adopting the “open ditch drainage” drainage form, taking into account the convenience and quickness of flood discharge, adopting the method of collecting roads, usually the drainage ditch is arranged on one side of the road, and the road surface is also concave. And the form of discharge along the road. Most of the branches of the Fufeng Village drainage are in the form of “dark ditch”. In general, along the stone pavement, rainwater is introduced into the drain, and is dropped into the pond through the drain, and then discharged by the dark trench. In addition, the drainage layer above the cavern needs to be constructed with drainage ditch. In order to facilitate the flow of rainwater to

the sides through the ditch, the thickness of the soil covering yaodong is thicker and thinner at the front, so that the rainwater flows into the drainage ditch on the back side. This will prevent the top of the cave from being eroded by rain, causing it to be permeable.

[Figure 5-3] Water system



5.1.3 Planting

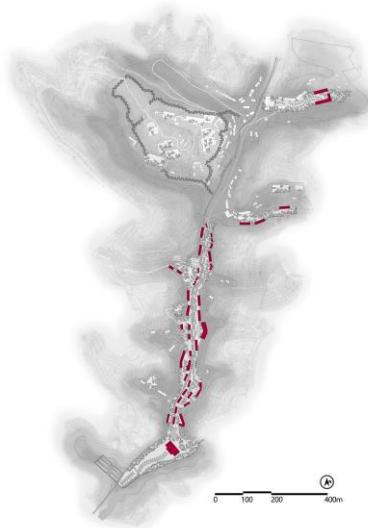
The greening tree species on the point and line to plane gives Yangjiagou village overall greening consistency, and there are also some differences. Especially compared with the greening of Loujialiang village, the fruit trees are not specially planted, but the non-agriculture plants that highlight the image.

[Table 5-1] Planting

Classification	Function	Spaces	Species of plant
Functional planting	Fruit trees	Yaodong garden/Weekend farm	<i>Malus pumila Mill.</i> , <i>Pyrus</i> , <i>i. f.</i> , <i>Ziziphus jujuba Mill.</i> , <i>Vitis vinifera L.</i> , <i>Amygdalus persica L.</i> , <i>Armeniaca mume Sieb.</i>
	Crops	Production area/Weekend farm	Potato, Green bean, Bean, Cowpea, Soybean
Aesthetic Plants	Rest/Appreciate	Wild-flower garden/Agriculture landscape garden	<i>Rosa chinensis Jacq.</i> , <i>Paeonia suffruticosa Andr.</i> , <i>Malus spectabilis</i> , <i>Dahlia pinnata Cav.</i> , <i>Celosia cristata L.</i> , <i>Opuntia stricta (Haw.) Haw. var. dillenii (Ker-Gawl.) Benson</i> , <i>Pharbitis nil (Linn.) Choisy</i> , <i>Lavandula angustifolia Mill.</i> , <i>Acer saccharum Marsh.</i> , <i>Syringa pekinensis Rupr.</i> , <i>Magnolia liliiflora Desr</i>
Induction plants	Eye-catching/Inviting visitors	Entrance to various spaces/Road	<i>Ailanthus altissima (Mill.) Swingle</i> , <i>Ginkgo biloba L.</i> , <i>Blassikakapestris</i> , <i>Helianthus annuus L.</i> , <i>Robinia pseudoacacia</i>
Buffer/Shielding plants	Block noise or sight/Boundary	Parking lot/Compost facility	<i>Ilex chinensis Sims</i> , <i>Astragalus membranaceus (Fisch.) Bunge</i> , <i>Platycladus orientalis(L.)Francoptmxjjkmsc</i> , <i>Sabina chinensis (L.) Ant.</i> , <i>Abies fabri (Mast.) Craib</i> , <i>Euonymus alatus (Thunb.) Sieb</i>

5.1.4 Building Planning

[Figure 5-4] Yaodong buildings in site

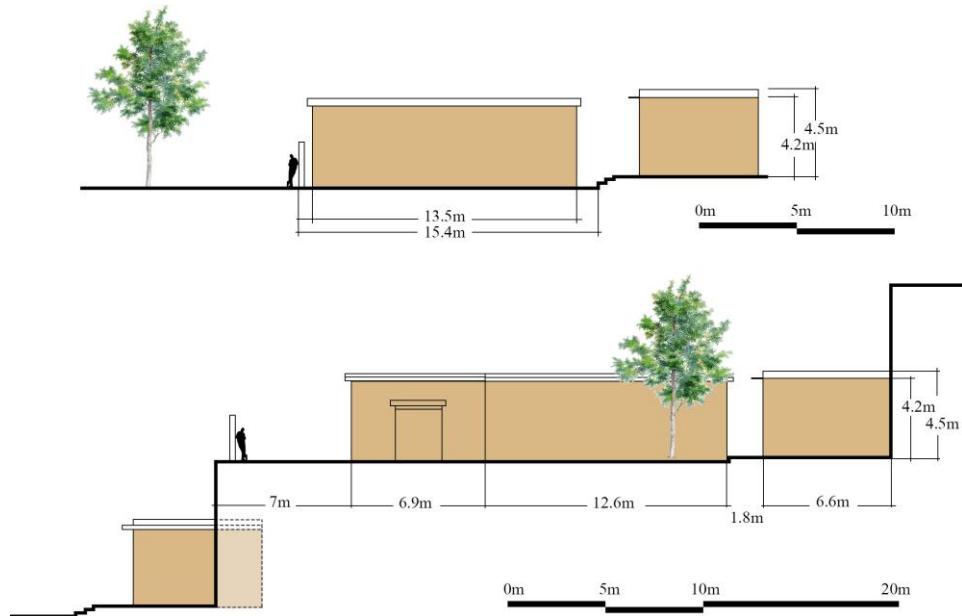


The new building is mainly located in the Construction control area, which is located on both sides of the main road of Yangjiagou Village. The main form of the building is the most traditional yaodong building in Yangjiagou Village, which is dominated by porous yaodong. There are two main types of porous yaodongs. One is that double-hole yaodong are connected in parallel, and the other is that triple-hole yaodong are connected in parallel. The double hole yaodong generally has one main living room and a bedroom, the outer door is in the living room, and two are all bedrooms. A small door is opened in the middle of the double-hole kiln for passage. Usually, the wooden door or the curtain is arranged to be separated, which has a more perfect function than the single-hole yaodong. The porous hole yaodong is also a combination of two or more holes. The division of labor in each yaodong is more clear, more detailed, and has a storage function. The structure is basically similar to the double-hole yaodong.

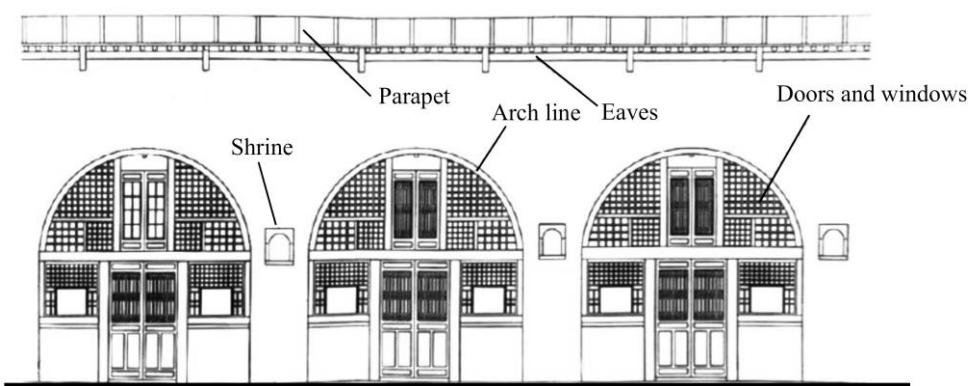
The living road and the front road of the residents in front of the yaodong are the elements that define the internal and external environment. Although

the interface will change due to the topography and terrain, it always satisfies the function and space use and communication, and has one or two layers according to the terrain.

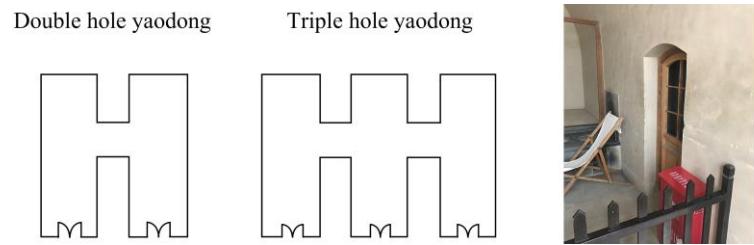
[Figure 5-5] Section of yaodong building



[Figure 5-6] Elevation of yaodong building

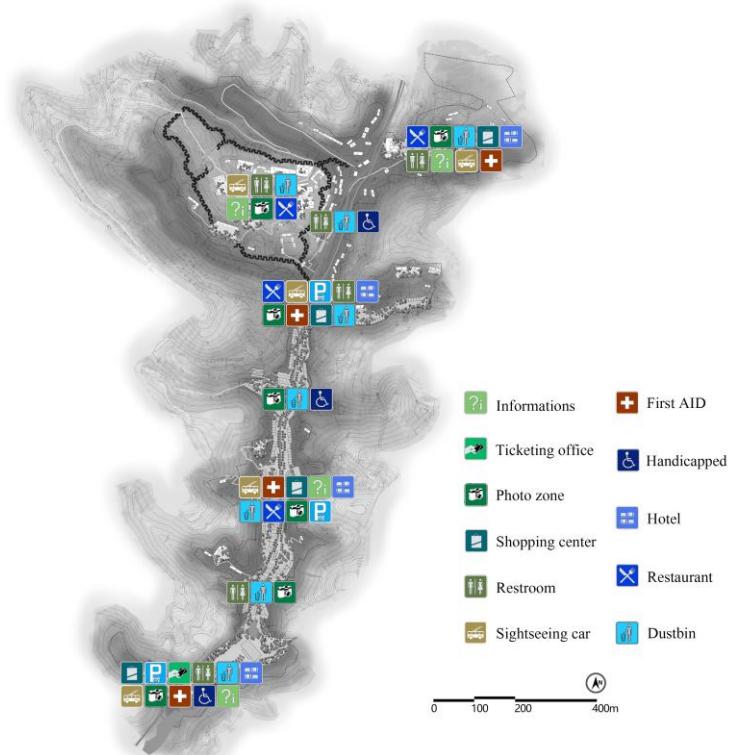


[Figure 5-7] Double hole and triple hole yaodong



5.1.5 Facilities Planning

[Figure 5-8] Facilities planning



5.1.6 Master Plan

[Figure 5-9] Master plan

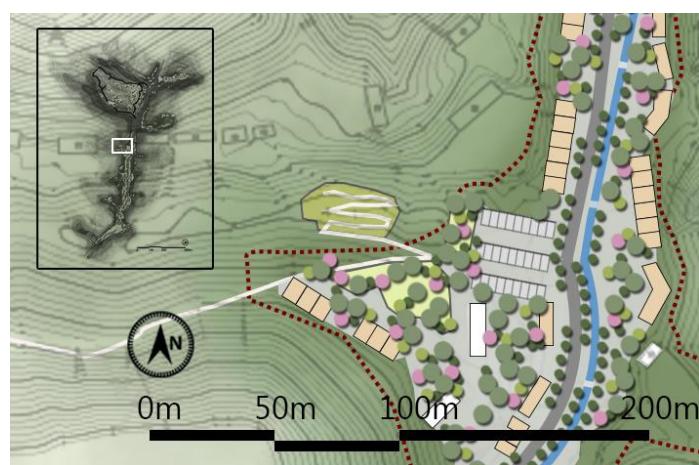


5.2 Detailed Space Design

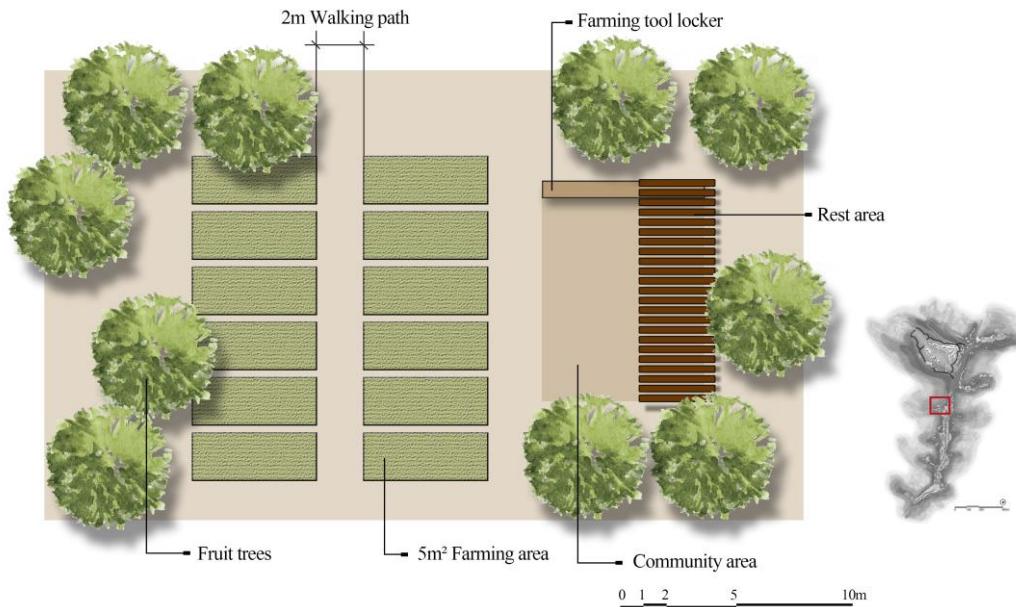
5.2.1 Weekend Farm

The weekend farm is planned in the environmental recovery area, surrounded by village forests, and the terrain is undulating. People can enjoy the natural landscape from the main road of the scenic spot while walking to the weekend farm. The size of each weekend farm is about 50~60 square meters. There are 12 plots of land on each weekend farm, each land area is 5 square meters. This size of land can be planted with potatoes, soybeans and other plants. Put visitors' own name and fixed management so that visitors will have a sense of responsibility for the land their own. Each farm unit has a tool cabinet for the storage of agricultural tools, as well as supporting leisure facilities. Fruit trees are planted around the land, and tourists come to the farm to take care of it.

[Figure 5-10] Key map of weekend garden



[Figure 5-11] Weekend farm



5.2.2 Revolutionary Site

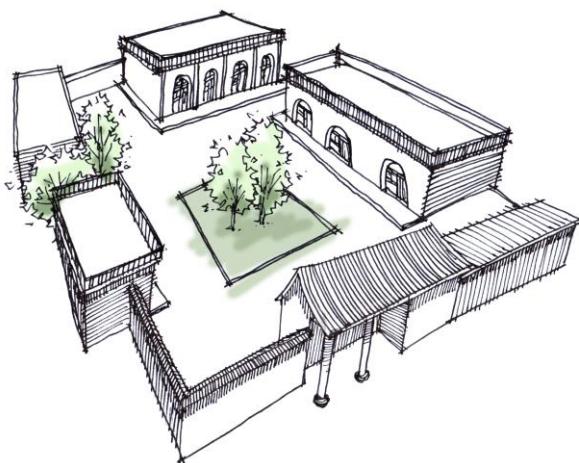
As for the planning of the revolutionary site, in addition to the restoration and protection mentioned above, as the main object of the visit, the current landscape design and planning is too simple and perfunctory. It can be said that there is no sense of design, but pure greening affects. It affects the value of Yangjiagou Village as a tourism product. Therefore, the landscape design of the main yaodong *siheyuan* has been re-designed, and the functions of the yaodongs in used or empty have been re-applied to maximize the use rate and interact more frequently with people.

(1) December meeting and the former site of the rear service staff

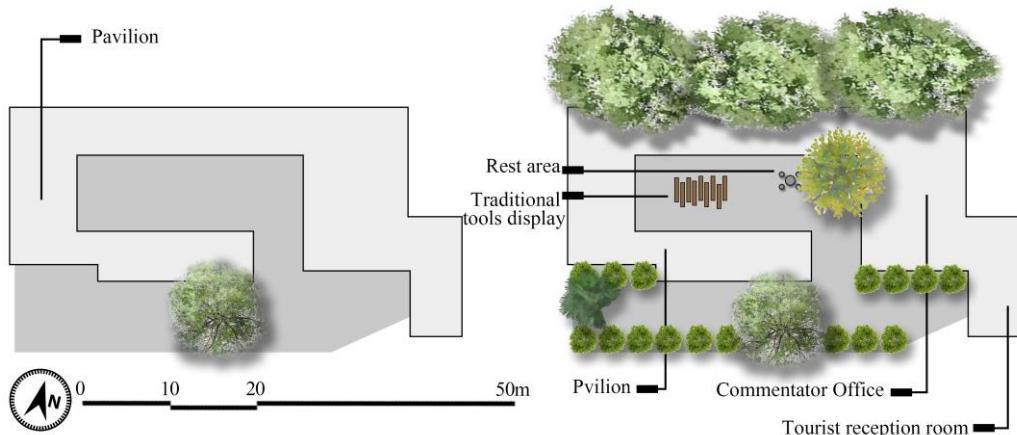
[Figure 5-12] Key map of December meeting and the former site of the rear service staff



[Figure 5-13] Traditional yaodong *siheyuan*



[Figure 5-14] Before and after redesign

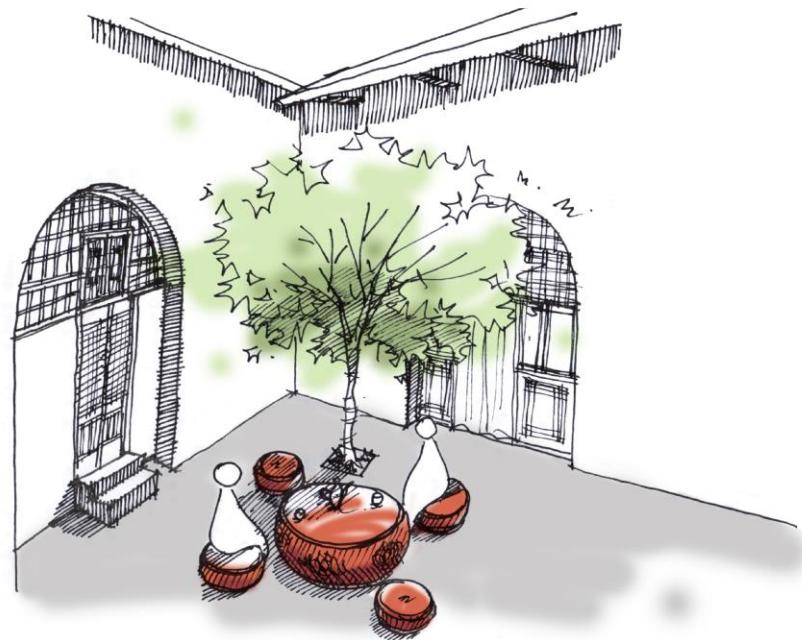


Inspired by the characteristic waist drums of Northern Shaanxi, the image of the drum is transformed into a table and chair that can be used outdoors, adding a traditional atmosphere to the courtyard.

[Figure 5-15] Design concept



[Figure 5-16] Impression drawing

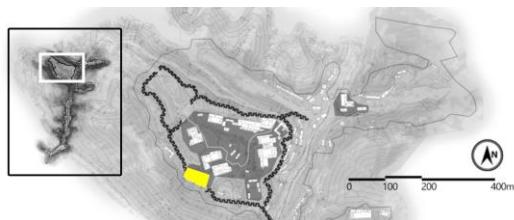


[Figure 5-17] Section of yard



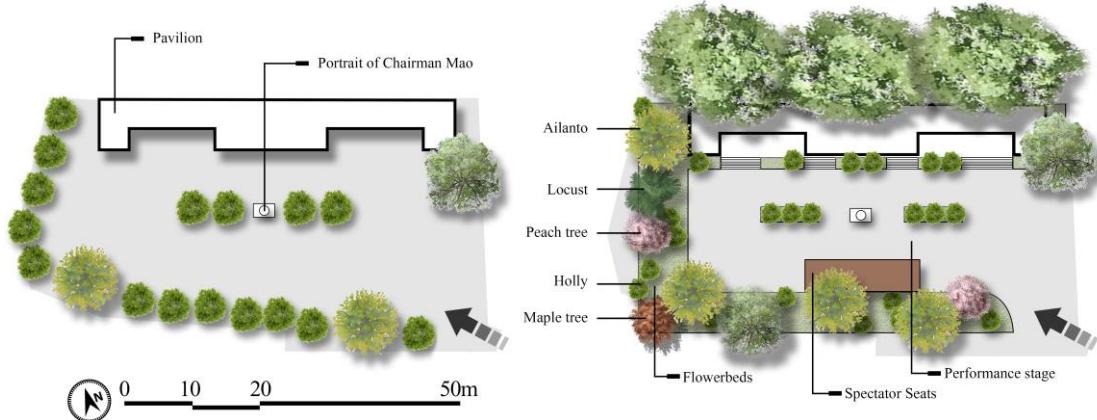
(2) Mao Zedong, Zhou Enlai's former residence

[Figure 5-18] Key map of Mao Zedong, Zhou Enlai's former residence

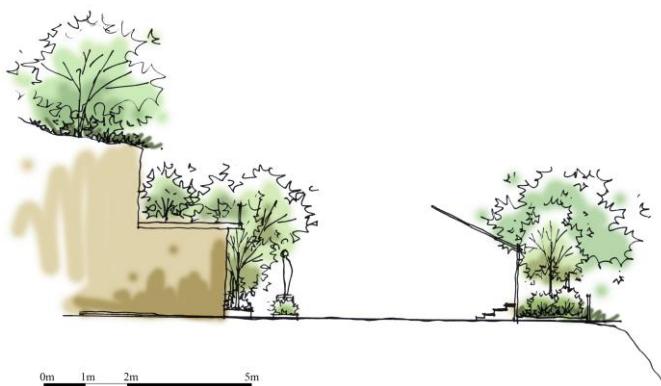


As the best preserved site in the site, it is also the largest piece of courtyard area. It often holds patriotic education activities in front of Chairman Mao's former residence. Party members collectively take part in the oath, so an audience seat is set up in the open space, allowing visitors to watch performances comfortably. Oaths, etc. The air-raid shelter built on the north side of the main yaodong has been repaired and dredged and brightened and beautified. It can be directly accessed by Xinyuan to the Zhaiding Ma's ancestral hall, and the senior military conference of the Northwest Field Army is at the former site of the enlarged central committee's conference.

[Figure 5-19] Before and after redesign

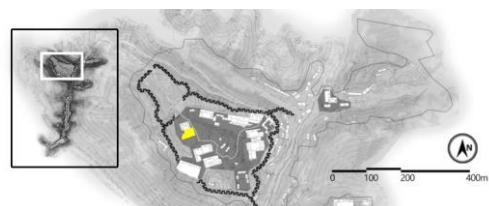


[Figure 5-20] Section of yard



(3) Memorial Hall of War in Northern Shaanxi

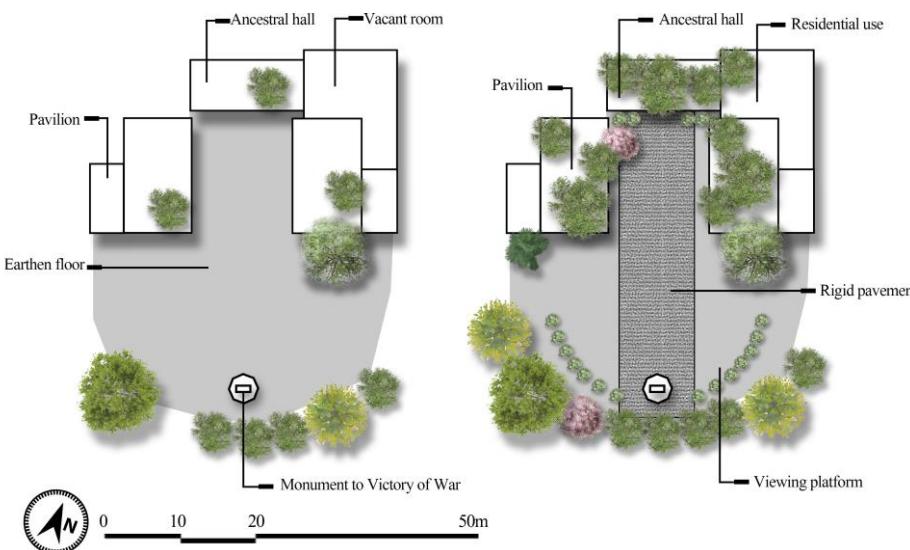
[Figure 5-21] Key map of Memorial Hall of War in Northern Shaanxi



The site protection is relatively intact, the hanging flower gate building is re-maintained for painting, the courtyard is clean and tidy, and it is now the memorial office reception desk.

The War Victory Monument in the center of the courtyard belongs to the national first-class protected cultural relics and is protected by a glass cover. The platform in the courtyard overlooks the mountain scenery, and the famous Guanshan Liang has nine dragon ridges.

[Figure 5-22] Before and after redesign



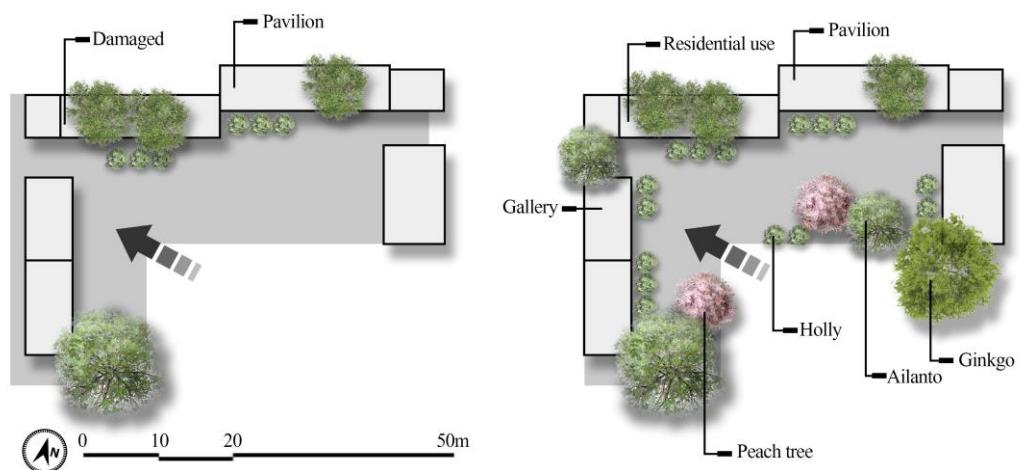
(4)Ren Bishi Zhang Wentian's Old Site

The courtyard is located at a high level, very stylish and well-organized. It is a very beautiful late Qing Dynasty yaodong *siheyuan*. The design enriches the types of vegetation in the courtyard and gives the living and display functions to the idle empty yaodong.

[Figure 5-23] Ren Bishi Zhang Wentian's Old Site



[Figure 5-24] Before and after redesign



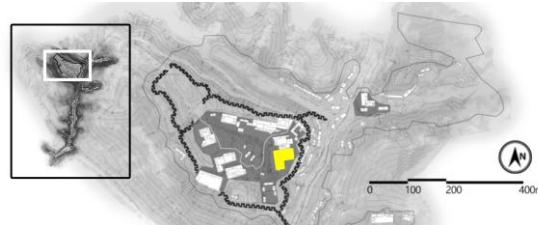
(5) Site of supply and marketing division of Asia

Located in Fufeng Village, adjacent to the security department old site.

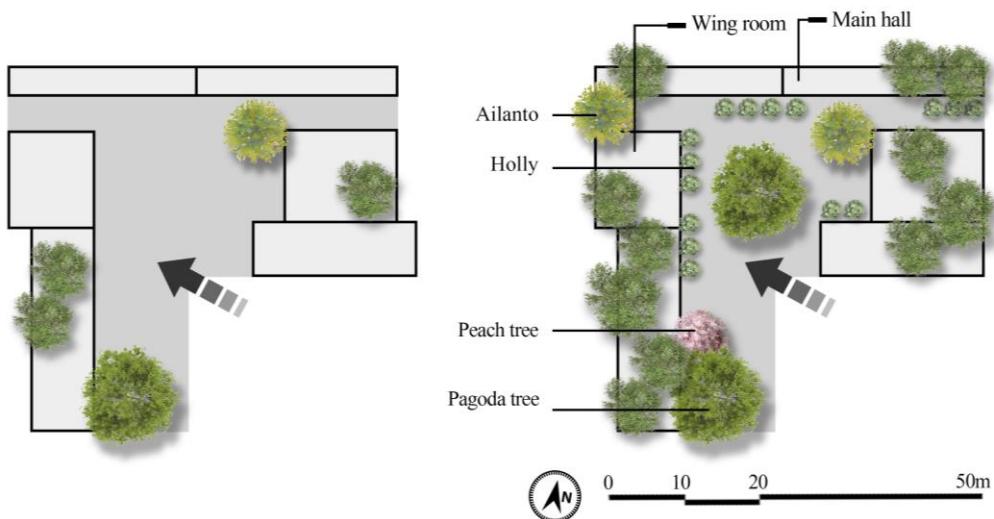
Have 30 yaodongs in total, and is the largest yaodong *siheyuan* in Yangjiagou village.

Increase the number of vegetation, add flowering fruit trees, and increase the ornamental view of the landscape. Since the roof of the yaodong is connected to the hillside, vegetation is also planted to increase the shade of the courtyard.

[Figure 5-25] Key map of Site of supply and marketing division of Asia

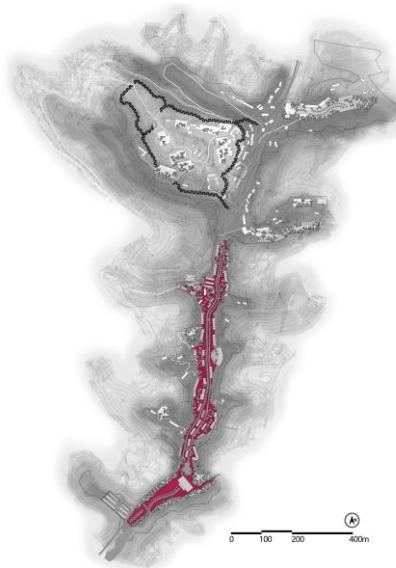


[Figure 5-26] Before and after redesign



5.2.3 Cultural and Commercial Street

The Cultural Commercial Street is the central street that runs through the entire village. It is not just a single business function, also has eating and drinking, sightseeing, art appreciation, travel experience and many other options. Tourists stroll on the commercial street, feel the unity of architecture and culture, and have a different atmosphere from the general commercial street. On both sides of the road are traditional yaodong buildings. In the middle of the street, the Yangjiagou River flows slowly, and the landscape is



redesigned. Shading plant and a variety of ornamental plants, rich in commercial street scenery. There are specialty snack bars on the commercial street, traditional handicraft workshops, shops selling traditional specialty goods, studios that can be experienced in traditional crafts, and shops selling fresh fruits and vegetables in the season.

[Figure 5-27] Key map of cultural and commercial street

[Figure 5-28] Cultural and Commercial Street



5.2.4 Visitor Experience Center

[Figure 5-29] Key map of visitor experience center



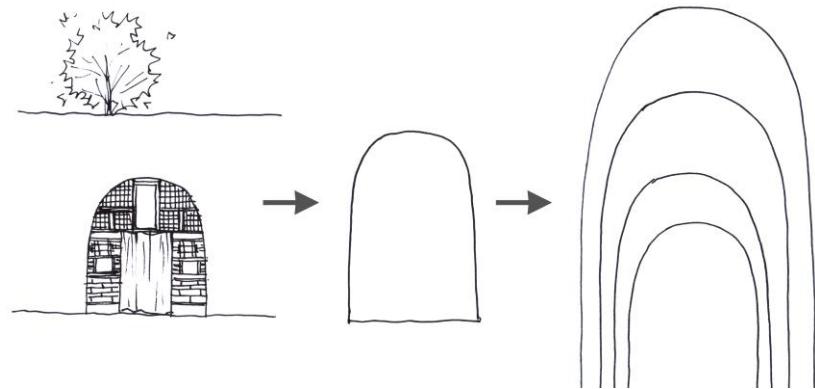
The visitor experience center is located in the middle of the whole site, a service platform set up to facilitate visitors to Yangjiagou Village. The

local tourism bureau is responsible for the specific operation. The visitor experience center operates in a standardized manner and is strictly managed. It employs young villagers in Yangjia Village to train a group of high-quality service and management personnel. It can provide tour guides, yaodongstay room reservations, performance ticketing, and tourist information consultation, tourism collection and transfer, as well as traditional cultural experience and many other services.

The design of the Visitor Experience Center is inspired by the arch shape of the Yangjiagou yaodong. The interior is full of mystery, solemnity and tranquility. It is in harmony with the theme of the revolutionary site. The decoration is simple and generous, and the step-by-step corridor design can be used as the exhibition space for village culture, revolutionary story. The design conforms to the principle of integrity in the principle of living heritage, and the main building does not conflict with the overall style of the village, and is

harmonious and unified.

[Figure 5-30] Design concept



[Figure 5-31] Interior of visitor experience center



5.2.5 Natural Landscape

Yangjiagou is rich in natural landscapes, with high and low rolling hills and gullies and Yangjiagou River in the middle of the runoff village. Using the river to make water features, while enjoying traditional architecture and revolutionary historical sites, visitors can also appreciate the scenery of nature. Visitors who come to the city can experience the charm of traditional culture and also relax physically and mentally. The existing rivers in the village remain the same, and only gather at the entrance as small lakes. They are designed to join the hydrophilic platform. Standing on the platform, visitors can overlook the mountains and rivers on the other side, as well as the yaodong landscape. A rare open view in a densely narrow village landscape.

[Figure 5-32] Waterscape



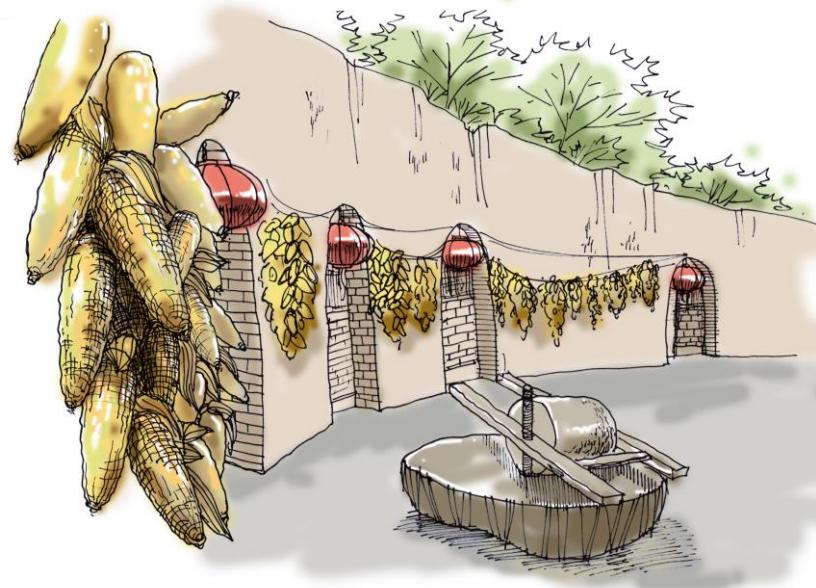
[Figure 5-33] Natural landscape



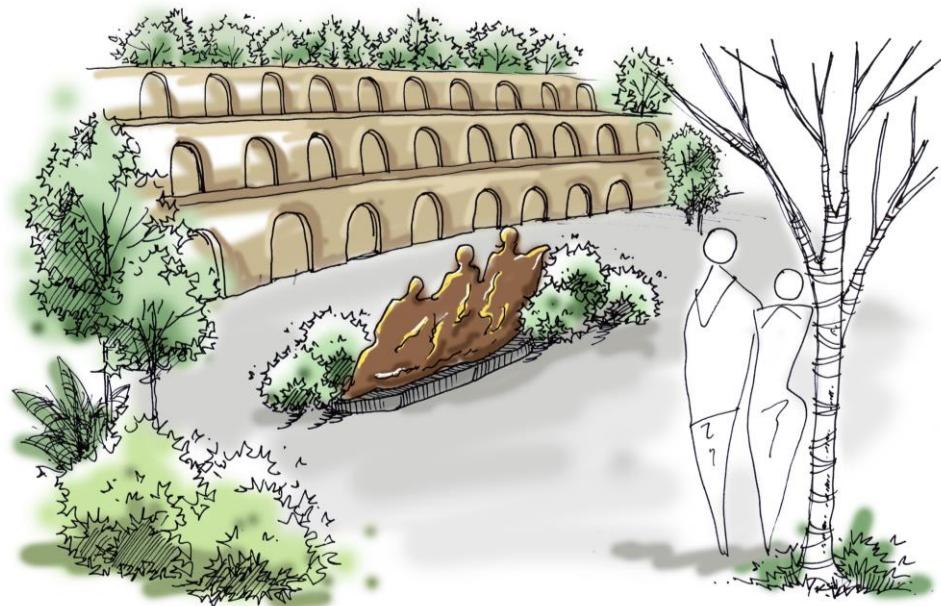
5.2.6 Yaodongstay

Farmstay is a new leisure mode that has recently emerged. It is a kind of leisure travel mode that farmers provide to modern urban people to return to nature and to obtain physical and mental relaxation and pleasure. The owner of the farmhouse uses local agricultural products for processing to meet the needs of the guests, and the cost is lower so the consumption is not high, which is very popular among urban people. Yangjiagou's yaodongstay combines rural landscapes with folk customs, and thus has distinctive features. This form applies the intangible cultural heritage of the yaodong to people's lives, creating both economic value and the use of the yaodongs. The principle of people-oriented and continuity in the composite living heritage.

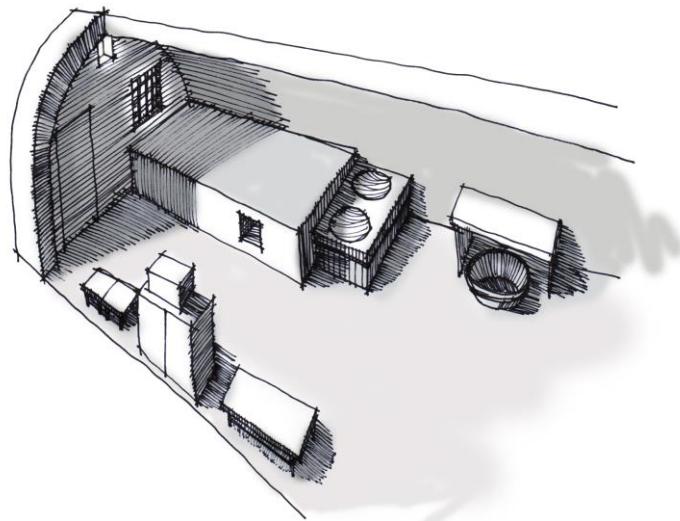
[Figure 5-34] Monolayer Yaodongstay



[Figure 5-35] Multi-layer Yaodongstay



[Figure 5-36] Interior of yaodongstay



The interior decoration of the yaodong is as close as possible to the traditional style of northern Shaanxi. The facilities in the house are simple. The traditional soil bed is the most distinctive place for visitors to restore the original features of the yaodong building as much as possible.

5.3 Management and Operations

The Yangjiagou traditional village not only has a problem of development, but also a problem of the post-development management. Four sustainable development management schemes have been designed for the existing villages. The government-led management model, the government-led project company model, the management rights concession model and the community management model.

5.3.1 Government-led Management Model

The government-led management model can also be called the “platform model”. The development and development of rural tourism is different from other tourism resources. It has changed the previous purely market-dependent approach, and can adopt the government-led principle. Develop a leading group to carry out Yangjiagou tourism planning management and strengthen the unified management of the market.

Yangjiagou village is currently in the early stages of development and can adopt this model. On the one hand, the tourism consciousness of rural residents, under the premise of propaganda, infrastructure construction and improvement, or the preparation of funds, and the management of rural tourism on the right track, the government will play a leading role. The protection and connotation of rural tourism and historical and cultural tourism resources, the government must play an important role.

5.3.2 Government-led Project Company Model

The government establishes a corresponding tourism development management project company, injects the project in the form of relevant assets and government financial allocation (or in the form of assets, the asset owner owns the corresponding equity of the project company), and the project company mortgages the assets injected by the government organization. Loans to the bank, the funds obtained are used for the development and management of tourism projects, and the proceeds from the tourism are used to repay the

bank loans, thus progressive develop the Yangjiagou tourism.

5.3.3 Management Rights Concession Model

After the local government developed the tourism resources within its jurisdiction, it will attract investment to participate in the tourism development management of Yangjiagou by means of the transfer of tourism development management rights. The representative of this area is the Fenghuang Ancient Town in Hunan Province. On the other hand, the demand for tourism in nearby towns is relatively strong, and there is a certain tourist hinterland with the conditions for applying this management model.

5.3.4 Community Management Model

The community management model is to develop and construct rural tourism resources as individuals, consider the construction of the base from the perspective of the community, improve the efficiency of tourism flow by optimizing the structure of tourism resources, seek economic benefits of tourism and tourism purposes, and optimize environmental benefits.

Compared with the traditional management mode, the community management model has the following characteristics. First, there are more participants in the main part of tourism management. The participants in the community management model can be government authorities, local residents, hotels, etc. The main part is rural residents. Second, the tourism benefits are decentralized. Since the participants are more local residents, the management is directly related to their personal interests and the development of the local

economy. Community residents should consider the economic benefits, the coordination and optimization of social and environmental benefits, and access. More benefits and improve the quality of life. Third, the object of tourism management is personal. The community management model can not only solve the outstanding problem of “the destruction of the authenticity of the village”, but also make the interests of the rural aborigines more secure.

5.3.5 Integrated Management Model

This kind of management mode can mix and use the above several modes. Its outstanding feature is that the government is in a state of macroeconomic regulation and control, and carries out strategic management. The rural architectural landscape, historical sites, folk customs, agricultural products, and local products are the targets of tourism development. Joint efforts of all parties to develop Yangjiagou tourism, promote the prosperity of rural culture and the improvement of residents' quality of life.

Chapter 6 Conclusion

The Yangjiagou traditional village is a typical representative of traditional Chinese villages. It is also a living heritage with authenticity. Through analysis and integration of the existing resources of Yangjiagou Village and the problems it faces, came out a suitable conservation and development method for Yangjiagou village. The traditional tourism development model will bring about certain negative effects as well as certain opportunities. Through this thesis, we can find that by using the conservation principle of living heritage, planning and landscape design of traditional villages can balance the relationship between development and protection. Finding a common point of combination and balance between them can realize the benign interaction and win-win between the protection of traditional villages and tourism development, and realize the sustainable development of traditional villages.

For the planning and landscape design of Yangjiagou Village, based on Yangjiagou's own characteristics, the historical revolutionary buildings will be effectively restored and conserved, and the traditional culture and natural ecological landscape will be combined to make the villagers' production and life as well as tourists' sightseeing. The tourism course is closely linked to all levels of the village.

The most important thing is to develop tourism products, increase the

income of the villagers, ensure the continuation of the villagers' lives, and the self-sufficiency of the villagers in the villages. Only when the villagers continue to live in the village, this traditional village will be a living heritage.

Due to my own shortcomings, the research on Yangjiagou has unilateralism, but this thesis is only a start, which is a valuable reference for the development of northern Shaanxi and the improvement of the quality of life of local residents.

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초 록

마을은 전통 농업 생활의 사회 단위이며 농업 문명의 결정체이다.

특히 21세기로 접어든 중국 사회의 공업화 및 도시화 문제가 늘어나고 있다. 전통마을은 민속문화를 더욱 발전시키고 농촌생활을 소생시키고 도시와 농촌 간의 균형있는 관계를 이루는 중요한 역할로 주목받고 있다.

미지현 양자거우마을은 2005년에 2차 ‘중국역사문화면촌’으로 지정되었다. 이 마을은 유일하게 지정된

요동마을이다. 양자거우마을은 중국 서북쪽 황토고원에 위치해 있다.

이 지역은 자연생태 환경이 상대적으로

좋지 못하고 경제 발전이 느린 지역이다. 그러나 전통마을은 살아있는 유산으로서 관광 목적의 역사유적지나 문화유적과 달리 목표의식을 갖고 보호하고 활용해야 한다.

본 연구에서는 ‘살아있는 유산의 보호 원칙(The Conservation Principle of Living Heritage)’을 적용한 방법으로 양자거마을의 보전과 활용의 측면에서 의견을 제공하며 이 지역의 관광 사업에도 기여할 전략을 제시한다. 전통 주거형태인 요동을 활용하여 양자거마을의 문화적 배경과 조화되는 마을의 경관을 재설계하는 것이 본 연구의 목적이다.

연구의 결과로서, 살아있는 유산의 원칙을 적용한 마을 계획과 경관

설계를 통해 보전과 개발 간의 균형을 찾을 수 있다는 것을 확인하였고, 이를 통해 보전과 개발이 상생하는 이익을 발견할 수 있었다. 전통마을의 지속 가능한 발전하는 것을 실현할 수 있다.

본 연구에서는 양자거우마을의 계획과 설계를 통해 마을의 특색을 근거로 역사혁명 건물을 보호하고 복원하였다. 전통문화와 자연생태 경관을 활용하여 마을 주민들의 일상생활과 관광을 연계시킬 수 있었다. 관광코스는 마을의 여러 자원을 긴밀하게 연결하여 사용하였다. 가장 중요한 것은 마을 주민의 수익을 상승시키며 주민의 생활을 보장하는 것이다. 즉, 마을에서 주민들의 지속가능한 삶이 뒷받침되어야 살아있는 유산의 보전도 지속가능할 것이다.

핵심어: 전통마을, 살아있는 유산, 요동마을, 전통경관, 중국북방지역