

Research on the Protection and Utilization of Landscape Resources of Tujia Village within the Context of Tourism Development

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Abstract:

As one of the main settlements of Tujia nationality in China, the Enshi Tujia and Miao Autonomous Prefecture has created a great many intact Tujia traditional villages with its undulating hills and gullies as well as its relatively closed geographical environment. At present, such kind of Tujia ancient village with rich historical and geographical landscape resources is being violently impacted by tourism development. By setting the typical village of Enshi Prefecture in Hubei China as the research object, this Paper examines the overall landscape of the village landscape resources, and focuses on the significant influence and inter-relationship of tourism development on the village life landscapes, production landscapes and human landscapes. Under the premise of sustainable development, this Paper gives the specific protection significance, status quo, issues and suggestions in respect of the above landscapes and explores from there the way for utilizing and developing the landscape resources of the Tujia traditional villages in Enshi Prefecture.

Keywords:

Tujia Village, Tourism Development, Inheritance and Protection

1. Formation and Characteristics of the Landscape Layout of Traditional Tujia Villages in Enshi

1.1. Site Selection of Traditional Tujia Villages and Geomancy

The construction logic of the Enshi Tujia villages depends on three comprehensive factors, namely, the natural environment pattern, the human environment structure and the evolution of development history. In the construction of the settlement space, the location of the village belt is determined by the land resources of the platform and the mountain in the natural environment; the division of the settlement area is

determined by the colony structure of the bloodline clan; the current appearance of the village is determined by the industrial transformation and development form of the village. The Tujia village is usually selected to be along the mountains and waters, surrounded by forests, like a fairyland and a paradise. Most of the location selection is based on the production of necessities by the villagers for the planting farmland with reference to the topography. And then comes the pursuit for spiritual beliefs, especially in the belief of Tujia people in the theory of geomancy and Yin Yang theory. People pray for a happy life and hope to get auspicious signs of the house foundation when they settle down, yet there are many sayings in relation to Geomantic Omen regarding land selection, such as: “Yin for pinnacle, Yang for depression”, “The front of the village should be ‘wide’, the front of the ancestral tomb should be *firm*” and so on.

Whether it is for the location of the village or for that of the new house, the Tujia people will ask the famous geomancer or Yin Yang Master to help choose the foundation and look at the direction in the village or the outer village, including watching the direction of the mountain, whether it can accumulate luckiness, grow a large family, be suitable for both house and people and, gather wealth and powers. It follows the principle of “Scattering in the valley, residing at high and steep places”, so as to avoid the attack of the beasts and pests as well as to prevent moisture in the mountains. When choosing a colony, the geomancer tends to believe that the best place is the place with “Qi” of mountains and waters in.

Own land can be used to build houses., the cross-hill slope and cross-hill flatland should not be used as places of residence, because these places are with “too strong Dragon Artery”, but now according to geography, it is because ridges and hillsides are not easy to form mountain springs, therefore, it is not conducive to agricultural irrigation and domestic water.

1.2. Focus on the Use of Environmental Resources

There are a lot of mountains and gullies within the territory of Enshi. The Tujia people often live together and are self-contained, with basically the same surname clan within a village. Due to the large topographic relief and the scarcity of flatland, the fertile and flat riverbed is more valuable for agriculture, thus the riverside is basically farmland, and most of the villages are selected near the river water source, living on the streamside, convenient for humans and animals drinking water, and also for the increase of “Aura”. When building a house, the location is generally chosen to be on the hillside, backed by the mountains, trying not to occupy or occupy less cultivated land, so that it is convenient to construct the pile dwelling that is with low front part and high rear part.

2. Traditional Villages Landscape Resources Description

This Paper takes the Jiupu dwellings of Erguanzhai Village, Shengjiaba Township, Enshi as the research object, trying to depict the most attractive ancient village style. The landscape of the Jiupu dwellings of Erguanzhai Village is in harmony with the local natural environment and conditions; the most typical landscapes are the paddy field, tea field landscape and natural ecological landscapes, which are based on mountains, forming a harmonious landscapes layout through the combination of the unique natural sceneries and the environmental elements such as “mountain”, “water” and “field”, etc.

2.1. Classified Analysis of Landscape Material Elements

The landscapes of Jiupu dwellings are divided as follows: production-related landscapes include farmland and barn, etc.; life-related landscapes include traditional residential buildings, public buildings, bridges and cemeteries, etc.; natural landscapes include mountains, natural flora and fauna and water systems, etc.

2.1.1. Production-Related Landscapes

Production-related landscapes of Jiupu dwellings include farmland, tea fields, village roads, livestock sheds, etc., where, farmland and tea fields are the most important landscape elements.



Figure 1. Production Related Landscape.

There are many mountains and less flatlands in Enshi Prefecture; and the Jiupu dwellings will use the gentle slopes and platforms as a production site for farming and farming, and build residential buildings on higher and steeper slopes. The farmland is basically terraced, and there is a stream in the valley, which is the main source of irrigation. The farmland is distributed along the both sides of the river in front of the village, and is distributed layer by layer according to the terrain. In the process of dividing the area of cultivated land, farmland roads are naturally formed, with gravel and plain soil padded to form the pavement. During farming, the local people are looming inside the layers of farmland landscapes, forming a unique landscape of Tujia village.

2.1.2. Life-related landscapes

Life-related landscapes include residences, roads, bridges, etc., where, the most prominent is the public architectural landscape. Such as the ancestral house of Kang Family Compound and bridges etc.



Figure 2. Life Related Landscape.

The ancestral house of Kang Family Compound is a family temple, the cards and tombs of Kang Family ancestors are located on the outskirts of the house, it is the place where the Kang Family live for generations and is also the origin of the settlement space.

There are many mountains and gullies in Enshi. In order to maintain contact and exchanges with the outside world, many types of bridges, such as flat arch bridges, wind and rain bridges, and suspension bridges, are built on streams and waters. There are two parallel bridges on the top of the curved stream at the foot of the village; one

is a stone bridge with a long history, and the other is a bridge in concrete structures that are open to traffic after the village road was paved. The stone bridge is still standing in the wind and rain, remaining well preserved, reflecting the integration of Tujia culture and architectural construction.

The architectures are rich in forms, including stages, the Kang Family Compound ancestral home, wind and rain pavilion and the rest pavilion. The residences are typical stilt style buildings, the largest scale found in Enshi at present.

2.1.3. Natural landscapes

The natural landscapes include mountains, wild medicinal flowers, river banks, rivers, clouds and so on.



Figure 3. Natural Landscape.

The natural landscape of the forest is an important resource that cannot be ignored. The forests in southwestern Hubei are flourishing, and the forest coverage rate in Enshi is as high as 62%, including mountainous plantations and wild forests. In front of and at the back of the houses in the village, artificial fruit forests are planted or wild bamboo forest are reserved, providing a lot of bamboo materials for life and production and the wood for house construction. In natural wild forests or plantations, eucalyptus, lacquer, masson pine and other permanent woods and fruit trees such as persimmons, peaches and alfalfa are grown or planted.

The surrounding area of the village is mostly the natural mountain forests, with a small amount of artificial afforestation, or some trees are artificially planted in natural forests to form semi-artificial mixed forests. The mountain forest provides a large number of living and production materials for the Tujia people, and also provides a good habitat for various wild animals, maintaining the compatibility and continuity of the ecological environment, becoming a truly recyclable landscape.

The wild medicinal flowers are dotted in the mountains and farmland, enriching the landscape colors in the overall layout; and the landscape elements break the blocking landscape pattern, adding with dotted landscapes. The streams not only provides the production and life needs, but also increases the vitality of the site, giving people a feeling of smart, acting as a catalyst.

2.2. Analysis of Formation Time and Distribution Space of Landscape Sites

From the view of historical formation time and the distribution of various landscape elements, tea fields, farmland, villages, forests and water systems have become the original landscape pattern of the traditional settlement of the rural landscape.

The mountains and waters are the best conditions given by nature for people's living and settling down. The mountain forests provide people with the materials to build houses, allowing people to build villages in a superior natural environment. The

space of the village gradually evolved with the progress of history. People form villages with basic blood relationship, and houses are built by relying on the mountain. The residential buildings form the basic living unit and become a cultural landscape with rich national culture. A series of production and living activities of the clan created terraced farmland and tea field landscapes. If you look up at the river bank in the valley, you can see a well-defined farming landscape. Roads, bridges and other supporting facilities have been continuously improved during the expanding of the villages, and these stone buildings are also very beautiful. The historical formation timeline of the landscape roughly corresponds to the architectural development timeline of the traditional village; its distribution space is also extended from the traditional residential settlement area, showing a block by block distribution pattern, with its space expanding continuously.

The final site landscape is with distinct layers, showing a blend of nature and production life: the waters at the foot of the mountain are entangled, the forests in the mountains are clustered, and the terraces formed by the mountains are the basic farmland work areas, the depths of rice fields and tea fields, with layers of mahogany blue roofs, and layers of mountains and misty clouds farther away.

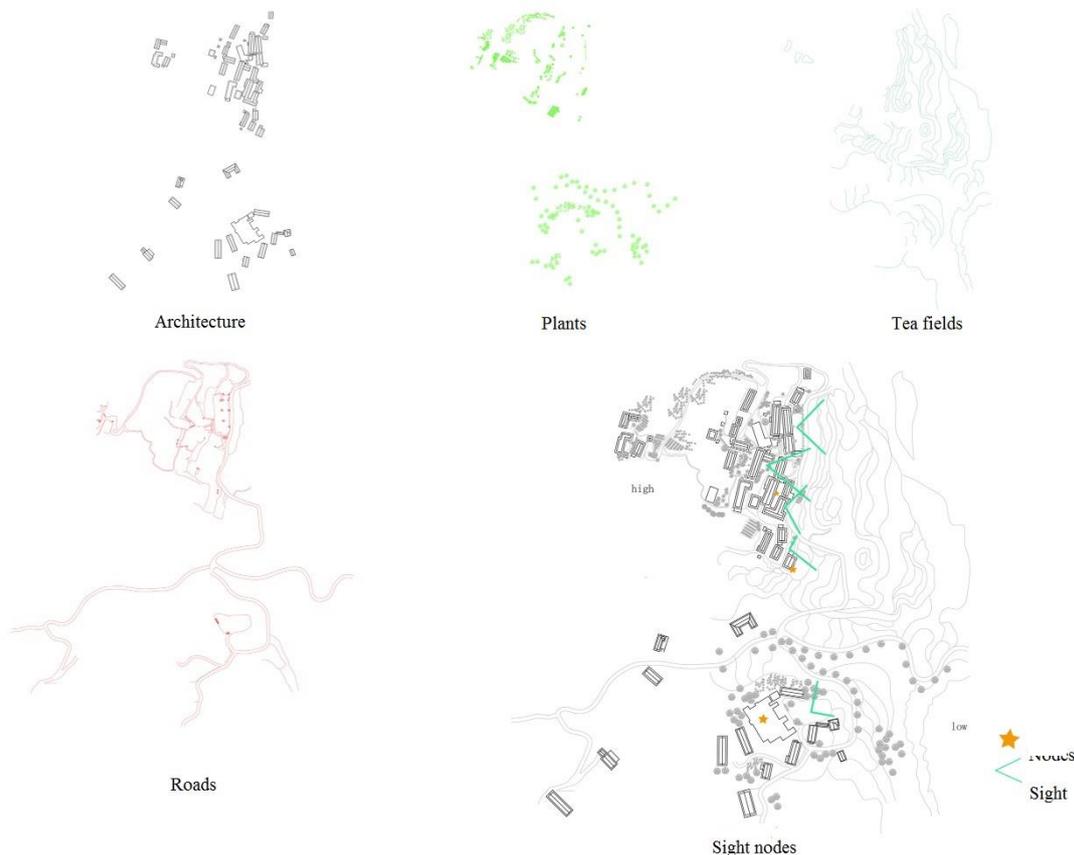


Figure 4. Layered Analysis of Landscapes.

2.3. Historical Humanities Landscapes

Historical humanities landscapes include folk customs, historical legends, historical events, etc.

In the long process of the development of the village, the events and characters with rich and colorful features include “Replacing Chieftain by Government Officer”,

“Two officers judgment”, “The ancient salt road of Bayan”, “Shi Dakai into Sichuan”, etc., which together constitute the mysterious and ancient cultural memory of the village. The birth of the village originated from the migration of the population. Later, under the background of cultivating and reading culture, the family elites managed to be government officers; as a special location, Enshi became an important station of the Bayan Ancient Road and prospered for a period of time. Then following the significant change in transportation, the place gradually hid in the mountains, becoming a place less traveled.

Since the Ming and Qing Dynasties, it has become a demonstration belt for the integration of national culture: the nine masters and eighteen craftsmen passed down from generation to generation, and the endless stream of teahouses in the Bayan ancient road have given birth to an unique opera - Nan Opera.

Above all, the landscape elements of traditional settlements have special relation and integration, with the natural landscape elements and human landscape elements interspersing in-between each other. By combining unconcealed natural ecological resources and traditional residential buildings with national cultural characteristics, high ecological and cultural protection values can be generated. Meanwhile, the development of the entire landscape is accompanied by farming products and planting production. For the villagers, farming is the daily production and living needs, and the way for the villagers to seek land for livelihood and self-development. From the perspective of tourists, it is an important part of the local cultural landscape, forming the characteristic rural landscape layout that cannot be seen in city, and reflecting the local people-land relationship-oriented cognitive system. As a material carrier for villagers' lives, traditional residential buildings have existed in the landscape system since ancient times. They are the core of the transformation of native natural sceneries into artificial natural landscape, and a series of functional changes and landscape scopes have been expanded surrounding the core.

3. Tujia Village with Tourism Development

3.1. Changes in Landscape Space Layout

Driven by the local government and the village celebrities, Erguanzhai improved the infrastructure construction of traditional villages through the development of tourism, repaired and beautified the road system and green landscape, and made new adjustments to the spatial structure of the village. It is represented by three levels: node, axis and region in the form of physical space. The spatial structure of traditional villages under the background of contemporary development is formed by the spatial interconnection of these three levels.

Table 1. Space Structure of Jiupu Village.

Item	Content
Nodes	Natural landscapes: waters, ancient trees etc. Buildings: Kang Family Compound, dwellings, gallery, Nan opera stage, custom stage etc. Structures: ancient bridge, wind and rain pavilion etc.
Axis Line	Main axis and water axis for touring
Region	New Kang Family Compound settlement blocks, agricultural products show block, Kang Family Tombs block, traditional settlement block etc.

The landscape axis connects the various nodes and regions in series, and the landscape space constitutes ribbon-like distribution. The functions of traditional residential buildings are roughly divided into two categories in tourism development: One is to build new B&B building that is in good condition and meets basic needs, and the other is tour and sightseeing building with historical remains and cultural heritage, both of which serve tourists. Among them, although the B&B building preserves the residential style of the Tujia stilt style architecture on the exterior of the building, the interior space has already been built and renovated, which is more suitable for the requirements of modern living.



Figure 5. Tourism oriented landscapes configuration.

These changes are mainly reflected in the following aspects:

I. With the continuous development of tourism, new public service infrastructure has been set up. Public infrastructure such as parking lots, public lavatory, and integrated event squares are built to meet the needs of tourists in terms of living and space that combine with the original space of the old shop to form a new public space.

II. The functions of existing public space have changed. With the development of the Jiupu village, the function of original space also changes as the target audience is changed. For example, The Kang ancestral house has added the functions of sightseeing and cultural display on the basis of improving the original living function. With the completion of the new Kang Family Compound, large-scale stilt style architecture with ethnic characteristics has been rebuilt. With the emergence of consumer demand for cultural experience and the development of tourism, the architecture and construction of traditional villages began to develop into diversified physical form. For example, the new Kang Family Compound has constructed buildings such as the South Opera Stage and the Rain Pavilion to enrich the form of folk culture, which is not only a resting and social place after the villagers work, but also a result of tourism development. It provides visitors with a richer regional traditional cultural experience and a rich and varied architectural form.

III. Develop the existing public spaces. The scale of the original traffic space can no longer meet the needs of local villagers and a large number of tourists. In order to meet the needs of transportation activities, the development and reconstruction of the original space has been carried out to strengthen the original traffic function, and the fundamental changes appeared in the spatial layout.

3.2 The use of Landscape Sites

Since the development of tourism in 2016, the development and construction of the Jiupu in Erguanzhai Village have been developing. Guided by the development of the contemporary tertiary industry, the supporting facilities of the tourist landscape have been constantly improved. The following gives statistics showing the aspects of service facilities, tourist attractions and commercial distribution.

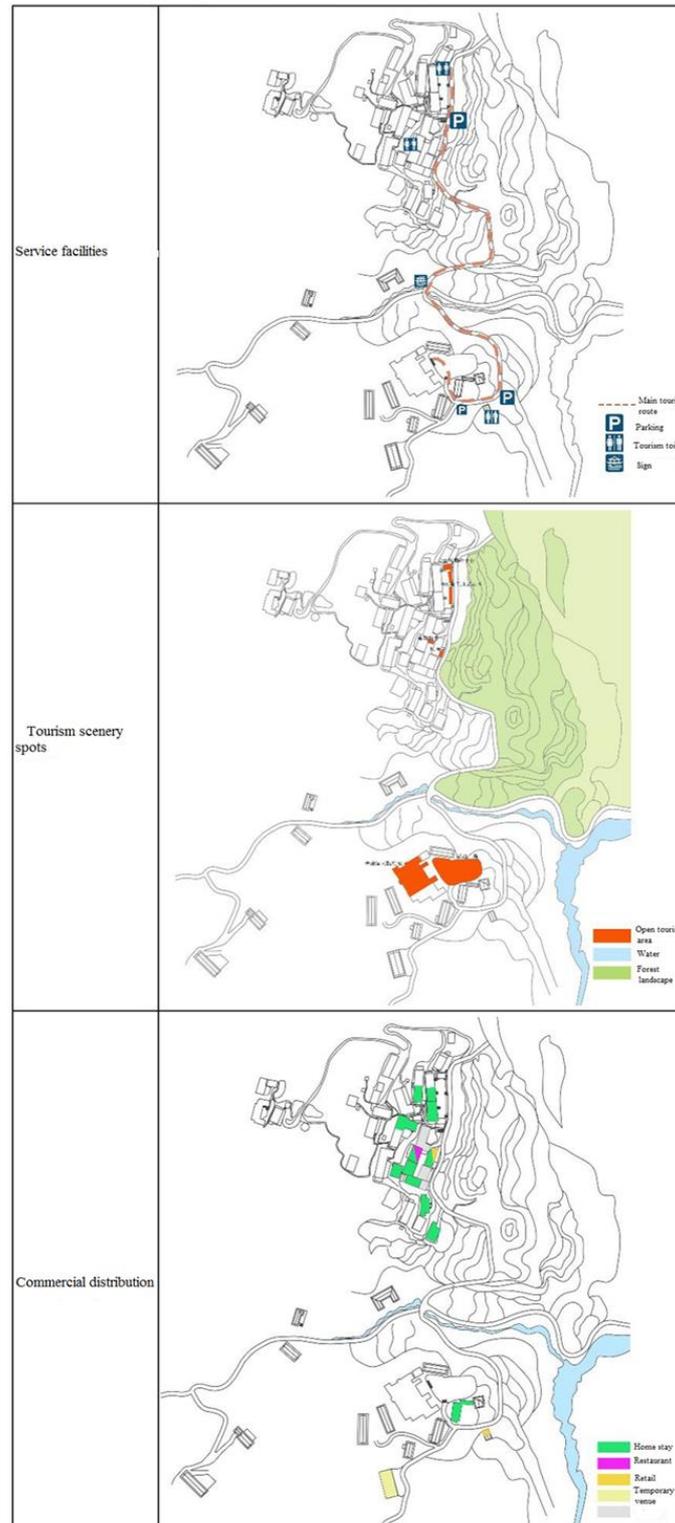


Figure 6. Erguanzhai Tourism Development.

The Figure 6 shows that the construction of the supporting facilities in the site is very slow, the basic service facilities are not complete enough. Although there are service facilities such as parking lots, public lavatory, and signpost, the number is too small to meet the needs of tourists. There is no main entrance node in the entire ancient village scenic spot, the single line runs through two traditional residential buildings, the entrance is marked by a simple signpost and is located in the tour line.

The continuity of the landscape elements of the site is poor, and there are certain vacancies in the middle. Although there are natural landscapes such as creeks and farming landscape zone, however, the connection between the new and old Kang Family Compound is very stiff. The commercial links between the various landscape nodes are weak, and very few commercial sites in the main tour routes are not linked and activated, so that the overall vitality of the scenic spots is insufficient. As a commercial focus and main function, the B&B is distributed in blocks, but the supporting services are not further improved. The form of commercial operation is relatively simple, and the number is small, lacking the cultural characteristics of traditional settlements.

In view of long-term development, there is no centralized service station like the visitor center in the site planning system, and the tour route is relatively single, the site landscape is not attractive as well.

3.3. Analysis of Tourist Satisfaction

The survey was conducted to evaluate the environmental sanitation of the village, the number and distribution of public lavatory, the space for public activities, the construction of tourist facilities, the landscape and the traffic conditions, with 1,2,3,4,5 representing Very Dissatisfied, Dissatisfied, Neutral, Satisfied, Very Satisfied respectively. The statistical results are shown in the following table:

Table 2. Tourist Satisfaction.

Item	Average
Environmental sanitation	3.42
Number and distribution of WC	2.58
Public events space	2.42
Tourism facilities construction	1.94
Landscapes	3.71
Transportation	1.94

As shown in the Table 2, the average satisfaction of landscape features is the highest, which is 3.71. Tourists have the highest evaluation on traditional villages with ethnic customs and profound history and culture. Environmental hygiene is acceptable for tourist at 3.42. In comparison, the basic tourism service facilities in the village are backward, the number of public lavatory is insufficient, and the public activity space is relatively limited. Tourists have the lowest satisfaction with the construction of tourist facilities and traffic conditions in ancient villages at 1.94. Through the tourist questionnaire, the author makes an objective evaluation of the basic functional elements of Erguanzhai Village from the perspective of the subject's sensation.

4. Questions and Thinking

4.1. Living and Tourism Activities of the Local People

The tourism development of the village is mostly the coexistence development of traditional settlements and scenic spots. The traditional residential buildings are built into townships and lodgings in an aim to form a model of “Coexistence with the villagers, co-cultivation with the villages”. With regard to the basic functions of the village, the village is first a community, followed by a scenic spot. With the deep development of tourism and the continuous development of scenic spots, there are inevitable conflicts between the two.

At this stage, there are conflicts between the villagers' production and life and tourism activities. Some of the cultivated land are requisitioned and disrupted according to the development planning strategy of the village, which has disrupted the life rhythm of the aborigines; the site environment is now with the nature of full open space, and the public space of tourism is over-expanded without considering factors such as child safety and villager privacy.

4.2. Protection and Inheritance of the Culture

Tujia culture is a part of the excellent culture of the Chinese nation, with rich historical heritage and brilliant cultural achievements. The intangible cultural heritage of Hubei Tujia is very rich and an important carrier of the Tujia national spirit and an important embodiment of national wisdom. The folk songs, hanging coffin funerals, swinging dances, pile dwellings and Western Rancap brocade crafts are its unique cultural symbols. With the continuous development of social history, the trending has brought a strong impact on the integrity and diversity of Tujia culture, and there are still some problems in the protection of intangible culture. During renovation, in order to cater to the taste of the urban people, many pile dwellings decorate the indoor environment into a European style, which is far from the traditional style. It is a question worth exploring of how to avoid blind imitation, and how to apply the traditional Tujia culture symbols into the modern landscape design. Existing problems and solutions in the development of traditional settlements

4.3. How to Reasonably Plan and Develop

With its many excellent historical and geographical landscape resources, Tujia village is required to seek steady development in protection. There are a number of tourist demonstration sites in Enshi Autonomous Prefecture of Hubei Province, such as Lichuan Ancient City, the Young Girls City and the Chieftain City with fast development, strong influence and more tourists' attraction. Under the “blueprint” of clear rural tourism development planning, however, the development strategy of Tujia village in the hinterland of mountainous areas is difficult to get the core of the natural and cultural resources of specific villages. All these may lead to an extension of the rural tourism development cycle, resulting in large rural investment but low returns and a slow recovery of the village economy.

4.4. Tourism Development Suggestions for Tujia Village

4.4.1. Compatibility Awareness

While defending the unique regional culture, the traditional village dwellings with tourism development as the core should embrace and accept new ideas that are suitable for the current development. On the premise of returning to the natural and native stilt style architecture, respect the materials, structure, space, human content and historical experience in the traditional construction process, effectively integrate

and inherit the same, selectively retain and refine the existing precious resources and skills, combine old things with modern design and modern crafts, change and improve unsuitable parts as well as enhance and create new advantages. Focus on the most essential needs of tourists for the tourism service industry and the core content of the sense of belonging to the land, look forward to the modern technology, marketing strategies and future development guidelines.

For example, the stilt style architecture space form, the modular structure component process, the preservation method and use of building materials, etc., are not completely replaceable and imitable by reinforced concrete and modern industrial manufacturing, and they still have higher crafts at present, its superiority lies on the irreproducibility of traditional settlement buildings and culture, other than on the fresh lifestyle for the urban people to experience. Its cultural heritage and development history are timeless and irreplaceable.

The traditional craftsmanship of the architecture involves not only the simple spatial composition and creation techniques, but also the texture and mechanism of the materials in the three-dimensional space, the exterior and interior forms of the architecture, the decorative techniques and artistic processing as well as the subjective input and output of the aesthetic perspective and other imaginative and 3D skills, in other words, these highly representative traditional crafts can directly reflect the local characteristics and cultural charm of ethnic minorities. For example, the application of Chinese text symbols in the shaping of spatial decorative components; the effect of indoor symmetry and balance on the senses of space. "Word of mouth" and "Master to Apprentice" are the main ways of inheriting and developing the construction process. The known construction process is still only the tip of the iceberg under the traditional village architecture culture system. To achieve the excavation and refinement of this rich cultural treasure, the corresponding people need to constantly understand the way from a professional perspective, while absorb the knowledge and understanding of this process from all walks of life, and supplement it with excellent modern technology to anticipate and face unknown challenges in a more scientific and efficient way.

4.4.2. Coexistence Mode of Rural Communities and Tourist Scenic Spots

Green, harmony and sustainability are the hot topics of social development in recent years. During the period of development and transformation of traditional villages, we should not only pay attention to the sustainability of the design of village material space construction, but also strive to achieve the sustainability of the coordinated and inclusive relationship between local production and living activities and tourism activities.

It should be noted that, in the mode of community and scenic coexistence, the production and life of traditional village residents are also an important part of tourism development. The simple and original village customs, the harmonious living environment and the long-term farming civilization demonstration can facilitate the development of related industries in Jiupu village as well as promote social progress and economic restructuring. In the process of formulating the tourism development plan for ancient villages, it is necessary to coordinate the relationship between decision makers and villagers, consider the actual needs of local residents, formulate development plans on the basis of not disturbing production and lifestyle, and facilitate the relationship between the residents living and the tourism activities,

allowing residents to participate in tourism and integrating tourists into the residents living. The residents' life in the ancient villages is a unique tourism product itself. Different regions and different ethnic groups show different folk cultures, which are extremely irreplaceable and this is also a highlight of rural tourism development. Communities rich in rural life will preserve the authenticity of ancient villages. On this basis, it is not only conducive to comprehensively promoting the development and transformation of the village, but also effectively avoiding the situation of “one village fit all”, achieving the unique effect in the rural culture tourism trend.

Communities and scenic spots should co-exist and develop and progress together, meanwhile, consideration must be taken to provide children with controllable spaces for safe activities.

4.4.3. Create a Cultural Landscape Core

Stick to the core of traditional culture, create a unique cultural space, enhance the image of the village and promote the interactive participatory experience satisfaction of tourists.

Step One, Create Interesting Space. When arranging the functions of the main activities of the village, add interesting landscape nodes or recreational facilities to eliminate the boring and fatigue of tourists during their walk. Appropriately add dynamic landscapes and the design of participatory experiential landscapes. The introduction of water landscapes will facilitate the atmosphere of the active venue and increase the likelihood of social interaction. In addition, make full use of the streams inside the village, extending them according to the history and cultural stories of the village, set up the pro-water space, the pro-eater platform so as to provide visitors with the opportunity to be close to nature, to feel the charm of the village, experience the village culture during their entertainment and leisure time.

Step Two, Stick to the traditional cultural core, create a unique cultural space for local ethnic minorities. Tujia culture is a part of the excellent culture of the Chinese nation, with rich historical heritage and brilliant cultural achievements. The intangible cultural heritage of Hubei Tujia is very rich and an important carrier of the Tujia national spirit and an important embodiment of national wisdom. The folk songs, hanging coffin funerals, swinging dances, pile dwellings and Western Rancap brocade crafts are its unique cultural symbols, industrial models such as hands-on workshops, regional ceremonies, and various forms of cultural and creative surrounding are all to be planned and developed. Make effective use of local traditional culture, develop into a series of industrial and cultural performance projects and cultural experience landscape nodes, innovate, during the protection of regional traditional culture to consciously bring culture into the daily life of tourists, enrich the mode of tourism and play a participatory experience that brings good cultural experience and memories of history to visitors.

Conflicts of Interest

The authors declare that there is no conflict of interest regarding the publication of this article.

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