

EVALUATION OF PRESERVATION AND ADAPTIVE REUSE OF HISTORIC VILLAGES IN  
SCENIC AREA OF CHINA: A CASE STUDY OF AMANFAYUN IN HANGZHOU, ZHEJIANG

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## Introduction

China has experienced rapid economic and social development since the 1990's, which has led to an upheaval change of physical, cultural and social conditions in urban and rural China.<sup>1</sup> Relatedly, there has been a certain scale of demolition and reconstruction of historic villages. Therefore, historic villages, which serve as physical evidence and vessels of China's rural history, are in great need of appropriate preservation and development. In response, governors, preservationists, architects, social workers, historians, and related professionals have advocated and worked towards preserving the virtues of the significant historical values and collective memories that are embodied in the historic rural villages. In particular, the historic villages around famous scenic areas became a special category for preservation in recent years. Blessed with unique cultural and natural resources, historic rural villages typically became the first targets of modern transformation and bedrock for economic development.

Currently, the preservation and renewal of historic villages present an extremely complex task as they are inter-webbed with the monopolistic political interests that required the demolition, and thereafter reconstruction (a prevailing condition in China), of certain historic places for socio-economic purposes in the first place. In reality and as a matter of practice in our field, systemic socio-political and economic motives still affect: 1) their relationships with surrounding historic and natural settings; 2) how

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<sup>1</sup> Xin Li, "Institutional Change of the Conservation of Historic Water Towns South of the Yangtze River During China's Transitional Period," PhD diss., Tongji University, 2006.

different types of preservation measures embrace their history and maximize the values in order to bring meanings to the present and illumination to the future; 3) how initiatives foster community pride and civilization, and 4) how to sustain balancing the interests and contributions of different stakeholders to promote sustainable living, cultural sustainability and environmental sustainability.

This historic preservation design research paper focuses on several restoration and adaptive reuse cases of historic villages, especially the case of Amanfayun among Lingyin Scenic Area, in Hangzhou, China. It reviews and analyzes the evolution features and current conditions in terms of the preservation of the historic fabric of the rural villages, including tangible and intangible cultural elements, such as: 1) regulation rules in guidance of the protection of historically significant places; 2) land use; 3) the methodology of reusing historic elements to promote and strengthen the development of local economy, and 4) social commissions. The paper also summarizes and proposes possible preservation and development strategies for historic villages around scenic areas from the perspective of the preservation field, in the hopes of providing examples for the preservation and re-development of other similar communities in the future.

## Chapter One: Definition, Evolution and Significance

### 1.1 Overview

In 1972, UNESCO developed the Convention Concerning the Protection of the World Cultural and Natural Heritage under the merging of two separate movements: the first focusing on the preservation of cultural sites, and the other dealing with the conservation of nature.<sup>2</sup> It defined three kinds of categories that shall be considered as “cultural heritage”:<sup>3</sup>

1. Monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;
2. Groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science, and
3. Sites: works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from historical, aesthetic, ethnological or anthropological perspectives.

Village heritage would be included into “groups of buildings” category. It possesses two significant aspects: tangible heritage and intangible heritage. Tangible elements of village heritage would incorporate the following categories:<sup>4</sup>

1. Spatial element: locality and rurality;

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<sup>2</sup> <http://whc.unesco.org/en/convention/>

<sup>3</sup> <http://whc.unesco.org/en/conventiontext/>

<sup>4</sup> Weimin Que, World Heritage Research Center of Peking University, “Rural Architecture Heritage Under the View of World Heritage,” (Shanghai: Tongji University Press, 2008), 18-21.

2. Time element: continuity without interruption or continuity with interruption;
3. Value element: potential values such as social, cultural, technology and economic, and
4. Function element: element that could be continually utilized and displayed through excavation, protection and maintenance.

In addition, village heritages, especially historic villages in scenic areas, also belong to the “cultural landscape” category, which was recognized and adopted by the World Heritage Convention in 1992.<sup>5</sup> Issues related to mixed cultural and natural heritage and the intrinsic links between communities and their natural environments have been discussed since the World Heritage Convention came into being in 1972. Defined as “cultural properties that represent the combined works of nature and man,”<sup>6</sup> the concept of culture landscapes opens a new avenue to discuss the balance between natural and cultural heritage. The daily work and lives of local communities and indigenous peoples, which maintain these sites often through their own protection measures and not by official legal provisions, have been accepted at a global level through the adoption of the cultural landscape categories customary law and management systems. In addition, the complex interaction between people and nature

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<sup>5</sup> Nora Mitchell, Merchtild Rossler, and Pierre-Marie Tricaud, 2009. *World Heritage Cultural Landscapes: A Handbook for Conservation and Management* (Paris, France: UNESCO World Heritage Centre, 2009).

<sup>6</sup> UNESCO (2012) Operational Guidelines for the Implementation of the World Heritage Convention. UNESCO World Heritage Centre. Paris. Page 14.

has been considered to have outstanding universal value. The need to support and provide assistance with site management as well as maintaining the integrity of these places, in a climate of global social-economic and climate changes, was also considered to be of extreme importance.<sup>7</sup>

According to the world heritage classification, rural heritage includes world level rural heritage (such as rural architectures nominated in the world heritage list); international level rural heritage (rural heritages that protected by the UNESCO Asia-Pacific district); national level rural heritage (such as the historic villages of Chinese Famous Historic and Cultural Significant Village; national “protection unit” of rural architecture); local level rural heritage (provincial, city and district level) historic and cultural significant village, and county level “protection unit.”

Furthermore, management of rural heritage has gone through disordered management phase (previous administration), government management phase (national direct control system, local authority control), market management phase (ownership, right of use, Management right), and legal management phase. China is still in the transitional period of rural heritage management; thus, management of those resources is shared by and/or overlapped between the period of government control and market management, and at the same time invoking the law management period.

### ***Preservation and Transformation of Rural Heritage in China***

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<sup>7</sup> ibid.



The International Charter for the Conservation and Restoration of Monuments and Sites (The Venice Charter 1964) indicates that:

The Concept of a historic monument embraces not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or a historic event. This applies not only to great works of art but also to more modest works of the past which have acquired cultural significance with the passing of time.<sup>8</sup>

It gradually transfers the preservation focus from monumental, religious historic structures to vernacular and rural territories. Not long after that, ICOMOS published the Charter on the Built Vernacular Heritage during the ICOMOS 12th General Assembly in 1999, which supplements the Venice Charter and establishes the principles of management and conservation of vernacular architecture. Currently, historic villages that are listed on the World Heritage Site include Xidi in the Anhui province, Hong village and several historic villages. Increasing numbers of historic villages and vernacular architectures have been nominated as protection units in China in recent years, and they have become legally protected.

The research of vernacular architecture in China started in the 1930's when the Society for the Study of Chinese Architecture (营造学社) began to research residential buildings in the southwest district of China. Later of 1950's, the Research Center of Chinese Architecture expanded the research of Chinese vernacular architecture to Henan, Anhui, and Fujian provinces. Findings from this research are presented in the

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<sup>8</sup> IInd International Congress of Architects and Technicians of Historic Monuments, Venice, 1964. Adopted by ICOMOS in 1965.

book, *General Introduction of Chinese Vernacular Architecture* (中国住宅概说), written by Dunzhen Liu (刘敦桢), and the *Vernacular Architecture of Hui Province in Ming Dynasty* (徽州明代住宅) by Zhongyi Zhang (张仲一). Attention to vernacular architecture protection has increased in the past 20 years. In 1986, the State Council indicated that “building groups, places, districts, towns, and villages that could express traditional character or local ethnic features, should be protected; local county, city or municipality, autonomous region and province could review and publish them as “history and culture protection area” - based on their historical, scientific, and artistic values.

## **1.2 “Village in Scenic Area”**

The concept of “Village in Scenic Area” was first raised by Hangzhou government. Beginning in 2003, the Administration of the Famous Scenic and Cultural Areas of West Lake (西湖风景名胜区管理委员会) began to promote the practice of “comprehensive renovation and improvement of villages” around scenic area in Hangzhou. “Apart from being a residential place, the village in the scenic area is also part of the scenery. Consequently, it substantially differs from ordinary villages in spatial organization, economic structure, social relation, etc.”<sup>9</sup>

In the context of the preservation of historic places, the “Village in Scenic Area” mainly refers to the communities that incorporated famous scenic areas into the

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<sup>9</sup> Wangming Li et al., “Spatial Harmonization of Village in Scenic Area: A Case Study of Longjing Village in the West Lake Scenic Area,” *City Planning Review* 37, no.8 (Aug.2013):52-59.

planning and regulations of their collectively owned land. These lands are administrated by village communities, mainly occupied by people whose household registration are “agricultural.” However, their main economic activities are shifting from primary industries featured as agriculture to tertiary industries, such as tourism and service. Moreover, their living methods are being transformed from rural modes to urban modes. Despite of the change in the economic landscape, they still maintain significant local customs that represent the values and identities of the historic and culturally significant places.<sup>10</sup>

### ***Specialty and Complexity of “Village in Scenic Area”***

Today, the concept of the “village in scenic area” also refers to the villages inside and/or around the scenic areas. Beyond carrying the characteristics of traditional villages, it also gets its specialty as its location and history have a close and sensitive relationship with the surrounding scenic area, where cultural and natural heritages exert a significant impact on local civic life. Inevitably, opportunities and challenges are presented to villages in the scenic areas. As an open and complex ecosystem, the difficulty lies in that it represents a complex social phenomenon, and at the same time involves the following problems:

1. Complexity of ownership;
2. High sensitivity of the environment;
3. Difficulty of relationship of local resident and the environment;

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<sup>10</sup> Wenna Hou, Wei Hu, and Jin You, “Analysis of Management Strategy of Villages in Scenic Area,” Agriculture Science of Anhui Province 35. no.5 (2007):1348-1350.

4. Difficulty of relocation, and

5. Balance between tourism development and preservation of traditional village identity.

Furthermore, the village land system has its specialty in China as it is based on the national system of collective land ownership. It defines the home site as a basic management unit for land use, which endows villagers with complete right of use of their home sites. The predicament of ownership influences the types of plans and management responses elicited for urban and rural construction, since the villagers' interests should also ultimately be considered.

Finally, another element of complexity is that with the development of urban and rural areas in China, the gap between urban and rural places is gradually reduced. With the increasing and rapid rate of new constructions in and around the villages, it has also become apparent that traditional living infrastructures could not satisfy the demands of modern village life. Therefore, the goals of creating a modern, efficient and high quality living environment as well as preserving and celebrating the rich local legacy and character have become crucial issues under discussion for the preservation of historic villages in China.

### **1.3 History, Laws and Regulations**

Since 1982, when China established the first national "famous scenic area," it has reviewed and nominated nine rounds of national famous and significant scenic areas. Until 2017, a total of 244 nationally recognized famous scenic areas have been

nominated.<sup>11</sup> As early as 1994, the green book *Situation and Prospects of National Park of China* (中国风景名胜区形式与展望), issued by the Ministry of Construction of People's Republic of China, elucidated that the Chinese Famous Scenic Areas corresponded to the international concept of National Park; however, still distinct for its own characteristics and socio-historical and cultural contexts. The National Park of China has become a major system that helps protect natural and cultural heritages around the country. Among those famous scenic areas, 32 National Parks are listed as World Heritage Sites by UNESCO<sup>12</sup>.

### ***Temporary Administration Provisions of Scenic Spots and Historic Sites***

The *Temporary Administration Provisions of Scenic Spots and Historic Sites*<sup>13</sup> was implemented between 1985 and 2006. It not only provided initial guidelines and regulations to protect famous scenic areas in China, but also provided recommendations for coordinating the relationship between famous scenic areas and the villages, through the following regulatory provisions:

- It is the first regulation raised to establish first-level government to coordinate relationships between scenic area and the village.
- Land completeness should be maintained inside famous scenic area. Village construction should not invade or occupy protected land in scenic area.

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<sup>11</sup> Central People's Government of the People's Republic of China. March 21, 2017. Notification by the State Council about Announcement of the Ninth Batch of National Parks of China. [http://www.gov.cn/zhengce/content/2017-03/29/content\\_5181770.htm](http://www.gov.cn/zhengce/content/2017-03/29/content_5181770.htm).

<sup>12</sup> <http://en.unesco.org/countries/china>.

<sup>13</sup> Issued by the State Council, 1985 国务院颁发 (1985) 76 号文《风景名胜区管理暂行条例》.

- Any construction inside the scenic area should coordinate with surrounding environment and the existing village condition. Construction which would destroy existing landscape, contaminate the environment, or disturb normal sightseeing is not allowed.

### ***Administration Provisions of Scenic Spots and Historic Sites***

*Administration Provisions of Scenic Spots and Historic Sites*<sup>14</sup> regulated several aspects, including “Relationship of villages and natural environment.”

- Rule 24: Inhabitants and visitors inside scenic area should protect existing vegetation, water body, wildlife and various facilities. Regulation and limitations to industries inside scenic area. Requirement with infrastructures.
- Rule 26: Activities such as excavation, mining, reclamation, self-constructing monument which would destroy the landscape, vegetation and landform inside scenic area are forbidden. Regulations on the character of buildings and structures.
- In rule 30: Any constructions inside scenic area should correspond with the planning of whole scenic area and coordinate with existing landscape condition. Requirements and suggestions on the development of non-physical elements inside scenic area

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<sup>14</sup> Issued by the State Council, 2006 国务院颁发 (2006) 《风景名胜区条例》

- Rule 32: The administration of famous scenic area should help protect vernacular traditional culture, and develop beneficial cultural and recreational activities to foster propagation of local history and culture, as well as scientific knowledges, based on characteristic of the famous scenic area.

### ***Specification of Famous Scenic Area Planning***

*Specification of Famous Scenic Area Planning* (国务院<风景名胜区规划规范>

(GB50298-1999) ) :

In rule 1.0.5, renovation and reconstruction of road system was regulated<sup>15</sup>: natural and cultural heritages should be protected rigorously, local character and identity should be well preserved, maintain biodiversity and sustainable development of ecosystem, prevent contamination and other potential hazards, enrich esthetic and educational features, strengthen cultivation of ground cover and vegetation, fully explore the beneficial potentials of natural resources, implement necessary services and infrastructures, improve operation and management mechanism of scenic area, prevent tendency of artificialization, urbanization and commercialization, and ultimately promote proper, rhythmic and orderly development of the whole scenic area.

The three regulations and specifications above provide certain degree of guidance in terms of preservation and development of villages inside scenic area,

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<sup>15</sup> Zhe Sun, "Practice and Thinking of New Village Construction in the West Lake Famous Scenic Area," Chinese Garden 8, (2007):39.

however, lacking of detailed consideration and undifferentiation between public service structure and dwellings inside village result in limited control and guidance of buildings inside village.

In 2005, the Administration of Famous Scenic and Cultural Area of West Lake issued *Administrative Measures of Villages in West Lake Famous Scenic Area*(杭州西湖风景名胜区景中村管理办法), in which management of commercial activity, appearance and features of structures, advertisement labels, and related infrastructures were regulated. Implementation of these measures played an effective control and coordination role in preserving villages inside West Lake Scenic Area.

Most famous scenic area in China has villages and has existed for a long time. Due to the long-term planning system issue, which administrative planning of villages is always prior to planning of famous scenic area, large number of original villagers are always left inside scenic area. At the end of 1990, according to a research of 52 different scenic areas in China, the population density in scenic area is 2.27 times of average population density of 30 different provinces. Some of the scenic area even became the climax zone of population growth.<sup>16</sup>

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<sup>16</sup> Zhongli Cai, "Planning and Management Problems and Strategies of Famous Scenic Area in China," City Planning, October 2004, 74.



## Chapter Two: Preservation and Development Dilemma

### 2.1 Preservation of Historic Villages in Southeast China

On account of the rapid development of the economy in the 1990's, there was a shortage of land resources in China, leading to a growing high density of rural populations. Therefore, preservation of village heritage is extremely urgent in recent decades.<sup>17</sup> In general, issues related to the unbalanced development of economy and environmental protection presented a serious challenge to the country. For example, enduring social and environmental issues resulting from unsustainable development, include large emergence of countryside industries with low pollution emissions controls, loss of local character and identity, desolation of deserted, "hollow villages" with non-ubiquitous residents, and so on.

Currently, there are four different approaches to the preservation of historic villages in southern China. They are summarized here according to their preservation methods and specific conditions within their respective protected areas:

1. Protection of the whole village. Normally, when the whole village remains intact, without major destruction, even if there is some limited erosion and damage, the village would be protected integrally. Under the guidance and control of the local government, the village would be restored, and most of the times, transferred to a socio-economic development plan that combines the functions

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<sup>17</sup> Administration of Cultural Relics of Zhejiang Province, "Strategy and Dilemma of Vernacular Architecture Protection During the Process of New Village Construction in Zhejiang Province," in *Research and Preservation of Vernacular Architecture Heritage*, ed. Yuanding Lu and Xinping Ma (Shanghai: Tongji University Press, 2008), 41-45.

of tourism destination and habitation. For example, the Hongcong (宏村) and Xidi (西递) in Anhui province; Zhouzhuang in Jiangsu province, and Lijiangdayan (丽江大研古镇) historic village in Yunnan province - have all been integrally preserved. For villages located at the inner land of China, complete structures are usually well preserved for the reason that most of them are brick and stone structures. Examples include the Cao Family Compound (曹家大院) and Chang Family Compound (常家大院) in Jinzhong, Shanxi. All of these cases are generally considered to be exemplary of successful preservation practices, such that their history, culture, original life and environment have been well maintained and elevated. In addition, most of them have come to be known as some of the most attractive scenic areas around the country, and provide cultural and recreational services for the public. At a certain stage, the transformation has also fostered improvement of local living standards and economic condition.

2. Remove and Reconstruction. Most other cases can be found in the special category - "village in the city." The villages in the city benefited from the vast funding resources and municipal facilities of the big cities, which were used to renovate and transform the incompatible condition of the villages in the city. While this method might be efficient for small villages in the city, it also causes other problems, including loss of original local characteristic; change of land

property, and the destruction of the historical fabric and culture of culturally significant places.

For instance, most of the historic dwellings and temples in the villages in the city belong to private owners; therefore, their relocation would involve a matter of land property change, which is a special condition in China. In addition, removal of old villages would at the same time permanently destroy the invaluable culture and history embedded in those structures. Usually, the decision to remove old villages are made by local authorities. Villagers seldom are given the right to attend and voice their opinion during this process. Local authorities, oversimplifying the socio-historic and cultural significance of the villages in the city, often resort to their destruction, as a solution to the “dirty, filthy and disordered” condition of the villages in the city. However, the reason for the undesired condition in these villages in the first place, lies in the complicated population composition and poorly planned economic development in and around the villages in the city. Largely, it is the result of the rapid development of the urban industry and economy, which generated vast amounts of opportunities that attracted people from the outside of those areas to make a living. However, a great number of the outsiders are from economic disadvantaged groups, whereby limited economic resources forced them to live in those low-priced, rented old dwellings of the historic villages.

3. The third group mainly refers to villages already in ruins, and there are two development modes for historic villages found in this condition. One method is

based on demand for and focus on new functionality, whereby villages are gradually transformed into contemporary small towns that provide the combined functions of commercial, service and residential options. The other method for restoring villages in ruins involves keeping their traditional textures, which are sometimes renovated and developed based on historic traits.

4. The fourth group applies to villages with a combination of new and old buildings. The traditional cultural atmosphere has almost disappeared in those places, thus posing a greater challenge in the revival of the traditional character for these places. For the most part, the village would be renovated and developed according to the residential and commercial demand of the local context.<sup>18</sup>

## 2.2 Preservation Practices in Zhejiang Province

Zhejiang province is one of the first and leading provinces that explore the preservation of village heritages in China. Loss of historic character; overdevelopment of commerce and tourism; confliction between new village construction and historic village protection; undeveloped transportation infrastructure, and local government resistance – pose serious challenges of protection, restoration and preservation.

Starting from 2003, Zhejiang government issued the *Integration of Urban and Rural Synopsis* (2003, 城乡一体化行动纲要), and initiated large amount of village renovation projects. Within three years, investment for rural development went up to

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<sup>18</sup> Yunding Lu and Zhi Liao, "Preservation and Development of Vernacular Dwellings in Southern Villages of China," in *Proceedings of the 15<sup>th</sup> Chinese Vernacular Architecture Conference*, ed. Research Institute of Chinese Vernacular Architecture(Beijing,2007).

413,000 billion RMB. Utilizing the advantages of access, management and resources found in the central city, the township and division of special economic district attempted to drive up industry development. As a result, the concentration of rural population has led to a unique industrial cluster(产业集聚) development mode, which also facilitated the transformation of the agricultural industry to a non-agricultural industry in rural China. Since 2005, the average income of villagers in Zhejiang province has always been ranked as one of the highest provinces in China.

As a response to the rapid change of social structure and way of life in the rural area, Zhejiang government established a three-level preservation system — “historic district,” “historic village,” and “historic and culturally-significant city” - to protect local and inherited historic structures in the environment. The principal goal of this system is to protect typical and valuable vernacular architectures, and further establish officially protected monuments and sites. Currently, among 132 nationally protected historic sites and monuments, vernacular architecture comprises 17.4%. And among the 382 provincial, protected historic sites and monuments, vernacular architecture comprises 21.7%.<sup>19</sup>

In addition, typical historic districts or villages, which represent the traditional character and identity of a certain place and period, were selected, established and became officially protected historic districts and villages. This measure helped to exert a more comprehensive and integral protection approach to community settlement

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<sup>19</sup> Administration of Cultural Relics of Zhejiang Province(浙江省文物局), <http://www.zjwww.gov.cn/>.

environment. Since 1999, provincial government has nominated 78 historic districts and villages, and nearly 95% were rural settlements. In the same year, the *Protection Provisions of Famous Historic and Cultural City in Zhejiang Province*(浙江省历史文化名城保护条例) was issued during the 14th Provincial People's Congress meeting. In 2005, the 21th Provincial People's Congress meeting issued the *Regulations for the Protection of Cultural Relics in Zhejiang Province*(浙江省文物保护条例) and explicitly regulated that "when finding unnominated and unmovable cultural relics and its appendant during the destruction and renovation process of old buildings, one should terminate the construction immediately to protect the existing condition, and report to the local and cultural administration department. The cultural administration department should arrive at the site within 24 hours and provide appropriate protecting methods within 7 days."

In 2003, the *Further Implementation of Strengthen Preserving Cultural Heritages of Zhejiang Province*(浙江省人民政府关于进一步加强文物工作的意见) provided that "in regard to the demand of protection of historic district and culturally significant site, projects involved with relocation of villagers inside protection district could be listed as provincial significant projects after the review process, land administration department should help local villager find relocation site, and the cultural relic administrative department should help with daily maintenance and preservation of villager's original dwellings."

## **2.3 Challenges of Preserving Vernacular Heritages**

### ***2.3.1. Threats from artificial damage and natural degradation***

Zhejiang province is located at the southeast of China along the east coast, which is the most developed area in this country. The fast urbanization and industrialization process in recent decades has brought extreme impact to the local historic villages. The transformation of material living conditions and social life has gradually led to the incompatible function of old buildings for modern life. Furthermore, a majority of old buildings have been in disrepair and neglected condition for many years. For example, basic infrastructure, such as electricity, lighting, fire-fighting, drainage and sanitation condition, are already out of date, and cannot sustain the demands of modern life.

Based on these conditions, many villagers spontaneously started to destruct their old dwellings and replaced with new ones in order to improve their own living standards. Lacking recognition of vernacular architecture values, crude replicas of foreign-style houses and use of low-quality materials brought adverse effects on historic atmosphere. As a result, original ecosystem and character became increasingly difficult to maintain and sustain. Furthermore, villagers have moved out of their hometown in search of better opportunities for living, especially the younger generations. As a result, the old structures gradually lost their vibrancy as most of them were left unoccupied, also known as “hollow villages.” Under this condition, many authorities have simply treated the revitalization of historic villages as new construction, which inevitably led to the destruction of large historic structures.

***2.3.2. Current laws and regulations could not provide an effective and efficient protection of vernacular buildings.***

For ordinary heritage sites and buildings, ownership is generally simple and clear. Effective management and administration could be achieved when there is a corresponding administrative institution. However, for rural sites and buildings, ownership is usually unclear or separated, thus present more complexity to preservation and management work. At present, most of the discovered historic villages have not been nominated to any official or organizational preservation sector. Therefore, they lack corresponding and effective supports from laws and regulations. Polarizing this predicament, there has been increasing inner demand from the residents to transfer the old structures as a place to live and even produce, resulting in ineffective control and management of historic villages. Finally, even if a historic village has already been nominated as an officially protected historic site, they lacked detailed policies and economic support, and the protection process became extremely slow. In reality, there is still difficulty in implementing the *Act of Preservation of Cultural Relics Promulgated by People's Republic of China* (中华人民共和国文物保护法) when dealing with rural historic buildings and sites.

***2.3.3. Lacking economic resources is the leading limitation factor of rural building protection.***

Circumscribed by changing economic development conditions, including increasingly competitive and trade-based economy, financial support from the government is far behind the real demand of heritage protection. Even the identified,



nominated, planned and/or on-going restoration and preservation of historic buildings and sites are still in need of economic support. In China, economic resources are relatively unitary and the scale of private investments and non-profit organizations are limited compared to the scale of more competitive market economies. In some districts, preservation of historic buildings is much more expensive than new construction, which discourages local villagers from preserving their old houses.

#### ***2.3.4. Lack of preservation professionals, consciousness and supportive technologies***

A poorly planned and unprofessionally executed renovation of historic villages inevitably leads to the destruction of heritage sites. Sometimes, renovation of historic buildings conducted under ordinary civil works treat heritages as normal dwellings, blindly pursuing trendy modernization, instead of restoration and preservation. Most striking is the arbitrary demolition of historic villages and/or reconstruction of artificial landscapes that ignore the authenticity of cultural relics and destroy the integral value of existing environment – to satisfy the demand for low-quality tourism and sightseeing.

In addition, proper preservation and archival of documentation for historic villages is hard to acquire. Furthermore, most historic information is based on oral history, thus it becomes a challenge to completely, comprehensively, and deeply understand the history of specific families and their dwellings. For example, the implications to rural vernacular architecture is especially urgent, because it requires visiting local craftsmen who are familiar with the locality, traditional building structures, and relevant renovation technology in order to save the intangible decaying craftsmanship.

### ***2.3.5. Balance between preservation and tourism development***

The importance of historic villages goes beyond its ordinary function as a habitation of the villagers; rather, it remains as one of the most important legacies of human civilization, undertaking the responsibility to function in the roles of propagator and conservator of traditional cultures.

In addition, most of the time, the most immediate and attractive value of historic villages is their commercial value. Normally, commercial value is best expressed through its tourism value; thus tourism development is believed as an effective way to preserve the historic village and at the same time bring economic, cultural and social life back to the place. However, universalization and overdevelopment of tourism has also threatened the sustainability of historic villages.

For instance, retail and commercial shops overflow in most historic villages, resulting in buildings being uniformly renovated to single-style replicas of traditional styles. These “fake antiques” destroy the authenticity and integral beauty of historic places, and at the same time deliver misleading information to their visitors, but most critically, leading to the miseducation of younger generations.

Relatedly, even in the aspect of tourism development, similarities and mutual plagiarizing of different villages, especially the historic villages in southeast China has resulted in aesthetic fatigue, and decreased the number of returning customers to tourist destinations. In addition, extreme price competition between different stores who advertise themselves as the most “authentic” or “traditional” provider of a certain type of food and/or product reify this predicament.

## 2.4 Current Strategies of Vernacular Architecture Protection

Currently, various initiatives have been promoted by scholars and practitioners in the face of the challenges of vernacular architecture protection in China. Generally, they can be summarized as follows:

- Increase overall preservation consciousness of historic resources;
- Conduct different levels of preservation practices based on comprehensive research about the historic resources;
- Increase legislative processes supporting historic village preservation; enact and enforce related policies and measurements of vernacular architecture protection, and
- Further develop the awareness and educational functions of historic preservation in order to gain more support, understanding and involvement from the public.<sup>20</sup>

The preservation practices of Wuzhen and its surrounding five villages have been recognized and praised by UNESCO<sup>21</sup> experts. Since 1999, Wuzhen initiated the preservation and development of its historic and cultural resources relying on its centuries-old history. In 2004, *Preservation Planning of the Historic and Cultural Protection Area in Wuzhen, Tongxiang*<sup>22</sup> was issued to provide detailed regulations and

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<sup>20</sup> Xinfang Li, "Strategies and Predicaments of Vernacular Architecture Protection during the Construction of New Village in Zhejiang Province," in *Research and Preservation of Vernacular Architecture Heritage*, ed. Yunding Lu and Xinping Ma (Shanghai: Tongji University Press, 2008): 44-45.

<sup>21</sup> Xiran Zhou, "Heritage Residence: The Past and Present of Old Towns and Old Cities," *Time + Architecture*, (April 2014): 196.

<sup>22</sup> 《桐乡市乌镇历史文化保护区保护规划（报批稿）—文本》2004. 5

guidelines to protect this historic waterway town. In particular, the eighteenth regulation explicitly explains the principles of how to protect and renovate historic buildings:

### **1. Preservation**

Preserve the original condition in order to reflect the authentic condition of historic heritage. Essentially, follow the rule of “restore the old as the old.” Based on this idea, traditional and old building materials were used to renovate the environment. For instance, all of the narrow lanes were covered with traditional quartzite bricks. Building facades on both sides of the road were covered with long wood panels. If the wood was new, it would be first smoked to a dark color to achieve an antique coherence.

### **2. Improvement**

Mainly targeted at buildings with appropriate structures, but not to accommodate demands of modernization. Instead, the strategy would be focused on the restoration of the interior part of the building and provide necessary public facilities to improve the living condition of its residents.

### **3. Reconstruction**

Remove buildings that affect the traditional atmosphere of historic district, and replace with new ones that coordinate more with local character. New constructions should rigorously control their height, scale, color, and volume according to the regulations. Additionally, structures and remains from old buildings should be considered for reuse in the new buildings.

### **4. Reservation**

Structures that were built after 1980's would be reserved (given that their condition is superior to the buildings considered for preservation) and maintained in their current condition if they still have fair quality and little conflict with local character.

#### **5. Restoration**

Restore the facades of buildings that have good quality, but uncoordinated appearance with the local environment, such as lowering the height, changing color and finishing materials.

#### **6. Dismantle**

Dismantling buildings that destroy the historic environment, and were built illegally and informally.

## Chapter Three: Fayun Village and Amanfayun Hotel Case Study



Figure 1 Lingyin Scenic Area

Source: <http://www.lingyinsi.com>.

### 3.1 Case of Amanfayun, Hangzhou

#### 3.1.1 Lingyin Scenic Area

The Lingyin Scenic Area is situated among the mountainous area in the west of West Lake National Park of Hangzhou, China. As an important part of West Lake National Park, the area is famous as a major Buddhist pilgrimage destination in China, including several historic temples and natural sceneries. Numerous high-quality, well-kept, as well as historically significant cultural and natural resources are concentrated there. The city, located in Hangzhou, is also a nationally famous place for its rich culture

and history, and is one of the seven ancient capital cities in China. The prevalent Buddhist culture in Hangzhou influences the intersection of politics, culture, and economy along with its history. The name, “Southeast Buddhist Country,” was used to describe Hangzhou for its significant role in enhancing Buddhist culture around the country. The origin of Buddhist culture in Lingyin area can be traced back to Han dynasty (202 BC-220 AD). Lingyin Temple (灵隐寺), which is the principal Buddhist structure in this area, has a history of more than 1600 years, and is believed to have been constructed by Hui Li master from India. In addition, Tianzhu temple(天竺寺) and Taoguang temple(韬光寺) also have a long history of serving as a pilgrimage site for Buddhists, and they were even eulogized in the poetry written by the famous poet Binwang Luo (骆宾王, 640 -? Tang Dynasty). In addition to the temples, the stone reliefs on Feilai mountain, which houses the “Tianzhu incense market” (天竺香市), has a rich sense of local culture and is deeply connected to the religion and folk-custom of the area. In fact, the legend of Jigong Budda (济公活佛) contribute to the vivid cultural atmosphere to the place.



Figure 2 Stone Reliefs on Feilai Mountain

Source: Shengshi Collection. <http://bbs.sssc.cn/thread-3160102-1-1.html>.

The Lingyin Scenic Area is only 6.5 kilometers from the center of Hangzhou, which provide its convenient connection with surrounding scenic spots. It belongs to the West Lake National Park system (West Lake Culture Landscape of Hangzhou was nominated to World Heritage List in 2011<sup>23</sup>), and administrates six rural settlements including: Lingyin, Shangtianzhu, Zhongtianzhu, Xiatianzhu, Fayun Long, and Baileqiao. The population in Lingyin area could be categorized into the following parts: Settlements with pure urban account (people who hold an urban household registration) takes up 582 families (1384 people); settlements with mixed population has 593 families (1879 people); and settlements with pure rural population has 1269 families - with the total population being 3263.

<sup>23</sup> <http://whc.unesco.org/en/list/1334/>.



As rural settlements usually have extra floor area, residents usually transfer some part of their buildings on the ground floor into other economic and commercial functions, such as teahouse, restaurant, rental club, or other small businesses. The biggest industry inside those villages is the tertiary industry, which is mainly represented by tea production. In 2005, the total tea field area went up to 724.284 hectares, and had a total production of 61564.14 tons.

With the tourism boom, both inland and overseas in recent decades, visitors and pilgrims are steadily growing. Original infrastructures and arrangements in the Lingyin Scenic Area had not been able to satisfy contemporary demands. Before the 1990's, the original area of the Lingyin Scenic Area was only 16.67 hectares, along with many old rural dwellings, some of which were already seriously dilapidated. The condition of rural dwellings, Buddhist temples, and natural elements intertwined together, as well as ineffective development and utilization of those elements resulted in an unbalanced visiting frequency inside the park. Moreover, existed infrastructures and facilities had already barely afforded the increasing needs of tourism. Lacking appropriate protective regulations, the most precious heritages were in great danger of disappearance.

Starting from 2006, the Hangzhou government initiated the restoration project of the Lingyin Scenic Area. According to the Conference Summary in terms of the Integral Restoration of the Lingyin Scenic Area, assembled by Administration of Hangzhou West Lake Scenic Area (杭州西湖风景名胜区管理委员会《关于灵隐景区综合整治工程有关问题的会议纪要》(杭西管纪要<2005>95号), the planned renovation period was from 2006 to 2008. The restoration would focus on the improvement of the

overall environmental condition of the scenic area. This was conducted mainly using the strategies of adjustment of existing structures. The goals were to optimize the distribution of tourism sites; increase the capacity of the scenic area, and improve services to meet new demands. Today, the expanded Lingyin Scenic Area has an area that totals around 257.7 hectares.

In addition, up to 10 different residential clusters were dismantled since the 1990's, which approximate 250,000 square meters. Among those units, 866 families were relocated to an area of 112, 000 square meters. The remaining rural settlements mainly concentrated at Baileqiao (247 families), Fayun Long (11 families), Shangtianzhu (11 families), Zhongtianzhu (69 families), and Xiatianzhu (69 families). Because of the disordered settlements and unsuccessful management, most villagers tend to do informal business inside the scenic areas, which greatly challenged management capacity, and seriously destroyed the overall appearance of the place. Thus, it is critical for the scenic area to generate a reasonable and sustainable renovation plan for local villagers whose daily life have an intimate relationship with the preservation and development of the Lingyin Scenic Area.

In general, problems could be summarized as follow:

- Parts of the scenic spots and historic sites are dilapidated, which need further investigation and excavation;
- Uneven development of the scenic area;
- Exhaustion of streams and rivers, contamination of water body;
- Hysteresis of supporting infrastructure;

- Traffic congestion inside scenic area, and
- Unorganized arrangement of existing rural settlements.

Distribution Area	Situation of 1998 (ppl./units)	Demolition and Relocation	Proposed to Preserve and Restore	Planned to Reconstruct
Baile Qiao	52045/259	21814	30231/151	20466/117
Fayun Long	45000/117	25799	N/A	N/A
Shangtian Zhu	16050/107	10705	5345/12	
Zhongtian Zhu & Xiatian Zhu	21750/145	16387	1533 3830 /88	
Total Amount	134845/628	74705	45231/252	24966/170
Total Planning Amount				72762
Change of Area ( sqm )				-62083

Chart 1 Restoration Plan of Rural Settlements in Lingyin Scenic Area

Source: Detailed Planning of Linyin Scenic Area, Hangzhou Chinese Garden Design Company.

### ***Framework of the Restoration of Lingyin Scenic Area***

According to the general plan of Hangzhou city, Lingyin and Tianzhu area are already listed as a “Buddhist Culture Protection Area”. The regulatory plan emphasizes to create more space for Buddhist culture related activities, enrich the contents and programs of those spaces, improve infrastructure and so on. All the regulations and planning aim to keep the traditional Buddhist culture of the place but also cater to the needs of current tourist culture. Master plan of the expanded scenic area basically separated into two part: sightseeing and service area. In sightseeing area, most administration units were moved out, and part of the rural settlements were preserved. At the same time, compatible tourism infrastructures were added, and all the existing temples were preserved.



Figure 3 Amanfayun located at the bottom of Feilai Mountain.

Source: Presentation by Zheng Jie, The Spirit Support - Planning and Design of Amanfayun in Hangzhou.

### 3.1.2 Amanfayun

#### *Overview and Historic Background*

Fayun has long been recognized as one of the six historic villages in the Lingyin Scenic Area, and sits just between the Lingyin Temple and the Yongfu Temple (永福寺). The village covers a total area of 14 hectares, including its surrounding tea fields. The village has maintained a good portion of its traditional mountainous residential buildings, which is significant to the Hangzhou area (杭州传统山地民居) for its historic and artistic values. Therefore, Fayun is significant, not only due to its rich natural

resources and fascinating scenery, but mostly because of its existence since the earliest Hangzhounese habitants.

In addition to its close geographic relationship with the holy land of Buddhism, there were other opportunities and challenges in the restoration process. From the 1980s to the 1990s, Fayun was experienced some of the issues that are typical to the unsustainable development of the “village inside scenic area.” For example, there are three to four ground level rural houses irregularly crammed together, which is a typical result of rapid village tourism development. However, the self-constructed and low quality houses usually lack professional preservation design and knowledge of the local culture and environment. This results in the serious degradation of the integral appearance and overall atmosphere of the historic “village inside scenic area.”

### ***Phase I: Restoration and Rebuilding of the Fayun Village***

In 2003, the Hangzhou Administration of Gardens and Historical Relics (杭州园文局) invited the Landscape Architecture Design and Research Institute of China Academy of the Arts to design and renovate the Fayun village. The program was structured through two main phases.

In the first phase, Fayun was to be restored as a high-end Buddhist village. The first phase took place between 2003 and 2006. The method, called “穿衣戴帽式”, sought to lower the heights and levels of the self-constructed houses from 3 to 4 floors, to 1 to 2 floors. Furthermore, it integrated the traditional residential architecture features to restore authenticity and identity to the Fayun structures. The design was also intended to be harmonious with the surrounding context. The total area to be

renovated started as 20,000 m<sup>2</sup>, and was reduced to 13,000 m<sup>2</sup> after reconstruction.

The newly designed homes were in accordance with the traditional building types that were documented and recorded in the book *Vernacular Dwellings of Zhejiang Province*(浙江民居). However, the result of the first phase of the renovation was not very successful, because it lacked an integrative design concept and management measures.

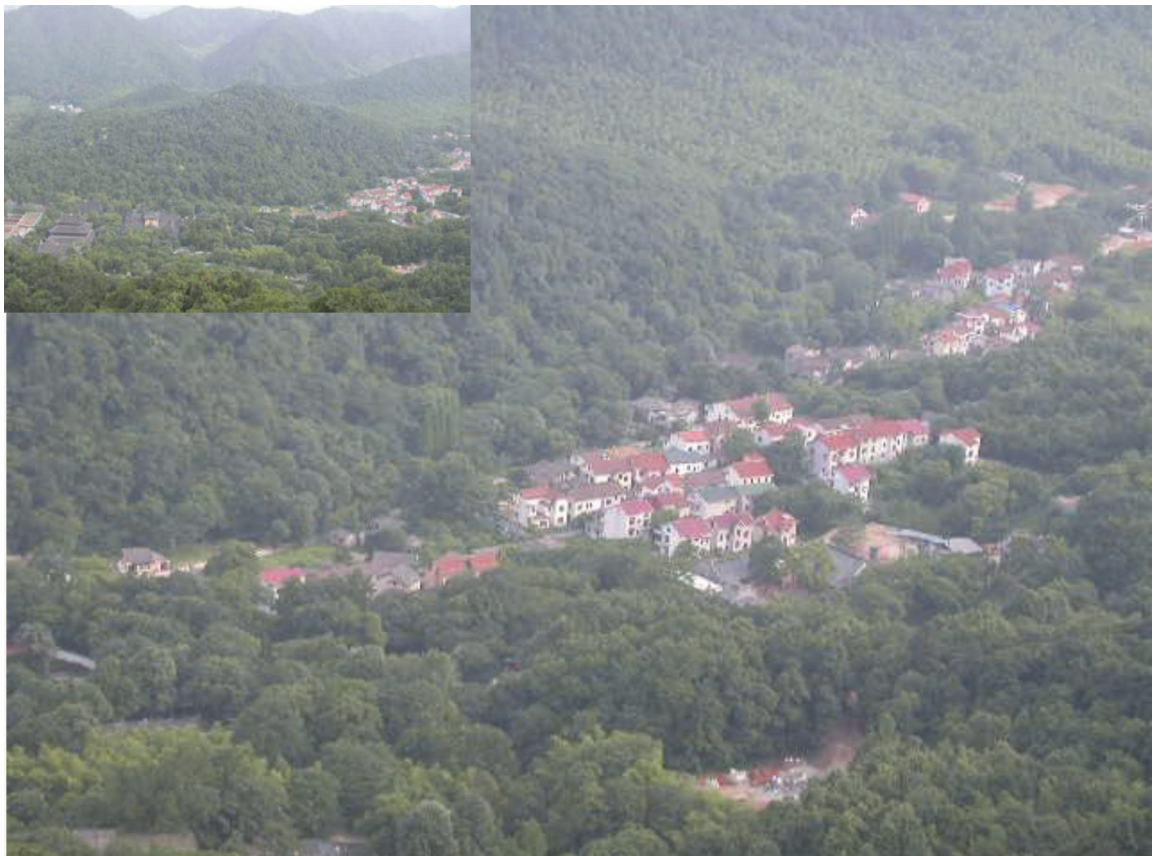


Figure 4 Condition Before Restoration around 2000.

Source: Presentation by Zheng Jie, The Spirit Support - Planning and Design of Amanfayun in Hangzhou.



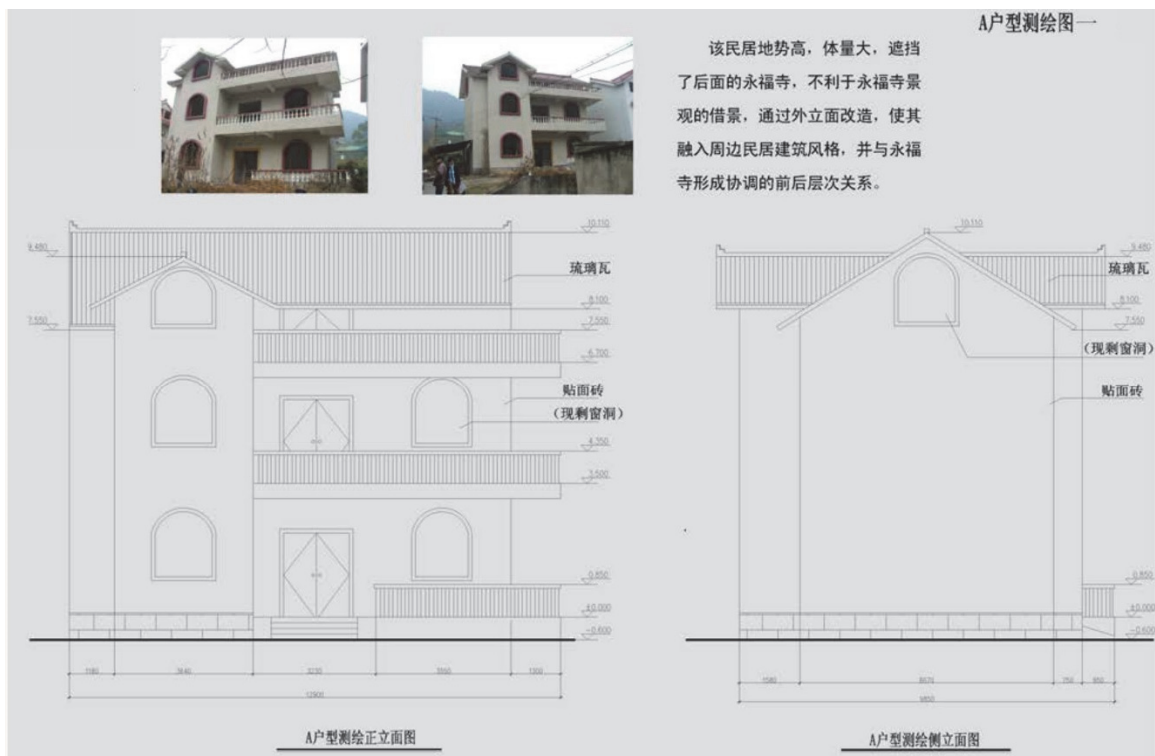
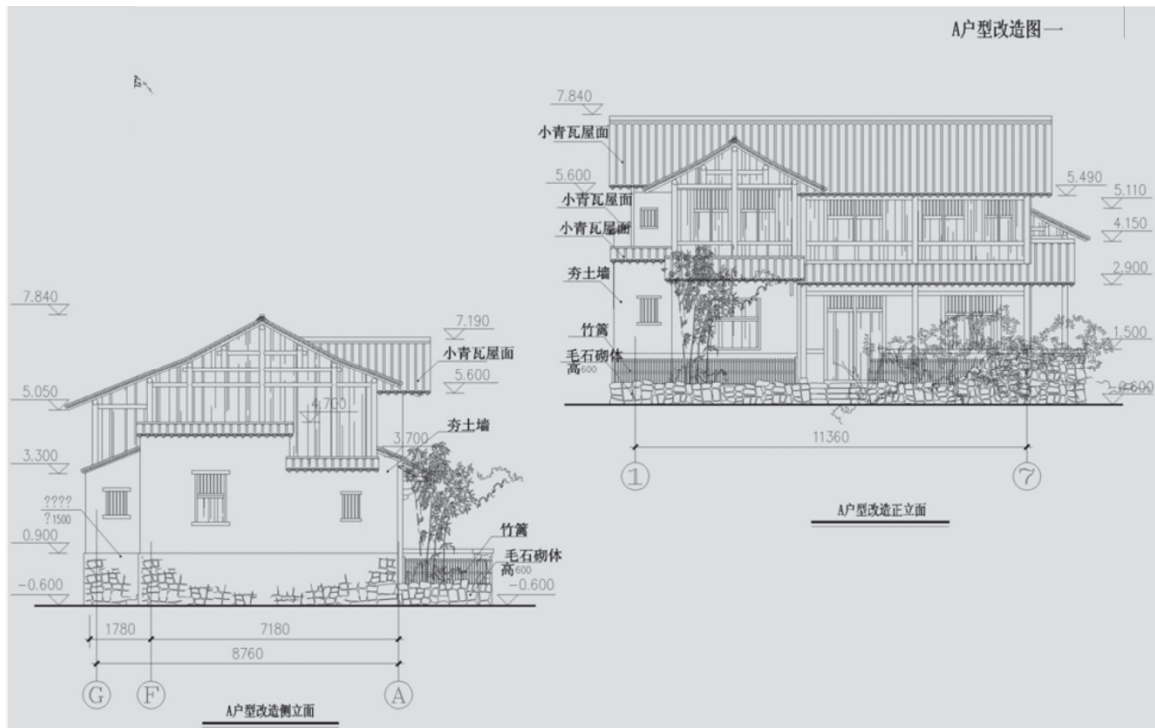


Figure 5 Elevation of a Renovated Dwelling at the First Phase

Source: Landscape Architecture Design and Research Institute of China Academy of Arts

## ***Phase II: Privatization and Design of Amanfayun Hotel***

Starting in 2006, the Hangzhou Administration of Gardens and Historic Relics began to look for suitable investment corporations to redevelop this area in a more integrated and sustainable manner. In 2008, the Zhaode Hangzhou Investment Corporation invested 2.2 billion RMB in development and renovation to the Fayun village. Finally, this method of renovation established a collaborative development partnership with Aman Resorts. While it mainly aimed to function as a boutique hotel, the whole village was reconstructed with the idea of “Recreating Chinese Traditional Village of 18<sup>th</sup> Century.”

First, the process involved removing all of the existing dwellings, while maintaining a careful recording of the existing condition. Second, the three historic residential buildings, which were recorded in the *Vernacular Dwellings of Zhejiang Province* were carefully reconstructed according to the original historic documentation. Third, planting and insertion with traditional vegetation elements to elevate overall environmental quality, as well as fit into the existing natural and forested context. Original tea plantations are kept and with insertion of new designed ones which cover a total area of 35 acres. The resort would employ original Fayun villagers to help pick up teas and maintain tea fields for selling and internal use. This new employment relationship became the main connection between original villagers and the historic village.

As a result, the entire hotel layout basically follows the footprint of the original village, with the renovated ancient Fayun path connecting all courtyards and dwellings



together. Ancient vegetation, streams and tea fields were preserved. Almost all of the decision-making for the restoration and rebuilding was based on the ultimate goal of recreating and representing an authentic design and atmosphere for the Fayun village.

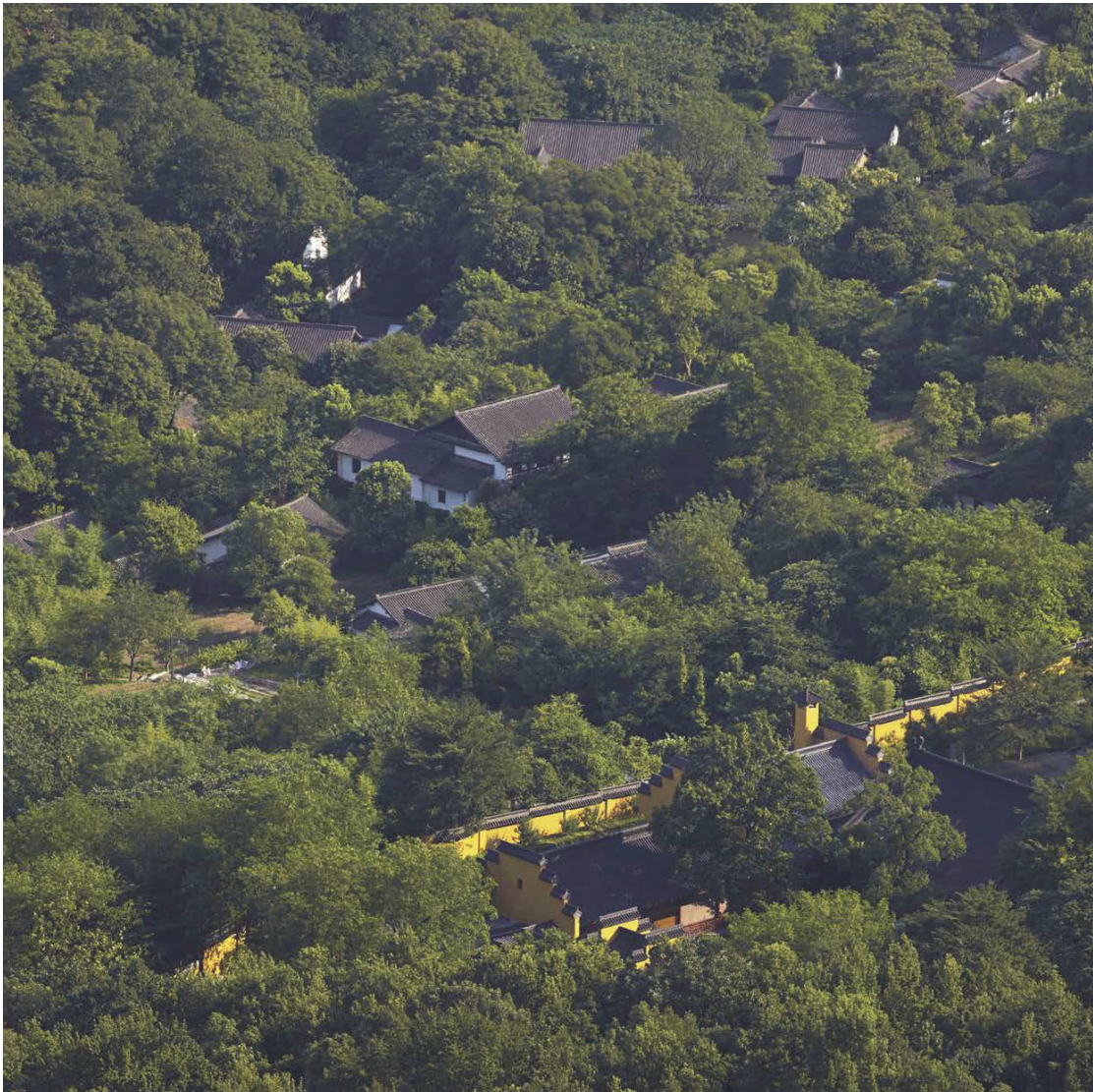


Figure 6 Amanfayun and Yongfu Temple

Source: Amanfayun Brochure. [www.amanresorts.com](http://www.amanresorts.com)



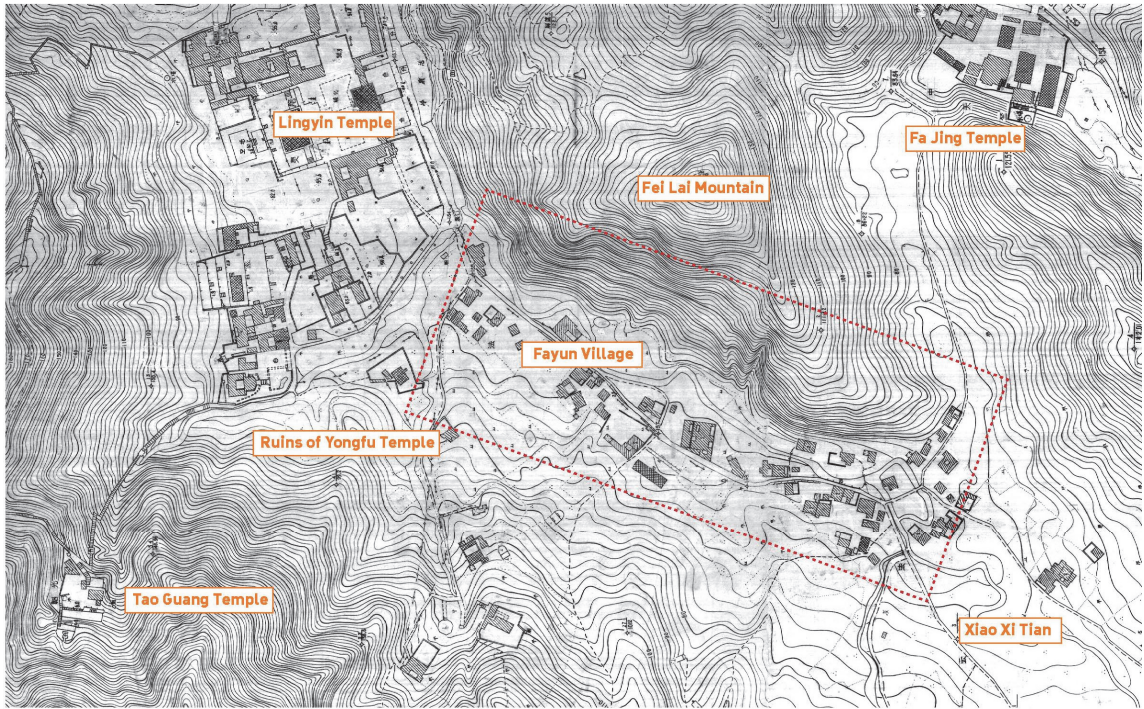


Figure 7 Map of Fayun Village, 1980.

Source: Hangzhou Administration of Gardens and Historic Relics.

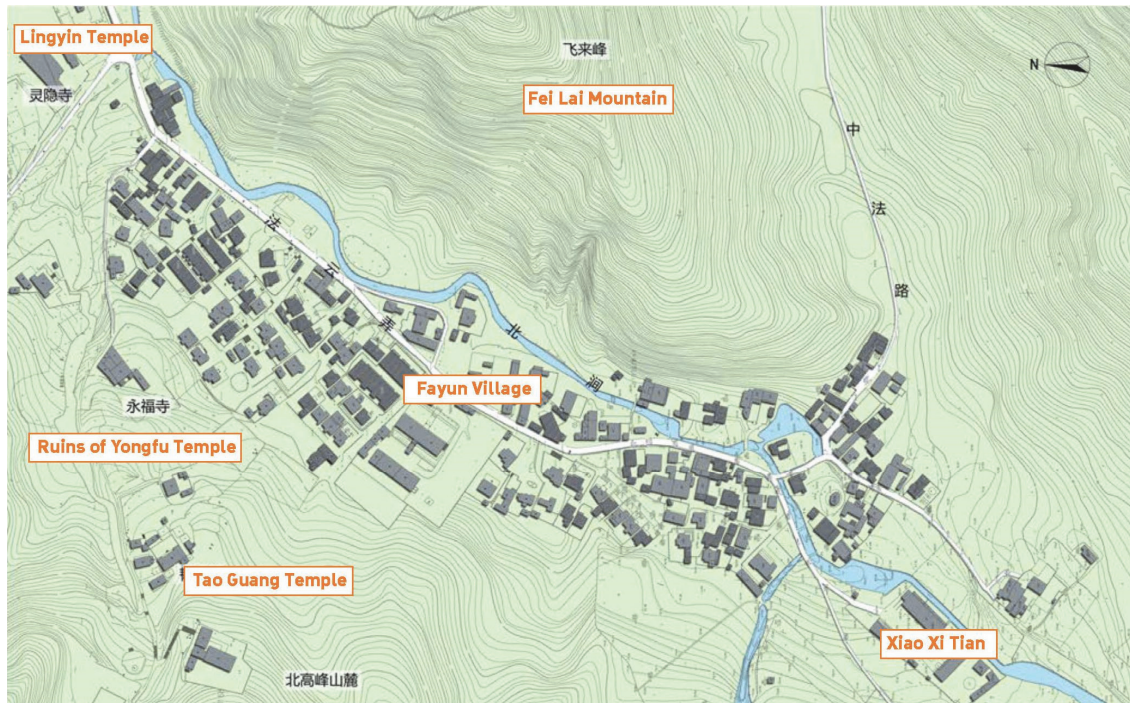


Figure 8 Map of Fayun Village, 2000.

Source: Hangzhou Administration of Gardens and Historic Relics.



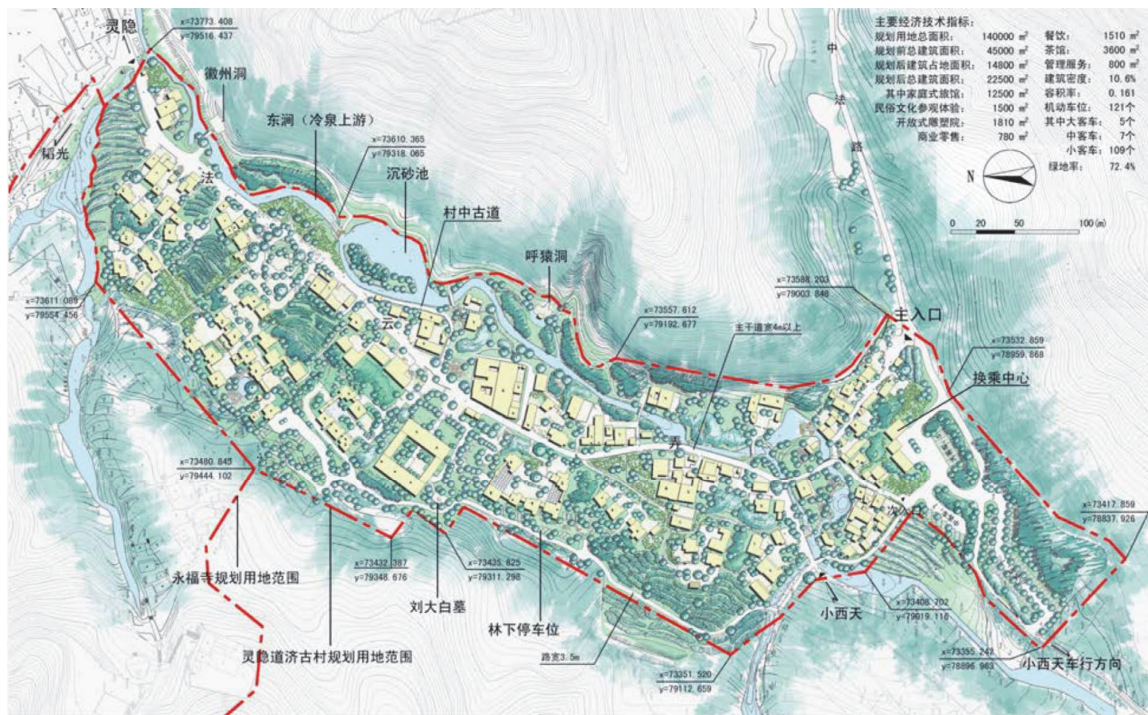


Figure 9 Phase 1 Renovation Plan

Source: Landscape Architecture Design and Research Institute of China Academy of Arts.

## *Design and Organization of Amanfayun*

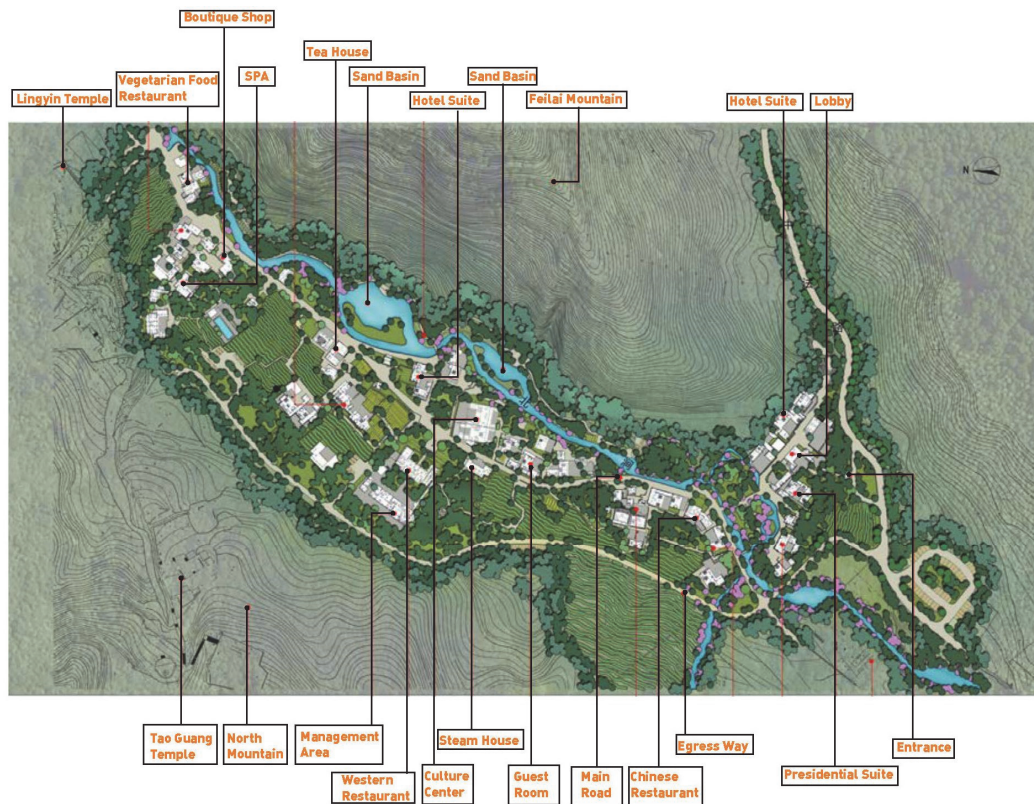


Figure 10 Phase 2 Renovation Plan (Current Condition)

Source: Landscape Architecture Design and Research Institute of China Academy of Arts.

According to an interview with principal architect Jie Zheng (Interview, Date), who was in charge of Phase II of the restoration process of the Fayun village since 2006, all of the new buildings along the main public Fayun path were reconstructed with wood structures to deliver an authentic representation. At the outset of the reconstruction and restoration processes, the facade material used was rammed-earth wall; however, due to the financial limitations of the construction company, the structure material was changed to brick wall and finished with steel net and yellow mud to imitate traditional

appearance. In contrast, the suites, which are off of the main public path, were selectively built with concrete, but decorated with wooden structures.

The interior walls of all of the accommodations were finished with a texture to deliver an aged feeling by using paper strip mixed with lime mortar, straw, rough soaked paper and lime. All of the new individual accommodations were installed with floor heating systems and air conditioning, with a high level of interior designs featuring the traditional dwelling styles of southeast China. The principal design of the interiors was led by the Indonesian architect, Jaya Ibrahim. He created a minimalist atmosphere invoking the serenity of monastic life, by using dark-wood beams, shiny stone floors, and a predominantly heavy beige- tone for the interior of the space. In addition, Ibrahim intentionally designed the rustic creaking wooden doors and windows, which were covered in latticed shutters to keep the rooms dimly lit even during the day. This method effectively accomplished the Chinese traditional tongue and groove mechanism. As a boutique hotel, everything inside was modestly designed, but the professional historic preservation, restoration and rebuilding methods were able to also deliver a high-end luxury atmosphere.





Figure 11 Traditional tongue and groove mechanism

Source: Photographed by author.



Figure 12 Hotel Suite Interior

Source: Amanbrochure, <https://www.aman.com/>.



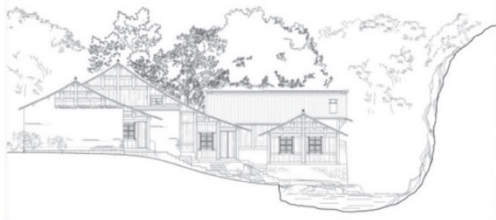
改造前后的对比 —— 建筑环境价值要素的修复与利用



图 143 杭州某民居建筑改造前



图 144 杭州某民居建筑改造后







改造前后的对比 —— 建筑环境价值要素的修复与利用



Figure 13 Before and After Renovation at the Second Phase

Source: Landscape Architecture Design and Research Institute of China Academy of Arts.





Figure 14 Hotel Rooms

Source: Landscape Architecture Design and Research Institute of China Academy of Arts



Figure 15 Environmental Elements

Source: Landscape Architecture Design and Research Institute of China Academy of Arts





Figure 16 Building Cluster, Spa Area

Source: Landscape Architecture Design and Research Institute of China Academy of Arts



Figure 17 Main Public Fayun Path

Source: Amanfayun Brochure, <https://www.aman.com/>.





Figure 18 Entrance of Fayun Place

Source: Amanfayun Brochure, <https://www.aman.com/>.



Figure 19 Public Library of Fayun Place

Source: Photographed by Author.

To preserve and propagate the intangible cultural heritage of the historic villages, they combined the two biggest and most commanding structures in the village. These were previously owned by the landlord and the richest peasant in old days, respectively. Together, they were designed and constructed as a cultural center for the hotel guests. After the merging and renovation, the structure, known as the “Fayun Place,” functioned as a library and cultural center, and was only accessible to the guests of the Amanfayun hotel.

## ***Intersecting Historic Heritage Preservation with Private Sector Business***

### ***Strategy***

For the “Fayun Place” building, both physical and intangible elements were used to communicate and propagate Buddhist culture. At the ground level, there is a lounging and dining area, while at the top level, there is a Cigar Room, library and two informal sitting rooms. Each day, the Fayun Place hosts various events, such as musical performances, tea ceremony exhibitions, and/or traditional craft demonstrations. Occasionally, they rent their facilities for private exhibitions, lectures, or parties, including wedding ceremonies.



Figure 20 Traditional Handcraft Demonstration Area

Source: Amanfayun Brochure, <https://www.aman.com/>.

Amanfayun serves as a boutique hotel aiming at providing “authentic” experience for people who want to enjoy the traditional village life of the Lingyin Scenic



Area. As a branch of the Aman Resorts, who has rich experience in utilizing traditional local elements to attract customers, Amanfayun has successfully attracted a group of “Aman Fans” (people who come for the brand itself) and wealthy elite class.

### ***Tensions Stemming from Privatization***

However, there has also been opposite voices criticizing Aman Resort. The social criticism targets the implications of creating gorgeous bubble-like resorts, which offer little interaction with its neighborhoods. Thus, Amanfayun has actively advertised itself as the first business case of the Aman Resorts that has made a conscious effort to facilitate local immersion.

For example, the main public path leading through the resort is one of the ancient pilgrimage routes to the Lingyin Temple (one of the seven sanctuaries that encircle the resort), and is a public space that is open to the worshippers and local villagers. In addition, four high-end local restaurants were invited to open and run their eateries here. Two are managed by Aman - Steam House and Restaurant (featuring western cuisine), and two others are independent, with one offering regional Hangzhou specialties called Lan Xuan, and the other owned by Lingyin Temple offering Buddhist vegetarian food. There is also a tea house on the Fayun path offering traditional tea services and home-cooked dishes. A selection of the finest teas from the region (the area is famous for its first-class Longjing tea) as well as from around China are available for purchase here.

Adding to the physical accessibility of its architecture and featured services, its Spa facility clusters can also be accessed through an open entrance in the main path. As part of the spa, there are three traditional bathhouses with enormous wooden tubs that can be reserved on a complimentary basis. A big swimming pool and fitness center are also incorporated into these areas. An interesting immersion experience is that upon completing their spa or treatment, hotel guests get dressed, and then emerge from this serene complex on the northern end of the Fayun village, to walk home across the public cobblestone paths lined by bamboo, sometimes with the help of the hotel staff who lead with traditional wire-framed lanterns to guide them back to their room at nighttime.

This unique experience of local immersion along the public path has also invoked some criticism and concerns about privacy on the part of the hotel guests. For example, the individual Amanfayun suites scattered along the public Fayun path are within reach of the public traveling from the Lingyin temple to the Buddhist school, and further up to the Faxi Temple (Shangtianshu). Relatedly, Amanfayun has had to take certain measures to protect the security and privacy of its hotel guests. As a result, security guards are employed to prevent non-hotel guests who may step out of the public path into the private hotel property.

Tensions related to privatization stand in contrast to Amanfayun's original intentions and/or rhetoric of adopting a venerable approach to making the historic village accessible to the public. While they may claim that their hotel has ushered the



rebirth of a historic village, most of the previously public natural and cultural resources, has become solely accessible to its guest, namely those who can afford the high prices of lodging at the hotel.

Aman Resorts is designed to provide an exclusive local experience to its guests. For instance, their development methods are quite different from traditional large-scale luxury star-rated hotels. In contrast, as a boutique hotel, they are intentionally designed to provide only a small number of rooms (typically less than 55). To add to its status appeal, the staff to guest rate is typically four to one. Currently, the room rates at Amanfayun range from \$700 to more than \$2000 per night, which exceeds what people can afford on the average. Therefore, the resort is sought out by the rich, who spend their holidays there, and wealthy foreigners who are deeply attracted by traditional Chinese culture. Finally, the hotel also attracts “Aman Fans.”

The demographic, socio-economic and cultural landscape of the historic Fayun village has undeniably changed since the inception of the Amanfayun hotel. The preservation of historic villages not only refers to the continuation and revival of its physical existence, but also the continuation of its socio-cultural and economic significance for its original inhabitants. Currently, the preservation of historic villages usually seeks to:<sup>24</sup>

- Foster civic pride in the accomplishment of the past;
- Preserve & promote the village's historic character;

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<sup>24</sup> North Shore Life Lake Bluff Style. <http://www.lakebluff.org/>

- Maintain and improve property values;
- Protect & enhance the village's aesthetic character;
- Establish policies regarding preservation;
- Encourage landmark designation status, and
- Educate residents on the importance of preservation.



Figure 21 High-end Interior Decoration

Source: Amanfayun Brochure, <https://www.aman.com/>.

### 3.2 Discussion and Assessment of Values

#### *Aesthetic Discussion of Fayun Village*

Current approaches to the restoration of historic villages in China seek to restore, improve or transform traditional habitations and elevate them to higher environmental and building quality. From a socio-economic standpoint, restoration

practices are intended to provide a more “authentic” experience to outsiders; thus, attracting more economic investment to these areas.

In the case of Amanfayun, most first-time visitors have an immediate impression that what they witness is original. Undeniably, from an architectural perspective, Amanfayun is well designed and coheres with its surrounding natural environment. Its main narrative theme - “to recluse in the forest” and “represent 18<sup>th</sup> century vernacular rural dwellings in mountainous regions” - is appropriately conceptualized and delivered. From a geographic perspective, Fayun village is an extension of the famous mountainous landscape and Zen culture of Linyin Temple and Feilai Mountain. The intangible elements from the Zen culture, as well as tangible natural and diverse physical elements played an important role in creating the form and character of Fayun village from the past, to the present and even for the future. According to the history recorded in recent hundreds of years, many scholars visited and lived reclusively in this place, which bring an overall cultural, insular, and detached feeling to it.

According to the article *Reflection of Our Mind*<sup>25</sup> written by Zheng Jie, there is an implication of pursuing the spirit and esthetic essence of traditional Chinese garden under the apparent imitation of ordinary mountainous village during the restoration of Fayun village. The principle methodology of traditional Chinese garden is to integrate human and nature in a unified system. First, the design and creation of spatial

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<sup>25</sup> Jie Zheng, and Jian Chen, “Reflection of Our Mind: Restoration and Design of Fayun Historic Village in Lingyin Scenic Area, Hangzhou, Zhejiang,” *Architectural Journal* 6 (2012):82-84.

environment is beyond the village itself. The surrounding broad environment has a direct impact on the place itself, which further influence the spatial form, and the manipulation of vegetation arrangement. Thus, besides trying to maximize the preservation and usage of existing natural elements and native artificial elements of traditional mountainous villages, the design paid more attention to the usage of three-dimension spatial hierarchy of the forests and mountains outside the place.

In addition, natural elements such as mountains, forests, streams and stones are dominant elements in constructing the overall environment system. Based on the mountainous village theme of the place, the artificial elements such as the building clusters which is a traditional village character in China is inevitable, but the overall presence of the artificial elements was proposed to be softened and decreased by inserting more natural elements in between them.

Besides, spatial interface was considered an important carrier of the theme of a place. Especially the spatial interface along the historic pilgrimage road (Fayun path) forms the space of first environmental impression and place to define identity and character. The continuous and interlaced building facades, randomly arranged old bearing walls with different heights, and the effects of rich form and force of vegetation to the road space from facade to the roof, comprised an esthetic enjoyment of the combination of void and solid, scattered but not fragmented. Inside different building clusters, there always a designed different view and perspective to reveal the diverse aspects of vernacular mountainous village. Whereas, the space composed with more

natural elements would more rely on the different scale and density of the space under the forest canopy to create a secluded and quiet atmosphere, the planted bushes and tea fields helped deliver a leisurely scattered feeling. The designer try to use a series of placemaking to evoke a deeper reflection and recognition of all the cultural elements that formulate what people could see, touch and think back to.

Buildings are the major artificial elements in the design of Fayun historic village. Almost occupies an area of 15000 square meters, the scale and form of each individual unit is bounded to the greatest extent and present in a modest and indistinct way within the overall landscape composition. In terms of the building arrangement, basically use a cluster of around 10 individual unit to control the scale, each individual cluster would be separated by groups of forests and vegetation. The location and layout of each unit generally traced the original homestead. What need to be mentioned is that, there is no clear statement of the function in the design assignment when Jie took on this project, only an intention to transform the village to serve as supportive facilities to the scenic area. To maximize the flexibility for potential future programs, two technical modifications were made: On one aspect, some of the individual unit was constructed with concrete frame structure, and decorated with wood frame structure to satisfy a better use of water and fire. Another aspect is that leave 40 - 50 cm height of space on the ground floor and leave the designed  $\pm 0.000$  to be finished at the interior design phase to provide more mobility to the arrangement of drainage and electricity system.

***Impact and relationship between original villagers and the restored village***

Before restoration, the major rural residential settlements of the Lingyin Scenic Area were located along Shangtianzhu, Zhongtianzhu, Xiatianzhu and Baile Bridge. Most people living there were tea farmers, with a small number of tenants from outside of the village. Most dwellings were privately owned, but constructed with low quality. A series of problems were challenging the sustainability of the historic village at that time, including: 1) shortage of land; 2) inconvenient transportation system; 3) aged and dilapidating infrastructure, and 4) poorly constructed buildings, in general. At the same time, the day-to-day activities of the local people clashed with the travel activities of tourists, which inevitably led to management challenges within the scenic area.

### ***Displacement and/or Relocation of Villagers***

Therefore, planning for the relocation of the local villagers became an integral part of the renovation process. The *Administration of the Scenic Areas of Hangzhou* justified the relocation through a rationale of “economic development, affluent life, cultivated countryside, clean and tidy village, as well as a democratic management”<sup>26</sup>.

The following three policy articles summarize the related guidelines:<sup>27</sup>

1. Control visiting population and the number of permanent residents of the Lingyin Scenic Area. The policy of “allow move-out, but rigorously control the move-in population” bears down on the capacity and ecological balance of the scenic area.

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<sup>26</sup> Detailed Regulatory Plan of Lingyin Scenic Area in Hangzhou 2006-2008. Design and Research Institute of Urban and Rural Planning of Zhejiang Province, Design and Research Institute of Historic Building in Zhejiang Province, Design and Research Institute of Chinese Academy of Art. May 2006.

<sup>27</sup> Ibid.

People who live inside the scenic area, under legal working age, can engage in certain productive or business operation activities within the area out of their own accord. For example, villagers are involved in the management and maintenance of natural resources of the mountains; cultivation of tea plantations; catering; trading in the incense market, etc.

2. According to the regional master plan, the newly constructed rural settlements should avoid areas, such as forest, tea plantations or lands that are protected.

3. The form of rural residents should maintain a simple and integral appearance, represent local identity and characteristic. Buildings transformed for eco-tourism services should strictly control their volume and scale. Independent and unauthorized expansion of operational scale and/or change of business function are not allowed.

Most people who previously lived in the Fayun village were relocated to Jiuliyunsong (九里云松) during the village renovation phase. Jiuliyunsong (九里云松) is a newly constructed residential quarter situated at the entrance of the Lingyin Scenic Area. This new residential quarter is offered as a standard of living upgrade for the relocated people, providing for a more contemporary lifestyle. The basic housing type is 3 to 4 floors in height, similar to a garden apartment, and typically inhabited by 1 or 2 families. There is also an underground farm market near the entrance of the new community to provide basic foods from the surrounding farm. In addition, a modern

community center and fitness infrastructure are also incorporated into the new community.









Figure 22 Relocated Jiuliyunsong Residential Area. Source: Photographed by Author.

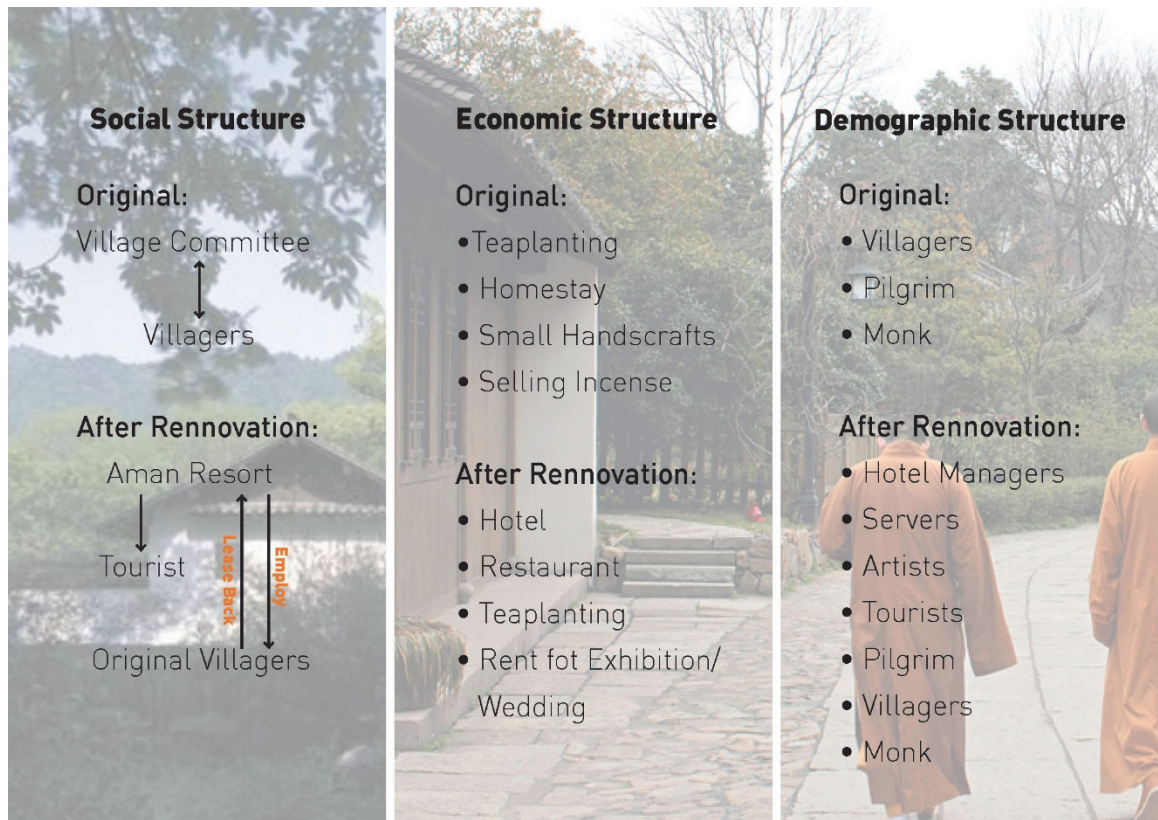


Figure 23 Diagram Showing Changes after Renovation

Source: Edited by Author.



## Chapter Four: Comparative Analysis of Global Preservation Trends

### 4.1 Overview

This chapter would look at the cases around the world, to better understand current modes of practice relative to preservation of historic villages and their surrounding natural environments. Most importantly, those global cases provide an alternative insight and framework to review and examine of historic scenic area preservation and restoration in China.

#### *The Relationship Between National Park Systems and Local Communities*

Starting from establishment of the first national park, the Yellowstone National Park, in the United States, there has been an increasing call around the world for the creation and preservation of national parks. These preservationist and environmentalist calls support “eliminating human interventions” as well as “top-down” decision-making processes.<sup>28</sup> Historically, local communities were excluded from the decision-making, operations and management of the national parks or natural reserves. This exclusionist and decontextualized approach has led to controversies and uproar about the encroachment of human rights and land rights on local people. Relatedly, this tension has also reduced the effectiveness of preservation efforts due to the lack of support and consensus from local communities. For example, around the world, the Native Americans have developed a concordant relationship with their surrounding natural

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<sup>28</sup> Chun-Chieh Chi, “The Indigenous People - National Park Co-management: Case Studies in Canada and Australia,” *National Park Journal* 13(2): 103-123.

environment. In other words, the Native Americans are an indispensable part of and help comprise a complete ecosystem. Alternatively, simply excluding the Native Americans from their natural environment would also cause the disruption of their ecological balance.

The main reason leading to the establishment of the Yellowstone National Park lies in that during the process of American westward movement, many natural ecosystems were seriously destroyed, thus the idea to preserve and maintain part of the natural resources for future appreciation and enjoyment begun to emerge. However, two kinds of prejudice gradually developed at that time. First, humans became, commonly and indiscriminately, the chief culprits of natural destruction. Second, humans also began to falsely believe in the unaffected and self-sustaining completeness and permanence of the ecosystem, disregarding human accountability and interventions for the sake of sustainability.<sup>29</sup> Whether inside American or around the world, the guiding misunderstanding that Yellowstone National Park was “out of the intervention of humanity” and would always “be exclusive to human intervention” was inconsistent with the fact that the Native Americans have had a constantly immediate interaction with Yellowstone Park for thousands of years.<sup>30</sup>

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<sup>29</sup> Spence M.D, *Dispossessing the Wilderness: Indian Removal and the Making of the National Parks* (Oxford: Oxford University Press,1999).

<sup>30</sup> Chi,C. 2002. “Breaking the boundaries: from ‘undisturbed pristine nature’ to co-existence of human and nature in national parks. Paper presented at IUCN/WCPA 2002 East Asia 4th Conference: Benefits Beyond Boundaries in East Asia, 03/18-23/2002.

Fortunately, the idea of preservation of natural resources has changed a lot, more and more researchers found that the previously believed “wild nature” was full of the traces of human activities. Thus, preservation field began to realize that human was not the absolute destroyer of nature, instead, most of the time, human and nature evolve together.

In the past, most native people relied on local natural resources to live and had a more harmonized relationship with surrounding environment because a simpler living method and low density population, the biodiversity and completeness of ecosystem was well reserved. What’s more, with the long-term interaction with nature, native people were able to get rich knowledge and management experience with local ecosystem. Thus, most scholars even proved and raised that there was a complex and intimate relationship between biodiversity and culture diversity, and native people play an important role in this process.

The relationship of national park and local community has always been an important part that affect the operation and management of overall scenic area, and is an urgent issue of most management department. In 1970, international wide native people began to strive for their inherited right, especially in America and Canada, who play a leading role in making regulations for National Park. All of those defendants helped fostered promotion and modification of related laws. Since 1980, national parks began to incorporate local communities into their management strategy. Questions of how to take an integral approach to protect the right of local communities within the

preservation of national park was considered as a new issue of preservation field.<sup>31</sup> In the past decades, most indigenous community in United States, Canada, and Australia has developed a “co-management” relationship with the national park they reside in.<sup>32</sup>

According to national experiences, if land planning of heritage area has a confliction with original land ownership, it’s important to coordinate with local community and make sure their benefits are protected during this process. This process helps facilitating a smooth moving forward of local heritage preservation. Several precedent practices of balancing the relationships of villagers and village around the world is discussed here:

### ***Canada(Co-Management)***

The Kluane National Park and Reserve located in the extreme southwestern corner of the territory of Yukon in Canada. This area was designated as World Heritage Site in 1979 and was the traditional habitat of local Champagne and Aishihik people. The Native Americans has lived and made living on this land with a long history, thus the land issue has always being a disputation point between local community and national park administrators. Ron Chambers, one of the local Native Americans who has worked in Kluane National Park for many years pointed that, even though, after the establishment of National Park, local government didn’t force the relocation of original

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<sup>31</sup> Bingming Song, “Comparison of Interactions Between National Parks and Native Americans in United States and Canada,” *National Park Journal* 9 (1999): 65-80.

<sup>32</sup> J.E Gardner and J.G. Nelson, “Comparing National Park and Related Reserve Policy in Hinterland Areas: Alaska, Northern Canada, and Northern Australia,” *Environmental Conservation* 7(1980): 43-50.

tribes, however, because of the hunting and fishing prohibition laws, local people could not keep their traditional living methods and thus forced to leave their home.

Starting from 1993, the government of Canada, the Champagne and Aishihik First Nations (Within Canada, “First Nations” has come into general use - replacing the deprecated term “Indians” -for the indigenous people of the Americas), and the government of the Yukon signed *Champagne and Aishihik First Nations Final Agreement* to regulate the traditional districts lived by aboriginal people, the main principles are:

1. Asserting history, culture and other related rights of Champagne and Aishihik aboriginal people when establish and operate National Park;
2. Asserting and protecting the past and present usage of settlement area of Champagne and Aishihik aboriginal people when develop and operate the National Park;
3. Encouraging acknowledgement, appreciation, and enjoyment of National Park in order to preserve them for future generation;
4. Providing economic opportunities to Champagne and Aishihik aboriginal people when develop, operate and manage National Park;
5. Recognizing oral history as a effective and interrelated research method when establish important historic sites of Champagne and Aishihik National Park;
6. Asserting the right of aboriginal people when explain their habitation name and heritage resources. (Minister of Indian Affairs and Northern Development, 1993a)



### ***United States***

In general, the location of American National Parks is far away from residential area, internal villages are seldom existing. Thus, their natural features are often much stronger than cultural features, and the confliction of coordinating village characteristics and the features of national park, as well as the issues of ownership are not as much as what exist in China.

On account of the small number of existing villages, there is no specific requirement and regulation in terms of consideration of maintaining village characteristics during new constructions.<sup>33</sup> Whereas, there are inhibiting regulations on other aspects of National Park, such as forbidden internal commercial development projects except for constructing necessary preservation facilities and infrastructures. High-rise hotels, restaurants, shops, resorts, villas, especially “tourism towns” are not allowed to be built in National Parks. Only small amount of basic, small scale and scattered service facilities could be constructed. The building exteriors are mostly rustic, primitive, and modest to better coherent with local natural environment and customs. Modern facilities are usually installed inside those buildings to provide a maximized comfort and convenience to visitors and workers inside the park.

“The national park system was created to conserve unimpaired many of the world’s most magnificent landscapes, places that enshrine our nation’s enduring principles, and places that remind us of the tremendous sacrifices American have made on behalf of those principles. They are the most remarkable collection of places in America for recreation and learning. Visitors can immerse themselves

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<sup>33</sup> Ye Lou.” An Enhancing Practice for Landscape Upgrade of the Scenic Village in Hangzhou West Lake-In the Case of Fan Village,” Zhejiang University, June 2014.

in places where events actually happened and enjoy some of the most significant natural and historic places in America. These are places that offer renewal for the body, the spirit and the mind. As required by the 1916 Organic Act, these special places must be managed in a special way—a way that allows them to be enjoyed not just by those who are here today, but also by generations that follow.”<sup>34</sup>

National Park Service as a non-profit organization focus on preservation and management of natural environment and cultural heritage, and its daily expenses are funded by the federal government. National Park Service and tourism enterprise separate the ownership and management right of park resources, which facilitate supervision of National Park Service to operators. In terms of native people living inside National Park, National Park Service basically pursue an open, collaborative relationship with them. For example, National Park Service maintain a government-to-government relationship with federally recognized tribal government according to Executive Order 13175 and Presidential Memorandum of April 29, 1994. This means that NPS officials will work directly with appropriate tribal government officials whenever plans or activities may directly or indirectly affect tribal interests, practices, and/or traditional use areas such as sacred sites. There is also a detailed regulation on consultations between NPS and tribe:

1. Consultations, whether initiated by a tribe or the Park Service, will be respectful of tribal sovereignty;

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<sup>34</sup> Management Policies 2006, *The Guide to Managing the National Park System*, National Park Service, U.S. Department of the Interior. 1.11 Relationship with American Indian Tribes. 1.12 Native Hawaiians, Pacific Islanders, and Caribbean Islanders [https://www.nps.gov/policy/mp/policies.html#\\_Toc157232639](https://www.nps.gov/policy/mp/policies.html#_Toc157232639)

2. Tribal needs for privacy and confidentiality of certain kinds of information will be respected;
3. Mutually acceptable consultation protocols to guide government-to-government relationships will be developed at the park and program levels with assistance from regional and support offices as needed;
4. NPS managers will be open and candid with tribal governments during consultations so that the affected tribes may fully evaluate the potential impact of the proposal and the Service may fully consider tribal views in its decision-making processes;
5. In accordance with the government-to-government relationship and mutually established protocols, the Service will interact directly with tribal governments regarding the potential impacts of proposed NPS activities on Indian tribes and trust resources, and
6. In considering a proposed program, project, or action, the Service will ensure that effects on trust resources are explicitly identified and evaluated in consultation with potentially concerned tribes and that they are addressed in planning, decision, and operational documents.

“The National Park Service has a unique relationship with American Indian tribes, which is founded in law and strengthened by a shared commitment to stewardship of the land and resources. The Service will honor its legal responsibilities to American Indian tribes as required by the Constitution of the United States, treaties, statutes, and court decisions. For the purposes of these policies, “American Indian tribe” means any band, nation, or other organized group or community of Indians, including any Alaska Native Village, which is recognized as eligible for the special programs and services provided by the United States to Indians because of their status as Indians.

The formal legal rationale for the relationship between the National Park Service and tribes is augmented by the historical, cultural, and spiritual relationships that American Indian tribes have with park lands and resources. As the ancestral homelands of many American Indian tribes, parks protect resources, sites, and vistas that are highly significant for the tribes. Therefore, the Service will pursue an open, collaborative relationship with American Indian tribes to help tribes maintain their cultural and spiritual practices and enhance the Park Service's understanding of the history and significance of sites and resources in the parks. Within the constraints of legal authority and its duty to protect park resources, the Service will work with tribal governments to provide access to park resources and places that are essential for the continuation of traditional American Indian cultural or religious practices."

### ***Japan***

In order to protect and make full use of precious natural resources in Japan, at the same time improve health, cultural literacy and accomplishment of Japanese people, national parks are created, protected and managed by the government under the Natural Parks Act. In 1931, Japan issued *The National Parks Law*<sup>35</sup>. As an addition, 20 years later, *The Natural Parks Law* was issued in 1957. The national parks take a strict control over human activities which would have an adverse influence on environmental resources. The land in Japan could be separated into major three categories: state-owned land, public-owned land, and privately-owned land. Almost 24% of the National Park land is privately owned and not maintained by the national park administrative department. Most common practices to strengthen the control and management of national park ecosystem is to purchase privately owned land.<sup>36</sup> In order to promote

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<sup>35</sup> Ministry of Environment. [www.env.jpl](http://www.env.jpl). Accessed 2004.

<sup>36</sup> Xiao Zhang, "Review and Evaluation of Management and Operation of National Parks," *Chinese Garden* (May 1999):58.

environmental improvement in National Parks, local government, tenants, scientists, and local community composed a volunteer organization to elevate environmental quality in Nation Park together. Currently, there are 40 different organizations, and a quarter of the expense is founded by National Environmental Agency, a quarter from local county government, a quarter from upper level government, and with the rest come from local enterprise.

#### **4.2 Case of Sextantio Albergo Diffuso, Abruzzo, Italy**

Reviving small historic villages or town centers for hotel purpose off the usual tourist track has become a new trend within the hospitality industry. Historic buildings often possess distinctive elements which set them apart from modern construction. Modern hotel guests are becoming increasingly disenchanted with the “cookie cutter” hotel experience and the restoration and renovation of a historic property can be a valuable marketing and guest retention tool for a new hotel to distinguish itself from its competitors. In addition, environmental sustainability and authenticity are also a selling point that attracted increased number of similar restoration practices around the world. The case of Sextantio Albergo Diffuso in Italy provides a similar, and at the same time comparative case with Amanfayun in China. Both cases are restoration of historic villages in national famous scenic area into hotel, but with a different approach and integration with local community.



Figure 24 Location of Sextantio Albergo Diffuso

Source: Google Earth.

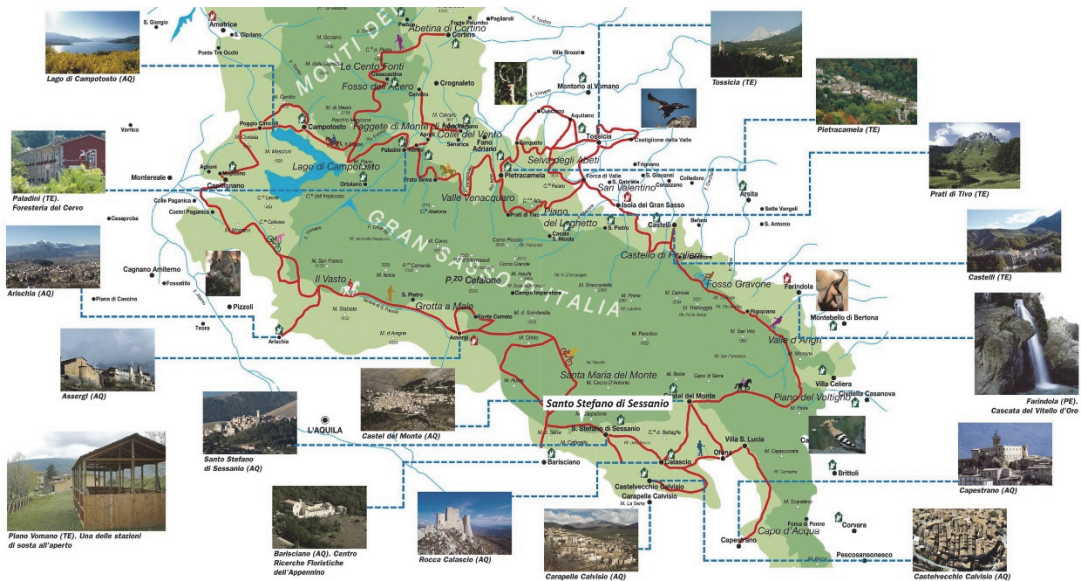


Figure 25 Gran Sasso e Monti della Laga National Park

Source : <http://www.olearium.altervista.org/eng/eng-index.htm>.

Santo Stefano di Sessanio is a commune and hill town belonging to the province of L'Aquila in the Abruzzo region of southern Italy. Located inside the Gran Sasso e Monti della Laga National Park, in the highest region of the Apennines.<sup>37</sup>

This tiny medieval village is largely abandoned with many of its ancient buildings in ruins. Only until recent years, residential numbers began to slightly increase. The current residential count is 70. Many structures in the village could be dated from the 11<sup>th</sup> to the 15<sup>th</sup> century. In the 12<sup>th</sup> century, Santo Stefano was part of the Baronage of Carapelle. The still standing village portal and the destroyed circular tower (the town's most notable architectural landmark) were constructed by Medici.

Many of the houses were destroyed by a devastating earthquake that shook the region in 1976. Only a few elderly residential buildings were remained, many homes were boarded up and abandoned after the earthquake. Before restoration, Santo Stefano di Sessanio was one of the hundreds historic villages in Italy that were in disrepair. Most buildings have been abandoned by the young generation who tend to move to cities for new opportunities and a modern life. These structures remained undeveloped for a long period of time, because of their distant location inside national park.

More recently, wealthy Italians and expatriates have been attracted to *Santo Stefano di Sessanio*, a place still blessed with beautiful landscape and rich cultural

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<sup>37</sup> Wikipedia, [https://en.wikipedia.org/wiki/Santo\\_Stefano\\_di\\_Sessanio](https://en.wikipedia.org/wiki/Santo_Stefano_di_Sessanio)



resources. These investors have tried to finance the renovation and revival of this “hamlet.”

Similar to the case of Fayun village, reusing historic structures were seen as a good opportunity to revive the village and make economic benefits. From 1980’s, Giancarlo Dall’Ara, an Italian hotel marketing consultant began to generate the idea by using tourism as a stimulus to bring abandoned historic villages back to life. Several years later, a simple, but sustainable idea of “albergo diffuso” was born. Albergo diffuso translates literally as “scattered hotel.” The principle is that rooms, decorated in a consistently authentic and local style, are scattered throughout different historic buildings within the town, but overseen by one management institution.

Furthermore, foods are featured in the traditional local style and served at a local cafe or in the kitchen inside one of the local homes. Central stations, cafes or shops are also available for hotel guests. These resources also serve as information centers available to help visitors with questions, bookings or recommendations. Albergo diffuso attracts numerous people by using the idea that travelers who choose to visit here could have an opportunity to imbed themselves in the traditional village life, but at the same time still enjoy the bonus of the basic services of a hotel.



Figure 26 Sirente – Velino Natural Park

Source : <http://santostefano.sextantio.it/en/sirente-velino-natural-park/>.

Sextantio Albergo Diffuso is acclaimed as a cultural and historic project, which brings life back into the forgotten places and people of Abruzzo. Over ten years of research with the help of the museum “Genti d’Abruzzo,” they tried their best to recreate a true to life experience of being there hundreds of years ago. By using a stamp of “authenticity,” which runs through every aspect of its product, it delivers an idea that they stay respectfully true to the culture and customs of its ancestors. “Our brand and style recreate the traditions of a medieval village from how the villagers lived their lives to the food they ate and the crafts they practiced along with the skills they possessed”

“We loved living next door to locals with their dogs and their washing lines. Scenes from life!” commented by a visitor of Albergo Diffuso.<sup>38</sup> “Converting an existing room into a hotel room is far more sustainable than building a new hotel,” said Hitesh Mehta, an eco-resort consultant, and also the author of *Authentic Ecolodges*.

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<sup>38</sup> <http://www.enpicbmed.eu/communication/living-local-fop-project-open-scattered-hotel-bethlehem>



Figure 27 Renovated Buildings for Hotel Rooms of Sextantio Albergo Diffuso.

Source : <http://santostefano.sextantio.it/en/albergo-diffuso-abruzzo-hotel/>.

The idea of “albergo diffuso” provides a precious way for travelers to experience a traditional way of life, it not only brings financial support for the preservation of the village, but also a way to sustain cultural heritages and promote collective cultural recognitions for its villagers. At present, a national association called Associazione Nazionale Alberghi Diffusi was established to promote the idea of reusing existing historic structures. And Giancarlo Dall’Ara is the president of it. He believes that “albergo diffuso” is an excellent historic site development model with low environmental impact. It helps the neglected buildings become part of a network after being refurbished. On their official website, people could find all the information about “albergo diffuso.” It has been defined as a “made in Italy” innovative hospitality model.

Currently, similar concepts have been widespread in Italy and Europe, the continuous diffusion of “albergo diffuso” is due to the growing concern about sustainability and the respect for the environment in the context of the modern travel industry.



Figure 28 Classic Room – La Stalla

Source: <http://santostefano.sextantio.it/en/room/albergo-diffuso-in-the-apennines/>

## *Amenities*

<b>In-room</b>	<p>CLASSIC ROOM</p> <p>Convivial living room</p> <p>1 king size bed</p> <p>Wool mattress on a wooden plank which is based on a wrought iron structure</p> <p>4 pillows</p> <p>Hairdryer</p> <p>Cotton sheets</p> <p>CHand-woven wool blanket with patterns from the regional tradition</p> <p>Towels and hand towels</p> <p>Handcrafted candles</p> <p>Natural liquid bubble bath</p> <p>Handcrafted shampoo</p> <p>Natural handmade soaps</p> <p>Daily housekeeping service</p> <p>Water in the room</p> <p>Liquor in the convivial living room</p>
<b>Activities</b>	<p>Within a National Park, Walking / Hiking/ Trekking, Sightseeing Tours, Horseriding Tours, Picnic in the Mountains, Skiing destination, Truffle hunting, Local wine tasting, Weaving and cookery workshops.</p>
<b>Services</b>	<p>Concierge service, Limousine-Car Rental services, Luggage Store Room, Business centre, Mountain bikes/snow shoes, Art craft shops, Baby-sitting facilities on request, Wellness massage, Medical Service on call.</p>
<b>Internet</b>	<p>Complementary WIFI internet access.</p>
<b>Parking</b>	<p>Free parking.</p>

Figure 29 Amenities Listed on the Website of Sextantio Albergo Diffuso

Source : <http://santostefano.sextantio.it/en/room/albergo-diffuso-in-the-apennines/>.



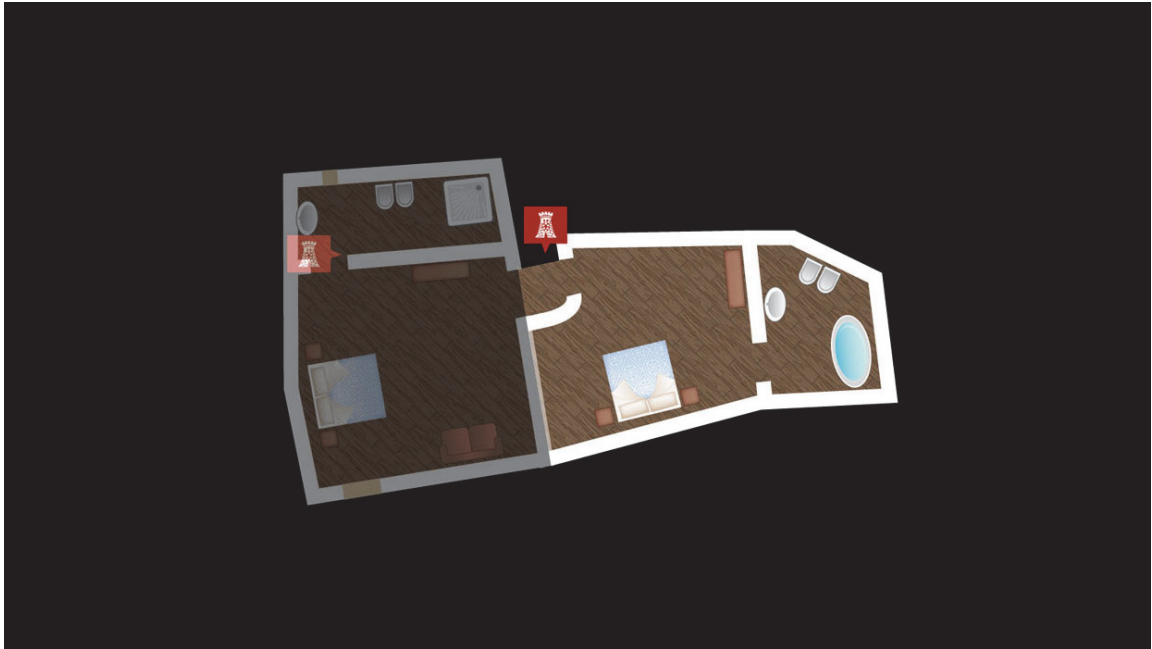


Figure 30 Room Layout of La Stalla

Source : <http://santostefano.sextantio.it/en/room/albergo-diffuso-in-the-apennines/>.



Figure 31 Old Fireplace Placed in Hotel Rooms

Source : <http://santostefano.sextantio.it/en/room/rooms-with-terracotta-floors/>.



Figure 32 Tea Rooms/Library

Source: <http://santostefano.sextantio.it/en/mountains-of-abruzzo/>



Figure 33 Meetings/Workshop Space

Source: <http://santostefano.sextantio.it/en/mountains-of-abruzzo/>

## **Chapter Five: Analysis and Recommendations**

In the final chapter of this thesis, key issues with restoration of historic villages in scenic area of China are discussed here. Starting from the problems inherited in the case of Amanfayun, this chapter trying to ravel out why to preserve historic villages and how to do so. In addition, under the broad backdrop of preservation practice in China, this chapter also raise the problem of lacking public involvement and awareness in current situation, and provide recommendations of how to engage more public evolvement as well as take the advantages of new village elites into the revival of historic villages in China.

### ***Issues and Challenges with Inappropriate Approaches to Historic Village Preservations***

Globalization, development, demographic change, and economic pressures are the main factors that directly drive changes in the urban and rural environment and impact the preservation of historic elements. When historic buildings and neighborhoods are torn down or allowed to deteriorate, part of our past disappears forever, when that happens, we lose the history that helps us know who we are, where we come from, and most importantly, future generations lose their opportunities to enjoy and appreciate the places and buildings that only historic buildings can provide. Most of the time, preservation and renovation of historic villages in scenic area were viewed by cities as a way to foster economic development and urban renewal. Advocates of those practices have widely praised the fact that historic preservation has



aided economic and community revitalization, increasing tourism and employment, and preserving regional history, culture, and pride.

However, the actual role of preservation has been disputed. Some see preservation primarily as saving old buildings; some as preserving a cultural heritage; some as fostering urban revitalization, and some as contributing to sustainability and an alternative approach to current development practices. And for each of these perspectives, there is a diversity of approaches and different voices. For instance, some feel that historic structures should be kept in their original state or, if they have been altered, that they should be returned to their original condition. Others feel that while they should protect what remains of a structure's historic character, changes can and should also be accommodated. Other external factors affecting views and approaches to preservation efforts include time and circumstances as well as the flow of available funding to a project. These emic and etic considerations bring both opportunities and challenges to the preservation of old structures.

For instance, a very interesting case for preserving old structures is what has been done in Skansen, Sweden. Skansen, the prototype of all “open-air museums”, was opened in a Stockholm suburb in 1891 and has become the model for similar architectural museums around the world, including many in America. It was opened by Artur Hazelius, a pioneer in folk life studies, who wished to preserve and interpret the material culture of rural Sweden’s farms and villages. It was part of the great change throughout Europe in the 19th century, which ushered a rural way of life rapidly giving

way to an industrialized society and many traditional customs and occupations at the risk of eradicating history.<sup>39</sup> After extensive travelling, Hazelius bought around 150 houses from all over the country and had them shipped piece by piece to the museum, where they were rebuilt to promote the appreciation of traditional Sweden. Only three of the buildings in the museum are not original, and were copied from examples he had found. The museum today has developed into a national collection of folkloristic architecture and furniture, costumes tools, plants, and animals.<sup>40</sup>

From a critical perspective, the Skansen structural renovations were not well received. The Skansen installations were criticized for not taking into account the local social contexts. They exhibited artifacts in isolation from the physical contexts and life-style, which had produced them. The singularity of their visual artifacts would never be experienced together in real life. As a result, critics consider Skansen to be narratively didactic and visually counterproductive and even disconcerting.<sup>41</sup> This may have occurred, because at the time, the “in-situ” (local context) preservation consciousness had not been deeply and professionally formulated.

***Nuancing Conceptualizations of Preservation: What it is, What it is not, What is Possible***

Figuring out the best approaches to preserving our cultural and historic heritages, requires us to consider the purpose of preservation. There is a diversity of

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<sup>39</sup> Skansen, Wikipedia, <https://en.wikipedia.org/wiki/Skansen>

<sup>40</sup> James Marston Fitch, *Historic Preservation: Curatorial Management of the Built World* (Charlottesville: University Press of Virginia, 1990), 235.

<sup>41</sup> Ibid.

conceptualizations about preservation, and these have evolved over the past decades. Generally; however, this concept and commitment involves preserving personal and collective memory, anchoring individual identity and national truths and myths to secure a place in the river of time, and to spur our imagination.<sup>42</sup> Such preservation values serve a true and meaningful function for individuals and communities. Moreover, preservation helps us connect to our historic roots, and to bridge the past to the present, by securing a physical connection to the past.

The National Historic Preservation Act of United States was an attempt to provide a clear set of answers about the purpose of preservation. “Spirit and direction of the Nation, are founded upon and reflected in its historic heritage,” and thus must be saved for future generations of Americans, so that they might have a “sense of orientation” and gain “cultural, aesthetic, inspirational, economic, and energy benefits” from the “preservation of this irreplaceable heritage.”<sup>43</sup> Later, Tom Mayes of the National Trust for Historic Preservation defined what he sees as the core purposes of preservation: continuity, memory and identity.

Preservation offers a means through which we could have a pure encounter with the physical past. One of the central concepts of contemporary architectural preservation is authenticity. However, according to Page,<sup>44</sup> to insist on the pursuit of the “authentic,” which is often presented as the “original,” and to demand the “integrity” of

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<sup>42</sup> Page Max. *Why Preservation Matters*. Yale University Press 2016.19-42.

<sup>43</sup> The National Historic Preservation Act (October 15,1966) as Amended Through December 19,2014, and Codified in Title 54 of the United States Code.

<sup>44</sup> Page Max. *Why Preservation Matters*. Yale University Press 2016.19-42.

our historic buildings is a fool's errand, a fetishizing of the past that does violence to the past itself as well as to the present. Todd's *The Thing Itself: On the Search for Authenticity* coheres with Page. While Todd beautifully discusses the common pursuit for authentic objects, places, experiences, and relationships,<sup>45</sup> he also criticizes that authenticity has been reduced to binary black-and-white distinctions. As a result, Todd asserts, historic preservation has also been complicit for masking the complex layers of history that exist in almost all places.<sup>46</sup>

In a world that is increasingly subject to the forces of globalization and homogenization, and in a world in which the search for cultural identity is sometimes pursued through aggressive nationalism and the suppression of the cultures of minorities, the essential contribution made by the consideration of authenticity in conservation practice is to clarify and illuminate the collective memory of humanity.<sup>47</sup> Depending on the nature of the cultural heritage, its cultural context, and its evolution through time, authenticity judgements may be linked to the worth of a great variety of sources of information. Aspects of the sources may include form and design, materials and substance, use and function, traditions and techniques, location and setting, and spirit and feeling, and other internal and external factors. The use of these sources permits elaboration of the specific artistic historic, social and scientific dimensions of the cultural heritage being examined.

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<sup>45</sup> Richard Todd, *The Thing Itself: On the Search for Authenticity* (New York: Riverhead, 2008).

<sup>46</sup> Lionel Trilling, *Sincerity and Authenticity* (Cambridge, MA: Harvard University Press, 1972), 101, 131.

<sup>47</sup> The Nara Document on Authenticity, [whc.unesco.org/document/9379](http://whc.unesco.org/document/9379).

When preservationists save a place, they may be offering people a way to go back in time or to another way of seeing the world. But they might also be re-creating the dreams of the dead, confined to their cemeteries, anguishing over what they failed to appreciate while alive.<sup>48</sup> Confronting the deeper reasons why we preserve is crucial to developing a preservation ethos for the future. Historic preservation is fundamentally about bringing old places and living people into contact and dialogue. Old places could stimulate our emotions, sense of connections, and our imaginations in ways that other form could not provide. But this power could also induce us to blindly preserving the physical fabric of a place as if the past and its emotional and ethical lessons lay in the form.

### ***Intersecting Critical Preservation Initiatives and Amanfayun***

What happened in Amanfayun was more likely to fall into this superficial trap. Physical conditions were well measured, documented and then replicated to bring “original condition” and “authenticity” back to the village. Preservation is more centered on the concept of “Recreating 18th Century Chinese Vernacular Village,” than actually going deep into the real life happening in Fayun village. Except for several upscale tea house and restaurants along Fayun road that could be accessed by the public, most part of the village is presented like Museum exhibits even for people who can afford the luxury rates.

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<sup>48</sup> Page Max, *Why Preservation Matters* (Yale University Press, 2016), 19-42.

Some of the national and provincial landmarks, such as the Huizhou cave (one part of the bas-reliefs on the precipices of Feilai mountain) and Dabai Liu cemetery are difficult to access, because the visitation and traffic controls of the Aman Resort. Undeniably, economic value is prioritized during the Fayun village preservation process. In fact, preservation and real estate development have always been inseparable. Ironically, a major determinant of whether a building should be saved in current times has often become whether there is profit to be made. When market incentives function as drivers of preservation programs, decision makers tend to satisfy with increasing property values and not pay enough attention to the problems of inequality and economic dislocation.

As a result, the social and economic structures around low income farmers and migrant workers are influenced by the upper and wealthy class. Although, the economic condition of original villagers was greatly improved as they received large amounts of compensation from the government for relocation at the outset of the renovation process, the conditions for their livelihood and sustainability were negatively impacted in the long term, pushing the further into the margins of society at an even greater local proportion to that of the visitors. Furthermore, their means to economic independence was also circumscribed by a structural dependency to the tourism industry.

Most importantly, their tradition and inherited values were also impacted as they were forced to live in a completely different environment from their origins. For example, their posterity will grow up in the new types of concrete surfaces, framed by



three to four floors of urban residential structures. They will go to schools in the city, seeking to find jobs there, and might even move out from the neighborhoods. Even if they have opportunities to go back to visit where their parents or grandparents originally lived, they will only observe distantly from Fayun road, as most of the original villagers will not be able to afford the hotel cost. This misguided predicament of economic development with effectively deprive them from their right to connect with the land of their ancestors.

The establishment of the Aman resorts incontestably ushers the gentrification of the historic village and social inequity, wherein working people are pushed out, and the rich becomes the main beneficiary of the regional cultural and historic resources. Moreover, the identity of the place is transformed. Amanfayun promotes increased commerce and tourism from national and international travelers who want to experience the “traditional village life of china.” Visitors typically enjoy a longer lifespan and standard of living than the local villagers (according to an interview with hotel service staff). To a certain extent, the village attracts people based on its label as one of Aman’s luxury hotels in China, more than based on its history and culture alone. It is regarded much like a Potemkin village - a beautiful, but different place. We have to admit that historic buildings are, as Tom Mayes argues, central to creating and maintaining our identity as individuals and communities. However, the rapid transformation of a neighborhood, even if the buildings remain the same, can be destabilizing.

### ***Preservation and Social Justice***

Preservation does not necessarily have to be paired with gentrification if the restoration process pays more attention to public interests and how to maximize the benefits of historic resources to diverse groups in our society. Preservation must be reconfigured as a social justice movement or else it will have lost its moral compass.<sup>49</sup> Politics inheres in every choice humans make about what to preserve and how to preserve it.

We should be able to save old places in the way that helps us confront a difficult past fully and honestly, to employ historic places in the service of economic justice, to secure a sustainable world, and to reaffirm beauty as a path to justice. "Preservation touches on our personal memories, linking us to our own past, and taps into our desire to connect with people of different places and times." Future generations would gain new insight to and connection with the inherited culture that embedded in the historic structures. "A society, first of all, needs landmarks," wrote the sociologist Maurice Halbwachs in the 1930s.<sup>50</sup> Memory is impossible without society - families, communities, nations - but it is also impossible without physical places on which to ground it, for they bear witness to past events.

In addition, preservation of historic villages as a public affair should involve more public engagement to facilitate a healthier, balanced, and comprehensive response to

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<sup>49</sup> Max Page, *Why Preservation Matters* (New Haven, Connecticut: Yale University Press, 2016), 80.

<sup>50</sup> Maurice Halbwachs, *On Collective Memory* (Chicago: University of Chicago Press, 1992), 122.

our inherited environment. In China, most villages are still in unrestored condition. Especially in historic villages, people are still fighting for their basic needs. For most people living in historic villages, old buildings are deemed to be equal to poverty and backward, thus it is difficult for them to realize the historic, social and cultural values of these structures and increase the awareness necessary for valuing the significance of their legacy and protecting them with allocated resources. In addition, the management of village heritages are still controlled by the government. Although monopoly mechanisms accelerate transformation processes of historic villages, long-term and sustainable preservation practices would require the critical protection awareness of the villagers and monopolies. It is essential to educate the public, government and private investment sectors to help them realize the responsibility of protecting their historic living environments and heritages.

### ***Preservation and Local Community Engagement***

Villages that have strong community bonds are more likely to organize and collectively address matters related to their village. Highly active public opinion based on compelling moral grounds are more likely to persuade authorities to make decisions on behalf of their people. For example, despite economic upheavals, the preservation of the Ogimachi historic village in Shirakawa-go, Japan, is an outstanding example of how a traditional way of life perfectly adapted to the surrounding environment and local people's social and economic circumstances. Its success lies in the major preservation power of the local community. For instance, the protection of the traditional Gassho-

zukuri farmhouse (“prayer-hands construction “style) was first advocated by local people. Besides, even though overall responsibility for the protection of the property rests with the Agency for Cultural Affairs of the Government of Japan, direct management of individual buildings is the responsibility of their owners, and all work is supervised as prescribed in the Preservation Plans. Routine repair work has always been carried out by the owners, and often through conventional collaborative efforts by communities, using traditional techniques and materials. The local and national governments provide both financial assistance and technical guidance.<sup>51</sup> Furthermore, formal and detailed regulations of protection and development of those historic resources were made through participation and discussion of all villagers under the guidance of the preservation committee. Successful implementation of those regulations also relied on the support of each individual. Finally, the leading stakeholder inheriting and driving the marketing of traditional culture is the local community of Shirakawa-go. They constructed their own website, wrote their own history and developed advertisement materials. That level of authentic and detailed information provides crucial help for visitors and scholars.

The villager’s autonomic organization play an important role in coordinating and promoting the preservation and development of historic villages. Since 1971, when the natural environment protection committee established in Shirakawa-go, every enactment and implementation of regulations and decisions have to be admitted by the

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<sup>51</sup> World Heritage List, Historic Villages of Shirakawa-go and Gokayama.  
<http://whc.unesco.org/en/list/734>.

whole village. And thus, each agreement of certain rules would base on respect and deep understanding of the demands of local villagers. When there is a need to make changes of current situation, the committee would organize local villagers to discuss together in order to balance the interest of each individual, sometimes the committee have to provide different solutions according to different condition. Restoration of original buildings or addition of new buildings, construction of related infrastructure would all require declaration and agreement of the whole community. Efficient communication and mutual understanding of preservation players achieve an appropriate balance between preservation and transformation.

However, in China as well as many other industrialized/-ing countries moving towards international trade and open markets, public participation in the preservation and maintenance of their own heritage sites is still sluggish. Regardless of whether the historic districts will be preserved or not, local communities typically have little upfront awareness of the impact of policy-making and implementation processes related to their own heritage villages.

The preservation of cultural heritage sites requires the involvement of multiple actors from the public, private and non-governmental sectors, not only to initiate and carry out preservation practices, but also to sustain these sites after intervention.<sup>52</sup> For example, China could benefit from the advocacy and intervention of NGOs, such as the

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<sup>52</sup> Susan Macdonald and Caroline Cheong, *The Role of Public-Private Partnerships and the Third Sector in Conserving Heritage Buildings, Sites, and Historic Urban Areas*, The Getty Conservation Institute, Los Angeles, 2014.

National Trust for Historic Preservation, a privately-funded nonprofit organization who plays a major role in preservation in the United States.

Recently, a volunteer organization called “Friends of Historic Villages” (古村之友) was created in November 2014, which was the first non-profit organization maintained by the public to focus on the protection of historic villages and rural heritages. Their research and support center is located in Shenzhen, which provides platforms and developing modes for volunteers who dedicate themselves into the preservation of historic villages. Members of this organization have come from nearly thousands of towns among 30 different provinces in China. Currently, it is the largest organization committed to the mission of historic village preservation.<sup>53</sup>

Since its establishment, preservation practices of temples, library, genogram, and intangible heritages has played a leading role in the field. In addition, it also hosted the Chinese Historic Village Conference, a first academic communication platform for historic villages. It showcased two major platforms: 1) the first displaying platform in China - Exhibition of Historic Villages and New Countryside, and 2) the supportive platform for new countryside start-up business - New Chinese Village Elite Symposium. Finally, they also developed and carried out extensive research of how to apply the internet-based PPP (also called PNPP, Public-NGO-Private-Partnership) model for public welfare, which has helped the new generation of college educated village members to

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<sup>53</sup> <http://www.gucunzhiyou.com/aboutus>



develop and realize the revitalization of historic villages, and effectively drive the activation of village resources.

Public involvement and active participation in historic village preservation is extremely important in China. The birthplace of Chinese society began and developed in rural settings. The book *Rural China* (乡土中国), by Xiaotong Fei<sup>54</sup>, indicates that Chinese society is deeply connected by family, clannism, and collective memories of their village. This deep connection helps formulate and sustain a more stable and adjusted social structure. Thus, Fei asserts that China is an “acquaintance society,” which means people’s relationships have been built through close friends. They get to know each other and expand their networks through family and community-based introductions. When they do any social activities or require community resources, they usually rely on acquaintances rather than strangers. This is a Chinese traditional characteristic that dates back over thousands of years. China’s social relationship rule of “acquaintance society” has a strong binding force, which helps establish a stable society.<sup>55</sup>

Historically, the greatest turmoil and upheaval periods surfaced when there was unrest from farmers. Generally, farmers’ unrest resulted from the hardship of

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<sup>54</sup> Xiaotong, Fei (费孝通), (November 2, 1910 - April 24, 2005), one of China’s finest sociologists and anthropologists, his works on these subjects were instrumental in laying a solid foundation for the development of a sociological and anthropological studies in China, as well as introducing social and cultural phenomena of China to the international community. [https://en.wikipedia.org/wiki/Fei\\_Xiaotong](https://en.wikipedia.org/wiki/Fei_Xiaotong).

<sup>55</sup> Sone Lina, “The Nature of Acquaintance Society,” *Journal of China Agricultural University (Social Sciences Edition)* (February 2009).

supporting themselves from the existing farmland. Struggling to meet basic living requirements forced them to move and search for new opportunities, sometimes in urban areas. In other words, large numbers of villagers moved into urban areas seeking employment resources, which resulted in the unbalanced structure of the urban and rural areas.

In the last 100 years, China has gone through unprecedented destruction and reconstruction. In fact, Jun Sun reflected during the historic village preservation conference that “Since the emerging of urban planning professional, China has been facing continuously destructive construction, which lead us to think about whether planning and design is destroying or saving our culture.”<sup>56</sup> That is, local authorities obviously have a more immediate connection with local people and their living environment. The social relationship, legacy of heritage, as well as family bonds - all help bond local people and village management committees together. These community structures strengthen public connection in the historic villages. Most importantly, the social connections of the historic villages are crucial in stabilizing and even advancing Chinese society.

Thus, it is critical that the Chinese government actively engages and bestows more power to local villagers, preservationists and builders. Therefore, a key focus of historic and traditional village restoration should be to honor and assure the authority,

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<sup>56</sup> Jun Sun, The Value of Village Restoration is to Bring Hope and Expectation to Local People, 2016 New Village Elite Committee. <http://www.gucunzhiyou.com/gczy/357.html>.

power and rights of the local village committees with the ultimate purpose of promoting their autonomy, rather than their dependency in new top-down market systems.

### ***“Justice and Benefit” Ecosystem***

The process of cohering and integrating more resources for public involvement is critical for ensuring the efficient and sustainable preservation and development of historic villages. The internet-based PPP mode developed by the “Friends of Historic Villages” provides a leading example of how to combine modern technology and maximize the efficacy of various resources during historic village preservation practices.

The internet-based PPP mode is based on a “Justice and Benefit” ecosystem. The following chart shows the different “Justice” projects endorsed by the ecosystem model.

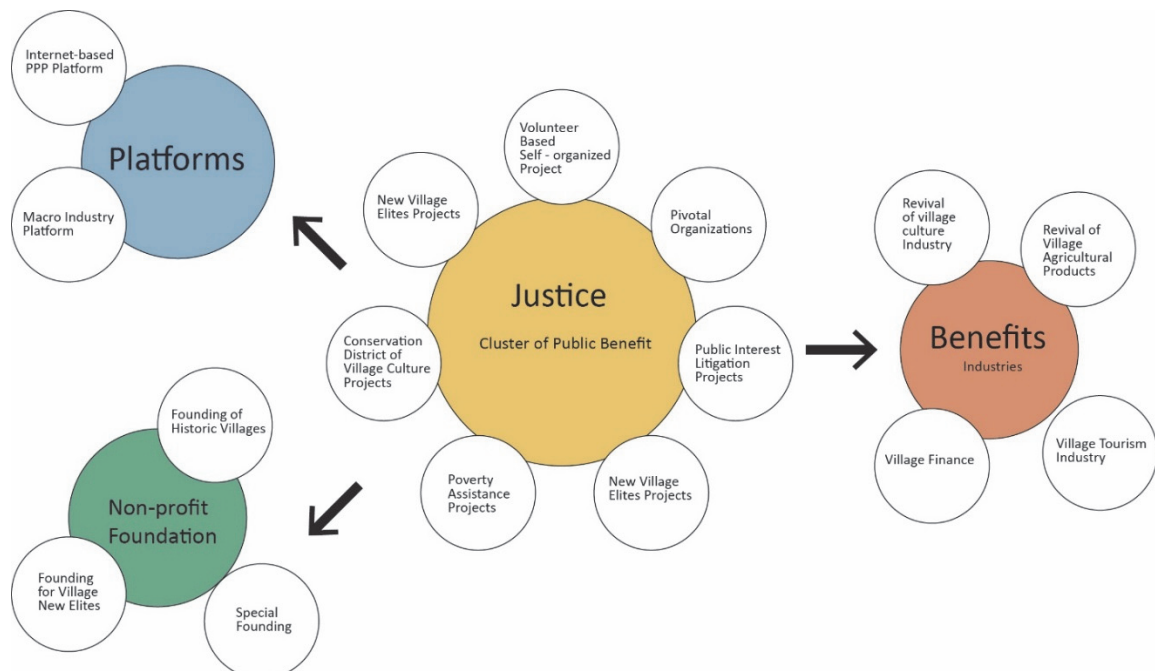


Chart 2 Ecosystem of the “Justice and Benefit” Concept

Source: Edited by Author. <http://www.gucunzhiyou.com/gczy/167.html>.

These are self-organized projects created by volunteers, which include: 1) public interest litigation projects; 2) new village elites projects; 3) poverty assistance projects, and 4) creation of conservation districts of village cultures. All of those projects are meant to promote the “Justice” mission of the ecosystem. The “Benefits” would include: 1) revitalization of village culture; 2) local agriculture industry; 3) rural tourism, and 4) rural finance.

Notably, the main activator of this ecosystem is “new village elites,” which are the current generation of well-educated and talented individuals coming from the villages. Throughout Chinese history, village elites have been playing a guiding role in the social construction, education and customs, and public affairs of the historic villages. They have become pivotal forces in this proposed “Justice and Benefit” ecosystem. Moreover, village elites could help propel the transformation of the village social structures by intersecting public cultural beliefs with preservation awareness. Village

elites should play a critical role in facilitating the balancing economic and social development during the whole process.



Chart 3 Three Basis of “Justice and Benefit” Ecosystem

Source: Edited by Author. <http://www.gucunzhiyou.com/gczy/167.html>.

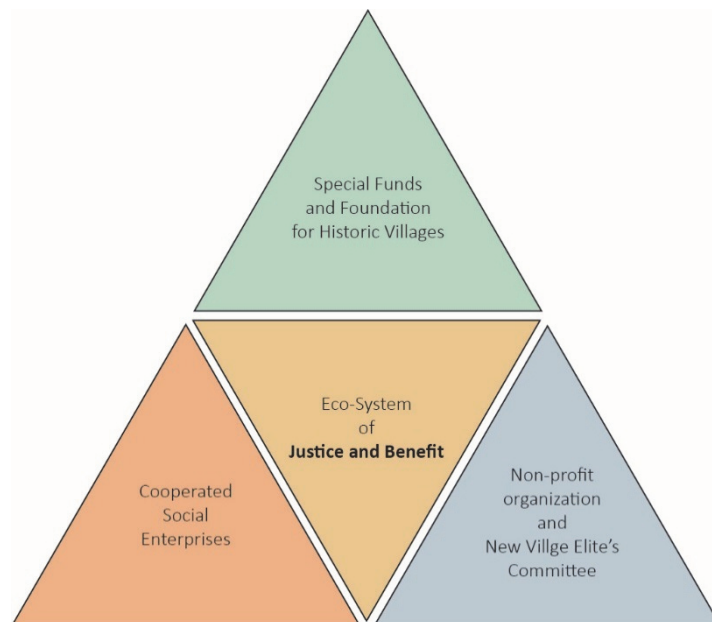


Chart 4 Village New Elites in the Development System of Historic Villages

Source: Edited by author. <http://www.gucunzhiyou.com/gczy/167.html>.

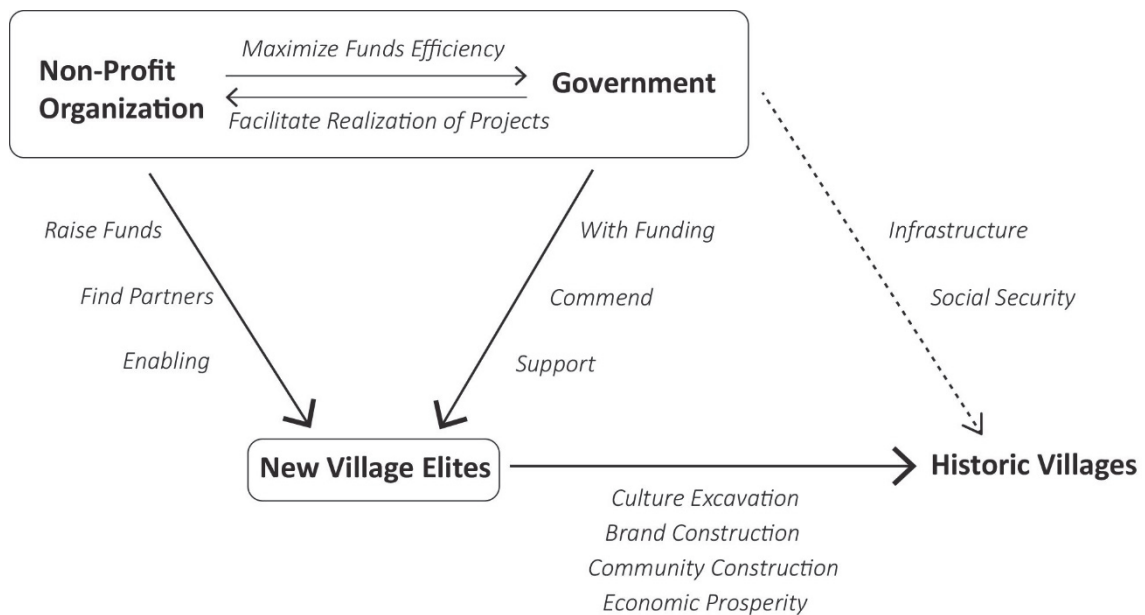


Chart 5 Internet Based PPP System in Composing Different Resources to Aid New Village Elites

Source: Edited by Author. <http://www.gucunzhiyou.com/gczy/167.html>.

These “Justice and Benefits” ecosystem undertakings, including the involvement and leadership by the new village elites, requires public support, namely public and governmental resources, such as funding. Public involvement thus become an important element of the historic village revival.

In the case of the internet-based PPP mode developed by the “Friends of Historic Villages,” as it is a web-based nonprofit organization, it has sought to use the internet as a platform for fund-raising. During this process, communications from different stakeholders would be achieved, and government would take part in the funding. In



general, the government would play as a cooperating funding role, and the non-profit organization(s) would take on the guiding role, with all of the raised funds and resources going directly to the preservation efforts of the historic villages, led by their own village elites. In fact, the vision of “Justice and Benefit” ecosystem is to establish a “new village elites plus” system to drive the revitalization of historic villages in a viable and sustainable manner. This vision of a “Justice and Benefit” ecosystem that centers the interests, role, contributions and leadership of the local village stakeholders, promises to foster a more balanced development between the urban and rural areas. Preservation efforts that honor local context through a “Justice and Benefit” ecosystem model, rather than a top-down and outsider capitalist economic model, facilitate and propagate a more sustainable and stable society in the long term.

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