

Study on the Evolution and Reorganization of Ethnic Villages from the Perspective of Structuralism

-- Taking Taoping Qiang Village as an Example

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Abstract

From the perspective of structuralism, this paper selects The Taoping Qiang Village as a case, analyzes the composition of each subject of The Taoping Qiang Village, namely the spatial structure of the Qiang Village and the social structure of the Qiang Village, and dissects out the elements contained in each structure. This paper discusses the evolution process of The Taoping Qiang Village and holds that the evolution of the Taoping Qiang Village can be divided into structural formation period and structural stability period. On this basis, the reorganization of the internal structure of Taoping Qiang Village is analyzed, which provides a scientific basis for the future development of Taoping Qiang Village, and also provides a new idea for the protection and development of ancient villages.

Keywords

Structuralism; Village Evolution; Taoping Qiang Village.

1. Structuralism and its Enlightenment

1.1. Overview of Structuralism

Structuralism is a school of thought initiated by French anthropologist Levi-Strauss in cultural anthropology. Structuralism believes that things exist in systems and can be analyzed according to the component structure of systems. After the birth of structuralism, it changed people's way of thinking and was widely used in various categories of social sciences. The idea of structuralism is to subdivide the object of study into a number of elements, which are connected with each other through certain rules, and thus form a structural whole with a certain connection. Then, through the relationship of element composition, transformation and evolution to study its entirety [1].

Structuralism thought that integrity is a structuralist methodology need to master the basic characteristics of the importance of the whole for the part with priority, everything is in complex unified whole, in which any part of the nature of the significance of don't have the documents, only put the integrity of the network, to link these components. Therefore, structuralism combines the overall composition of things with the order of internal elements in its research. Changes in the internal components and relations between elements will lead to changes in the nature and integrity of things.

1.2. Enlightenment of Structuralism to the Study of Village Evolution

The socialized development leads to the evolution of village social development, and formed a variety of development structure, village spatial structure, village cultural structure, the village social structure. These structures can be divided into two parts, namely, the material space structure dominated by buildings, streets and water systems, and the non-material network structure composed of religion, social relations and intangible cultural heritage. Structuralism

perspective from the various elements of the village to study the evolution of the village is a new way and means of village, but traditional way of study from the remote sensing technology, land resource utilization, or a single context to study the history of the evolution of the traditional village, such research in certain level really reappears the process and results of village evolution. However, the reasons and more components behind village evolution, as well as the dynamic mechanism behind village evolution, have not been deeply explored.

Each element in a village does not exist independently, and the evolution of a village is the result of the synergy of multiple elements. The evolution of a village has a certain self-regulation ability and control power, and the evolution of a village is the result of the synergy of multiple elements[2]. The introduction of structuralism into village research is an innovation and a new attempt of village research methods.

2. Composition of Various Subjects of Taoping Qiang Village under Structuralism

2.1. Overview of Taoping Qiang Village

Taoping Qiang village, affiliated to the Tibetan Qiang Autonomous Prefecture of Ngawa, Sichuan province, is located in the Minjiang river tributary of alluvial fan, gentle slope, about 40 km from the hit Lixian county, state road 317 from Taoping Qiang village field in the south and from east to west, geographical conditions, population distribution is relatively concentrated, the village close to 40% of the population (300 people) live in Qiang Village, commonly known as Taoping Qiang Village [3]. Taoping Qiang Village is divided into two areas: the new village and the old village. At present, the old village of Taoping Qiang Village has been well protected as a cultural heritage, while the new village bears the daily life needs of villagers and the dining and accommodation needs of tourists.

2.2. Analysis of Spatial Structure Composition of Taoping Qiang Village

2.2.1. Qiang Blockhouse is the Main Building System

Taoping Qiang Village is built on high mountains. In ancient times, for the purpose of military defense, the ancient Qiang people chose to build their houses based on the ground. Under the joint promotion of topography and the development of Qiang society, the blockhouse with Qiang characteristics was formed. Taoping Qiang Village is one of the world's most complete blockhouses combined with residential buildings. There are people living in blockhouse construction that brings together living, defense, information exchange, storage, and other functions into an organic whole. Taoping Qiang Village blockhouse can be isolated not only built in separate towers, can also be combined with Qiang folk houses, forming characteristics of local-style dwelling houses building, has a strong stability and view and admire a gender.

From the perspective of structuralism, the architectural system dominated by Qiang blockhouse is the most intuitive and easily perceived material element of Taoping Qiang Village. The intervention of this architectural material element constitutes the most basic part of the structural system of Taoping Qiang Village, and is the most intuitive embodiment of the Qiang cultural spirit.

2.2.2. Groundwater --Based Water Network System

Taoping Qiang Village has extremely mountainous characteristics of underground water system, water system within the village attract mountain spring water, flows through the open trench, drainage way to every household. The water supply system can not only have the effect of adjusting indoor temperature, the ancient war s escape and can be used as a signal. In peacetime, it can be used as fire fighting water source and irrigation water source to solve the living water problem of villagers in the village.

Water supply is an essential factor for the maintenance and development of settlements. The water network system of Taoping Qiang Village is a key link in the overall structure of the Village and the sufficient and continuous supply of water also connects every household in Taoping Qiang Village.

2.2.3. Unique Spatial Structure System

The spatial structure of Taoping Qiang Village is different from that of traditional villages. Eight entrances and exits are built around tall blockhouses, which are fan-shaped and have strong centripetal force. It is a typical "point" type aggregation settlement. The road system of Qiang Village is complicated with 8 entrances and 13 passageways. The magical road network, water conservancy system and even the roof of Taoping Qiang Village constitute a three-layer transportation network and defense system: the upper (roof), the middle (ground streets and lanes) and the lower (underground water network system).

The unique spatial structure system of The Taoping Qiang Village is the crystallization of the wisdom and practical choice of the Qiang people, which is also the most unique element in the overall structure of the village. This element and other elements influence each other and complement each other to form the unique Qiang culture.

2.3. Analysis of the Social Structure of Taoping Qiang Village

2.3.1. Cultural Practice of Spiritual Subjects

The bad natural environment shapes the basic concept of the survival of the faith. Qiang society thought has unique Qiang national form, after years of development, formed with primitive religious classics, stories, poems, fables, myths and other works of folk literature and art, through Qiang ethnic precept, gradually formed the characteristics of solitary Qiang national ideology, Namely, the core and mainstream of Qiang people's social ethical thoughts: freedom, tranquility, integrity, frugality, etc [4]

Taoping Qiang Village is the epitome of the Qiang people's thousand-year history, condense the spirit and culture of the Qiang people. Many villagers have preserved the traditional life habits of the old people, and the Qiang people still inherit the national spirit. Any form of culture retained by The Taoping Qiang Village plays a catalytic role in the overall structure of the Qiang Village. The integration of this cultural form with villagers, with land, and with buildings creates the unique Qiang culture. Cultural practice is the basic way for the continuation of the Taoping Qiang Village and the retention of its ethnic characteristics. Also, in the overall structure of the Qiang Village, all parts have the Qiang spirit.

2.3.2. Communicative Practice of Social Subjects

The social subject is the subject group based on the classification of living space practice. The family is the main unit for social subject to practice and the public space and interpersonal communication in Taoping Qiang Village is the place and main way for social subject to practice. Taoping Qiang villagers are the most active factor in Qiang Village overall structure. Impact on the evolution of the village structure, system elements and basic construction is different. The villagers in the process of social interaction influence the process of the whole structure of the village. This kind of communication is the group to a certain purpose value of value-added process.

Taoping Qiang Village has become a part of the overall structure of village with the social relations and structure constructed by blood relations, geographical relations, in-laws and common cultural values. The conclusion and communication of social relations affect not only the two parties, but also the structure and development track of the whole village.

3. Structural Evolution Analysis of Taoping Qiang Village

3.1. Formation of the Initial Structure of Taoping Qiang Village

The Taoping Qiang Village has a long history and was founded in 111 BC. In order to escape the war, the ancestors of The Taoping Qiang Village moved south to the upper reaches of the Minjiang River from Gansu and Shaanxi. After defeating the indigenous "Goji people" with other Qiang people, they chose to build the village on the flat land on the north bank of the lower reaches of the Zagunao River. As early as in the Western Han Dynasty, Taoping Qiang Village played a very important role as a county pass and defense area. Taoping Qiang Village is located in the "national corridor", which is a place where wars occur frequently in the past dynasties. For thousands of years, the villagers of Taoping Qiang Village have been accompanied by wars, and the Qiang people face many challenges due to their geographical location.

3.2. Formation of Stable Structure in Taoping Qiang Village

Taoping Qiang Village has gone through a long period of time from its formation to its heyday. During this period, the development of the village buildings and street space has mostly gone through the process of new construction, abandonment and reconstruction, forming the basic pattern of the village. During the Ming and Qing Dynasties, the development of Taoping Qiang Village tended to be stable. During this period and after, all the structural elements of Taoping Qiang Village showed a trend of stable development. The maintenance and formation of the spatial structure of The Taoping Qiang Village maintain the basic structure of the Taoping Qiang Village. The unique spatial structure of Taoping creates the unique ethnic characteristics and social structure of the Qiang people. The migration of population and the association of marriage play a role in consolidating the social structure.

From the perspective of structuralism, the Taoping Qiang Village presents a dynamic balance between various elements during the structural stability period, and the maintenance of the building system, water conservancy system and road system of the Qiang Village maintains the basic spatial pattern. The perfection of the social structure of The Qiang Village has built a stable social structure of interpersonal communication, that is, a combination of blood ties and geography. The improvement of the living environment of the Qiang Village has created the cultural atmosphere of the Qiang Village. The cultivation of this cultural consciousness has condensed the people of the Qiang Village and made the structure more stable. The social structure, spatial structure and cultural structure in the stable period constitute the whole of Taoping Qiang Village, while various structures support and complement each other to maintain the vitality and vitality of Taoping Qiang Village.

4. Structural Restructuring of Taoping Qiang Village

In recent years, people's interest in traditional villages has gradually deepened. Traditional villages have become the travel destination and spiritual comfort of modern urbanites, and rural tourism has also increased to unprecedented heat. The historical deposits, ethnic characteristics, natural scenery and living environment of Taoping Qiang Village have all become the focus of people. However, with the development of society and economy, the sustainable development and organic renewal of ancient villages have been affected to a certain extent. Taoping Qiang Village, as the gateway of Lixian county and the geographical location close to Chengdu, has unique geographical advantages and is a model of the commercialization of traditional villages. However, how to maintain the balance between ethnic authenticity and commercial value under the condition of market economy requires the restructuring of the internal structure of Taoping Qiang Village to play a role.

4.1. Spatial Restructuring

The reorganization of the spatial structure of Taoping Qiang Village is to renovate and update the building system, underground water network system and road system. The national characteristics are the core elements of the commercialization of Taoping Qiang Village, and the spatial structure and living environment are the most direct embodiment of the national characteristics. The reorganization of the spatial structure is not to dismantle some elements, but to make an effort to renovate and retain the national characteristics, including repairing broken dwellings, repairing blockhouse, updating water conservation system, renovating barricades, etc.

On spatial restructuring, to promote the development of spatial structure is more suitable for the new pattern, such as Taoping Qiang Village cultural space construction and use of the clearing inside village, at the same time, in the restructuring, can introduce some new elements, make these new elements and the original building catalytic reaction, the largest reserve national original true at the same time, develop its commercial value, For example, we can try to add Tibetan architectural elements or Han residential elements in the open space of the New Taoping Qiang Village to highlight the characteristics of the Qiang Village located in the ethnic corridor.

4.2. Social Restructuring

The social structure of Taoping Qiang Village is composed of spiritual subject and social subject, and the restructuring of social structure includes social structure restructuring of social subject and cultural structure restructuring of spiritual subject. Qiang Village gradually blend in the trend of modern society leading Qiang Village structure of traditional society is facing the risk of collapse, kinship and geographical relation has also been further weakened. The harmonic function of this period will be through the restructuring of the form to create a new social structure. Tourism capital intervention for Qiang Village development provides a solid strength. The restructuring of the social structure of The Qiang Village focuses on tourism, integrating tourists, developers and commercial capital into the social structure of the Qiang Village. This new social subject is the continuation and development of the Qiang Village, which not only meets the economic development demands of the Villagers but also stabilizes the social structure of the Qiang Village.

The restructuring of the spiritual subject starts from the protection of The Qiang Village. The protection and utilization of the Qiang Village can start from the restructuring of the cultural structure of the spiritual subject. Preserving the cultural memory of The Taoping Qiang Village and sorting out the existing documents can not only enrich the cultural deposits of the Taoping Qiang Village but also provide spiritual power for the memory retention and sustainable development of the Qiang Village. Among the traditional social subjects, the social relations based on blood ties and geographical ties occupy the main body of the Qiang People's life. Although the geographical relations have been further weakened with the development of society, the Taoping Qiang Village, in the form of traditional residential combination, is still the most intuitive embodiment and representative of the Qiang people's spirit and culture.

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