Sustaining Tradition through Tourism.
Zhan-Qi as A Model for China.

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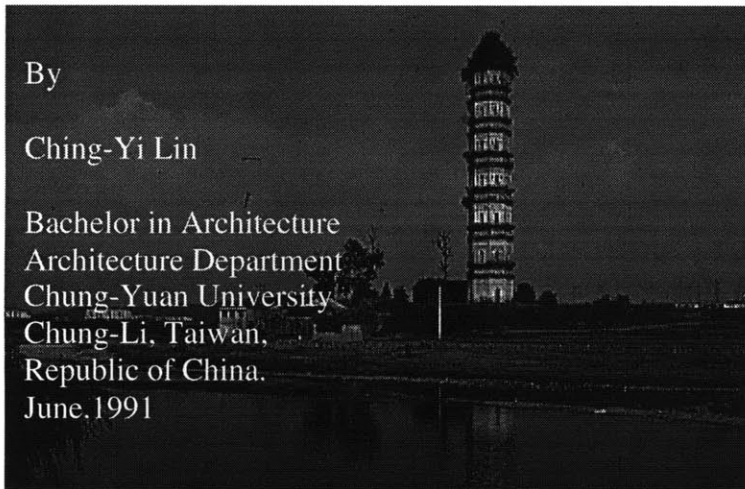the Massachusetts Institute of Technology

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Figure 1 The Tower near Yen-She. Hue area, An-hue, China.

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Sustaining Tradition through Tourism. Zhan-Qi as a model for China.

Abstract

Tourism is one of the biggest industries in the world and is expected to become the world's largest in the next century, providing major income for some countries.[1] However, for many countries, tourism comes at a high cost. Not only does it affect the Gross National Product, but it also has major social, cultural and physical impacts. For many countries, the dilemma between cultural preservation and tourism is an unsolved problem.

To China, tourism means new jobs and income. Therefore, developing tourist attractions has become one of the country's major goals. As in other countries, tourism may be very beneficial in terms of providing increased exchange values, currency and living standards, but it also carries the risk of turning culture into a commodity.

By developing programming and design guidelines for the village of Zhan-Qi in China, this thesis will provide an example of well-balanced tourist development for both the Huang-Shan region, where Zhan-Qi is located, and for Chinese villages in general.

Thesis site

Zhan-Qi is part of the Huang-shan region (or Hwe district), a region that now faces tourism's

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[1] Somereset R. Waters, *Travel Industry World Yearbook*: The Big Picture. 1986, Vol. 30, p7

Figure 3 Kwa-Lin, China.

Figure 4 Shu-Cho, China

impact. It shares with Huang-Shan's other villages a fame for craftsmanship, business, and cultural achievement. Similar to Amish villages in America, these communities share a strong link to the land, minimal upward social mobility, a strong sense of heritage, and an emphasis on collective life. At the same time, they are confronting changes in their agricultural economy and the advent of tourism.

Thesis goals

This thesis will develop programming and design guidelines that will help guide Zhan-Qi's future development. These guidelines will be directed toward preserving and maintaining the essential character of Zhan-Qi, even as it depends increasingly on tourism for its economic future. Through 1) the analysis of Zhan-Qi, 2) case studies of well-balance tourist development in villages around the world, 3) the testing of resulting programming, and 4) the provision of guidelines with proposals for architectural interventions in Zhan-Qi, this thesis will provide guidance for Zhan-Qi cultural and economic sustainability and that of other villages in the Huang-Shan region and in all China.

Thesis supervisor: Roy Strickland
Title: Associate Professor of the Department of the Architecture

Figure 5 Model of Zhan-Qi

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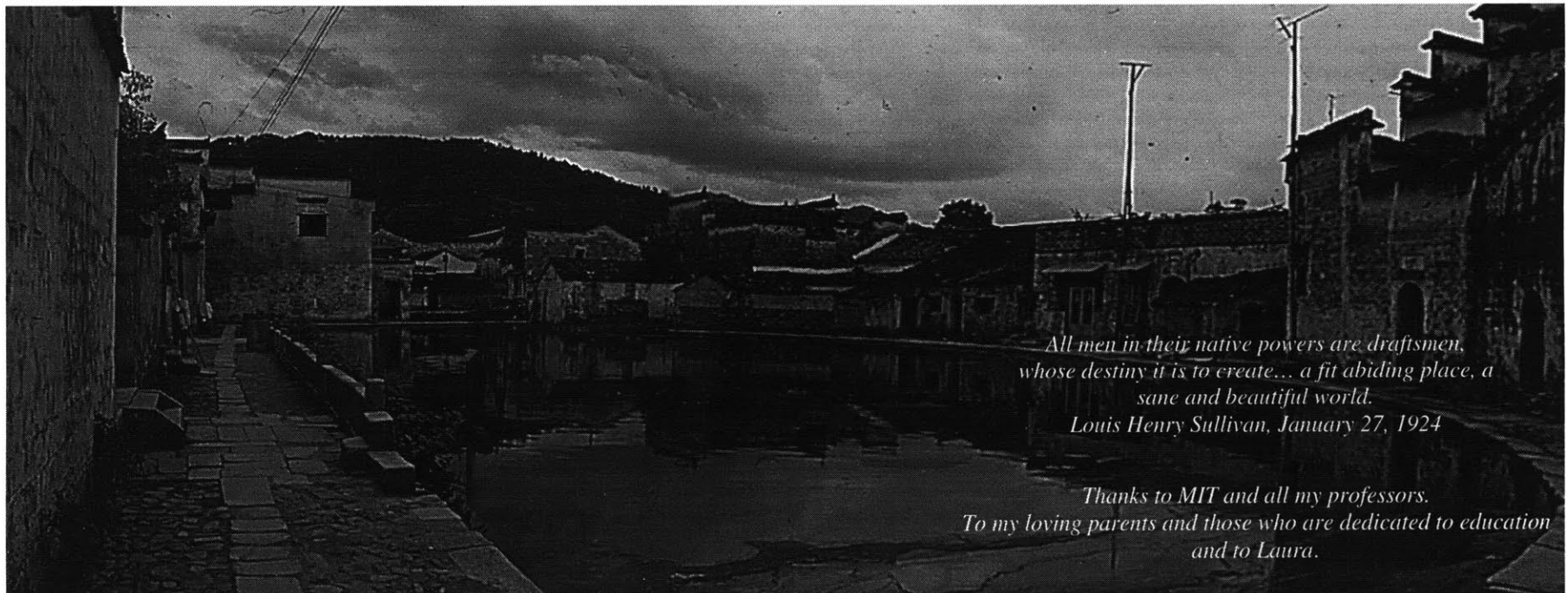
All men in their native powers are draftsmen,
whose destiny it is to create... a fit abiding place, a
sane and beautiful world.
Louis Henry Sullivan, January 27, 1924

Thanks to MIT and all my professors.
To my loving parents and those who are dedicated to education
and to Laura.

Figure 2 The village of Hong. Hue area, An-hue, China. Pond in front of the main ancestor worship temple.

1.Introduction

At present, attention is drawn to the negative and positive sides of tourism. Many studies are focused on alleviating the negative effects of tourism and its consequences through policymaking. This thesis, in contrast, focuses primarily on aspects of the physical environment. This paper suggests that tourism become a tool to generate existing settlement and provides guidelines to safeguard the character of the built environment.

In the first part of this thesis, an overview of the current conditions of tourism is given to identify the issues that should be confronted.

In the second part of this paper, a set of guidelines is proposed to maintain the quality of physical space in villages with deep cultural roots, such as Zhan-Qi.
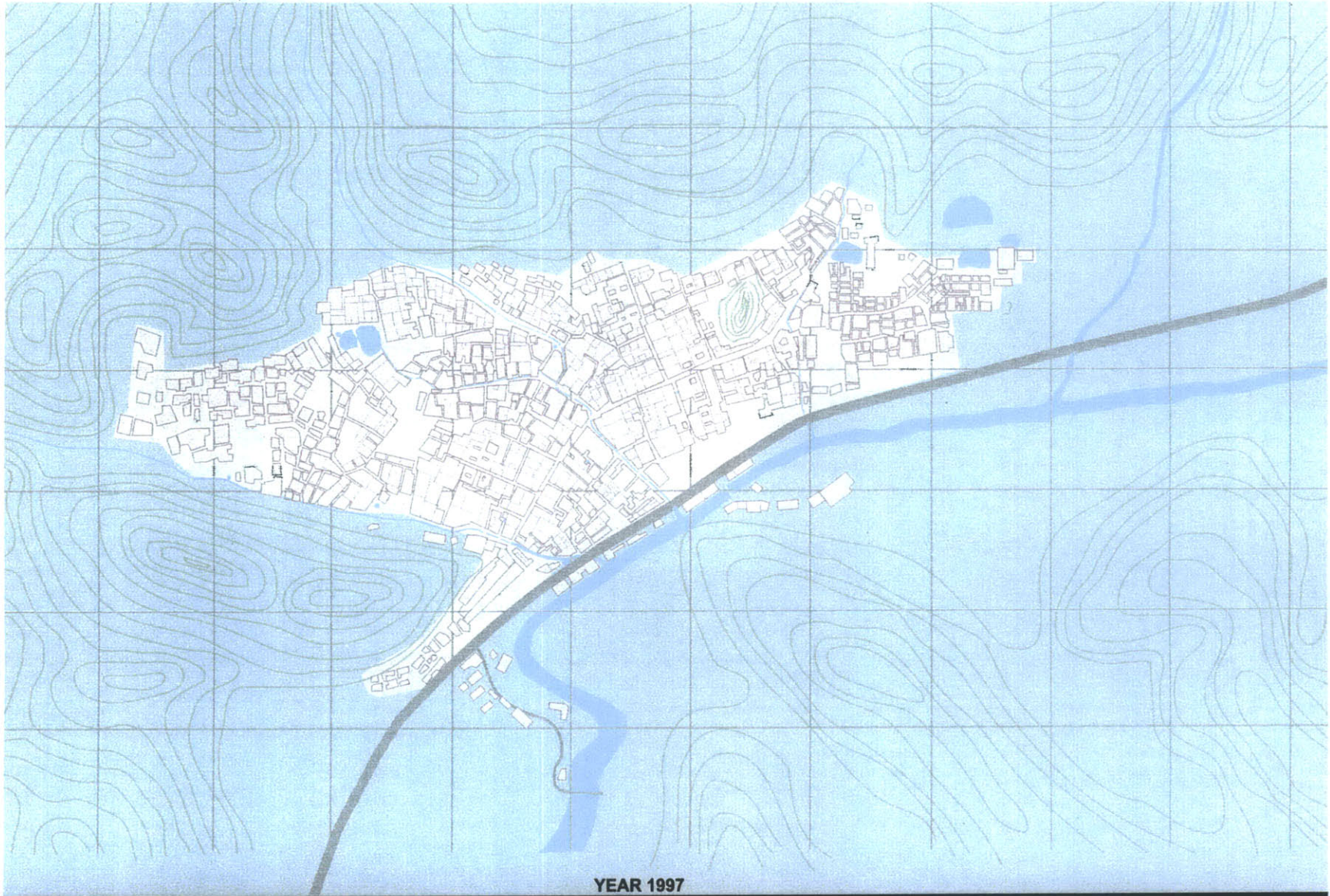
In the final part of this paper, several architects will make proposals on one site to set examples and test the validity of these guidelines.
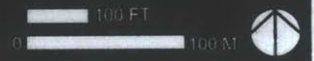

Figure 6 Shu-chou garden, China

Figure 7 Shu-chou garden, China

YEAR 1997

ZHAN-QI

100 FT

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2. Tourism in China

2-1 Historical Background

The development of tourism in China can be divided into several stages. Every stage has its own causes and consequences.

The first stage was before 1950. While tourism in China can be traced back to the Silk Road in the 3rd century BC. and international tourism flourished in the late 19th century, 'modern tourism' was not significant in China during this period. The first travel agency in China was not established until 1923.

The second stage was in the 1950's. In this period, China remained behind the 'iron curtain' to the west. Most travel was justified as 'visiting friends and relatives.' For political reasons, travel to China was not welcome from Communist regimes or some Western countries.

The next stage was in the 1960's. China broke the ice by building more diplomatic relations with other counties and by receiving Western tourists.

Because of an open policy starting in 1978, tourism became an industry in China. That year marked a major turning point in the development of tourism in China. Before 1978, the Chinese government considered

tourism as more 'a part of foreign affairs' than commerce. [2]

The last stage was from 1986 to the present. In 1986, the Chinese government established tourism as part of a national plan for social and economic development.

This brief historical perspective demonstrates that the development of tourism in China was a product of political policy decisions.

2-2 The gain and cost

It only took a few decades for China to become one of the top ten international tourist destinations. [3] Like the arrival of a booming economy, the development of tourism was a new phenomenon for the Chinese. This rapid change has also brought on negative effects of tourism. The following table shows the possible costs in social, cultural and economic aspects.

Figure 8 The shoe repairman in Beijing, China. 1988.

[2] Carson. L. Jenkins. *China Economic Liberalization and Tourism Development 2.*
[3] ibid.

Benefits	Costs
Economic -foreign exchange -build on the existing infrastructure -developed with local products and resources -spread development -complement products of other economic activities -employment: full time , part time, seasonal , unskilled.	**Economic** -inflation -foreign exchange leakage -seasonal nature of tourism- -unemployment -susceptibility to political changes and rumors -spread of disease -economic fluctuation
Social / cultural -broadening of education -international peace and understanding -breakdown of language, social or class, religious, racial barriers -appreciation of one's own and other social and cultural elements	**Social / cultural** -misunderstanding -stereotyping -xenophobia -social pollution -commercialization of the culture, religion, arts -demonstration effects -prostitution -conflicts -crime

Table 1 benefit & cost of tourism.

Figure 9,10 The impact of tourism on existing context.

[4] The source of table above: Jafar Jafari.' understanding the structure of tourism'. In *Tourism and Culture: A comparative Perspective,* edited by Eddystone C. Nebel III, 67. New Orleans: University of new Orleans, 1983

According to study of Frank M. Go., [4] the future of tourism in China seems promising for following reasons: 1) The Asian and Pacific Region has became more wealthy, which encourages outbound travel flow. 2) The growing economy in China is creating a strong middle class that travels for both business and leisure. 3) With strong links in culture and language, the populations of China, Taiwan, Hong Kong and Macau will become more involved. Travel between these countries will increase as a result. [5]

The challenges that lie before China for its tourism development are "inadequate tourist transport capacity and other facilities; an imperfect management and coordination

1988-1993 Origin of turists in China

Table 2 Graph data source. Frank M. Go., 107.
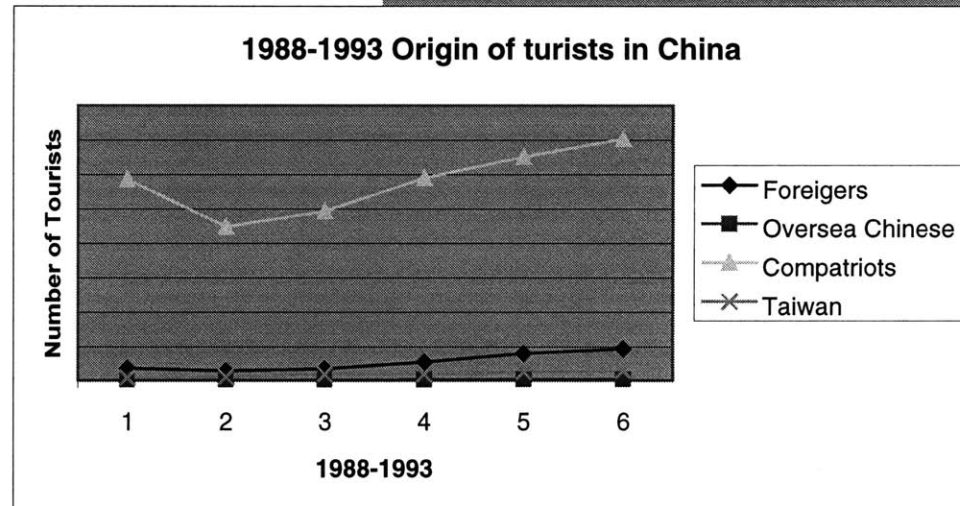
system; poor service quality; limited capital for investment; and an inadequate supply of skilled labor and professionals… also increasing competition from other destinations in the Asia and Pacific region…Thailand and Singapore, with similar products, but better service or cheaper prices."[6]

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[5] Data from Frank. M. Go. 120.

Looking at the future of tourism, the following events may bring new perspectives.

The Third World Tourism conference, sponsored by the Christian Conference of Asia, was held in Singapore in 1980. It was a thoughtful and productive conference. In response to the negative side effects of tourism in Asia, a set of recommendations was announced. These suggestions were published as a "Code of Ethics for Tourists."[7]

1. Travel in a spirit of humility and with a genuine desire to learn more about the people of your host country.

2. Be sensitively aware of the feelings of other people, thus, preventing what might be offensive behavior on you part. This applies very much to photography.

3. Cultivate the habit of listening and observing, rather than merely hearing and seeing.

4. Realize that often the people in the country you visit have time concepts and thought patterns different from your own; this does not make them inferior, only different.

5. Instead of looking for that 'beach paradise,' discover the enrichment of seeing a different way of life through other eyes.

6. Acquaint yourself with local customs --- people will be happy to help you.

7. Instead of the Western practice of knowing all the answers, cultivate the habit of listening.

8. Remember that you are only one of thousands of tourists visiting this country and so do not expect special privileges.

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[6] ibid,121.

[7] Linda K. Richer., 204

9. If you really want your experience to be ' a home away from home,' it is foolish to waste money on traveling.

10. When you are shopping, remember that the 'bargain' you obtained was only possible because of the low wages paid to the maker.

11. Do not make promises to people in your host country unless you are certain you can carry them through.

12. Spent time reflecting on your daily experiences in an attempt to deepen your understanding. It has been said that what enriches you may rob and violate others.

Even though these are only a reminder, these twelve suggestions show the essential and lasting part of tourism.

2-4 Conclusion

Considering China's booming economy and its rapidly changing society, this section suggests some criteria for tourism development.

1. Diverse Cultural Tourism

One of the major attractions in China undoubtedly is its tradition. Tourists will feel the pride and dignity of the history of the host country, while participating in an exchange between their culture and that of their host country.

Several examples are facing all these issues successfully throughout the world. 'Italy is the one of the oldest, most established and most diversified tourist countries in the world.' [8]

'Italy counts on two major resources to attract the bulk of its tourists. These are its climate and its cultural heritage.' [9]

The following statement may be the most appropriate as a footnote to cultural tourism. By 1975, Turner and Ash had concluded, 'ultimately tourism will only survive if it helps create societies which are less divided than they are at the moment.' [10]

2. Gradual and Small, Grassroots Tourism

'Gradual tourism development is far better for maintaining a balanced and diversified

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[8] Russell King, 61
[9] Priscilla Boniface.
[10] Op. cit.5,195.

economy. Moreover, it allows local capital a continuing chance to invest. --- '[11]

'The sheer scale and pace of hotel development in many of these regions has been such as to exclude the possibility of such development being carried out by domestic firms alone.' [12]

'Gradual development prevents stresses and strains on expanding infrastructure... where tourism is allowed to proceed gradually, the residents do not get as tired of tourists and are less likely to take advantage of them. Also, tourists do not get satiated with the latest "in" destination more likely to be respected and protected if development is phased.' [13] The

above section described the quality of the tourism. It seems gentle growth has better relationships between host and tourists.

However, the income difference between rural and urban regions, between southern-east and inland, and between occupations has become more and more apparent in China. The small and gradual development of tourism can solve several social issues in China. For example, it can help to alleviate the gap between rich and poor. Because of the threshold of involvement is less, small developments encourage more involvement.

Gradual grassroots development creates a cultural link between the past and the future. Several movements in modern Chinese

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[11] ibid.,195
[12] ibid,195
[13] ibid,195

history have altered Chinese cultural heritages. The Cultural Revolution created a gap between generations.[14] Gradual and grass-root tourism can generate self-awareness in the host country, thus providing a chance to mend the lost link.

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[14] Ren Zhichu, 53.

2-5　Case Study

There are many cases of cultural tourism worth studying. For example, in Northern America there are the Shakers, Quakers and the Amish. They represent a heritage of United States. Today, only the Amish remain a sustainable community.

The Amish, or the people of plows, may be the best example for a case study. Ironically, both smaller populations in rural areas of China and the Amish, two societies located at opposite ends of earth with many fundamental differences, have witnessed the same phenomenon.

The similarities are as follows:

1. A strong link with the land.

Amish people have strong family and community values that are based on farming and religious beliefs. Farming is encouraged by the church as a profession. It requires both seasonal manpower in the field and financial support from the community. Characteristics of a farming community based on these beliefs are a strong sense of community involvement, organization, and stability.

2. Changing agricultural societies.

Because of the growth of the population and the lack of land to remain as a farming society, the Amish have been under pressure to change.

Similarly, rural villages in China are isolated from the outside world and have a very low income. These factors drive local people out

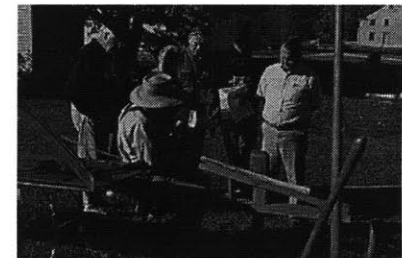Figure 11 Las Vegas, USA. Culture as commodity.

Figure 12-14 Shaker village, U.S. A. Culture as show business.

Figure 15 Amish farm. John A. Hostetler, 122.

of their homeland to metropolitan areas for a chance at a better income.

Although the Chinese government tries to control the populations of cities by issuing permits, there are millions of people working in cities without work and residency permits. Zhan-Qi needs to create work opportunities in order to maintain stability in its community.

3. More collective than individual.

While Amish society has *Ordung,*[15] as shown on right, Chinese society has a long tradition of Confucianism in their cultural roots, and more recently, socialism.

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[15]Donald B. Kraybill, 12. German word, means orders form god, taboo and the way things should be.

Examples of practices **prescribed** by the *Ordnung:*	Examples of practices **prohibited** by the *Ordnung:*
The color and style of clothing	The use of tractors for fieldwork
men's hat styles	Ownership and operation of an automobile
the color and style of buggies	the use of electricity from public power lines
the use of horses for fieldwork	filing a lawsuit
steel wheels on machinery	entering military service
the use of the Pennsylvania German dialect	ownership of computers, televisions, and radios
worship services in homes	central heating in homes
the order of the worship service	wall-to-wall carpeting
unison singing without instruments	pipeline milking equipment
the menu of the congregational meal	high school education
marriage within the church	air transportation
	the wearing or ownership of jewelry, including wedding rings and wrist watches
	divorce

Table 3 The *Ordnung* of the Amish.

The *Ordnung* describes what is and isn't permitted in Amish society.

The Church plays an essential role in guiding the future of the Amish. They follow several *Ordnung*, laws that gently direct the future according to the needs of community. For example, the *Ordnung* forbids the ownership of a car, a telephone and a computer. The church seems consciously aware that the purpose of the *Ordnung* is to sustain the Amish society by creating a strong link between the Amish community and the land. When the expansion of Amish enterprises and the use of modern facilities becomes necessary, the church would allow for these facilities to be shared and for vehicles to be hired for daily uses. Though compromises,

these exceptions do not drive people away from the land and community.

China, one of the last surviving communist societies, has a similar *Ordnung*. The powerful government retains strong control of the population, occupations and distribution of resources. Collectivism is still an important subject taught at several levels of school.

Zhan-Qi does not have strong religious foundations in the community. On the other hand, the community has a strong link to the family and governmental organizations. The counterparts to the church in Amish community are the elders and village officers in Zhan-Qi. They are key to shaping and defining the *Ordnung* for the future of their

Figure 16-17 op.cit figure 15 ,246,232 The collective of the Amish society.

Figure 18 Donald B. Kraybill, 129. The modern facility fit into tradition by limited its meaning and uses.

community. These organizations make the Amish and Zhan-Qi communities more collective than individual.

4. Minimal Upward Social Mobility.

With only a basic education and a strong link to the land, family and church, the Amish people remain a stable society. Elders have higher social status in both Chinese and Amish societies.

China has limited social mobility due to the philosophy of a social regime that appreciates more contribution to the collective than to individuals. Education has been the key to upward social movement throughout China's history. In China, higher education is competitive and scarce in comparison to its large population. (approximately, 1.4 % of population attain higher education.)[16] This lack of social movement has kept villages stable throughout time.

5. Cultural heritage.

Research from South Eastern University. indicates that Zhan-Qi has had a long tradition in scholarly achievements. As a result of these achievements, higher official rankings were bestowed in feudal China, which in turn resulted in the construction of larger houses, more sophisticated interior decorations, paintings, calligraphy and cultural industry.

The Hui district has a long tradition in the making of inks, paper, brushes and other

Figure 19 op.cit figure 15 ,170. The elder gain respect and independent.

Figure 20 The village of Ton-Yue, China. The honorable stone gates line along the entrance of the village. In ancient China, these stone gate need permission from emperor to built. They honor the good deeds, scholar achievement and moral.

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[16] Microsoft, encyclopedia,1997

creative tools. Wood, stone and brick carvings can also be found in the village.

6. Issues with Tourism.

The Amish are isolated by their beliefs from the rest of the world. Ironically, this is the reason for their popularity as a tourist attraction. The tourists have become part of the Amish landscape, though this tourism is less a cultural exchange than one way observation.

However the Amish benefit from tourism, as it helps them shift from agriculture to enterprise.

Many products from Amish community are welcomed in the US for their quality and design. These characteristics arise directly from the traditions of the Amish, and not from their desire to sell products. For example, an Amish quilt has a special layout and is made of fabric that is warmer. Its craftsmanship by hand from raw materials reflects family and community beliefs, showing that a cultural heritage is a true asset in this mass-fabrication era.

Because of these similarities, the Amish are a successful example for rural villages in China of how a society can adjust without losing its significance in the modern age. The village of Zhan-Qi faces the pressures of change just as the Amish do. Fortunately, they are able to change with the help of cultural heritage, adjusting society smoothly to a new future.

The local products can reflect the cultural
heritage and thus sustain traditional culture in
the future. For this purpose, the workshops in
local   design   and   production   are
recommended.

Figure 21 The village of Zhan-Qi

3. Site analysis

Zhan-Qi is a small village surrounded by mountains in the An-hui province, 800-Kilometer (500 miles) southeast from Shanghai. It is typical of the mountainous landscape of southeast China.

Although An-Hui is the first province to experience the economic reform of the 'free market' in China, the income remains relatively low in comparison to other coastal provinces. An-Hui had many intellectuals and scholars during the Ming and Ching Dynasties.

Located at the lower center part of the province, Huang-Shang is one of the most prestigious tourist attractions in China. Many traditional paintings and poetry were taken from Huang-Shan as models.

The village of Zhan-Qi is about 60 Kilometers from Huang-Shan. It is located on the road from Huang-Shan to Hun-Zo, from which there are many buses that run daily to other big cities.

Twenty kilometers from Zhan-Qi, the largest nearby town, She-Shan is also the seat of the county government. It is an old town with a population of 200,000. She-Shan is famous for its ink tables, inks, brushes and paper, all traditional tools.
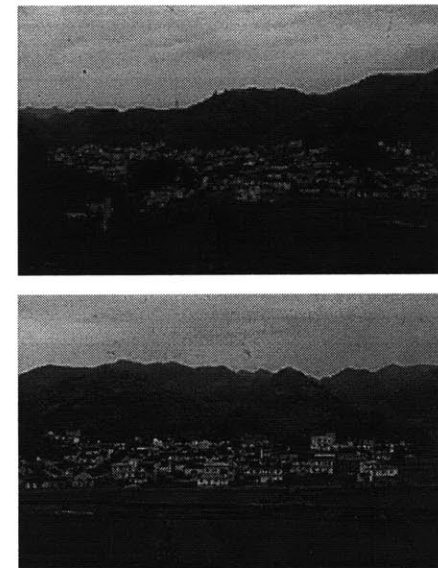

Figure 22 –23 The village of Zhan-Qi.

The main transportation is by road and railway.

Among the peaceful mountains and hills, many streams flow down to the north and become part of the Bo-Yan River.

3-1 Historical Review

The earliest documented history of the village of Zhan-Qi is found on the family tree back to the Song dynasty (15th century). According to some studies[17],[18] the magnificence of the Hui area can be attributed to the following factors:

1. The inability of local farming to support the growth population.

The growth rate of the population was consistently higher than farming production except during wars and riots. In rural areas, manpower is needed for cultivation and farming. Therefore, it is tempting to raise a large family. Even today, some Chinese people believe that more children mean more production.

2. A long tradition which encourages people to find a living away from their homeland.
People in the Hui district were known as businessmen for a long time. There is an old saying that ' without a Hui person (shops), a city does not qualify as a city (market).[19] Until recently, Hui people were still doing well in many fields.

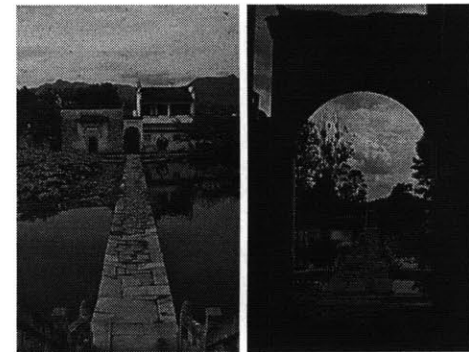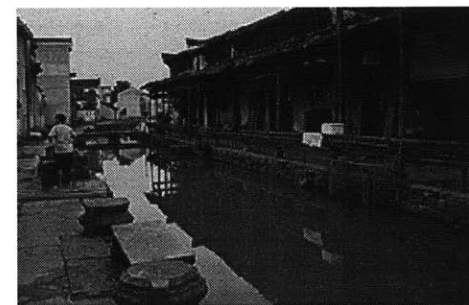Figure 24-25 The village of Hong, Hui area, China.

Figure 26 The village of Ton-Mo, Hui area, China.

[17] Hong-Yu Ho, 3.
[18] Echo Magazine Zuo-Ka village, 18.
[19] op.cit.Hong,4.

3. The political restrictions of the ancient Chinese feudal system.

In ancient China, the way in which to obtain political power was limited. The most prestigious way was through exams given by the authority. In most cases, it took a lifetime to prepare. One could become an officer in authority after passing the exams. Businessmen needed to obtain some political power for protection and security. Although the Hui area was noted for its scholarly achievement, many believed that bribery for positions of authority was also common.

4. The strong link to homeland and the people from same area.[20]

When Hui people became wealthy, they tried to honor their family and ancestors. Traditionally, this was done by building new houses and showing off in various ways, i.e. through lavish ceremonies and fancy clothing. The building codes regulated the size and height of buildings regardless of the owner's social status. Under this constraint, interior and exterior decoration played a large role in expressing wealth. The partition walls were believed to function for fire and security purposes. Fortress-like appearances and sophisticated interiors were the main characteristics of Hui architecture.
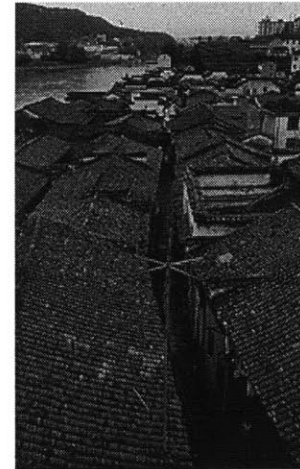

Figure 27 The village of Yu-Lian, Hui area, China.

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[20] op.cit. ECHO 14.

3-2. The Site

3-2-1 The Natural Surroundings

The village is found in a valley surrounded by mountains. A river flows by the village to the northeast of the An-Hui province. A road connects the village to the surrounding province. A folk tale gives a reason for the settlement of this village. According to Fon-Sua, water is a symbol of wealth. The artificial river curves in front of the village to try and keep the wealth.

The mountain to the northeast, called Li-Wang-Lin, was the 'back' of the village. Therefore, the original axis of village was along a diagonal of northwest to southeast.

Four major streams flow from the hills to the river and cut the village into several pieces. These streams also define the edge of village and boundaries of the sectors.

Figure 28 The Hwan-Shan, China. One of the biggest tourist attractions around the Hui area.

Figure 29 The Zhan-Qi village , Fon-Shou concept of water. The artificial curve makes the water flow slowly in front of the axis of the village.
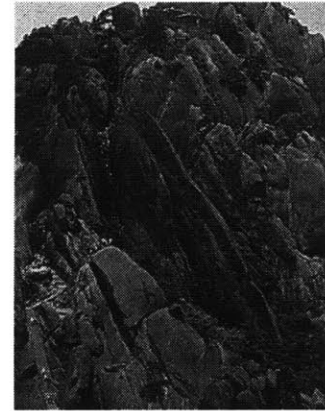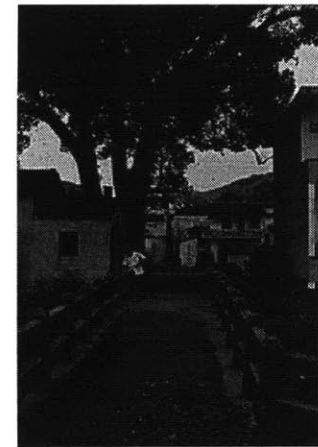

Figure 30 Zhan-Qi, the old gate way of the village.

3-2-2 The Development of the Village

According to the Fon-Sha theory[21], water should come in from the back and flow out secretly. This theory can help us identify the original settlement pattern of the village. The main street was once an old path linking two major cities. Studying the figure-ground and documentary surveys reveals the pattern of development of the village.

With these origins in mind and by studying maps of the village, this thesis proposes a possible development pattern of Zhan-Qi.

In the first phase, there was only the main street and the gate parallel to the river. The main street was packed with stores that provided all the necessities for residents and travelers passing through on their way to big cities. The main ancestor worship temple was located at the crossing of the stream and the main street.

In the second phase, the force of development pushed new houses to the north along the stream. Houses were dense along the main street and stream and were concentrated in first two sectors on the most western side.

The spatial sequence was well organized. The gate to the village started on the bridge. The bridge was made of bricks and was shaped as a ship for strength against a flood. Along the trail, a big maple tree displayed a name and a temple of land decorated with gold.
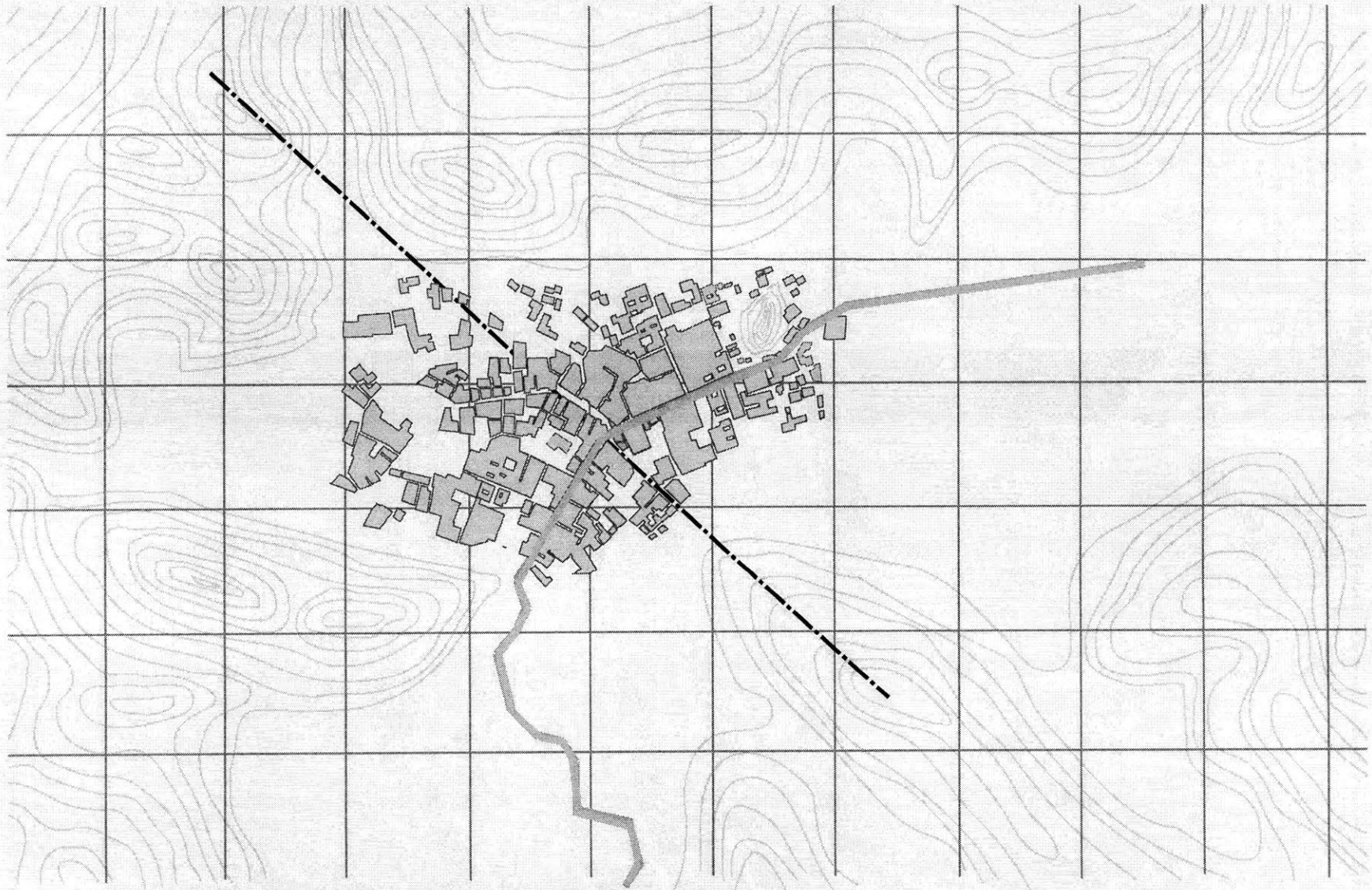
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[21] The Department of Architecture S-E U. 6.
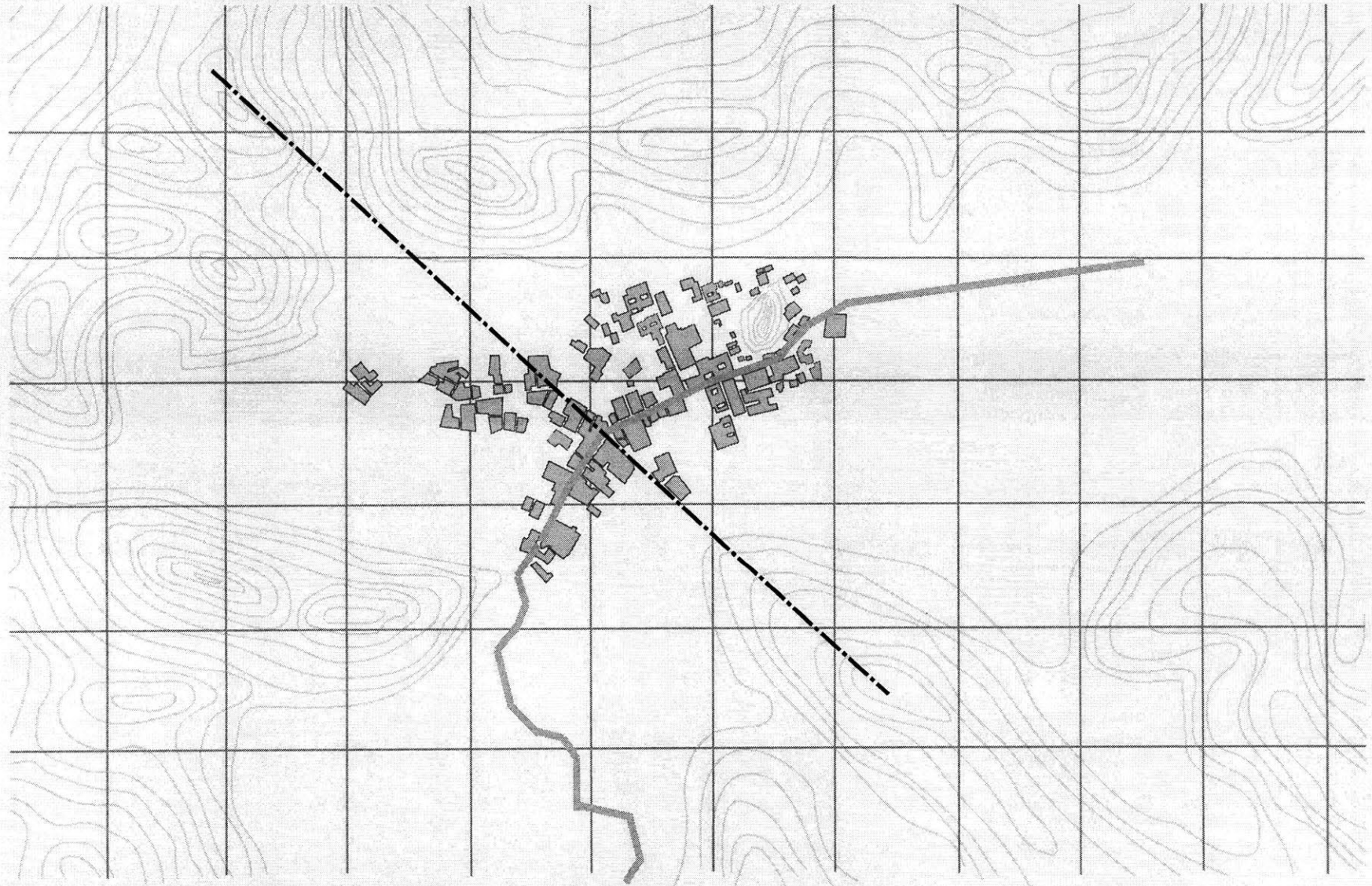
— ·— Fon-shui axis.　━━━ Old path　**Village development phase I**

ZHAN-QI

100 FT

0　　100 M

29

- ·—·— Fon-shui axis.   ▬▬▬ Old path   **Village development phase II**

ZHAN-QI

100 FT
0   100 M

—·—Fon-shui axis. ▬▬ Old path **Village development phase III**

ZHAN-QI

100 FT
0   100 M

—·—·— Fon-shui axis.　━━━ Old path　**Village development phase IV**

ZHAN-QI

0 ━━━━ 100 FT
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This path linked villages around the area with major cities for centuries until the road for vehicles was built at the edge of village.

3-2-3 The Street Pattern

The main street and river run parallel to each other and are linked by secondary streets perpendicular to the main street. The street pattern is based on the orientation of the main street. The sizes of blocks in the village are varied and irregular. The main street, secondary streets, and streams create the fabric of the village.

3-2-4 The water system

The water system is made up of four major streams, water tanks and wells. Wells will be discussed in the next section.

Four major streams from northern hills run through the village. They link the water tanks to the river. These streams circulate through the village in such a way that every inhabitant has convenient access to the water system.

3-2-5 Ancestor Worship Temples

In ancient China, the family was the basic unit of production and social order. Confucianism appreciates the values of age and tradition. Family values were reinforced by ceremonies in ancestor worship temples. Most ancestor worship temples are at small family scale. The famous Heaven Temple represents this worship on a national scale.
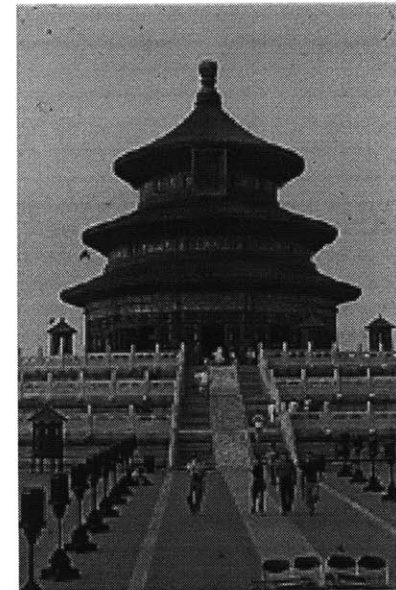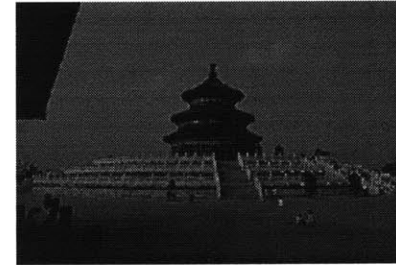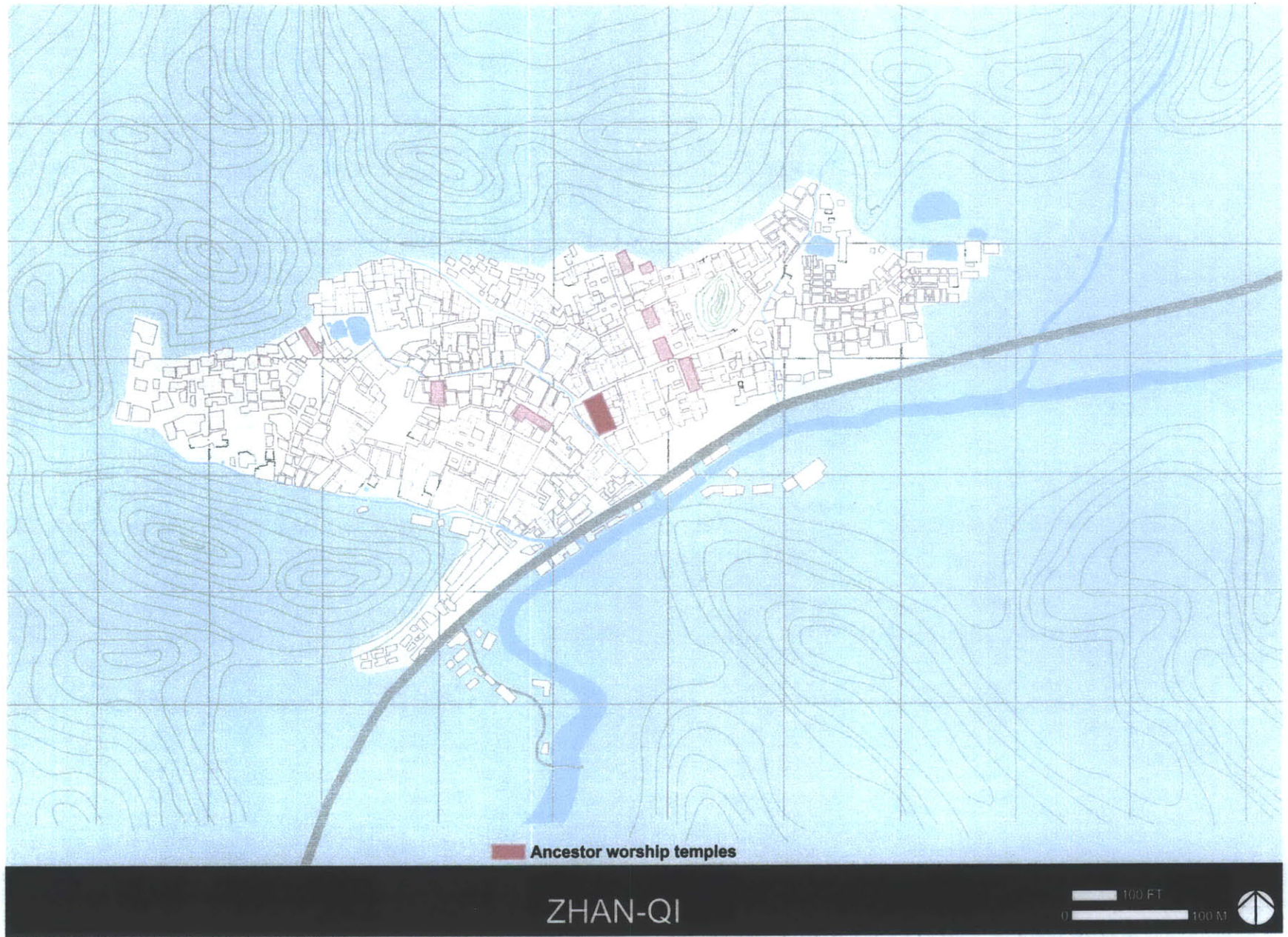

Figure 31-32 The largest ancestor worship temple in China. The heaven temple, Beijing, China.

Ancestor worship temples

ZHAN-QI

100 FT

0 100 M

When the family becomes extended, the members of a branch build another ancestor worship temple, which is linked with the original one. The new temples are less important because they only represent one part of the family. Generally they represent a 'younger' generation.

The map shows that ancestor worship temples were distributed evenly throughout the village. Their locations can be interpreted as centers of subgroups within the village.

After the Cultural Revolution, ancestor worship temples no longer were the center of family life. The revolution not only altered the values but social structure. Today, the temples are no longer used for ancestor
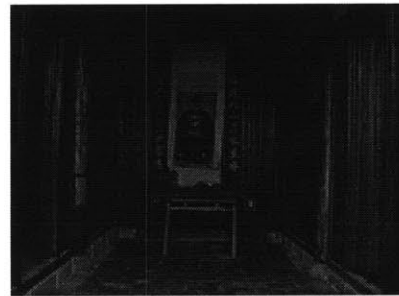

Figure 33-34 The ancestor worship temple in the Hui area and the painting of ancestor hang in the center of the temple.
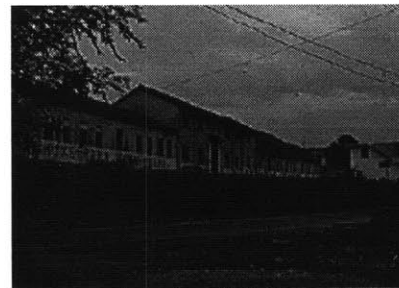

Figure 36-37 The ancestor worship temples in Zhan-Qi has been changed into storehouses.

Figure 35 The school of Zhan-Qi. View from gate of village.

worship, but as storage for agricultural products.

3-2-6 Squares and wells

Squares are evenly distributed throughout the village. Zhan-Qi is an agricultural village where traditional courtyards serve multiple functions: grain-drying area, playground, hay storage, and breeding area for domestic animals. The squares are highly accessible to almost every house. The figure-ground also suggests that there are work units that share the same open spaces.

Other elements that reveal the hidden structure of village are wells and ponds. Water resources are essential for farming and need to be carefully organized and managed.

These two elements are responsible for general public welfare. Although there are rules regarding wells and ponds in other villages, the regulations in Zhan-Qi are not clear. However, the location and size of wells and ponds reveal some important clues.

1. Ponds are located upstream and at the edge of the mountain.

The reason for placing ponds up-stream is clear. Here, the clean water is stored before it has been polluted by the village. Ponds serve for daily uses drainage and emergency.

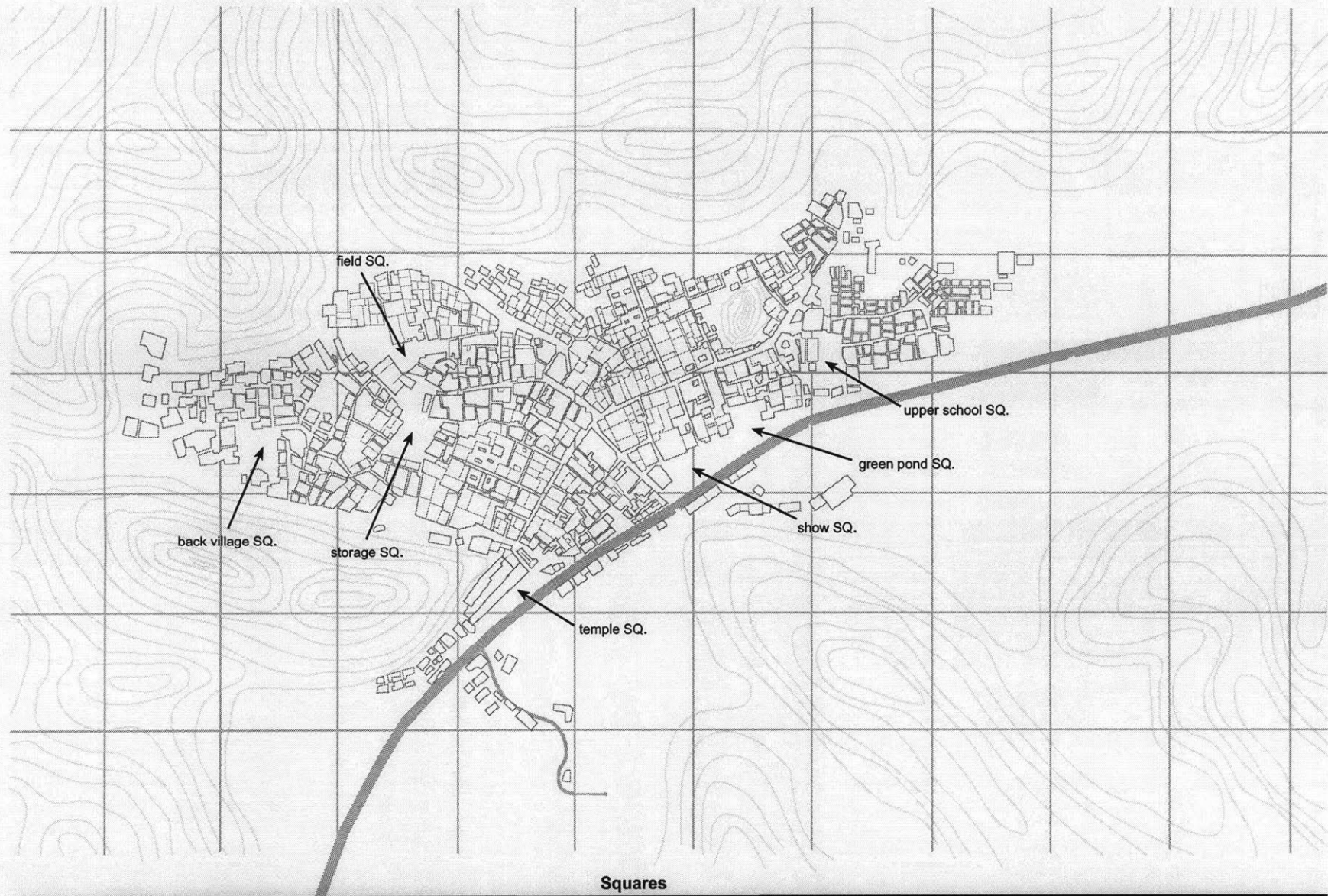2. Wells are distributed evenly throughout the village.

Ponds provide water for laundry and dish washing while wells supply water for drinking purposes. The water sources for the wells are underground. Cleanliness is not an

Figure 38 The squares along the road make the continues open space.

Figure 39 The main street of Zhan-Qi.

field SQ.

upper school SQ.

green pond SQ.

back village SQ.

storage SQ.

show SQ.

temple SQ.

Squares

ZHAN-QI

100 FT

0   100 M

issue for the locations of the wells, but rather for the convenience and accessibility for the neighborhood.

3. The water supply system.

The furthest distance from a well or canal in any place of village is less than 100 meters (300 ft.), without exception. Thus it is evident that the water system has been carefully designed.
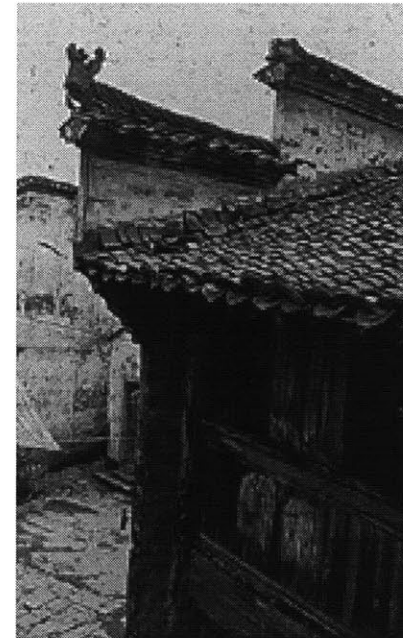

Figure 40 The roof , wall and decorations.

4. Phasing

In order to enact change gradually, this thesis proposes four phases of development. The purpose of this phasing is to ensure that the goals of each phase are realized before moving onto the next stage. The given timetable is a prediction for the pace of development. Furthermore, this timetable suggests that in twenty years, at the end of the proposed phasing, all the guidelines that are suggested in this thesis should be abandoned. The responsibilities for creating guidelines, protecting and safeguarding the physical environment, will return to the community.

4-1 Year 2000 Workshops

The initial stage of development. The ancestor worship temples are transformed into craft workshops. These workshops work closely with the community and are the subdivision of the community. The locations of workshops provide access to the residents, making daily contact possible. Daily contact enhances encourages participation and enriches the lives of every resident. Each workshop competes with other workshops among community, raising the quality of the work produced.

In this stage, workshops will help to train skillful workers by maintaining and repairing houses and public facilities in the village. The pioneer workers in the workshops will be
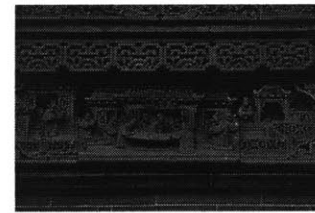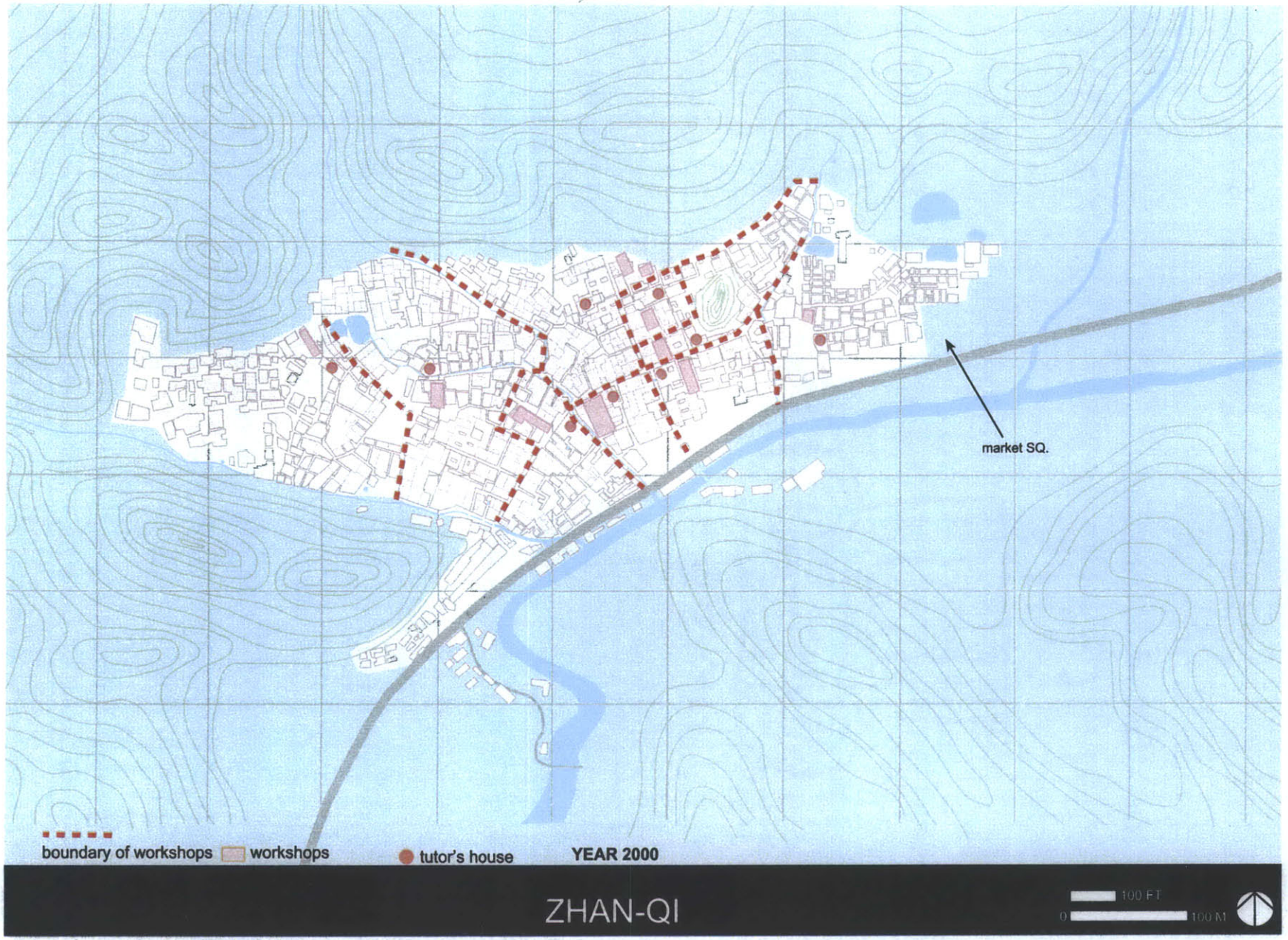

Figure 41-43 The existing wood, stone carving and the wood painting in Hui area.

market SQ.

boundary of workshops ▨ workshops ● tutor's house **YEAR 2000**

ZHAN-QI

100 FT

0 ▭▭▭ 100 M

from art students, artists and traditional masters.

4-2 Year 2005 Community

The workshops have been running for years and have become part of the daily life of the community. More and more, community events are discussed and decided here. Some festivals, awards and competitions are arranged among the workshops. The quality of the products from the workshops is improving. The members of workshops have strong working relationships that transform them into the basic units of the village. Increasingly, village scale issues will be discussed as the village uses the workshop as a meeting place.

The craftsmanship and festivals have attracted some tourists. The tourists in this stage are not groups and generally have interest in the local culture and activities. They are assumed to be more flexible and willing to explore. The accommodations that provide contact with local people, home-like, cheap, and clean hotels are welcomed. They may stay from half day to a week.

The residents of the village share the benefits gained from selling souvenirs and accommodations.

4-3 Year 2010 Main Street

The villages have now become prestigious for their artwork. Many curious tourists come to
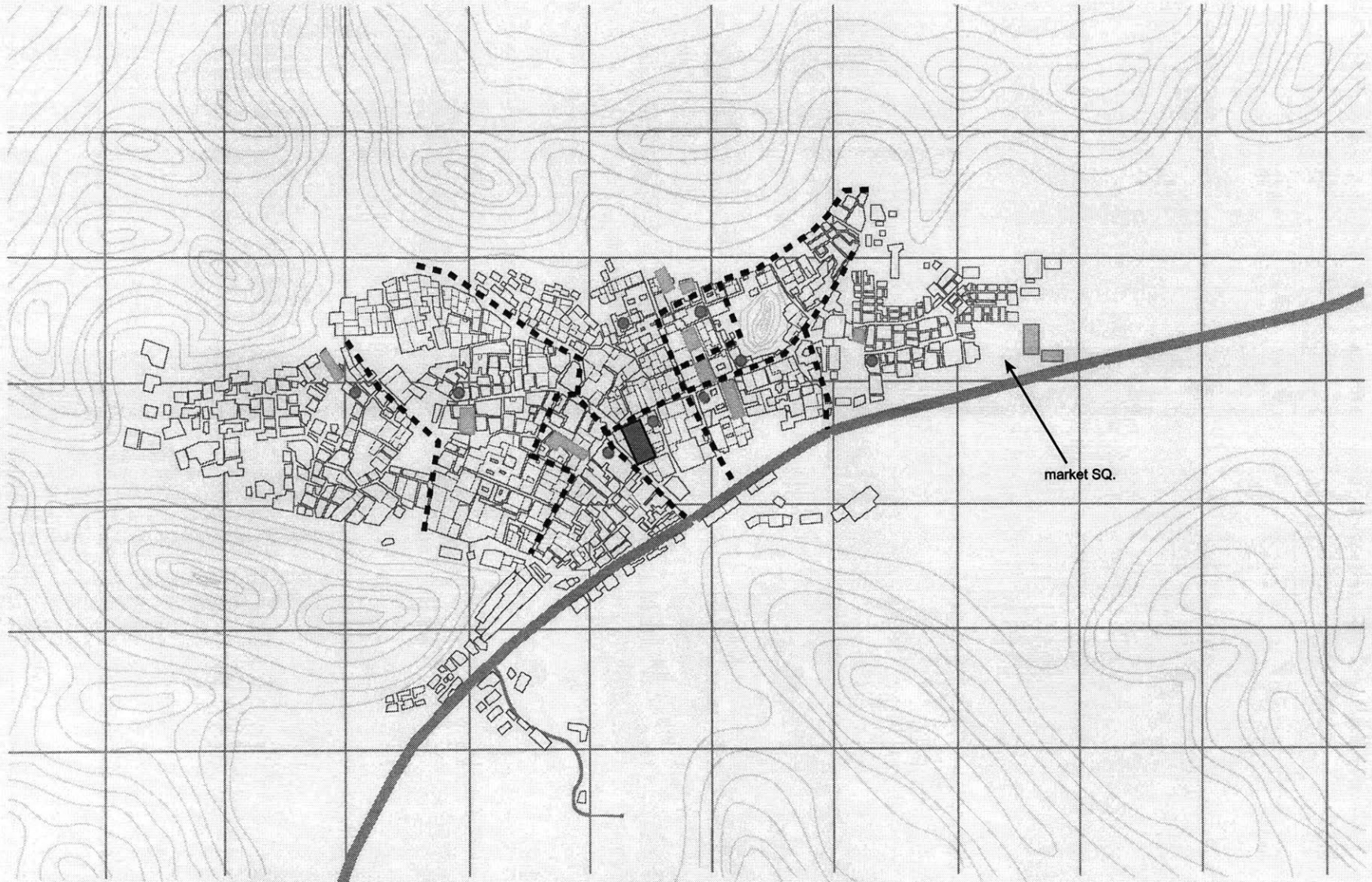
market SQ.

boundary of workshops ▢ workshops ● tutor's house **YEAR 2005** ▢ town meeting hall ▢ road side store

ZHAN-QI

100 FT

0 100 M

42

find more information. They come as individuals or with a group. Some promotion of the village has begun. The main street is full of life. The shops along the main street

are full of residents, tourists and visitors who live in nearby villages. They are teachers, artists from the workshops, alternative tourists who come to experience different ways of living. There are museum shops, museums, restaurants and youth hostels. Occasionally there are street festivals.

The workshops remain busy for production but are less school-like. Most educational activities have moved to the educational center. Some curious tourists may intrude into the workshops. Most tourists are attracted by the museums.

The residents begin to change their occupations. Although most retain traditional jobs such as farmers or storekeepers, on some occasions they may take on non-traditional jobs such as gardeners or tour guides. They must adjust their schedule according to farming, production and seasonal tourism.

4-4 Year 2015 Tourist Center

The reputation of the village has grown with time. The tourists visiting the village are no longer limited among alternative tourists. More and more curious tourists come to buy souvenirs and take pictures. Although they spend most of time on the main road and the

main street, some of them get lost in the residential area.

The artwork of the village lures many artists and collectors from around the world. During certain times of the year, artists, collectors and audiences come from all over the world to participate in the 'Zhan-Qi festival'. Their stay in Zhan-Qi can last for months.

Modern facilities such as ATM machines, Internet connections, and video conferencing setups can be easily found in the "road-front" district, nestled into existing buildings. They provide residents as well as outsiders a link to the rest of the world.

Space Requirements in PHASING

Year 2000	Art Craftsmanship Workshops.
	Housing for Workshops' Tutors.
	Daily Market Place.
Year 2005	Town Meeting Hall
	Guest House
	Economical Accommodations
	Information Center I
	Bus Stop & Parking Lot
	Roadside Convenience Stores
	Display & Souvenir Store
	Restaurants
	Housing for New Residents I.
Year 2010	General Accommodations
	Housing for New Residents II.
	Educational Center
	Waterfront Open Space.
	Information Center II
Year 2015	Hotel

market SQ.

boundary of workshops ...... | E educational center | I information center | YEAR 2010 | town meeting hall | road side store | restaurant & store
workshops | tutor's house

ZHAN-QI

100 FT
0   100 M

Information Center III

Year 2020　Recreation Center

4-5 2020 Recreation center.

This is the last phase. The community interacts with tourists healthily and happily. The village becomes more diverse due to the participation of outsiders. This diversity provides more vision and enriches the village's heritage.

The introduction of a new recreation center not only provides a venue for traditional performing arts but also for art forms from all over the world.

At this phase, residents discuss major issues of the village and make important decisions. One of the most important is whether or not to keep the guidelines.

The guidelines have been enforced in Zhan-Qi for twenty years. The pressure of re-development is rising. At the same time, residents of Zhan-Qi are conscious about the dilemma of sustaining quality and the chance to explore the future.
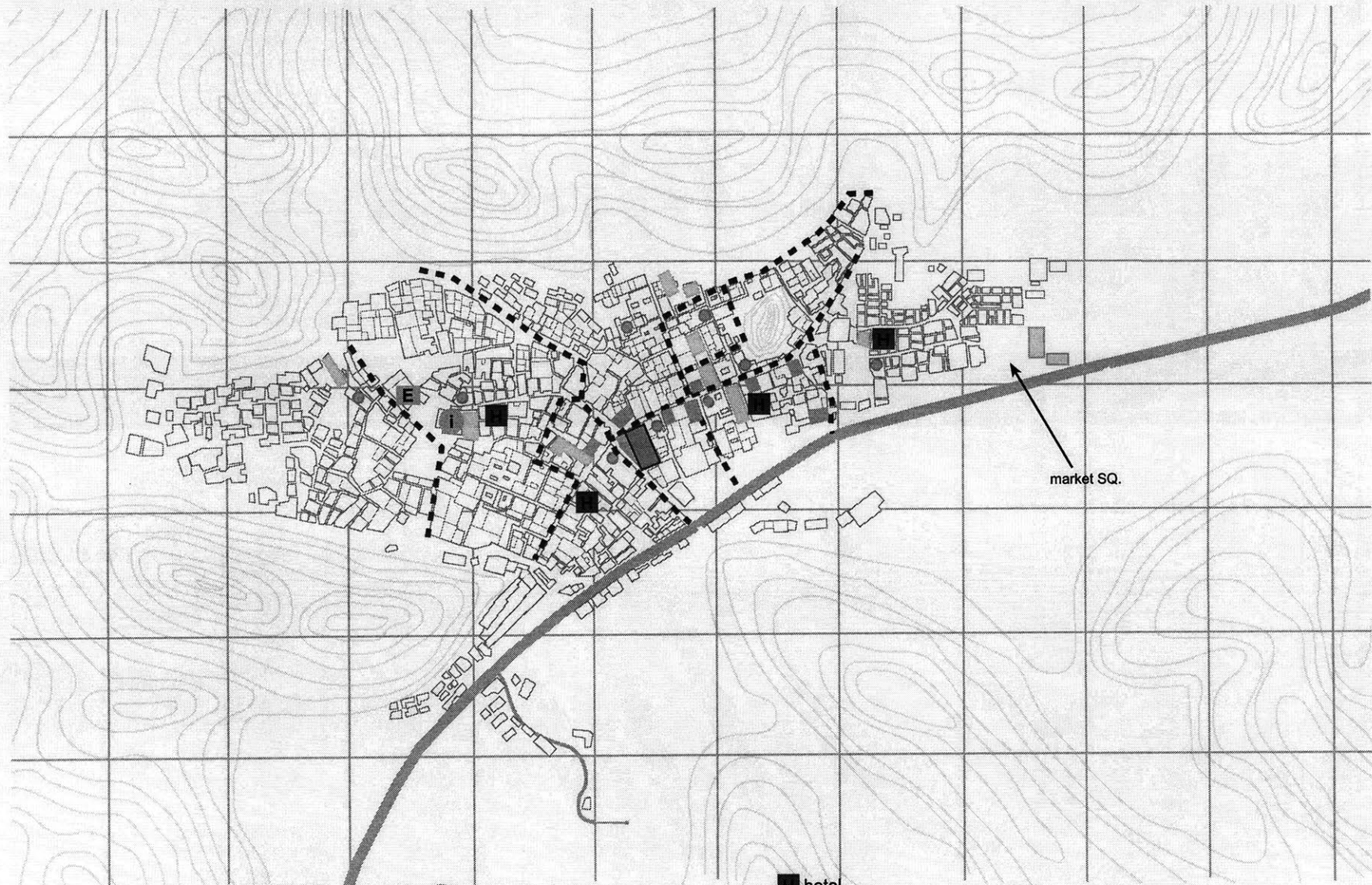
market SQ.

- - - - - boundary of workshops
E educational center
workshops
i information center
tutor's house
H hotel
town meeting hall
road side store
restaurant & store

YEAR 2015

ZHAN-QI

100 FT
0   100 M

market SQ.

boundary of workshops   **E** educational center   **i** information center   **H** hotel   **R** recreation center

workshops   tutor's house   **YEAR 2020**   town meeting hall   road side store   restaurant & store

ZHAN-QI

100 FT
0   100 M
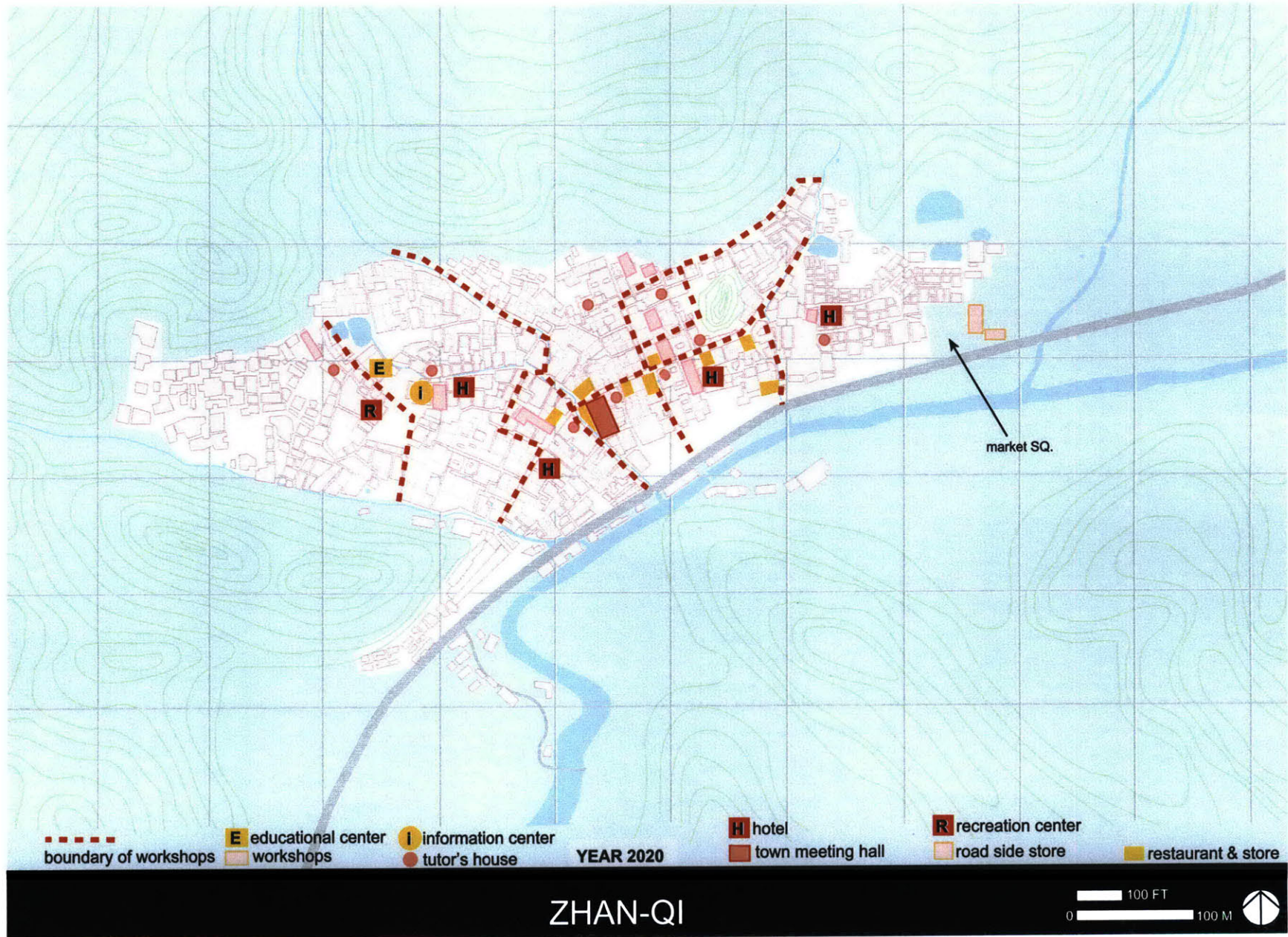
5. Design Guidelines

The purpose of the design guidelines is to protect and maintain the physical quality of the village.

A. General

The general guidelines apply to every piece of land in the village of Zhan-Qi. Each development also requires more detailed guidelines according to its location and function.

A-1 Zoning

According to the development of the village, the natural surroundings, and the artificial features, the village can be divided into five districts. (see Figure 44) In the order of development intensity, they are:

1. road front corridor

2. the main street

3. civic and culture

4. green

5. river front corridor

These five categories identify different qualities in the sub-communities of the physical environment. Each category applies to its own regulations that define its significance.

The guidelines are described and enforced with different intensities so that each house can only move down in catalogs. For example: a house on the River Front Corridor can follow any guidelines in any

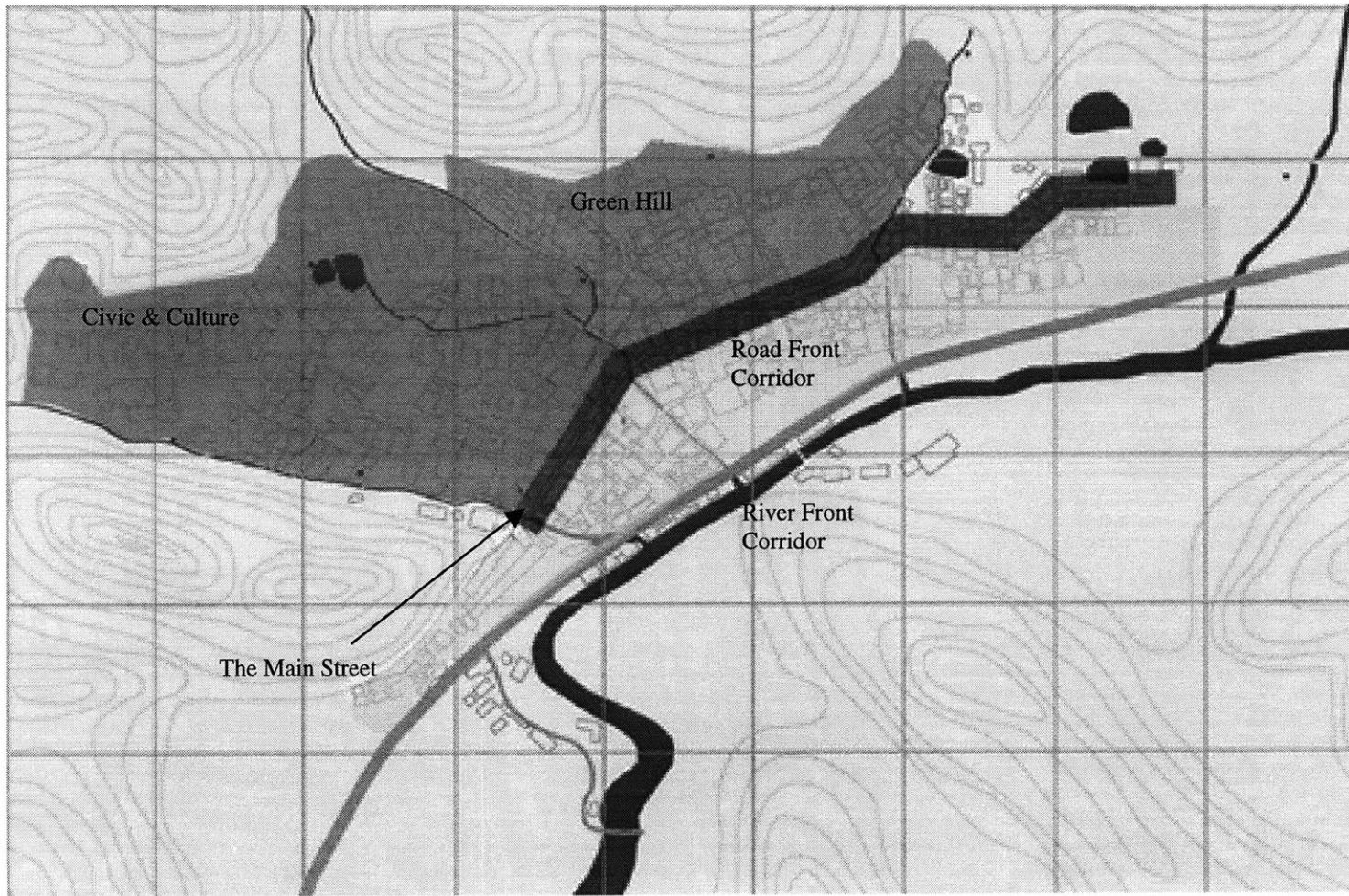catalog while a house in Green Hill can only

follow its own category.

Figure 44 The zoning map of five districts of the Zhan-Qi.

A-2 Historical Preservation

According to one study[22], many houses are more than four hundreds years old, a common age in China. The purpose of preserving them is to maintain the original spatial structure of the village.

They will be repaired and preserved or reused. Figure 5.3 shows that old houses are evenly distributed throughout the center of village. They were constructed with the basic conception of a village in mind.

The local workshops should participate in the rebuilding and preservation process. The team of preservationists should include historians, local patriarchal experts, and craftsmen. At least 80 % of the craftsmen should be from the village to ensure that the process of the preservation procedure can be passed onto other village members for training and learning.
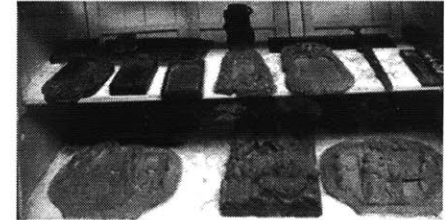

Figure 45 Display of works from a local craftsman's store.

Figure 46 Historical preservation sites. ▨ Old houses ☐ New houses

[22] ibid,22.

A-3 Coverage and FAR

Coverage controls the building footprint of houses. A study of the village shows that 65-80% coverage is the usual rate excluding common open space in the village. This thesis suggests that future developments should follow existing property lines. The coverage suggested in Table 4 also excludes the common courtyard.

The Floor Area Ratio (FAR) in the village varies from 1.0 to 1.5. This figure represents the lowest density in the village. However, Table 4 suggests FAR's from 1.0 to 2.0, providing incentive to renovate.

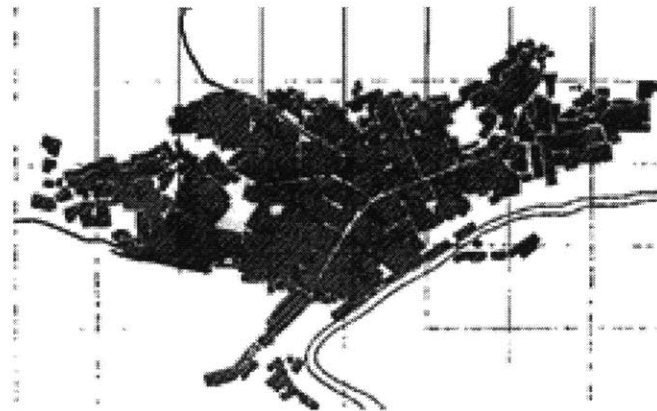Figure 47 View to the village from the road.

Figure 48 Figure-ground map By S-E U., p.19

Regulated by coverage and FAR's, the possible solutions are limited to a range that is proper to the existing context. To prevent a worse scenario, height controls are also suggested here. Within these major areas-FAR; capacity of land; lot coverage; indoor and outdoor ratio; height; building skyline; most of the proposed future developments are acceptable.

	FAR	Maximum Coverage (%)	Maximum Height (M)	Possible heights in meter when coverage reach maximum	Possible stories when Coverage reach maximum	Range of Heights in meter	Possible Height (stories)
Road Front Corridor	2.0	75	15	40	2.67	40-75	2.7-5
Main Street	1.8	70	12	45	2.6	45-70	2.6-4
Green Hill	1.5	65	12	37.5	2.3	37.5-65	2.3-4
Civic & Culture	1.5	65	9	50	2.5	50-65	2.5-3
Riverfront Corridor	1.0	50	6	50	2	50	2

Table 4 The possible conditions in different districts allowed by zoning control.
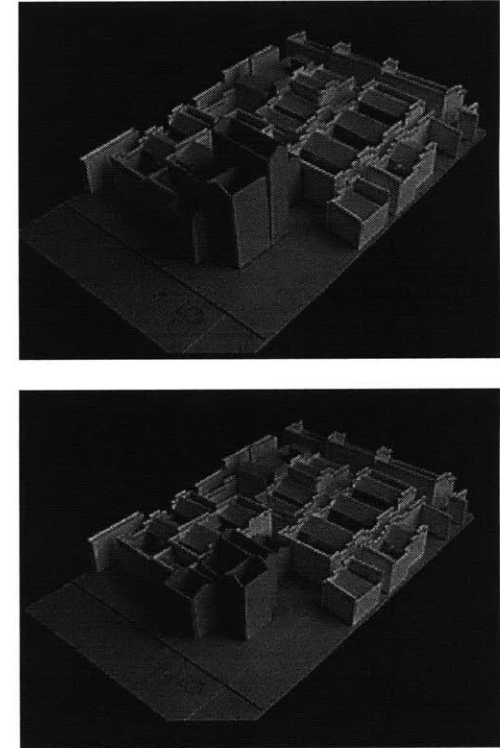

Figure 49-50 The study models of FAR and coverage.

54

A-4 Property Line

1 All property lines should be respected and followed.

2. All new development should follow existing property lines.

3. In case of merged sites, each site needs to follow all its guidelines and have a wall with a limited opening (3 maximum.) to separate sites.

As figure 51 shows on the right, the existing property lines shape the village. Following the existing property lines can prevent larger buildings, symbols of urbanism and modernity, from altering the qualities of the village.

Figure 51 The existing property lines.

A-5 Courtyard

The courtyard is an important tradition Chinese architecture. The courtyards in the village not only provide ventilation and light to inner rooms, but are also characteristic of the village. These guidelines ask the designer to provide functional courtyards of certain sizes and locations.
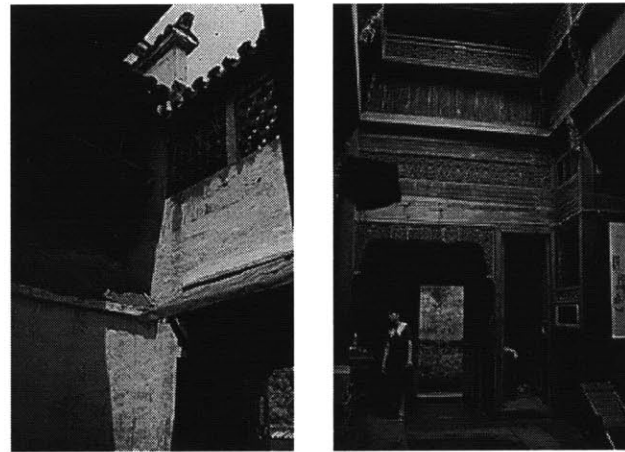

Figure 52-53 The courtyards of Hui area.

1. All sites should provide at least two courtyards.

   Following coverage guidelines, it is possible to create only one courtyard. Because this would result in a large massing that blocks views, air, and light, two courtyards are a minimum requirement. The number of courtyards is based on whether or not they are divided by building.
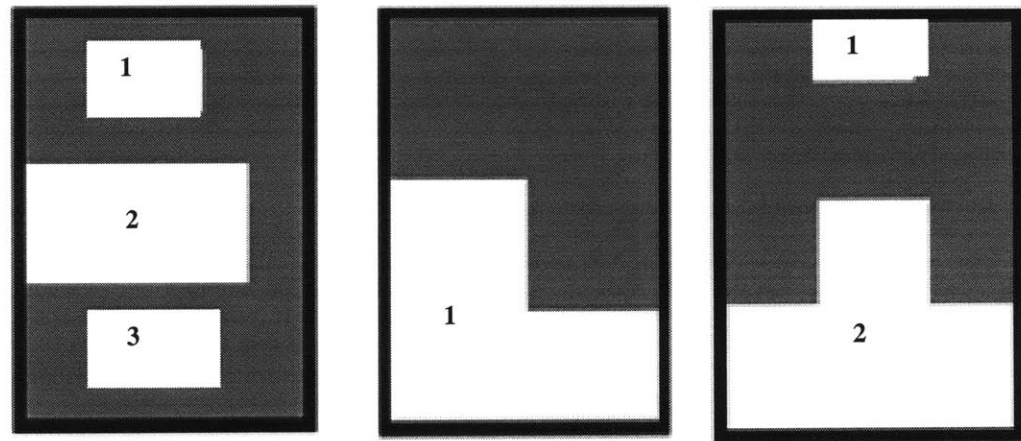

Figure 54 The effective number of courtyards.

As figure 5.6 shows on the right, the open space with three enclosing walls does not qualify as one courtyard.

2. The biggest courtyard can not exceed 50% of all open space.

The purpose of this rule is to prevent the large massing which is more urban, modern and inconsistent with the qualities of the village. This is shown in figure 5.7.

3. The biggest courtyard should be within three meters of the property line.

By locating the largest courtyard (20-49% of the open space) here, the microclimate is improved by connecting it to the neighboring courtyards.
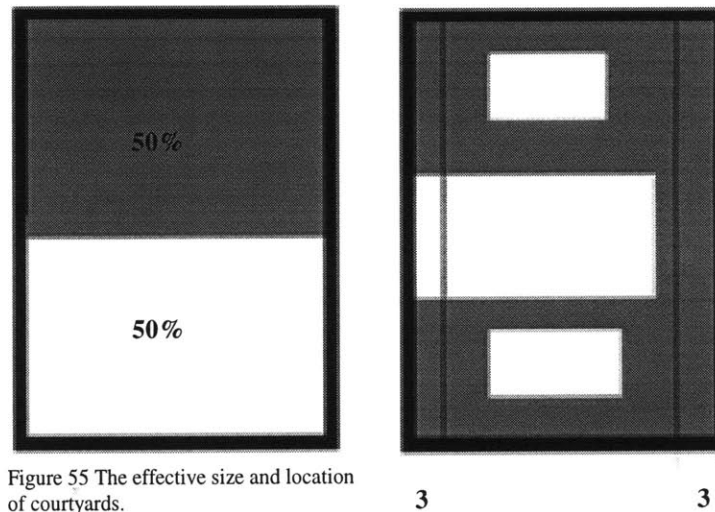

Figure 55 The effective size and location of courtyards.

3   3

A-6 Architectural Elements

The village shares many of the same architectural elements with the Hui area. (Figure 56) These elements are critical for understanding a sense of the place. Three elements are suggested here.
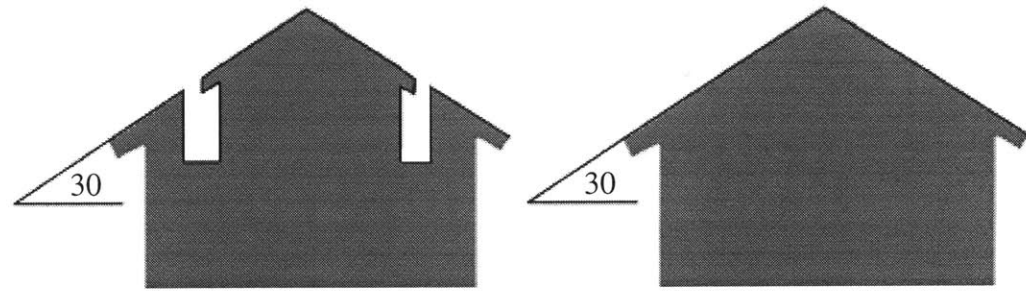

Figure 56 Two types of pitched roofs.

1. Pitched roof.

One can easily identify new buildings from the older structures in the village by their roofs. The new buildings stand out with their big and flat roofs, jeopardizing the quality of the village as a whole. Figure 57 shown on the right suggests two kinds of pitched roofs.
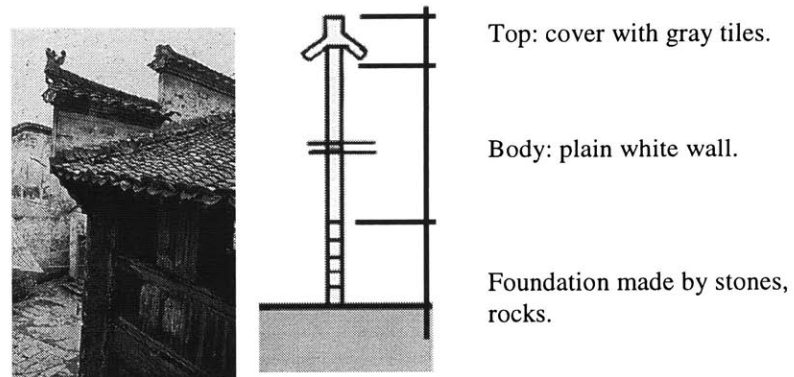

Figure 57 Typical wall of Hui area architecture.

Top: cover with gray tiles.

Body: plain white wall.

Foundation made by stones, rocks.

2.Gray tiles on roof

The first thing that catches one's eye in the Hui area is the consistency of the architecture. Gray tiles on the roofs are one of the most important elements.

3. Mud or brick wall of white color

Figure 57 shows the wall around Hui area. The lowest part of wall is of rock or stone, the middle part is a white wall and the top is a small roof with gray tiles. The roof stops the rain from dripping along the wall. The white wall shows a beautiful gray scale throughout time, reflecting the change of light during the day and color tones for every season.

Figure 58 Image of Hui area.

B The Main Street and Squares

The main street (Figure 59) is the most important street in the village. Most of the activity is found here. People walk through daily, meeting with friends and having conversations. In the future, t he main street will be the place where the most interaction will happen. Tourists, shops, and restaurants will be developed there.

Regarding guidelines for development along the main street, all types of buildings apply first to the Main Street category, then to the Secondary Street, and lastly to the Squares category.

B-1 Entrance

In the Hui area, entrances are highly decorated in order to meet hierarchy rules. To honor the main street, the following rules are suggested.
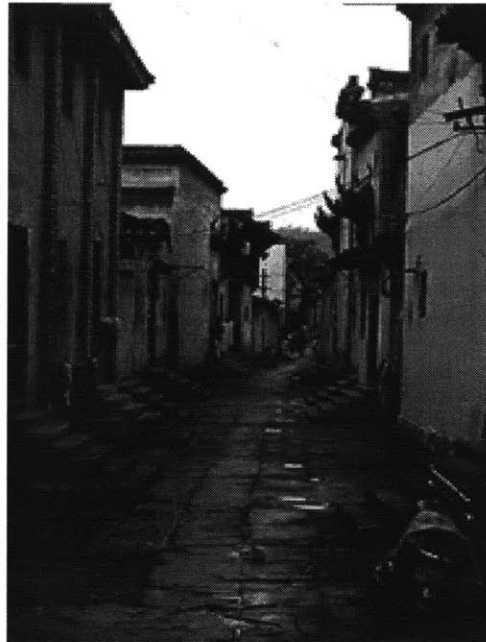

Figure 59 Image of the main street.

1.All sites must have at least one entrance in a 5-meter range from the main street.

This rule suggests that the layout of the buildings should relate to the main street. As a consequence, the main street will be more alive, as more people will have to use the street to enter their homes. The 5-meter range is to ensure that the entrances are highly accessible from the street.

2.The main entrance should be decorated. As figure 60 shows, a decorated entrance is one of traditional Hui Architecture. The decorations combine stone and brick carving. The decorations should be designed and produced by the local Workshops.
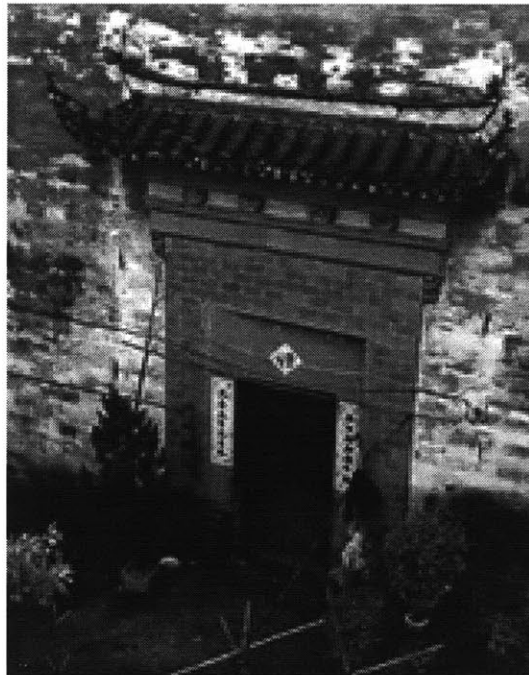

Figure 60 The decoration of entrances.

B-2 Wall Line

As described previously, walls in the Hui area are unique in that the streets and courtyards are defined by this element. The purpose of the walls is to shape the public space.

1. A wall has to be built on at least 80% of property line of the main street.

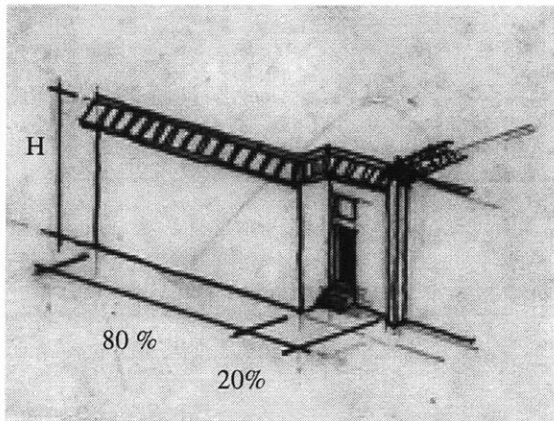The walls along the street define the space. Figure 61-65 give a sense of the main street.

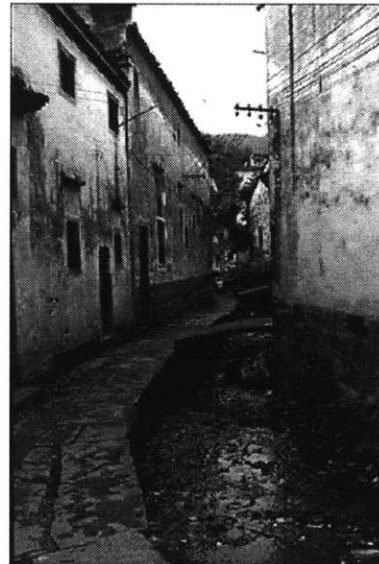Figure 61 Diagram for the wall built to the property line.

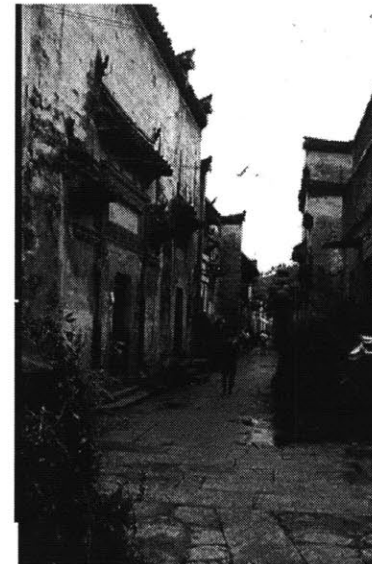Figure 62 Image of the main street.

Figure 63 Image of the main street.

2. The wall should remain the same height along 90% of the length.

The main streets of Zhan-Qi are east-west oriented. Traditionally, the house is oriented along the north-south axis. Under this circumstance, most of the houses along the main street are perpendicular to the street. The roof on the street side has same height as the wall. This guideline, illustrated in figure 61 maintains the traditional quality of the main street.

3. The height of the wall should be sufficient to block the view from the main street to the house. Figure 65 shows the minimum height of the wall.
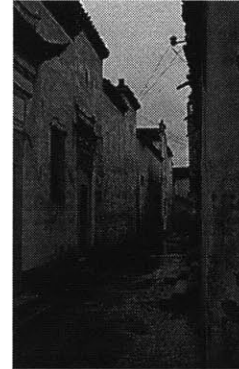
Figure 64 The wall line defined the street of Zhan-Qi.
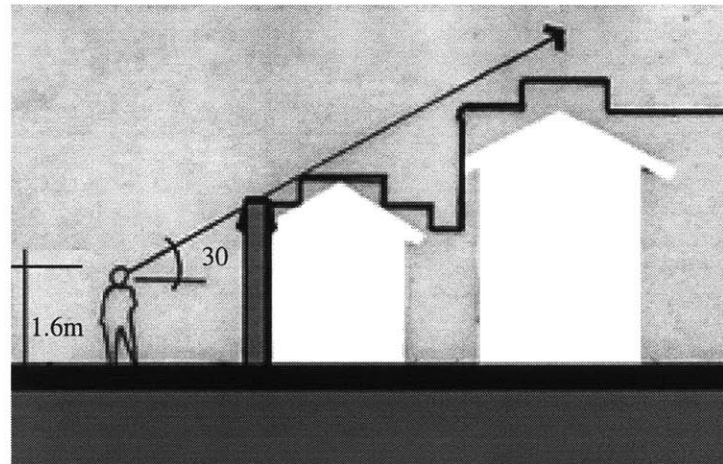
Figure 65 Height of the wall.

B-3 Opening

Openings should not exceed 16% of the total wall area.

The openings in walls of the Hui area and in Zhan-Qi have limited sizes. According to the elevations drawn by S-E U., the ratio of openings to wall space shown in Figure 5.17 is not larger than 16 %.
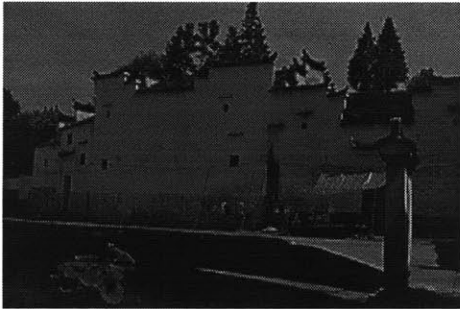
Figure 66 The opening of wall in Zuo-ka village.
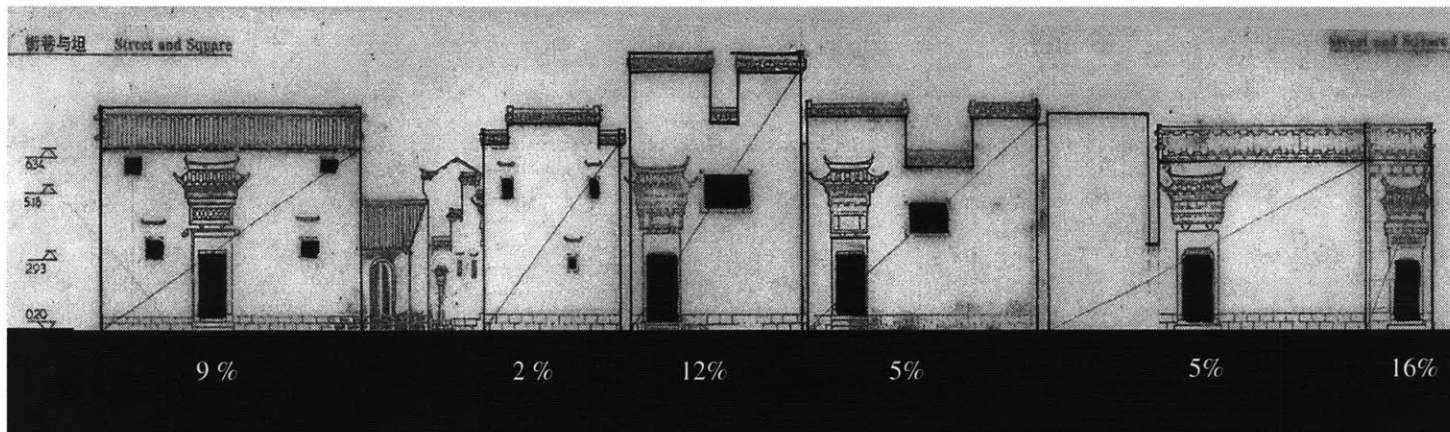
Figure 67 The ratio of openings along the main street. Source: SE U. Press, China, 1996. 26-27.

B-4 Squares

The existing squares are places for storing dry grains, performing shows, holding festivals, and farming. The name of a square reflects its function. This paper recommends the preservation of each square to preserve a way of life as well. The physical environment and the activities found in it cannot be separated.

Buildings around squares should follow the Main Street guidelines first, then the Secondary Street and finally the Squares category. Buildings that do not belong to any of the above follow only the Squares catalog.

The buildings around the squares must have a 'built to line' wall on the property line along the perimeter of the square.

Figure 68 The show SQ.

C. Secondary Street

The guidelines for secondary streets are similar to those for the main street. The main purpose of the guidelines is to define the space of the street. Most of the secondary streets are perpendicular to the main street, creating intersections in a rhythm along the street. This rhythm should continue into the network of secondary streets as well, though with a difference pace.

C-1 Entrance

The main entrance should be decorated. The decorations should be designed and produced by the local workshops.

In order to signify the hierarchy of entrances, the entrances onto the secondary streets should not be larger or wider than the entrances onto the main street.

C-2 Wall Line

1. A wall has to be built along at least 80% of property line of the secondary street.

2. The height should be sufficient to block the roof.

3. The height of the roof should change according to the building or interior courtyard.

C-3 Opening

1 Openings should not exceed 15% of total wall area.

2. There should be multiple smaller openings rather than one large opening.
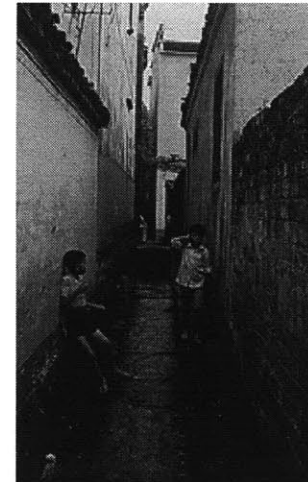
Figure 69 The secondary street of Zhan-Qi.

D. Public Buildings

In this category, many public buildings are proposed. These new types of buildings for Zhan-Qi are generated from the changes in the village over time.

Because of the nature of these new buildings, the community should have more influence in their design.

This thesis proposes that the new buildings have less strict FAR, coverage, and height guidelines.
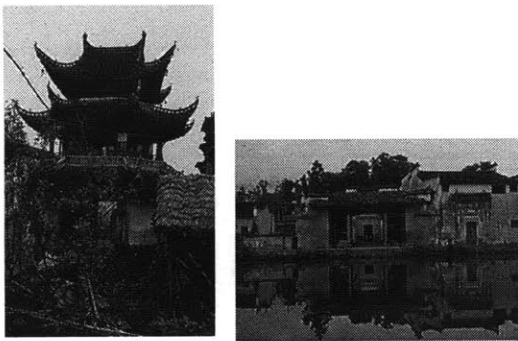
Figure 70-71 The public houses in Hui area.

D-1 Town Meeting Hall

The town meeting hall is a place for village residents to meet, discuss their community, propose, and vote. It is a place of majority will, a place of making and modifying the future.

The location of the Town Meeting Hall and its form should represent these ideas.

The location should be on or nearby The main street. The site of an old ancestor worship temple fits these requirements in location and meaning.

The Town meeting hall should be located either on the River Front Corridor or Main Street.

The Town Meeting Hall should have an extra 50% FAR and in addition 6 meters in maximum height.

D-2 Hotel

It is the physical factors that distinguish Zhan-Qi from the surrounding area. These are seen in consistent architectural languages, the low FAR and the natural surroundings.

Although there will be pressure for high density development, it is not recommended to build a large "western" style hotel.

The hotel mentioned here will provide economical accommodations while fitting into the context of the village and providing a greater chance for visitors to explore and experience a different way of life by interacting with the residents of the village.

D-3 Educational / Information Center

The village will change in many aspects in the near future. These changes will have a great influence on every resident. The functions of the Education and Information Center are to provide training and information to help people adapt to a changing society. The Education and Information Center relates only to the local people. Its location should in the Civil and Cultural district.

D-4 Recreation Center

The festival is a mirror for the village's beliefs and values. The Recreation Center should become this mirror. Most of the festivals are outdoor activities, yet the Chinese opera, performing arts and many traditional or non-traditional (western) activities can occur here.

The location of the Recreation Center can be either in the Civic and Cultural district or on the main street.

The Recreation Center should merge different sites and should not be required to have walls built on existing property lines between merged sites. To avoid a huge massing, the elevation should also use walls with various heights and widths to respond to the original property lines.

Figure 72 The village of Chen Kan.

6.Proposal projects:

To test the feasibility of the guidelines, the author has designed one division in the village. The works are as follows.

6-1 Block

The block is located at the 'Road Front District' between the main street and the road to the village. The block has a distinguished character. The main street is on the north side of the block and Show Square is on the south side of the block. The alley on the west side of the block is called 'Well Alley'.

There are six sites in this block. Three of them are historically preserved. One of the three on the northeast corner was, at one time,

an ancestor worship temple. It should be turned into a workshop.

The following plans show projects on parcel A and B regulated by the proposed guidelines.

6-2 parcel A.

Parcel A is located on the northwest corner. According to the guidelines, it should follow the 'main street' category with a FAR of 1.8 and coverage at 70%.

The well on 'Well Alley' is on the west side of parcel A. In this alley is a residence for two families living together and sharing a restaurant on the main street. The concept is to try to link three open spaces: one on the
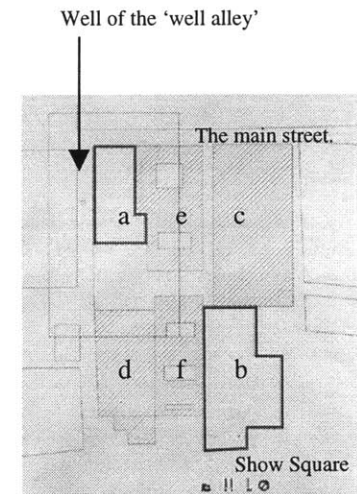

Figure 73 The example block.

main street for the restaurant, a second for interaction within the alley, and the last in the inner courtyard as a private entrance.

The courtyards in this scheme define space with light. They provide different lighting through circulation. The courtyards are evenly located in the parcel A. The courtyards also act as an interface between private and public. Two public entrances, one on the well street and the other one on the main street are separated by two courtyards from private space. For example, the living room on the north has a courtyard in between. This courtyard provides a transition with light and movement to define the public and private realm.

The kitchen is at the center of the house, literally and mentally. In this scheme, kitchen is located at center of house where three entrances intersect. The location makes several activities possible. The activities are interactions with neighbors from well alley, serving of dishes to dinning room and monitoring every movements on the corridors. All these activities can be achieved without disturbing privacy.

The courtyard in the south corner is more private and faces the inner courtyard. This semi-private and yet, semi-public character make it more interesting and rich. It will become the playground, display (the workshop is right on next door), forum place.
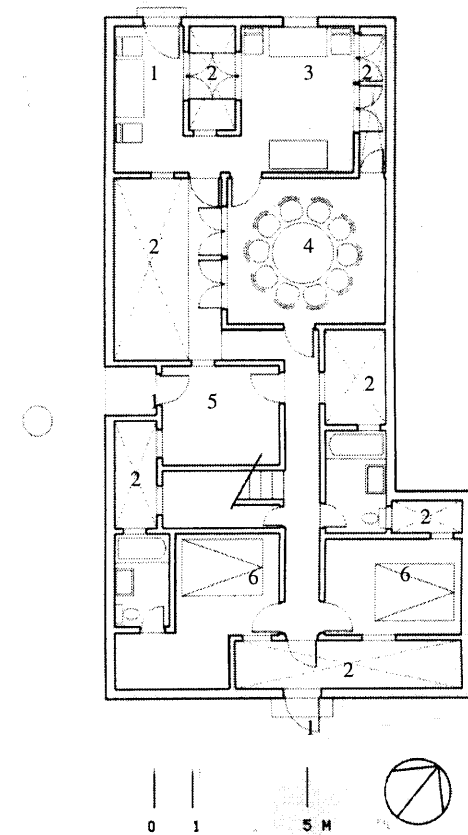
Figure 74 The ground floor plan of parcel A

1.entrance   4.dining room

2.courtyard   5. kitchen

3. living room   6. bedroom

6-3 Parcel B.

The program for parcel B is a hotel run by two small families. This site is adjacent to the ancestor worship temple which will turn into a workshop.

According to the guidelines, its FAR is 2.0 and coverage is 75%. The concept of a hotel is to provide a chance for hosts and visitors to interact with each other.

Most of modern facilities are installed around public spaces. By sharing the dining room and living room, the hotel is not only a place for sleep but also a window to another way of life.

1. entrance

2. courtyard

3. living room

4. dining room

5. kitchen

6. bedroom

7. single room

8. double room

9. hostel room

10. storage
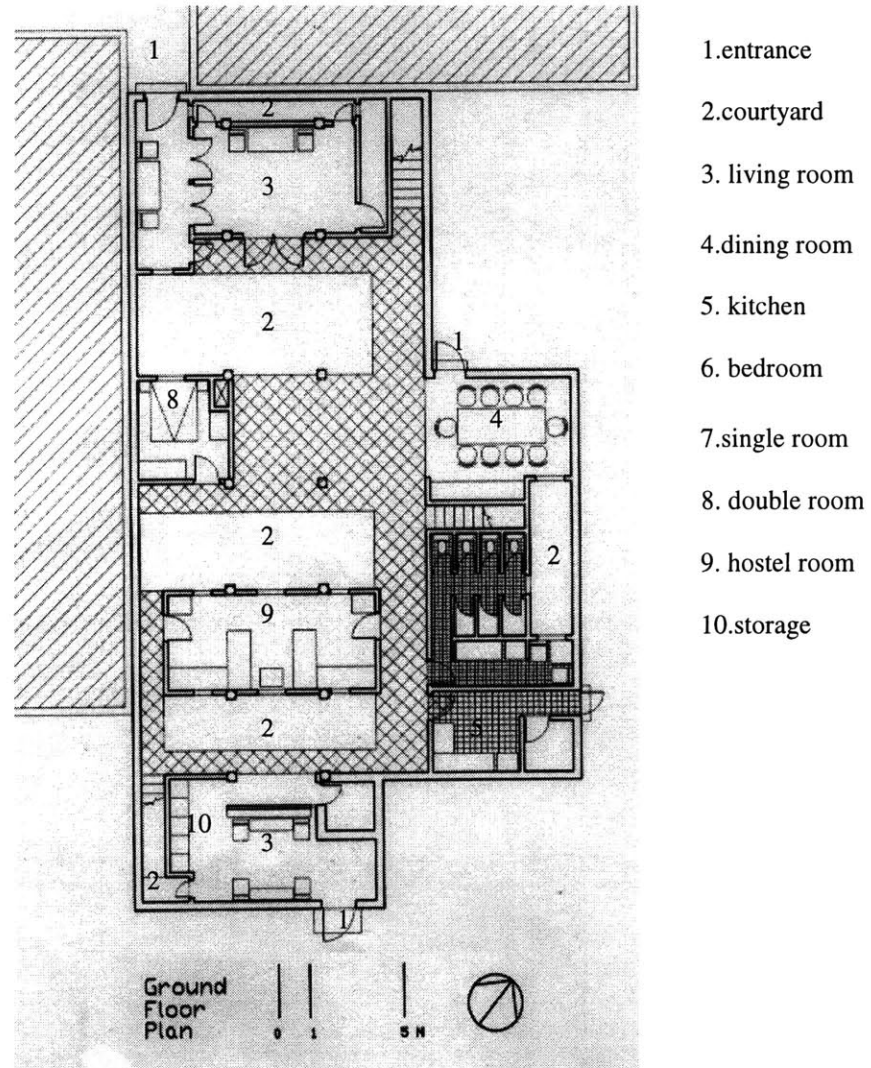
Figure 75 The ground floor plan of parcel B
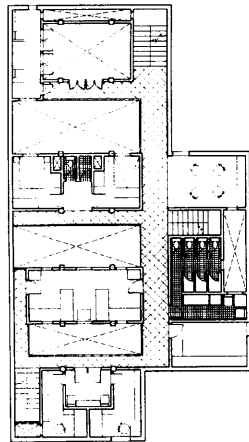
Second
Floor
Plan 1
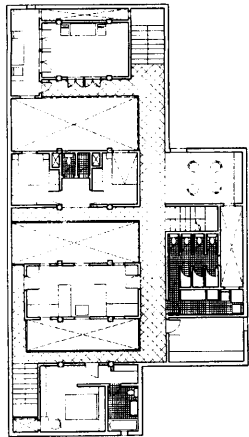
Third
Floor
Plan

Figure 76-77 Floor plans of parcel B

This scheme combines family and hotel. There are always new members in this house. The visitors come from the other side of the earth, such as American, Europe or other province. They are young traveler, families, students, artists or retired people.

The installation of modern facilities makes the concept of the 'global village' a reality. Those who come form far away can, through the Internet, e-mail to link anywhere in the world. And for those who live in the Zhan-Qi village the modern facility will give them a new horizon to the world.

The interactions not only happen between people and machines but also among people. The interactions among village resident,
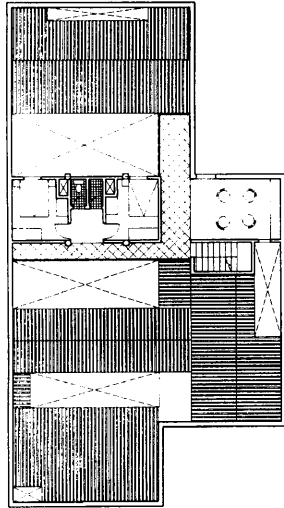
Fouth
Floor
Plan
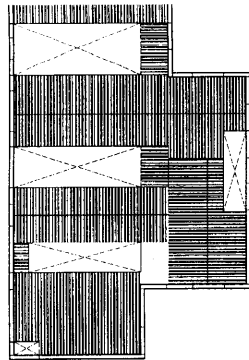
Roof
Plan

Figure 78-79 Floor plans of parcel B

among visitors and both. The family members became the catalysts for these activities. They are always a part of the environment. They bring out interactions through their daily life. Through maintaining the house, cleaning the room, cooking and leisure.

On the other hand the visitors can participate in various activities. They can be helpers, volunteers, employees or just observers. The options give visitors a wide range of ways to involve themselves in the lives of the villagers.

The family members also have alternative to perform. On the two edges of parcel B, two rooms are only for family members. These two space take advantage of being at the end

of the circulation spine, getting more privacy

than other rooms.
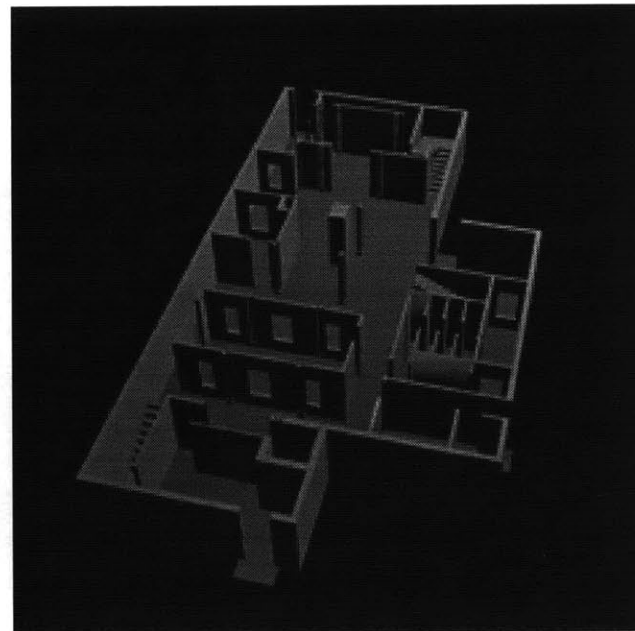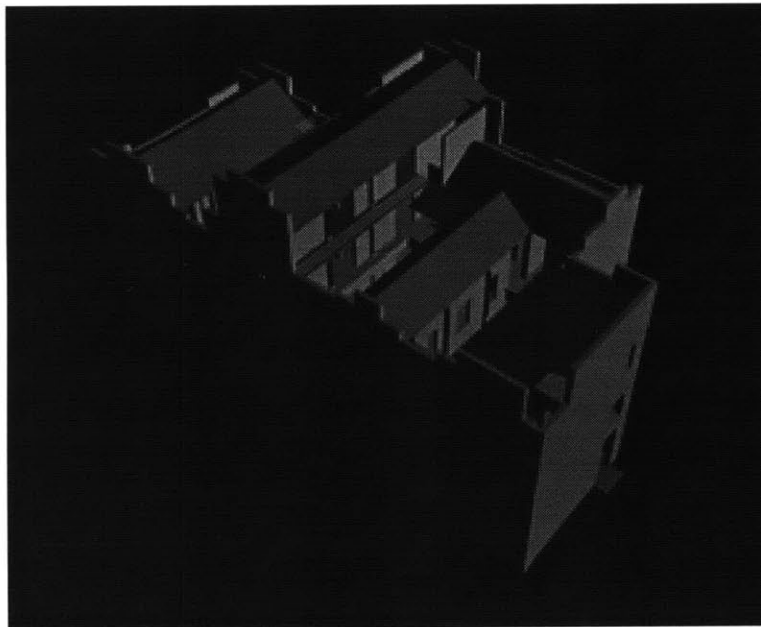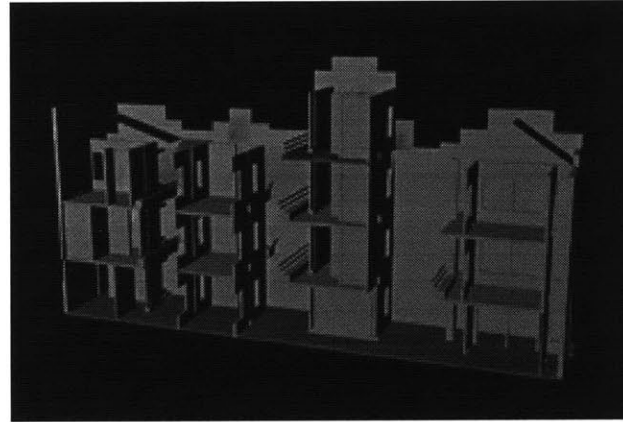
Figure 80-82 Images of the scheme on parcel B.

7.Conclusion:

This is the best and the worst era.

Capitalism brought us a new way of life, pushing our standard of living to a level that has never been reached before. Mankind is able to fulfill all our dreams that we ever dared, traveling to the moon, buying luxury goods, and asking for more. We consume everything, more than is necessary to fulfill our basic needs. We consume technology and culture as if it were food.

New technologies brought us freedom. We are no longer bound by the space. Television and the Internet should bring us a new perspective and more intensive interaction with people from other cultures and beliefs. Yet, we have become *comfortably numb*[22], indulging in the other's interpretations and looking at the world through the other's eyes. All this happens in our own living rooms while we wander in the mental world of ourselves...safe and secure.

Real travel may be the second best way to break the boundary. (The best way is to get into MIT.) The boundary is created by ignorance, selfishness and short sightedness. The experiences of 'culture shock' reminds us of who we are and how we became who we are. Only through travel can we come to

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[22] *The wall*, Pink Floyd, 1979. CBS/SONY The term means someone get use to easy life and losing the abilities to question.

know real people, their lifestyle and their culture.

Tourism will become one of the largest industries in the world. Ironically, it may be the one that produces the most pollution. The culture which has not yet been exposed to the world is now an endangered species. This profession has a great responsibility to protect and to help maintain these cultures before they become another commodity.

This thesis suggests a way to achieve these goals through an insight inspired by real travel---to know and to understand a culture through a field study about who they were, who they are, and the challenges that lay ahead.

The purpose of this thesis is to suggest a way for rural area of China.

The suggestions are as follow:

1. The small and gradual growth.

Only through the participation of the local people and through gradual change will a way of life be able to find and change from whom they were.

2. Think of past, act for future.

The existed social structure, for example, the ancestor worship temples should be reconstructed in a meaningful way so that the past can meet the future.

Afterword

Notes of a trip in China.

It was only a picture that brought me to China again.

The picture showed a tower standing in a field alone with a blue sky and white clouds. A river in front of tower reflects everything in sight. It is a simple but powerful image that makes my traveling stories to China convincing to my advisors and classmates, discovering the great tourism potential in China and how under-developed it is now. The issues in my research are: how traditional villages can be sustained through tourism; how a sensitive and self-aware traveler can enjoy and participate in different cultures; how a professional designer can act properly in these contexts…All these unanswered questions start with the picture.

" Where is it?" asked my advisor.

So, I went to seek my 'Shan-ga-li-la'.

Surprise and uncertainty are a part of travel. The trip was a field study to trace my steps back to that mistrial village. I have my travel
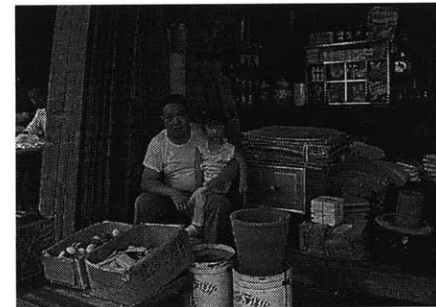
notes, a vague memory and some maps. Wandering and asking around in China, I have made some.

friends. I found it hard to explain myself from time to time. Sometime even got myself in trouble.

' Where are you from?'

'Shanghai.' (Well, I did take the train from Shanghai.)

'Your accent does not sound like….'

'That is because of my Fuken origin.' (It is true. My Great-great-great-grand father was an immigrant from there.)

'Are you here for sightseeing?'

'Not quite, I am here for research. I am interested in vernacular Architecture here.'

Sometimes I just could not get away easily.

'Can I have some base-maps please?'

'What do you want them for?' She doesn't even bother to give me a look.

'I am a student from Shanghai. I need them for my research.'

'Show me your ID!!'

Oops, she is now staring at me…

'I do not have it with me. I will come back later.'

Apart from all these annoying events, travel always excites me. There are many attitudes one can pick up when traveling. One who travels becomes free from his social link. Therefore, one can pick up attitudes of any sort. A loose cannon or in the air for examples. I enjoy traveling most by blending into the surroundings. To be ignored, to become part of background, only then I can observe the 'real' without being a disturbance.

My 'Shan-gl-li-la' actually is a tiny village. I stayed in a town that is 6 miles away from my 'Shan-gl-li-la'. The distance provides me convenience in daily life and privacy. The privacy helps me to investigate and explore. It hides my identity that might arouse some unnecessary attention.

It is not an exciting town, like many small towns in third world countries. Most of the buildings are new, built with those mass concrete blocks,

monotonous windows and shining tiles. Of course, there are some huge modern buildings to resemble the advancement and wealth of town. Main street goes through the town and links it with neighboring towns. Because of 'Huang-Shan', a major tourist attraction, buses are constantly running on the main street of the town. The businesses on both sides of the main street become part of this industry: restaurants, garages and other stores.

There was a little bus station in the center of town. It became a powder shop after the new station was built. The powder shop inherited the name of the station. Because of its location and the quality of their products, people always line up along the sidewalk in front of the store for all kinds of products. This store and its location generate related shops near by, restaurants for breakfast and noodle shops for dinner.

One of the noodle shops I went regularly is owned by two women

who always worried about my daily nutrition. They thought I should eat more and better. They also worried about my financial condition. The solution was to put as many noodles as possible in my bowl whenever I had dinner in their store. They went into noodle shop whenever they saw me close to them on my bike. I was so curious when the first time I saw them do that. I saw some noodles on the shelf, so I knew they did not need to buy more noodles. It must been the bizarre expression on my face which prompted them to explain that fresh noodles are more tasty.

Their business was doing well. I ate at their place everyday until I realized I had eaten everything on the menu more than twice. (It takes only one week to do that.) I couldn't convince them to do something new, therefore, I had to do something new. One of the women had a ten-year-old boy. He was a quiet and sincere kid who did his homework at the store everyday. Occasionally I would show him some tricks about how to do homework.

We eventually developed a student teacher like relationship. One day I found that he could not memorize multiplication tables very well. I explained how the tables worked and made a song to help him to memorize them. He worked hard on it.

I went to say goodbye on my last day of staying, he gave me a table of multiples which he did by heart.
'Wow, that is a great improvement. That's great. Keep practicing.' I took a quick glance and handed the sheet back to him. The kid shook his head gently, pointed at me without a word. For a while I couldn't find anything to say. The multiplication tables he wrote were a gift for me.

The main transportation in this town depends on 'vans'. It was a new enterprise after 'open policy' in 1988. The owner of the vans paid a fixed tax every month and kept the rest of money as a benefit. The capacity of van was 15 passengers. It has been carefully organized; the number of passengers could reach 40. The passengers were packed in the

corridor and beside driver. Sometimes when the van drove close to the policemen, the drivers asked some of passengers to bend down a little. That made everything look normal and legal so the policemen wouldn't stop the van.

The other mentality of running this business was to take as many passengers as possible in every trip that to get an edge over their opponents. As a consequence, there were vans which would stop and try to block other vans. The muscular 'assistants' on the van had two main missions: to get everyone into the van and to keep them there. The whole trip only took 10 minutes (8 miles) but needed more than 30 minutes to collect enough passengers. I preferred to walk a while to stop the van in middle of nowhere to avoid all the senselessness.

There were also long-distance buses running in a similar way which had better management. The new bus station located on the periphery of the town and had regulations. The

timetable of buses was enforced by the administration. All buses seemed to follow the rules until they left the station. Right after checking out of the gate of the station, the buses slowed down immediately. One could catch up to the buses easily on the way. The bus drivers try their best to stay in the city and catch everyone on the way. No one could make them drive faster. The drivers would rather not catch up to the previous bus and ruin the whole order.

The administration at the station also tried to make sure that everyone paid for a ticket and driver did not gain 'extra' money. I have bought a cheaper ticket from the driver. He gave me another one after we left the gate. The second ticket was not booked by the administration. It took me some time to figure out how everyone benefited from this system except the administration.

The only movie theater in town is an old but clean and big one. It is hard for me to appreciate the films they

have. The only thing worst than the primitive language of film was the ideology behind it. (They do not even try to hide it.) It is an ideology about the superiortity of communism and the importance of the 'collective'. The other option for entertainment is the videotape store, which is more like a mini-theater actually. It is a small empty house with a 50-inch screen on the wall. All the wooden benches line up in front of the screen. This mini-theater provides more diversity than that big movie theater. The tapes are from all over the world. Sometimes, one can see some outlaw scenes, e.g.; nudity, people in Hong-Kong afraid of returning to China. These are tiny windows which open to the real world, while in contrast, the TV program in China has been sharply sanitized relatively.

There is only one bank in towwn that exchange foreign currency. That is the only place I could cash my traveler's checks. The bank did not distinguish itself from its neighbors: hardware stores and New China Bookstore. It took me a while to find this 'people's

bank.' The bank has a simple and clear set up. There are five young men and six desks behind iron bars. The young men wore white shirts, deep blue ties and short hair. They are weird for me because of their unintentional hybrid of bureaucracy and enthusiasm. One young woman have exchanged few hundreds dollars into Ram-Min-Bi. Everyone seemed not as surprised as I did. I tried not to show my surprise and act normal. I gave them my American Express travelers' checks and all the necessary IDs. The guy behind the bars glanced at me and said calmly: 'please wait.' He turned around, handed my ID to A, check to B and say something quick to C. He turned again. 'It takes a while.' He said with a smile in his face and his hand working on some kind of manual book. I stood at the other side of the bars looking into that busy office. Everyone became very busy; A is dialing phones with flying fingers; B is pointing at a manual book line by line; C is searching in the cabinet for something. I can't help to think all these chaos was created by me and considering:

'Did I do something wrong?'

'Should I just run away and leave everything behind?'

'So, you are here alone?'

' Are you going to Huang-Shan?' Said Mr. Su and bring me back to reality. All right, it is too late to run away. What you want?

He seemed shy when he talked. We chatted a little and I found that he was the manager who owned the Honda CB400 parked on sidewalk in front of the bank. He bought the fancy bike on the black market of a city nearby. That cost him 10000 RMB. (About 1000 USD.) No one ever came to cash a traveler's check before, so they need to find the right procedure and rate. They were dialing the phone to find the rate today, checking the manual for the procedure and the right forms. Everyone was trying to help and embarrassed. They did not feel efficient enough and I think I am bothering them. A few weeks later, I needed to do it again and everything went smoothly----the procedure and hello.

I have lived in the town for a month. It is a life of simplicity and close to natural. My days start with breakfast near the old bus station with buns and soybean milk. I ride my bike through the town to my village. The scene changes when one crosses the bridge. The bridge was built several hundred years ago with houses and pavilions along the river. After the river, the street becomes less urban but agricultural. There are hive shops, farming tools, smith shops and a veterinarian. There were no more bargaining noise but wind, birds and farmers biking with goods silently. The trees along the road were an edgeless link to the mountains and tower in a strong horizontal line with green rice fields in between.

There was a splendid ancestor worship temple on the gate of village, which showed a family's glory and honor by decoration and size. The temple has functioned as storage house since the 1950s. A road pavedwith stone right beside the temple went all through the village. This narrow road is the main street of

village. Sometimes when the carts need to pass over on the main street, the cars pushed people down to the stream beside the street. It is neither wide nor deep but is disturbing. The stream is an important feature of the village. In the morning there are women washing rice and vegetables beside stream. Later, in a hot summer afternoon, there are only energetic kids happily playing naked in the stream.

I said hello and chatted with my friends on the main street. Several times, my new friends were anxious to show me the places in village that they knew well. There was an interesting pond in that courtyard; there were two wells here; a few feet away were two stone lions…There are so many personal stories relating to the big events in China. The house was burned down during the Culture Revolution. The stone lions were dragged into the pond in the Destroy Four Olds movements. The tower was barely torn down… It is easy to see how spaces respond to the social changes when the ancestor worship

temple has turned into a storage house. I heard stories told in a calm, sometimes indifferent manner that might contribute to those stories that have been hidden for a long time.

The main street is a long street. It takes about 15 minutes to walk from beginning to end and there is a square located at midpoint. The square separated main street into north: upper street and south: lower street. The traffic and low maintenance rack the upper street while the lower street remains in better condition. There are more stores located at the lower street. Grocery stores, snacks restaurants, tailor shops, barber shops and fruits stores start from the square on the lower street, and there were always people around.

I started my survey at the square everyday. Acquaintances and kids always came and asked my plan for the day. I did not take any pictures in the first week, I think it would have been less disturbing. I took my pictures at last day of my staying. Unexpectedly, the square has a

festival like atmosphere all day because of my picture taking. People in my camera frame were fixing their clothes and hair, were trying to stick out with friends or trying to get away with blush on their faces. People not in my camera frame were also busy. They were criticizing, laughing and directing those who were in the frame. A group of big kids ran like a tide following the camera.

Before I left, a man came from nowhere to talk to me. He introduced himself as vice-chairman of village. He had a lot of compliments about me with many events that happened during the past few weeks. Some events only occurred between me and my friends who live in the village. Many of them I don't even remember. He spoke with a gentle smile but I felt frightened and thrilled.

I had been watched.

I sold my bike I left, and said goodbye to everyone I knew. When I checked out of the hotel, there was a form with two columns that made me smile. The columns were two questions for me to

answer 'where were you from?' and 'where are you going to?' I filled out the first one: Shanghai. And the second one Taipei!! I am going home!! I transferred from trains, buses and plans to go home. A young costume officer with short hair in the Taipei airport smiled at me when she checked my passport. 'Welcome home, sir.' I had an urge to hug her at that moment.

I did not notice how tired I was until I arrived home. I slept for more than ten hours and woke up at mid-night. I turned on the television and found CNN, Discovery, HBO and Center channel from Mainland China on the TV screen. I feel happy to be back home where I did not need to resist any propaganda and I could interpret information properly. It was a short appreciation. Two days later, I began cursing any stupid news on our TV stations again.

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