

## ANALYSIS OF SUCCESSFUL CASES BASED ON RURAL HERITAGE CONSERVATION AND COMMUNITY PARTICIPATION

**Danni Luo**

School of Architecture Urban Planning Construction Engineering, Polytechnic University of Milan, Milano 20133, Italy

**Abstract:** As the core of cultural heritage, bearing the value and stakeholders of cultural heritage, community plays an important role in the protection and inheritance of heritage. Starting with the urgency of community participation in the protection of cultural heritage, this paper points out that the protection of landscape and location should be realized through the location obtained by the community. From the problems in the dynamic protection of rural cultural heritage, the aspects of farmers' life in cultural heritage areas that need to be improved urgently are given. By estimating the economic benefits of the rural cultural heritage protection project, this paper examines its role in promoting economic development. For example, study the guiding role of conservation projects in local tourism development and the influence of community participation on tourism revenue. The annual income of local tourism in rural heritage protection project 1 increased by 500,000 yuan, and the contribution rate of community participation to tourism income was 70%. This paper has a guiding role for the protection of rural heritage.

**Keywords:** rural heritage protection, community participation, tourism revenue, economic benefits, protection projects

### 1. Introduction

In China, people pay more and more attention to cultural heritage community, and it has become a common understanding to introduce "community" into heritage protection [1]. With the rapid development of economy, science and technology, the speed of urbanization is getting faster and faster, and people put forward higher requirements for living environment and quality of life. High-rise buildings, modern society, reinforced concrete are no longer the mainstream that people pursue, and rural cultural heritage is gradually being integrated into people's lives, and rural cultural heritage is also an important part of strengthening national cultural soft power. Firstly, this paper gives the background of rural heritage protection and community participation, and shows that rural heritage is an important manifestation of China's agricultural civilization. Secondly, it gives the urgency of community participation in cultural heritage protection. As the direct participants and inheritors of cultural heritage, community residents attach importance to their community participation, which is the key to realize the efficient inheritance of cultural heritage. Finally, through the questionnaire survey, the villagers' understanding, willingness to participate and satisfaction with rural cultural heritage are understood. On this basis, combined with the data of the questionnaire, this paper makes a quantitative analysis of residents' community participation and residents' satisfaction.

### 2. Related work

With the rise of concepts such as "public heritage", "industrial heritage" and "intangible cultural heritage", all kinds of rural cultural heritage (including agricultural heritage) have also received more and more attention. Cultural heritage contains "planning revitalization" and "doing great work". Integrating heritage protection into rural revitalization strategy is an important way for high-quality development and sustainable development of urban and rural areas in China in the new period of China. Under this background, it is an important development trend of geography at present and in the future for Tao Wei to actively respond to and practice the national development strategy on the basis of major social practical problems, and to deeply discuss the realization ways and theoretical logic of rural heritage protection and rural revitalization. Kou Huaiyun took rural areas as an example, based on the current situation of centralized protection of rural heritage, combined with the current policy and academic research trend of centralized protection of rural heritage, and explored the planning ideas and methods of regional protection of rural heritage [2]. Liu Daliang discussed the problems existing in the protection of Hongcun cultural heritage and the protection countermeasures, aiming at making people rediscover the connection between people and the countryside through the protection of rural cultural heritage, and bringing all the elements into consideration to promote China's comprehensive national strength [3]. Liu Jiancheng believes that in rural areas, cultural heritage is a valuable public cultural resource, and the protection of cultural heritage is to provide more cultural heritage public resources to the society. Therefore, the protection of cultural heritage is a dynamic public cultural service supply process [4]. Xiaoping Gon believes that Anhui agricultural cultural heritage is an important carrier of Anhui rural revitalization, and rural revitalization is an important part of Anhui agricultural cultural heritage [5]. However, their research lacks strategies for rural heritage protection and research on community participation.

As one of the rural cultural heritages, the community should be the object of heritage protection. How to effectively play the main role of community residents in the process of heritage protection is also an important issue facing heritage protection [7-8]. However, in the past, the protection of rural cultural heritage was mostly carried out by the government from top to bottom, coupled with the weak awareness of cultural heritage in rural communities, the backward level of economic development and the limitation of people's understanding of heritage, which led to the decrease of community participation and the disconnection between heritage protection and communities and the masses, which triggered a series of problems [9]. In short, it is of great practical significance to fully understand the position and function of community participation in the protection of rural cultural heritage, closely combine the actual situation in all parts of the country, and formulate a set of systems and strategies conducive to community participation, which is of great practical significance for effectively protecting rural cultural heritage and promoting the construction of socialist new villages [10].

### **3. Community participation in rural heritage protection methods**

#### **3.1 The urgency of community participation in the protection of cultural heritage**

The protection of landscape and location should be achieved through the location obtained by the community. Tourism economy is an important driving force for the construction of cultural heritage communities. However, when many world heritage sites are developing tourism, they often force local residents to move and exclude them, which leads to the resistance of community residents to cultural heritage areas and their reluctance to travel, and some will also cause damage to the ecological environment of the sites [11]. However, due to excessive commercial activities, the publicity of cultural heritage communities has been damaged, and the impact of foreign capital, tourism and other factors has also damaged the interests of local residents [12]. Cultural heritage

community involves many interests such as residents, tourists, government and tourism enterprises [13-14]. As the direct participants and inheritors of cultural heritage, community residents pay attention to their community participation, which is the key to realize efficient inheritance of cultural heritage [15].

The return on investment TH can be used to measure the economic benefits of the project and evaluate the sustainability and profitability of rural heritage protection projects.

$$TH = TC / (SY - TB) \times 100\% \quad (1)$$

The investment cost is TC, SY is revenue and TB is investment cost.

Among them, the income refers to the economic income after the implementation of the project, and the investment cost refers to the costs and expenses required for the implementation of the project.

Community participation is used to measure the degree and effect of community members' participation in rural heritage protection projects. Formula:

$$\text{CommunityEngagementRate} = Z / C \times 100\% \quad (2)$$

Z is the total number of people, and C is the actual number of participants. Among them, the actual number of participants refers to the number of community members who actually participate in the project.

### 3.2 Problems in the dynamic protection of rural cultural heritage

(1) The understanding of the protection of cultural relics is biased.

On the whole, the protection of rural cultural heritage has not received enough attention, especially at the rural grassroots level. Cultural relics that are regarded as precious by the cultural department are worthless garbage to farmers. And those extremely rich traditional customs, handicrafts and other intangible cultural heritage, but also by farmers as not on the table. The survey found that many villages covered up and damaged red slogans and cartoons during the process of demolishing old houses or painting the outer walls of old houses; In some towns and villages, when repairing ancient ancestral halls and ancient theatres, old materials were demolished and new building materials were used, such as laying cement on the ground, sticking porcelain boards on the walls, replacing wooden columns with cement columns, and even replacing small green tiles on the roof with glazed tiles. In many rural areas, it is common to blindly imitate the urban environment, build "foreign buildings", widen roads and build square lawns, which shows that most farmers still have great misunderstandings about the protection of traditional culture and heritage.

(2) The inheritance of intangible cultural heritage is short of successors.

In recent years, the intangible cultural heritage in rural areas is being increasingly affected. However, due to the lack of inheritors and the weak mass base, some traditional cultural customs are gradually disappearing, and many traditional skills are in danger of being lost, such as the aforementioned "flying knife and flower drum". Many exquisite folk handicrafts and the superb skills of craftsmen have disappeared from our lives with the change of people's aesthetic taste. In addition, some craftsmen are old, and it is much more difficult to pass on orally. Some written materials have been seriously damaged or destroyed, or have been exiled abroad, which increases the difficulty of preservation. In other places, intangible cultural heritage is abused and overexploited at will, and some excellent traditional cultures are commercialized and vulgarized inappropriately. In rural cultural heritage, intangible cultural heritage is the most dynamic element and the main manifestation of its integrity. The protection of rural cultural heritage, if only a few old houses and a few old houses are protected, and the original cultural traditions, eating habits, costumes, handicrafts, etc. are destroyed, then it is equivalent to a cultural "zombie" and an artistic "empty shell". If the cultural heritage has lost its use value, then this unilateral preservation method can

be understood, but if it is still "living", then it cannot continue. With the change of a society, one thing will die and another thing will come into being, which is the inertia of historical development and an inevitable trend. However, the development of every society must leave a "memory", and all advanced modern civilizations are inseparable from a specific historical process, both material and spiritual. The intangible cultural heritage in rural areas is inherited by local residents, whose values, living environment, emotions and feelings are directly related to the protection of cultural heritage.

(3) The life of farmers in cultural heritage areas needs to be improved urgently.

For example, the beauty of Wuyuan lies in the unity of man and nature and the perfect integration of humanity and ecology. As tourists, they saw such a scene, and as bystanders, they will feel this way after visiting the whole city. However, in Wuyuan, people's daily life is the most realistic. Wuyuan County is an ancient village with a history of thousands of years. Under the planning of the county government, all the new houses in the village have been closed, and many villagers have moved into the old houses. Many villagers' houses were built before liberation, and they were in disrepair for a long time, so it was difficult for them to live in. Some villagers applied for demolition and reconstruction many times, but they were all rejected because the cultural relics needed to be preserved and did not meet the relevant regulations. However, there are still many villages in our country that have preserved rich historical and cultural heritage, but for a long time, people lived in poverty because of the harsh geographical environment and relatively closed geographical location. Maybe we are glad that we still have some things, but from another point of view, it is unfortunate that these things can be preserved until now. Nowadays, people have the obligation to turn such "misfortune" into "luck" and find a win-win path in preservation and development.

(4) Injecting "living" elements into rural cultural inheritance.

Rural cultural heritage refers to a cultural heritage system formed by different production and life forms in rural society. We can't just protect a certain part of rural cultural heritage, but should organically combine the rural cultural heritage system with its natural and human environment.

#### **4. The results and discussion of rural heritage protection and community participation.**

##### **4.1 Community research**

Understand the villagers' understanding, willingness to participate and satisfaction with rural cultural heritage through questionnaire survey. On this basis, combined with the data of the questionnaire, this paper makes a quantitative analysis of residents' community participation and residents' satisfaction.

The evaluation criteria and scores of different indicators are shown in Table 1. The evaluation standard of awareness is residents' understanding of rural heritage protection, with a score of 1-5.

Table 1. Evaluation criteria and scores of different indicators

Index	Evaluation criteria	Score
Awareness	Residents' understanding of rural heritage protection work	1-5
Willingness participate	The willingness of residents to participate in rural heritage protection work	1-5
Satisfaction	Satisfaction of residents with rural heritage protection work	1-5

#### 4.2 Economic benefit analysis

By estimating the economic benefits of the rural cultural heritage protection project, this paper examines its role in promoting economic development. For example, study the guiding role of conservation projects in local tourism development and the influence of community participation on tourism revenue.

The annual income growth of local tourism and the contribution rate of community participation to tourism income of rural heritage protection projects are shown in Figure 1. The annual income of local tourism in rural heritage protection project 1 increased by 500,000 yuan, and the contribution rate of community participation to tourism income was 70%. The annual income of local tourism in rural heritage protection project 2 increased by 300,000 yuan, and the contribution rate of community participation to tourism income was 60%.

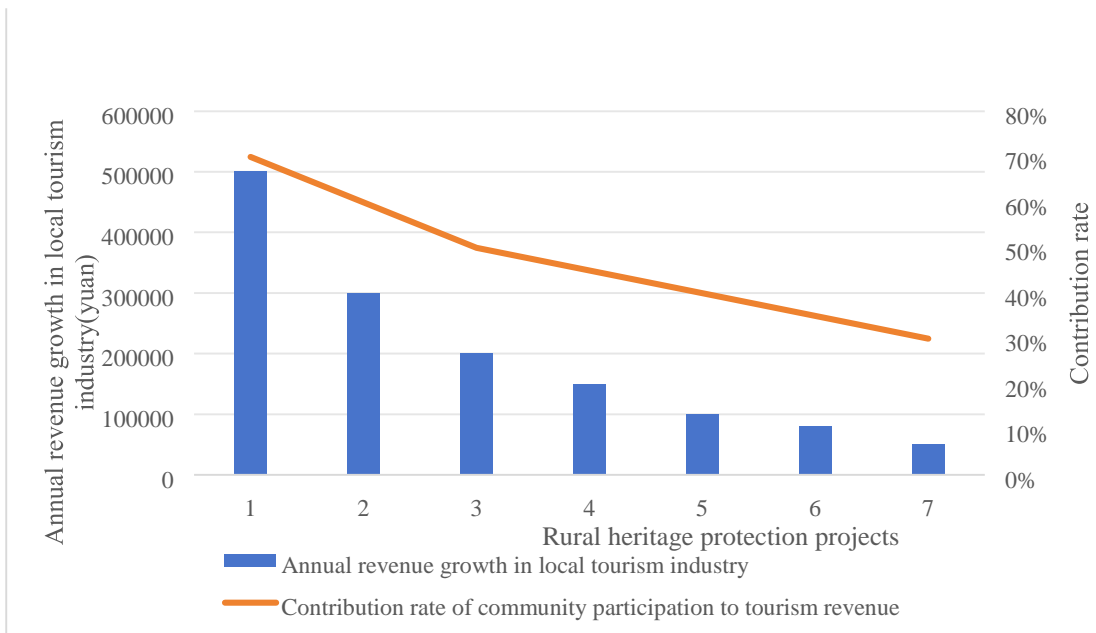


Figure 1. The annual income growth of local tourism and the contribution rate of community participation to tourism income of rural heritage protection projects.

#### 4.3 Community Interaction Observation

This paper intends to take the rural cultural heritage project as the research object, and evaluate the degree of community participation from three aspects: project planning, implementation and decision-making. For example, the degree and willingness of community residents to participate in conservation project meetings, symposiums and other activities were investigated and their effectiveness was evaluated.

The number of participants, degree of participation, communication and decision-making effects of different activity names are shown in Figure 2. The participation degree of the kick-off meeting of rural heritage protection project is 0.9, and the effect of communication and decision-making is 0.95. The participation degree of the symposium on traditional building restoration technology is 0.8, and the

effect of communication and decision-making is 0.8.

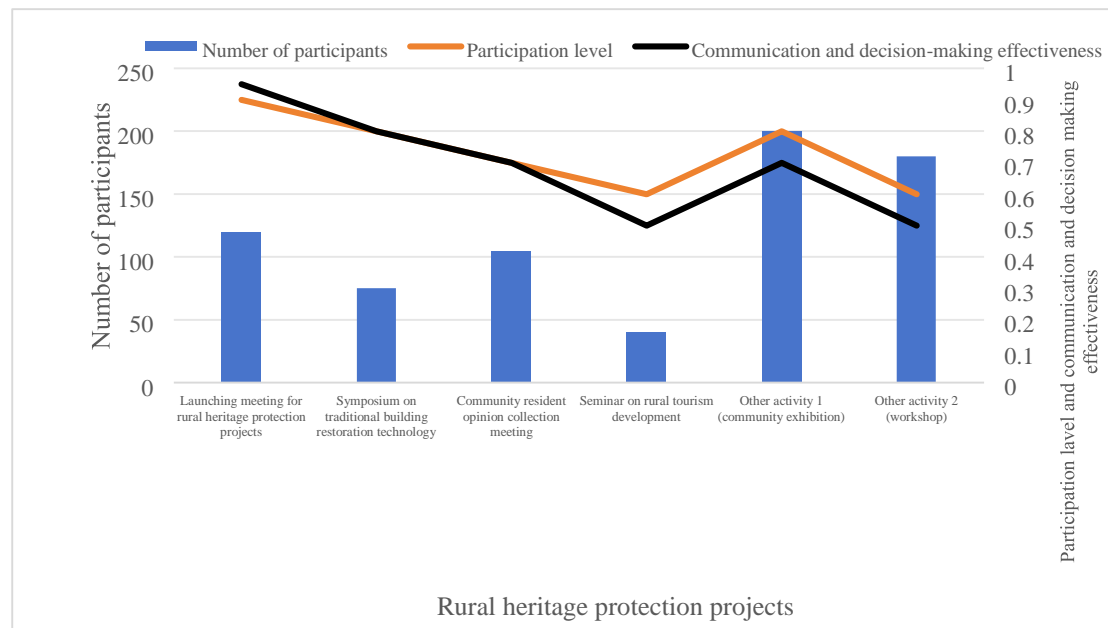


Figure 2. Number of participants, degree of participation, communication and decision-making effect of different activity names

#### 4.4 Suggestions on Promoting Rural Communities to Participate in Cultural Heritage Protection

(1) Properly arrange the cultural relics preservation plan and actively absorb social forces.

To do a good job in the protection of rural cultural heritage, the first task is to do a good job in the protection planning of rural cultural heritage. In order to do this, it is necessary to fully investigate the cultural heritage resources in rural areas, find out their distribution characteristics, residents' living environment and heritage protection, classify them, determine their protection scope, and establish corresponding protection systems and various measures. Cultural heritage is rooted in special culture and natural environment, and has a natural, cultural and emotional relationship with local people, which is an indispensable part of cultural heritage. This requires cultural heritage managers not only to pay attention to its ontology and its surrounding environment, but also to ignore or separate its historical origin and organic connection with the people. In the planning process, we should actively invite local residents to participate, grasp the practical difficulties of local residents in time, and listen to their opinions and opinions. Only in this way can we better mobilize the participation enthusiasm of all sectors of society and enhance its practical effectiveness and sustainable development ability.

(2) Strengthen policy guidance to benefit the inheritors.

Areas with more rural cultural heritage are generally in economically underdeveloped "old, little, marginal and poor" areas. People in these areas have a relatively hard life, especially their yearning for realizing a well-off life as soon as possible. If they are allowed to hold the cultural heritage left by their ancestors for a long time and continue to live a poor life, it will not only violate the long-term preservation of the heritage, but also violate social fairness and humanistic morality. Therefore, relevant departments should formulate targeted countermeasures to guide farmers to actively participate in the protection of community cultural heritage from the policy level, so as to truly benefit them. Judging from the current situation, the fundamental reason for the low level of farmers' participation lies in their weak participation ability, low relative status, weak overall

awareness, and more importantly, the lack of appropriate participation mechanism. For example, if the villagers want to live in this ancient residential building willingly, they need to transform the original building while retaining the original shape and overall style, so that they can feel modern convenience and comfort in the old house. In this regard, we can adopt the way of "a little government subsidy, a little personal contribution and a little social donation", and we can also benefit the indigenous residents through appropriate commercial development and cultural tourism. Many European countries have a good reference for this.

(3) Let farmers play leading roles and vigorously develop rural cultural industries.

From the practice of various places, as long as we pay full attention to and make rational use of places with traditional cultural characteristics, we can bring obvious ecological and social benefits as well as obvious economic benefits. Practice shows that moderate industrialized management of rural cultural heritage is an effective way to promote the dynamic protection of rural cultural heritage. In addition, for the renewal and utilization of old rural houses, local people should also be encouraged to live for a long time. The old traditional house is not only a place to live, but also can be properly transformed, so that it can manage the cultural heritage in the form of family-run cultural exhibition halls, community activity rooms or restaurants and small hotels, so as to obtain income. In the process of developing rural traditional cultural industries, the government should pay attention to the guidance of local residents, formulate corresponding preferential policies, and give certain financial support at an appropriate time. In the actual operation process, community self-governing institutions can be taken as the leading factor, and relevant scholars can be invited to participate and provide technical guidance. For religious beliefs, rituals and handicrafts related to intangible cultural heritage, relevant departments should pay close attention to the living conditions of these old artists, determine their successors, make efforts to repair or build public cultural venues, and build a platform for cultural display, so that they can study and inherit traditional culture attentively in a good external environment.

(4) Strengthen the publicity to the community and create an atmosphere for the whole people to protect cultural heritage.

While developing rural cultural industries, we can't ignore education. Rural cultural heritage has not been well protected, resulting in commercial and constructive destruction, many times because of people's cognitive deviation of this phenomenon. Relevant authorities should guide residents to form self-awareness and identity through advanced cultural heritage protection concepts, so that they can consciously protect and develop sustainably. It is necessary to pay attention to entering the countryside, and carry out a series of cultural publicity activities such as "Cultural Heritage Day" in the form that farmers like, so that farmers can truly understand the importance of protecting cultural heritage and understand the relationship between cultural heritage protection and their own interests, so as to improve their awareness of cultural heritage protection, and then turn it into conscious action to prevent cultural relics from being destroyed because of ignorance. In this process, we should pay attention to publicize the laws and regulations on the protection of rural cultural heritage to local residents, publicize and popularize the common sense on the protection of cultural heritage, guide and motivate farmers, and formulate village rules and regulations to protect cultural heritage.

## **5. Conclusion**

At the same time, in the process of cultural heritage protection, community participation mechanism should also be implemented. In towns with more cultural heritage, it is necessary to establish and improve the system of cultural heritage volunteers and amateur librarians, and encourage local people with certain cultural literacy and

love for cultural heritage to participate, so that they can play an active role in the protection of cultural heritage. The government should give spiritual and material rewards to amateurs and volunteers who have made outstanding contributions to the protection of amateur cultural heritage. Conditional areas can give a certain amount of work subsidies to effectively solve their difficulties.

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