

Analysis of Renewal Pathways for Traditional Villages in Yunnan from the Perspective of Top-Down and Bottom-Up Coordination

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ABSTRACT: This paper reviews the evolution and renewal of traditional villages in Yunnan Province and explores pathways for their contemporary renewal. Using self-organization theory and relevant case studies, it analyzes and summarizes both the self-organizing evolution of villages in the agrarian era and hetero-organizational renewal approaches in modern society. The study finds that self-organizing evolution in the agrarian era constituted the intrinsic driving force behind the formation of diverse village cultures, whereas many contemporary problems in village renewal result from excessive reliance on hetero-organizational intervention. On the basis of respecting the systemic and holistic structural framework formed through the self-organizing evolution of villages, top-down intervention strategies such as introducing order parameters, stimulating positive feedback, and promoting coordinated development should be employed to construct a renewal pathway characterized by top-down and bottom-up coordination, integrating “hierarchical nesting at the macro level, coordinated integration at the meso level, and dynamic adaptation at the micro level”, so as to achieve the effective renewal and continuity of traditional villages in Yunnan.

KEY WORDS: traditional village; self-organization; hetero-organization; renewal

Introduction

Located on the southwestern frontier of China, Yunnan is characterized by a complex interplay of natural and cultural environments, diverse ethnic compositions, and a well-defined historical trajectory. Traditional villages in Yunnan are integrally linked to their geographical contexts and cultural lineages, having developed diverse spatial and morphological forms through long-term historical evolution. Among the five batches of the “National List of Chinese Traditional Villages” released between 2012 and 2019, Yunnan accounted for 708 listed villages. In recent years, with the rapid advancement of urbanization, traditional villages in Yunnan have faced common chal-

lenges such as so-called “protective destruction”, fragmentation of local landscape characteristics, disorderly exploitation of traditional resources, and disruptions in cultural continuity. Against the backdrop of the implementation of the *Strategic Plan for Rural Revitalization* (2018 – 2022), it is timely to introduce self-organization theory to explore a scientific renewal pathway for traditional villages in Yunnan.

1 Self-organization theory and self-organizing characteristics of traditional villages

1.1 Self-organization theory

Self-organization theory was first proposed by the

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German philosopher Immanuel Kant. It primarily concerns the spontaneous formation of structures during processes of development and evolution—specifically, “how a system, under certain conditions, automatically transitions from disorder to order, and from low-level order to high-level order” [1]. Wu Tong of Tsinghua University integrated theories of dissipative structures, synergetics, dynamics, catastrophe theory, hypercycles, fractals, and chaos to construct a theoretical framework for the self-organization mechanisms of complex systems (Figure 1). He further defined self-organization and hetero-organization explicitly as follows: “Self-organization refers to a system that can organize, generate, and evolve autonomously from disorder to order without external instructions; ... hetero-organization refers to the process by which a system evolves toward order under specific external interventions” [2].

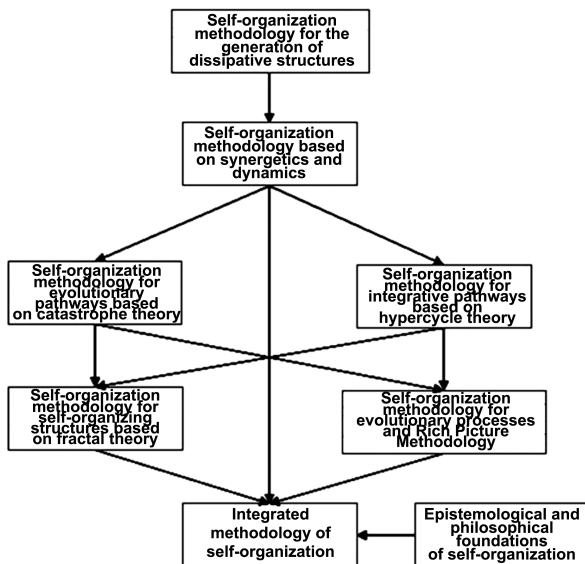


Figure 1 Theoretical framework of self-organization theory

1.2 Coupling relationships among the self-organizing characteristics of traditional villages

Research on traditional villages is primarily grounded in dissipative structure theory, synergetics, and hypercycle theory within the framework of self-organization theory. The exchange of matter, energy, and information between traditional villages and their external environment generates synergistic driving forces that propel the evolution of village systems. Under specific conditions, these forces facilitate the gradual transformation of village systems from disorder to order, from lower-order to higher-order states,

and from simplicity to complexity.

The agglomeration, formation, and evolution of traditional villages “follow a series of implicit ordering principles and generative logics”, resulting from interactions between villages’ self-regulatory mechanisms and the external natural and social environments. The village system selectively responds to factors beneficial to its own development, reflecting the openness of traditional village systems. Differences in how system elements select and adapt to external matter, energy, and information render village systems non-equilibrium in nature. In his theory of the Science of Human Settlements, WU Liangyong divided traditional village systems into five subsystems, namely, natural systems, human systems, social systems, housing systems and support systems” [3]. During the formation and evolution of village systems, these subsystems undergo dynamic changes while mutually constraining and influencing one another, thereby exhibiting non-linear development. This aligns with the three necessary conditions for self-organization: “Openness, non-equilibrium, and non-linearity” [4].

1.3 The process of self-organizing evolution in traditional villages

From the perspective of self-organization theory, the formation and evolution of traditional villages constitute a process of self-organization. A fundamental pattern of settlement development is the gradual expansion of scale and population, together with the transition from functional simplicity to increasing diversity and complexity. This process is generally divided into three stages: (1) Evolution from disorder to organization: The autonomous formation stage based on the optimized selection of environment and location, resulting in relatively stable and independent village organizational structures. (2) Evolution from low-level to high-level organization: The spontaneous accumulation of matter, energy, and information within villages generates spatial agglomeration effects driven by self-organization, forming a differentiated hierarchical structure within the village system. (3) Evolution from simplicity to complexity within the same organizational level: Through exchanges of matter, energy, and information with the external environment, villages allocate and

reorganize system elements according to their own developmental needs, thereby advancing the village organizational structure to a higher level. These three stages represent a bottom-up organizational process that evolves from disorder to order and ultimately toward higher-order states (Figure 2).

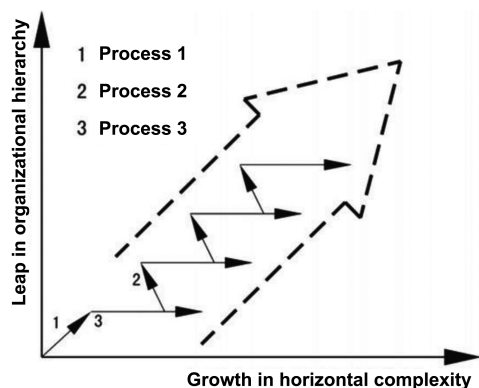


Figure 2 Theoretical framework of self-organization

2 Bottom-Up self-organizing evolution of traditional villages in Yunnan

2.1 Self-organizing evolution

As one of the earliest regions of intensive human activity, Yunnan exhibits primitive scenes of village formation in Neolithic rock paintings discovered in Cangyuan County. These depictions show village spaces with distinct boundaries, living conditions, as well as hunting and farming activities on the periphery. This reflects how ancient inhabitants, driven by survival-oriented organizing forces, coordinated with and adapted to the natural environment, demonstrating a collective consciousness that evolved from the disorder of nomadic dispersion toward the initial order of settled habitation (Figure 3). By the Western Han Dynasty, most indigenous ancestors in Yunnan had entered a stage characterized by “agricultural cultivation and clustered settlements.” As their understanding and utilization of nature deepened, a growing sense of ethnic identity emerged, leading ancestors to deliberately select geographical locations when facing complex natural environments. For instance, the settlement pattern in which “ancient residents of Dali mostly lived on high mountain slopes” [5] represents an environmental choice made by the ancestors of the Bai ethnic group¹⁾, who adapted to and made use of the mountainous terrain of the northwestern Yunnan Plat-

eau (Figure 4).

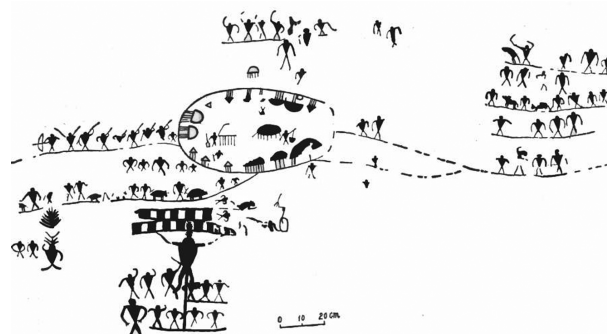


Figure 3 Schematic representation of ancient villages in the Cangyuan rock paintings

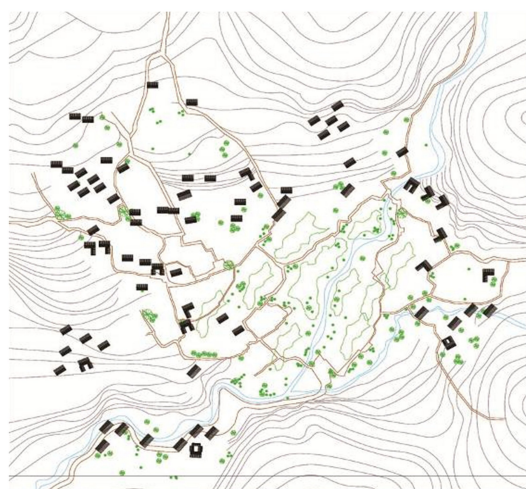


Figure 4 Early spatial form of the Nuodeng Village settlement

As the number and scale of villages expanded, exchanges of matter, energy, and information among villages and between villages and the external environment became increasingly frequent. This greatly enhanced the openness of village systems and enriched production and daily life. To meet diverse living needs, self-organized clustering of matter, energy, and information emerged within villages, enabling different organizational elements to achieve complementary integration within specific spatial and temporal contexts. This stimulated more complex self-organizing orders, giving rise to functional buildings, spatial environments, landscape landmarks, and boundary structures distinguishing the interior from the exterior of villages, thereby greatly diversifying the types of traditional villages in Yunnan. For example, the emergence of trade routes such as the Wuchi Road, Lingguan Road, Tea Horse Ancient Road, Bonan Road, and Yongchang Road facilitated the

formation of transportation- and trade-oriented traditional villages along these routes, driven by commercial forces (Figure 5). Since the Western Han Dynasty, successive dynasties implemented military garrison policies after conquering Yunnan and established defensive passes at strategic routes and border checkpoints, giving rise to garrison and defensive traditional villages shaped by military forces (Figure 6). During the Yuan and Ming dynasties, the Tusi system, under which local hereditary officials governed

ethnic minority populations in frontier regions, fostered traditional villages characterized by Tusi culture (Figure 7). In the process of religious dissemination and integration, religious-cultural traditional villages also emerged around religious structures such as Theravada Buddhist temples, Tibetan Buddhist monasteries, Hui mosques, and local temples dedicated to Benzhu, Tuzhu, the Earth God, and the City God, which functioned as “magnetic centers” within village settlements (Figure 8).

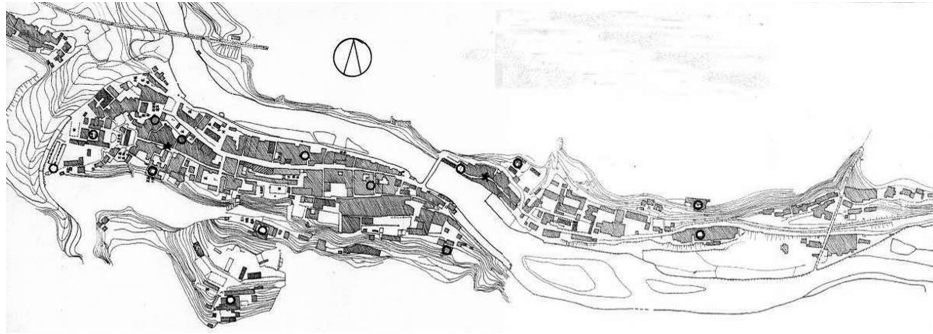


Figure 5 Master plan of Heijing Ancient Town

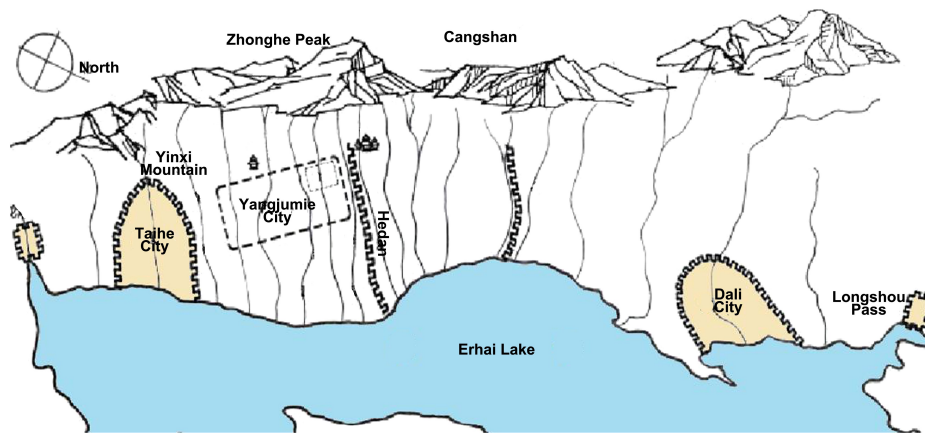


Figure 6 Longshou Pass and Longwei Pass in Dali

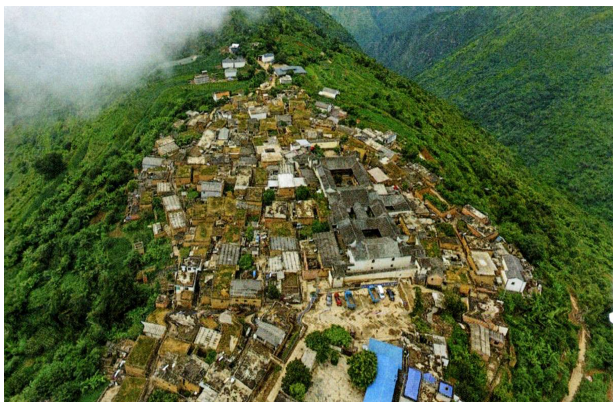


Figure 7 Aerial view of Huixin Village



Figure 8 Master plan of Donglianhua Village

The “regional characteristics of local culture and architectural culture in Yunnan traditional villages were formed through spontaneous mechanisms within regional social systems under relatively independent environmental contexts” [6]. The evolutionary drive of villages stems from the dynamic adaptation and autonomous selection of the external environment by internal forces based on their own developmental needs, thereby exhibiting the characteristics of bottom-up self-organizing evolution.

2.2 Reflections on self-organizing renewal

Through bottom-up self-organizing evolution, traditional villages in Yunnan have developed into numerous settlements of varying scales and types with distinct regional characteristics, leaving behind a rich and valuable cultural heritage. However, this evolution has not ceased with the changing eras; it continues to develop. Generally, the self-organizing evolution of traditional villages results in four outcomes:

(1) Villages with high degrees of openness engage in frequent exchanges with the external environment. Through the integration and redistribution of elements, spatial agglomeration effects emerge so that adjacent small villages are merged to gradually evolve into towns.

(2) Some villages with a certain degree of openness develop new spatial forms and structures as the dominant driving forces (i.e., order parameters governing system evolution) change, while their original characteristics gradually disappear (Figure 9).



Figure 9 Qudong Village in Yongping

(3) Some remote villages constrained by geographical conditions experience limited external influence and maintain a relatively balanced state, thereby preserving traditional village culture (Figure 10).

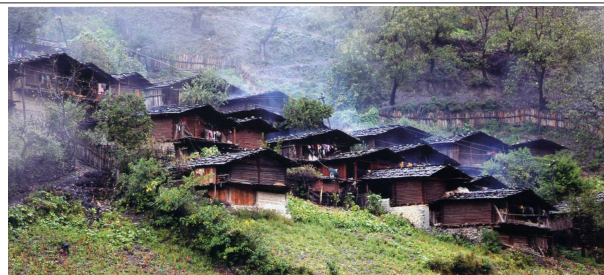


Figure 10 Lisu Village in Tongle

(4) In some villages, severe disruption of self-organizing systems during the development process leads to the loss of vitality and developmental momentum, resulting in the outflow of internal vitality and the emergence of “hollow villages”.

With the expanding influence of urbanization, traditional villages face unprecedented challenges in the self-organizing evolution. On one hand, self-organizing evolution in the agrarian era was an extremely slow process. In today’s rapidly developing information society, traditional villages engage in increasingly frequent exchanges of matter, energy, and information with the outside world, while various system elements interact continuously within self-organizing systems, making it difficult to identify order parameters quickly and accurately. Meanwhile, compared with the internal evolution of traditional villages, the external environment changes much more rapidly, exerting significant impacts on village systems. As villages become increasingly dependent on external environments, their self-organizing characteristics gradually weaken, and their capacities for self-adaptation and self-healing progressively decline. Consequently, under strong external intervention, villages may undergo distortion or even fragmentation.

3 Top-down hetero-organizational renewal of traditional villages in Yunnan

3.1 The necessity of hetero-organizational intervention

“When the evolutionary complexity of a system reaches a certain level, self-organization among subsystems alone becomes insufficient to rapidly meet the requirements for effective coordination of subsystem behaviors. Information must therefore be processed at a higher level, and specialized subsystems dedicated to coordination and control may even need to emerge to resolve such prob-

lems, thus giving rise to hetero-organization” [7]. Conceptually, hetero-organization corresponds to self-organization; however, it refers to the process through which complex organizational systems achieve ordered structures under specific forms of external intervention. In essence, it serves as an important complement to self-organizing systems.

Rapid urbanization has led to significant changes in the population, society, economy, and culture of villages. The original spatial structures and functional forms of traditional villages can no longer meet the increasingly complex demands of contemporary society. Relying solely on the bottom-up development of self-organizing village systems makes it difficult to identify a clear development path through internal coordination alone. Consequently, village evolution has begun to tend toward disorderly development. “Some traditional villages have been damaged or have even disappeared. As village protection systems remain inadequate, the protection of traditional villages has become an urgent task” [8]. Unlike the conventional protection of tangible and intangible cultural heritage, the indigenous historical culture of traditional villages is not “rigid and two-dimensional, but living and multidimensional”. In the contemporary era, both production and daily life must undergo modernization. The protection of traditional villages must therefore avoid rigid preservation and instead involve the “decoding and reinterpretation” of rural geo-cultural landscapes [9] in order to achieve the renewal and continued development of traditional villages. Therefore, top-down hetero-organizational intervention in traditional villages is imperative.

3.2 Reflections on hetero-organizational renewal

In the agrarian era, the long-term self-organizing evolution of traditional villages was inevitably subject to varying degrees of human intervention. In other words, the morphological evolution of traditional villages exhibited characteristics of both self-organization and hetero-organization, as reflected in the influence of concepts such as “Feng Shui” and ritual systems on village spatial forms. Compared with hetero-organizational interventions in the agrarian era, contemporary interventions have become more systematic and scientifically grounded with advances

in science and technology and the continual refinement of theoretical systems.

Through years of theoretical research and practical implementation, Yunnan has achieved significant results in the hetero-organizational protection and renewal of traditional villages and has developed several relatively mature models, including the Shaxi Model of “Authentic Restoration²⁾” (Figure 11), the Shuhe Model of “New District Development³⁾” (Figure 12), the Lijiang Model of “Economic Feedback⁴⁾”, the Xizhou Model of “Organic Renewal⁵⁾” (Figure 13), the Heshun Model of “Harmonious Integration⁶⁾”, and the Chengzi Village Model of “Authenticity Restoration and Preservation⁷⁾” (Figure 14). However, these models also exhibit certain limitations:

(1) In the process of formulating protection and development plans, disorderly competition for dominant cultural resources often arises in order to secure external opportunities and resources for village development. This neglects the differences that emerged from the self-organizing evolution of different villages and leads to an imbalance in the diversity of traditional villages.

(2) Excessive hetero-organizational intervention often overemphasizes the development of a single order parameter (such as economic or political factors) while neglecting coordination with other internal system elements, resulting in the deterioration of village system functions and the loss of local characteristics.

(3) Although protection and renewal can promote economic development, they often overlook the feedback from villagers—the most crucial order parameter in the village’s self-organizing development. The villagers’ aspirations for a better life have not been fundamentally addressed.

(4) Influenced by successful cases, regions across Yunnan have actively imitated or even directly copied these models, resulting in increasing homogenization of traditional village protection and renewal approaches.

4 Synergistic approaches to traditional village renewal in Yunnan

The process of self-organizing evolution in traditional villages can be summarized as follows: “Competition triggers fluctuations, adaptive selection occurs during these

fluctuations, and such selection subsequently influences the system through feedback mechanisms, ultimately manifesting itself as the successional evolution of the system as a whole.” In short, the process follows: Competition—fluctuation—feedback—successional evolution [10]. During this evolution, the competition arising from external opportunities and environmental conditions, as well as the competition for developmental opportunities among internal elements, are uncontrollable factors that keep the village system in a

state of non-equilibrium. Once a village enters a state of fluctuation, hetero-organizational methods such as “introducing order parameters, stimulating positive feedback, and promoting coordinated development” should be flexibly integrated into the evolutionary process. This enables traditional villages to develop in a predetermined direction, thereby achieving the renewal of traditional villages in Yunnan (Figure 15). Specific approaches may be considered from the following aspects.



Figure 11 Authentic restoration in Shaxi Ancient Town

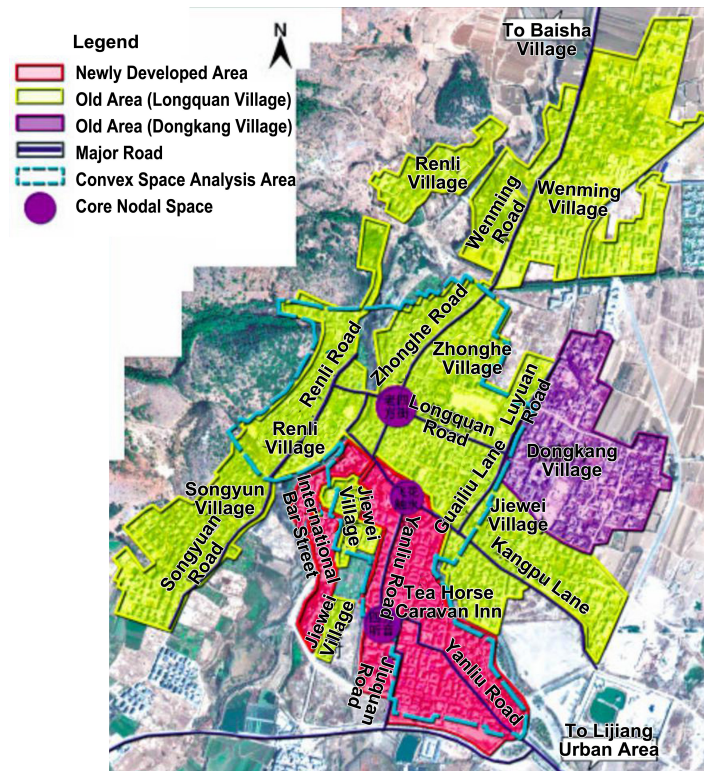


Figure 12 New district development in Shuhe Ancient Town

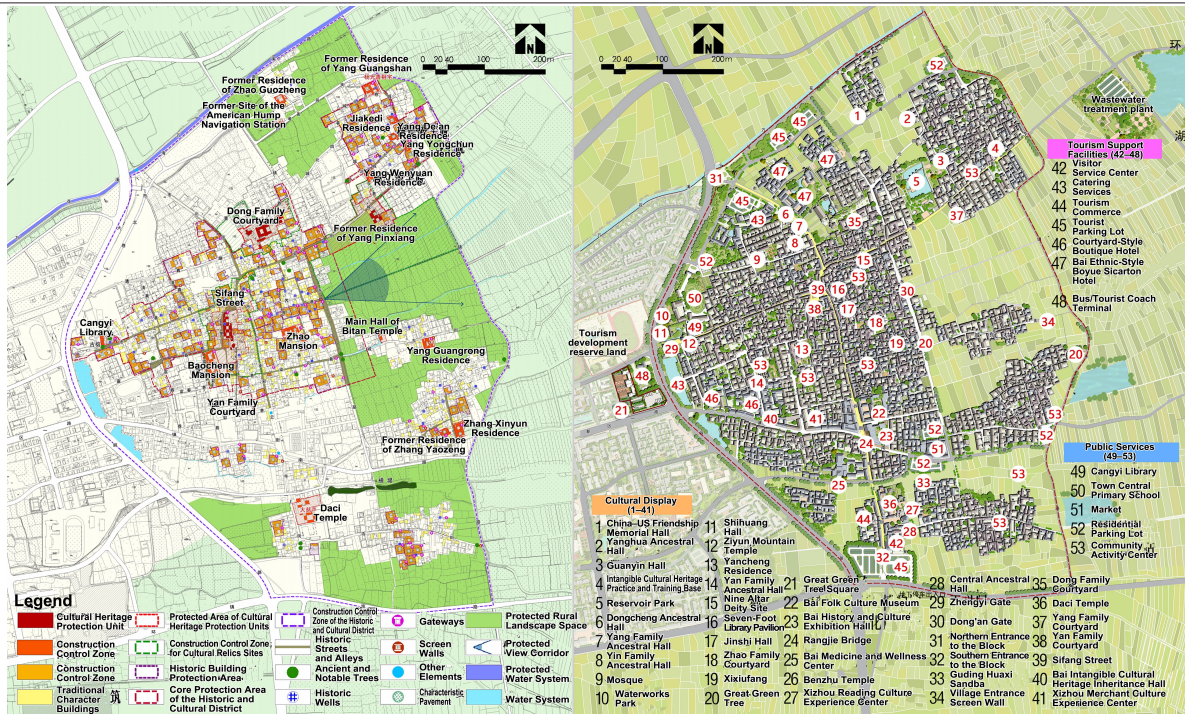


Figure 13 Organic renewal in Xizhou Ancient Town



Figure 14 Authenticity Restoration and Preservation in Chengzi Village

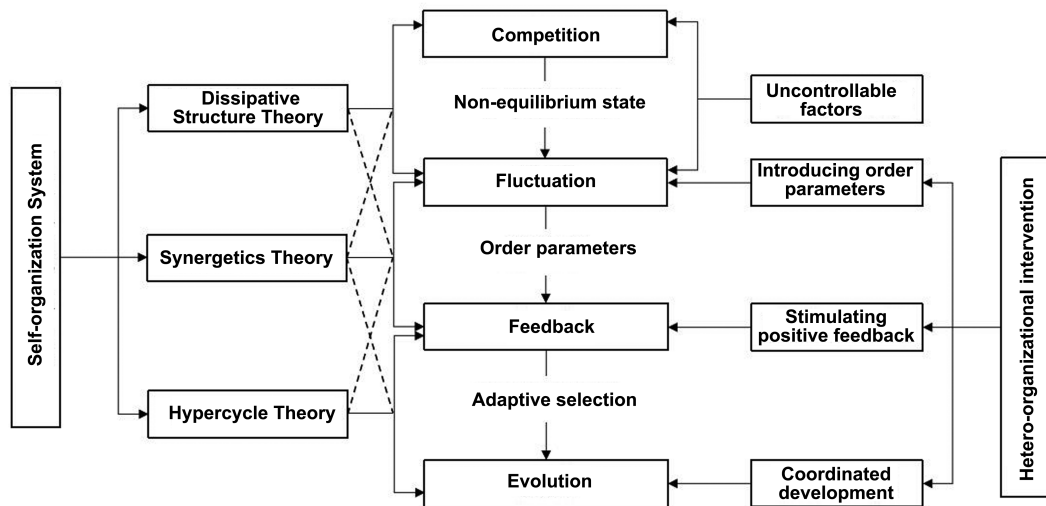


Figure 15 Self-organizing evolutionary process and the integration of hetero-organizational intervention

4.1 Hierarchical nesting at the macro-level

“A structure is more or less ordered at any level of complexity; ordered complexity is the level of order” [11]. Regarding the renewal of traditional villages in Yunnan from a macro-regional perspective, the core lies in conducting an in-depth analysis of the spatial self-organizing evolution of Yunnan Province and integrating constituent elements such as time, space, and culture to construct a multi-level and integrated framework for regional socio-economic and cultural conservation. This approach extends isolated village-level renewal to the integrated renewal of the broader environment on which villages depend, shifting from “point-based” renewal toward “linear” and “regional” renewal, thereby constructing a more systematic and integrated organizational framework at the macro level.

For example, Kunming, as the central city of central Yunnan, has fostered an integrated urban-rural spatial pattern composed of dozens of densely distributed traditional villages within the broader regional sphere shaped by its urban influence. Along “linear” cultural corridors such as the Tea Horse Ancient Road, traditional villages situated within different geographical units are linked into an interconnected whole. This forms a spatial structure in which “points”, “lines”, and “regions” are hierarchically nested, creating a pattern that is “dispersed in form but unified in essence” (Figure 16).

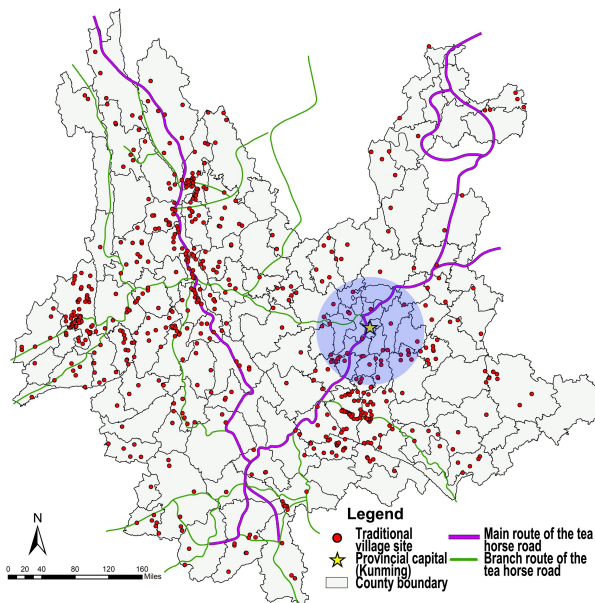


Figure 16 Hierarchical spatial nesting of “points”, “lines”, and “regions” in traditional villages of Yunnan

Therefore, in the renewal of Yunnan’s traditional villages, a profound understanding of the laws governing spatial self-organizing evolution is an essential prerequisite for hetero-organizational intervention. From a macro-regional perspective, all relevant parameters linked through regional relationships within a given area should be incorporated into the analytical framework in order to explore hierarchical nesting relationships. By introducing-coordinated order parameters at different system levels, the logical relationships among system elements can become more coherent and the hierarchical structure more closely integrated. This allows individual traditional villages to be incorporated into the broader hierarchical system, thereby forming an integrated regional renewal pattern and overcoming the previous fragmented and isolated renewal approach that focused solely on individual villages operating independently.

4.2 Coordinated integration at the meso-level

Synergetics is the study of “how the parts of an open system in a non-equilibrium state cooperate, and how such cooperation gives rise to ordered structures in space, time, and function” [12]. Coordinated integration at the meso-level applies the principles of synergetics within self-organization theory by treating a specific spatial region as a relatively independent system, with villages functioning as constituent elements within the regional system. By understanding and applying the endogenous principles underlying the developmental dynamics and overall structure of regional systems, we can theoretically analyze the operational mechanisms governing dynamic system evolution. Subsequently, the principles of synergetics are employed to analyze the interrelationships and interactions among system elements. While respecting the principle of systemic integrity, hetero-organizational approaches are adopted to introduce necessary order parameters, enabling villages to develop functional cores characterized by “supply-demand” relationships. Different functional cores exhibit mutual responsiveness and interaction, thereby forming a functional system within a given region in which villages are interdependent and mutually exchange information and energy, ultimately achieving coordinated development among system elements.

For instance, Manghuang Village and Mangman Village in Mangshi Town, western Yunnan are less than 2 kilometers apart. Both are traditional Dai ethnic villages with clear traces of self-organizing evolution. In the renewal process, Mangman Village's emerging rural tourism catering sector was taken into consideration, with Dai culinary culture positioned as its functional core. Meanwhile, Manghuang Village leveraged its distinctive mountain-and-water landscape setting to develop into an ethnic cultural tourism village centered on Dai indigenous culture as its functional core [13]. Both villages share similar backgrounds in ethnic culture, architectural character, and natural resources.

During the renewal process, corresponding order parameters were introduced according to their micro-locational differences and respective resource advantages. In the course of system evolution, these order parameters served to integrate and stimulate system elements while regulating the relationships between system elements and the overall structure. They guided the direction of system evolution and coordinated interactions among system elements, thereby creating a functionally complementary and mutually interdependent relationship between the two villages (Figure 17). This, in turn, facilitated the formation of systemic order and promoted the evolutionary upgrading of the system as a whole.

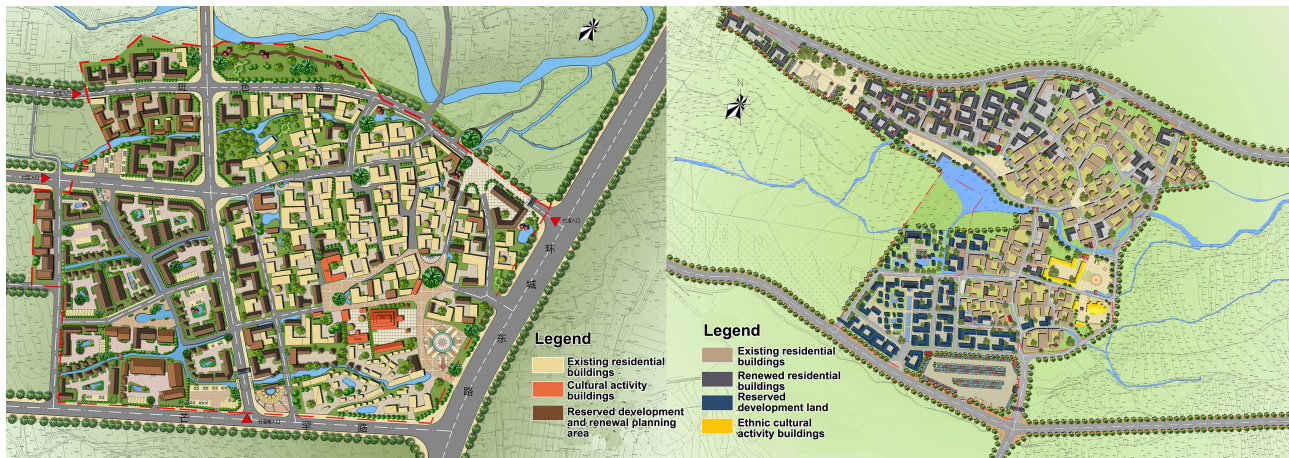


Figure 17 Master plan for the renewal planning and design of Manghuang and Mangman Villages

4.3 Dynamic adaptation at the micro-level

The diverse indigenous historical culture formed through the long-term self-organizing evolution of traditional villages in Yunnan constitutes the foundation for their survival and development. The implementation of the Rural Revitalization Strategy and the advancement of urbanization have introduced new evolutionary variables, leading to the complex evolution of village system components and thereby generating the fluctuations that initiate system evolution. The feedback mechanisms triggered by system responses subsequently determine the direction of system evolution. Under new circumstances, the key to micro-level renewal of traditional villages lies in expanding the hypercycle chain. Based on local cultural characteristics and the demands of modern life, traditional villages should stimulate positive feedback and dynamically adapt to different forms of external energy input in ways that correspond to their own living environments. This en-

ables villages to undergo gradual rather than abrupt adaptive transformation along predetermined developmental pathways, as exemplified by the “internal renovation and external preservation” approach adopted in Azheke Village, Yuanyang [14]. In this way, the integrity of the village system can be maintained while promoting its evolution toward a higher state of equilibrium, gradually forming “traditional villages” that retain local traditional spirit and forms and are recognized over time. This is reflected in the following four aspects:

(1) Integrated use of production space: Full use should be made of the resource advantages of traditional villages in Yunnan through the scientific delineation of agricultural production zones and the strict protection of agricultural production spaces. Efforts should be coordinated to promote the development of agricultural industrial parks, science and technology parks, and entrepreneurship parks, while moderately developing sightseeing agricul-

ture, tourism agriculture, and integrated healthcare and wellness industries.

(2) Rational layout of living space: Land should be used economically and intensively while preserving the original ecological character of settlements and respecting traditional settlement fabric and spatial patterns. Living-space planning should ensure appropriate scale, coordinated layouts, and complete supporting facilities so as to provide village residents with healthier and more comfortable living environments.

(3) In-Depth exploration of traditional culture: The distinctive cultures of traditional villages in Yunnan should be deeply explored in order to strengthen confidence in local ethnic cultures and revitalize the unique cultural resources of different regions and ethnic groups. Ethnic cultural elements should be integrated into settlement construction so as to recreate poetic and leisurely cultural settings alongside verdant pastoral landscapes, thereby restoring the original pastoral scenery and a sense of attachment to rural homeland.

(4) Targeted development of cultural industries: Local talent should be identified and cultivated while implementing revitalization programs for traditional crafts and fostering traditional craft products with ethnic and regional characteristics. Effective integration between cultural resources and modern consumer demand should be promoted so as to improve the quality and branding of traditional village crafts and stimulate rural employment.

Conclusion

As the Great Learning (from the Book of Rites) puts it: “The extension of knowledge lies in the investigation of things. Things being investigated, knowledge becomes complete.” This implies applying known principles to thoroughly explore the nature of all things; through persistent effort, one eventually achieves a sudden enlightenment and comprehends both the internal and external aspects of things to acquire new knowledge—a process known as *gewu zhizhi*. Similarly, the renewal of traditional villages should be based on the general principles of “considering multiple stakeholders, integrating top-down and bottom-up approaches, complementing internal and external factors, and implementing incremental modifica-

tion” [15]. It requires a profound investigation into the logic of the bottom-up self-organizing evolution of traditional villages and the regional spaces in which they are situated to uncover their cultural foundations and the multifaceted cultural values within. Only by doing so can we accurately identify the intervention points for top-down hetero-organization, flexibly apply methods such as “introducing order parameters, stimulating positive feedback, and promoting coordinated development”, and combine these methods with a multi-level renewal path of “hierarchical nesting at the macro-level, coordinated integration at the meso level, and dynamic adaptation at the micro-level”, to form a renewal strategy characterized by “coordination between self-organization and hetero-organization, coordination across hierarchical levels, and coordination among system elements”. The revitalization of traditional villages “can be hopeful and sustainable only when internal forces play the primary role and external forces play a supporting role” [16].

Sources of Figures and Tables

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Figure 3: Cited from *Discovery and Research on Cangyuan Rock Paintings in Yunnan* by WANG Ningsheng;

Figure 4: Cited from *The study on Settlement Pattern and architecture of NuoDeng, a mountain village of Bai nationality, Dali* by DING Wubo;

Figure 6: Cited from *Residential Culture of Yunnan Ethnic Groups* by JIANG Gaochen;

Figure 7: Cited from *Historical Architectural Map of Yunnan* by ZHAO Haixiang and CHEN Chi;

Figure 10: Cited from *Collection of Artistically Characteristic Architecture in Yunnan, Volume II*;

Figure 11: Cited from *The Master Plan for the Development of Shaxi Ancient Town (Characteristic Town) in Jianchuan County (2017 – 2019)* by Shanghai Tongji Urban Planning & Design Institute and Design and Research Institute of Kunming University of Science and Technology;

Figure 12: Cited from *Research on Tourism Villages' Spatial Form Transform Based on Space Syntax: Taking ShuHe Ancient Town of LiJiang for Example* by CHE

Zhenyu;

Figure 13: Provided by the Village and Town Construction Division of the Yunnan Provincial Department of Housing and Urban-Rural Development;

Other figures were drawn or photographed by the authors.

Notes

1) According to the Neolithic cultural sites discovered at Guolang Tianchi in 1981 and bronze artifacts (swords and axes) unearthed at Xiakelang Village in Baofeng, Yunlong County in 1986, these finds belong to the same type as the Neolithic bronze artifacts discovered around Erhai Lake. They date from the early Xia Dynasty (approx. 4,000 years ago) to the early Warring States period (approx. 2,460 years ago). It is thus inferred that the ancestors of Nuo-deng Village were the indigenous forebears of the contemporary Bai people.

2) Shaxi Ancient Town was protected and renewed through “cultural return, lifestyle return, and subject return.”

3) Develop a new district adjacent to the original village to extend the spatial pattern and texture of Shuhe Ancient Town while introducing enterprises to develop the tourism industry. The original village landscape and lifestyle were thereby preserved.

4) Use World Heritage protection to stimulate tourism, and use tourism development to support heritage conservation in Lijiang.

5) Revitalize the existing resources of Xizhou Ancient Town by leveraging its clusters of traditional dwellings. The renewal follows the development philosophy and operational model of “one courtyard, one product; one courtyard, one theme; one courtyard, one industry; and one courtyard, one distinct identity”.

6) Protect and renew existing resources through “government regulation, enterprise funding, and villager participation” to achieve Heshun’s “harmonious integration”.

7) Adhere to the principle of “authenticity and integrity”, and rely on the preservation of Chengzi Village’s unique local traditional architectural features and overall settle-

ment pattern to promote the revitalization of the village.

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