

# Research on the Protection and Development Path of Traditional Villages from the Perspective of Cultural Genes -Take Luwu Historical and Cultural Village as an Example

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**Abstract.** Traditional villages carry the genes of Chinese excellent traditional culture. Protecting and developing traditional villages is an important task to promote rural revitalization in an all-round way. Taking Luwu Village, a traditional village in Jiangxi Province, as an example, from the perspective of cultural genes, this paper extracts, summarizes and summarizes the cultural genes of Ming and Qing architecture, temple culture and intangible cultural heritage culture in Luwu Village through field investigation and literature collation, and puts forward the problems and challenges existing in the inheritance and protection consciousness, population structure, industrial development and cultural inheritance. It also puts forward that traditional villages should take cultural genes as protection and development clues to strengthen the extraction and value interpretation of cultural genes. Promote the systematic protection of cultural gene materials and intangible cultural heritage culture, promote the integration and development of culture and tourism and the prosperity of industry, and promote the inheritance, development and revitalization of traditional villages through the participation of multiple subjects in cooperation.

**Keywords:** Cultural gene; Village revitalization; Traditional village; Conservation and development;

## 1. Introduction

Traditional villages are not only a part of Chinese farming culture and regional culture, but also a research sample of cultural gene inheritance. Since the 18th National Congress of the Communist Party of China, the protection and development of traditional villages have been highly valued by the state. General Secretary Xi Jinping has repeatedly emphasized that "rural civilization is the main theme and villages are the main stage" in the pedigree of Chinese civilization.<sup>[1]</sup> In the comprehensive implementation of rural revitalization strategy and modern inheritance of traditional culture, the inheritance and development of traditional villages are no longer limited to the continuation of material space, but towards the value excavation and living inheritance of cultural space. Cultural gene theory provides new thinking for traditional village research. Cultural gene emphasizes the theoretical characteristics of heredity and variability, which is conducive to sorting out, decoding and preserving village cultural gene.

Luwu Village in Tangjiang, Jiangxi Province is the fifth batch of China traditional villages with typical Hakka culture, Ming and Qing architectural system and numerous intangible cultural heritage projects. It is also the enrichment place of Gannan cultural genes. Under the guidance of cultural gene theory and on the basis of field investigation, this paper tries to summarize the activation path of traditional villages, such as cultural guidance, system protection, industrial integration and talent guarantee, so as to provide reference for the activation of traditional villages.

## 2. Cultural Gene Theory Framework and Its Applicability in Traditional Village Studies

Meme is a gene with duplication, variation and selectivity in cultural transmission by Richard Dawkins. Domestic researchers generally regard cultural genes as cultural units or cultural elements with strong inheritance, identifiability and relative stability in cultural systems, such as material genes, behavior genes and value genes in culture.<sup>[2]</sup> Cultural genes in traditional villages include

material cultural genes (architectural form, space) and immaterial cultural genes (customs, skills, ethnic groups).

The introduction of cultural gene perspective will help to jump out of the limitation of material-only protection or pure tourism development thinking, stand on the systematic and hereditary culture of villages to highly recognize the mechanism of village occurrence, development and continuation, and formulate more rooted and sustainable protection paths.

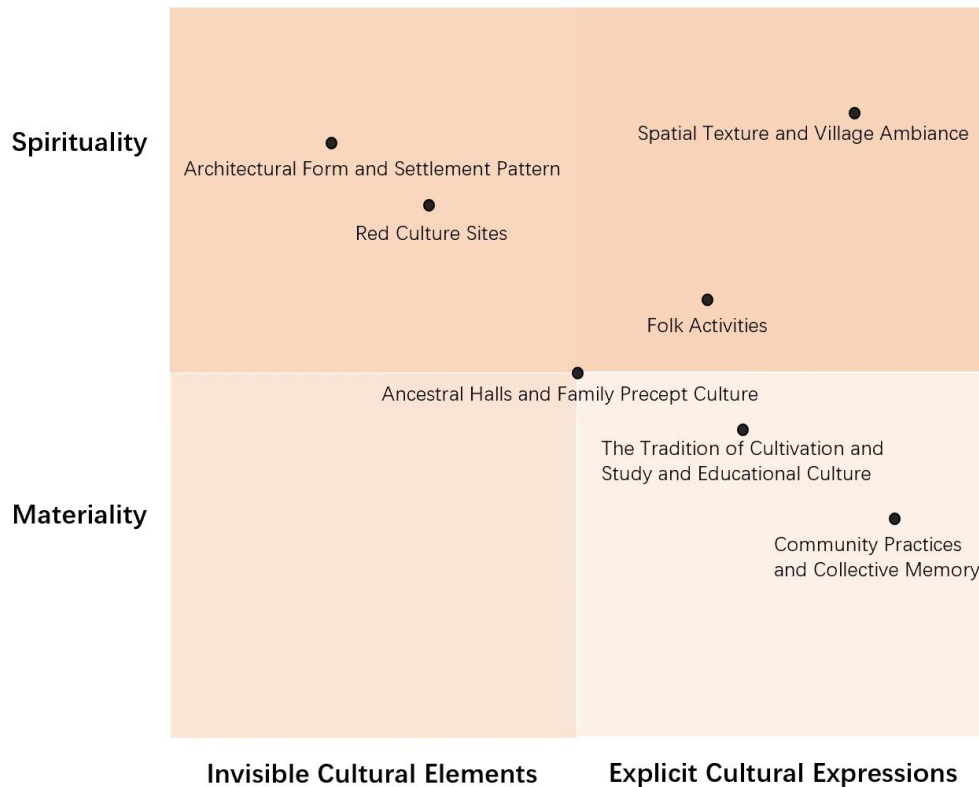


Figure. 1 The Identification Pathway for the Cultural Genes of Luwu Village

### 3. Systematic Identification And Composition Analysis Of Cultural Genes In Luwu Village

#### 3.1 Material Cultural Genes

Luwu Village is located in the center of Tangjiang Town, Nankang District, Ganzhou City, 26km away from Ganzhou City and 17km away from Nankang Urban area. Tangjiang Town is the distribution center and traffic fortress of Chongyi, Shangyou and Nankang in ancient times. It is known as the "Four Famous Towns of Jiangxi Province". Since the eighth year of Yuanfeng of Northern Song Dynasty (1085), Lu Shixing moved from Longquan Township of Suichuan County to establish a foundation here. He took fishermen and carpenters as his profession and gradually formed a Hakka village for more than one thousand years. The village has dense Ming and Qing relics, strong ancestral temple culture and rich intangible heritage. It is the "first humanistic village in southern Jiangxi" and a guest village with a population of more than ten thousand in southern Jiangxi.<sup>[3]</sup> Luwu Village was announced as the fifth batch of China traditional villages in 2019.

#### 3.2 Overview of Luwu Tsuen Traditional Village

##### 3.2.1 Architectural Form and Settlement Pattern

Luwu Village Ming and Qing Dynasty buildings are based on Hakka residential model, the overall spatial structure is "one ancestral temple, two temples, nine circles, 26 views", with the

characteristics of Feng Shui and defense. Most residential buildings are characterized by blue brick and gray tiles, upturned eaves and carved beams and painted buildings, which are both practical and artistic. They are the products of the combination of Hakka history and geographical conditions.

The village is mainly composed of eight groups of buildings such as Ancestral Temple Dam, Jinchanghe, Xinjingtou, Zaozishuxia, Tailaitang, Jingmenggong's former residence, Dalong Lane, Longquan Lane, Shatangli and sporadic buildings of Ming and Qing Dynasties. It extends along the river in the shape of "seven stars and eight buckets", which is the traditional layout mode of settlement buildings. The buildings are stacked up gradually according to the mountain situation, with the meaning of "rising step by step"; many patios have the spatial pattern of "harmony between heaven and man" and the beauty of light and wind ventilation. Deep alleys interlock cobblestones, ancient wells, ponds and ancient trees are hidden in clear streams, forming a harmonious natural atmosphere in the village.

According to the field survey statistics, the traditional buildings of the village account for about 51% of the total area of the village, mainly including the ancient well of Song Dynasty, the ancestral temple of Ming Dynasty, two ancient temples (Ming and Qing Dynasties), seven architectural groups, 26 cultural and natural landscapes, among which 21 places such as Lu's ancestral temple and Lu Tianpeng's former residence have been announced as immovable cultural relics in Nankang District. The village has different functional divisions such as life, education, craft, leisure and defense. The traditional Hakka village is comprehensive and self-sufficient.

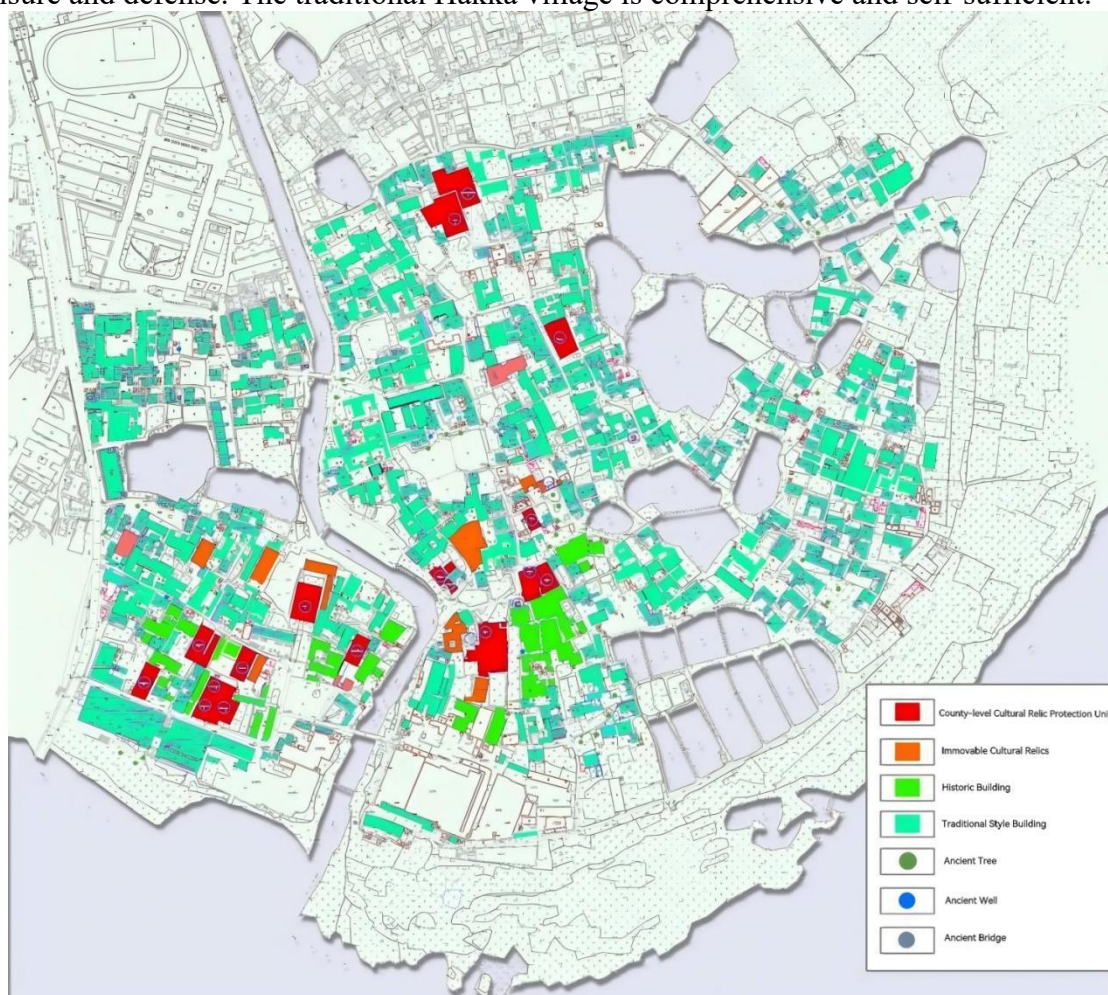


Figure. 2 Spatial texture of Luwu Tsuen

### 3.2.2 Red cultural relics

Not only that, Luwu Village is also a famous historical and cultural village and an important red relic in Gannan. In the spring of 1928, the Tangjiang District Executive Committee of the Communist Party of China was located here. In March 1930, Zhu De and Mao Zedong led the

Fourth Red Army to Tangjiang, where they held a mass meeting and established a revolutionary committee. Mao Zedong came here again in 1932 and held a meeting in Liao Jiaci (no longer exists). There are the former site of Tang River training of the Fourth Red Army, the site of the First Red Army, Mao Zedong's former residence in Shibantou, the tomb of the Red Army in Laojingtou, etc., which are the inheritance of red culture and the gene of red culture.

### 3.3 Immaterial Cultural Genes

#### 3.3.1 Clan Culture and Family Instruction Inheritance

Lu's Ancestral Temple (Fanyang Hall) is the spirit of the village, ancestral tablets, tablets and couplets are the embodiment of Confucian ethics and guest clan system. The plaque of "anxious public and righteous" in ancestral temple and the words "benevolence, righteousness, courtesy, wisdom and faith" in family motto restrict and guide villagers "behavior".<sup>[4]</sup>Loyal ministers love the monarch, filial sons love their fathers, benevolent people love others", the establishment and destruction of ancestral halls, the most recent destruction in the seventh year of Guangxu of Qing Dynasty (1881), the reconstruction of ancestral halls reflects the inheritance and continuation of Lu family culture. Luwu Village attaches great importance to Confucian enlightenment, civil and military are equally important, and Confucian culture such as "loyalty, filial piety and righteousness" is reflected in many places of ancestral hall architectural decoration and inscription, which shows that Hakka culture attaches great importance to the enlightenment and inheritance of ethical order.

#### 3.3.2 Intangible cultural heritage

Hakka folk activities. The excellent traditional folk culture activities of Luwu Village are rich and colorful, including dragon dance lamp, carp lamp, ancestral temple ceremony, fisherman playing clam, Hakka martial arts, etc. As village cultural genes, they are the collective memory and homesickness of Hakka ancestors, which have been passed down and evolved to this day. They have become ritual activities in villagers 'festival life, collective performances in ritual practice, living culture that condenses community identity and continues tradition, and Luwu Village. The concentrated expression of cultural identity.<sup>[5]</sup>

Table 1. Statistics on Folk Activities in Luwu Tsuen

Hakka Folk Activities	Activity Description
Dragon Dance Lantern Festival	On the 15th day of the first month, Luwu Village gongs and drums are loud, and dragon dance lantern folk customs are staged enthusiastically. People hold long dragons and shuttle between ancestral halls, courtyards and fields. The dragon body swings with the rhythm and the lights flow, just like a true dragon descending into the world, implying exorcism and disaster avoidance and praying for abundant years.
Carp Lantern	Originated in Tang and Song Dynasties, it was listed in the provincial intangible cultural heritage list in 2010. Its lamps are beautifully shaped, dance gracefully and simply, and are often performed in festival activities, with strong community cohesion and cultural identity functions. Carp lantern team consists of dragon head, eight carp and one shrimp. It originates from ancient totem dance and has become an important folk culture manifestation in Gannan area through generations.
Ancestral temple ceremony	Represents the excellent cultural form of Hakka ancestor belief, which has great influence and historical value. The place where this memorial ceremony is held must be in the ancestral hall where "the clan lives together" and "the ancestors rely on". The prayer is great." So it is both a celebration of the clan and a great event in the life of all the people. Sacrifice ancestors, educate newcomers. Through temple sacrifice, enhance clan kinship and clan unity.

Hakka Folk Activities	Activity Description
Fisherman playing mussel	Fisherman playing mussel is an ancient traditional folk dance form, through the dance to show the fisherman and mussel essence in the play, fisherman will catch mussel essence scene. Fisherman catch clam, clam essence dodge, escape, performance no fixed formula, all by the performer improvisation, clam essence image beautiful, lively and lovely, fisherman and fisherman boy performance funny, humorous, deeply loved by the masses. It places the working people's yearning for a happy life and simple aesthetic taste.
Hakka Wushu	Hakka Wushu is a traditional Chinese martial arts, belonging to the Southern Boxing school. It emphasizes actual combat skills and flexibility of movements. It is characterized by short strength, variable footwork and rich equipment. Footwork to follow the pace, pad step-based, fall roll movements, hands and feet with emphasis on practical, both offensive and defensive. The inheritance is clear, which is an important embodiment of Hakka martial tradition.

### 3.2.3 Cultivation and Reading Tradition and Talent Coming forth

Luwu Village has always been adhering to the "worshipping literature and valuing education" style, talented people come forth in large numbers. From Song Dynasty to Qing Dynasty, there were 13 civil and military candidates, more than 30 civil and military candidates, and more than 700 tribute students and students of various kinds; during the Republic of China, Lu Shidi, Lu Tongzuo and other senior soldiers appeared; since 1949, there have been 2 professors, doctors, masters, senior engineers and other senior professionals, cultivating cultural and educational cultural genes.

## 4. The Practical Dilemma Of Cultural Gene Protection And Development In Luwu Village

### 4.1 Cultural Genetic Inheritance Fault

For Luwu Village, a traditional village with strong traditional cultural deposits, it is difficult to inherit cultural genes, and there is a problem of intergenerational fracture. In recent years, with the continuous improvement of urbanization rate, many young people have gone out to work and earn a living in cities, resulting in hollowing out of villages and changes in village structure, which directly lead to the break of the inheritance of intangible cultural heritage in villages.<sup>[6]</sup>For example, "carp lamp" dance, "Hakka martial arts" and so on need to be passed on by word of mouth and practiced by inheritors. As inheritors are old, busy with their livelihood or lack of interest, they gradually lose their enthusiasm for learning traditional skills and their sense of identity decreases. Some are lost without successors.

At the same time, the inheritance mechanism of clan culture gradually dissipated. The periodic activities such as sacrifice, worship, ceremony and festival represented by ancestral temple and the participation degree and activity degree of traditional etiquette and custom such as family precepts and clan rules are gradually weakening; the charisma and ritual sense of clan organization, as well as the transmission of village culture through ceremony, custom and story text are gradually blurred, the cultural identity of village becomes unclear, and the inheritance and continuity of culture are facing crisis.<sup>[7]</sup>

To sum up, the causes of the cultural gene inheritance fault in Luwu Village include population outflow, lack of inheritors, weakening of clan functions, lack of cultural identity, etc., which lead to the obstruction of cultural inheritance and protection in Luwu Village.

## **4.2 Decline Of Material Carrier And Destruction Of Spatial Texture**

The materialization carrier of Luwu Village cultural gene, especially the buildings of Ming and Qing Dynasties, the whole space environment of the village suffered serious natural damage and artificial damage. The old disrepair causes some building components to appear aging structure, rotten wood, broken wall skin and tile roof, the difficulty of inheriting and continuing traditional construction skills causes repair difficulties, villagers carry out spontaneous house building reconstruction, addition, ceramic tile, color steel and so on to adapt to the needs of modern life, which destroy the historicity and integrity of building style. Spontaneous building reconstruction, lack of guidance, constraints, resulting in traditional settlements "seven stars and eight bucket" texture pattern further blurred, authentic is difficult to guarantee.

On the other hand, the infrastructure in the village is seriously insufficient, which is far from meeting the needs of people's life. The fire fighting facilities are insufficient, the supply and discharge are inconvenient, and the sanitation conditions are poor. There are safety problems and are not suitable for people's normal life. A large number of traditional residential buildings are vacant, causing the traditional residential buildings to become more and more dilapidated, and finally forming a vicious circle of "the more uninhabited, the more dilapidated, the more uninhabited". The deterioration and insufficiency of physical space are not only the important root of the loss of historical value, aesthetic continuity and cultural gene survival of the village, but also the substantial obstacle to the protection and inheritance of Luwu Village.

## **4.3 Single Industrial Development Mode And Insufficient Transformation Of Cultural Values**

At present, the development of tourism and cultural industry in Luwu Village is still in its infancy, the industrialization road is not smooth enough, and cultural resources have not been fully and effectively developed and utilized. After the publication of the list of national traditional villages, simple tourism services such as exhibition halls and snack bars have been established. Tourism development is still not fine and comprehensive enough, and cultural genes have not been effectively transformed.

Specifically speaking, the existing tourism products are mainly static display and shallow consumption, failing to develop intangible cultural heritage products such as "carp lamp" dance, Hakka martial arts and wood carving into "playable" cultural and tourism products; the development of cultural resources fails to be organically combined with research and education, cultural creation development, digital application, etc., resulting in short stay time of tourists, low consumption level, insufficient return rate and other problems, which cannot form an endogenous cultural industry circle.

The homogenization is serious, the development concept is limited to the traditional village tourism concept, and the brand positioning is not based on the cultural advantages of Luwu Village (clan culture, red memory, farming culture, etc.), resulting in the "sleeping" of intangible cultural heritage resources, aphasia, low cultural added value, which is not conducive to the development of village collective economy, the improvement of villagers' income and the "root separation" of cultural protection undertakings. To realize the living inheritance of cultural gene value needs to be supported by the development of local, interactive and innovative industries.

## **4.4 The Governance Mechanism Is Not Perfect And The Coordination Among Multiple Parties Is Insufficient**

The poor governance system and coordination mechanism are the real dilemma for the systematic protection and sustainable development of the cultural genes of Luwu Village. First, the property rights structure is complex, and social capital investment participates in the "roadblock". The property right structure is complex, the ownership of traditional building property rights is unclear, the inheritance relationship of property rights is not clear, there are many disputes over circulation, lease and development, investors are worried about high transaction costs and high risk

of right confirmation, and are unwilling to invest rashly. Many residential buildings cannot enter the overall planning and development system and are difficult to utilize as a whole.

Secondly, villagers, as cultural owners and users, still have limited consciousness and ability to participate consciously. Most villagers' awareness of cultural value is not strong, their protection actions are still in a passive state, their awareness of cultural conscious participation is insufficient, there is still top-down administrative promotion, there is no mechanism to effectively promote villagers' participation in decision-making, management and supervision, the protection work is still far from villagers' demands, and the community cohesion has not been fully mobilized.

Third, there is a shortage of professionals and scientific and technological support. Village protection involves knowledge of building repair, non-genetic inheritance, cultural tourism design and other aspects. At present, there is a lack of traditional craftsmen and professionals in cultural relics protection, as well as professionals in traditional cultural management and project operation. The lack of digital recording, monitoring and management technology restricts the construction of cultural resources archives, early warning management and wisdom display, and it is difficult to ensure the scientific and sustainable work.

From this point of view, the difficulty of property rights, the lack of subject and the lack of specialty lead to the current governance system unable to give consideration to the coordination and cooperation of government, market, village collective, villagers and other subjects, which affects the overall efficiency of cultural protection and development of Luwu Village.

## **5. Path Construction of Protection and Development of Xialuwu Village Led by Cultural Gene**

### **5.1 Cultural Gene Identification And Value Reconstruction**

The general survey and scientific identification of cultural genes are the primary basic work for scientific protection and construction of Luwu Village. First of all, a comprehensive census and comprehensive filing of the cultural genes of Luwu Village. Through field investigation and field investigation of Luwu Village, consulting relevant documents and accepting oral history interviews, a comprehensive, systematic and thorough survey and sorting out of Luwu Village cultural heritage (architectural heritage, cultural relics, red wall remains) and cultural genes (carp lamp, Hakka boxing, ancestral temple worship, cultivation and reading) will be carried out, and a cultural heritage directory of Luwu Village with complete cultural categories and comprehensive data information will be established. On this basis, the "Luwu Village Cultural Gene Map" is established to clarify the temporal and spatial distribution, inheritance context, survival status and correlation of cultural heritage, laying a foundation for overall protection.

Secondly, strengthen the value interpretation and contemporary performance of cultural genes. By using digital technologies such as three-dimensional scanning technology, virtual reconstruction technology and digital museum construction, the cultural memory on the verge of disappearance will be preserved in its original appearance and reproduced in time and space. Through scholar research, cultural books and story films, the historical value, social value and aesthetic value of Luwu Village cultural gene will be interpreted, excavated and elucidated, so as to transform it from "recessive cultural gene" to "dominant cultural gene".<sup>[8]</sup>

Finally, cultural cognition and value reconstruction are integrated into social participation and community education. Through community education and villagers' participation in the establishment of village history lecture hall, intangible cultural heritage experience workshop, cultural tour and school-based curriculum, the cultural identity and inheritance consciousness of villagers, especially the new generation villagers, will be cultivated, the inheritance of cultural genes will be internalized into the conscious actions of the community people, and the foundation of cultural identity will be laid for the revitalization of culturally empowered villages.<sup>[9]</sup>

## 5.2 Material Space Restoration And Overall Style Control

Scientific protection and restoration of material space and control of overall style are effective methods to retain the historical context of Luwu Village and continue cultural genes. First, we should do a good job in grading and classifying architectural heritage. According to historical value, preservation status and cultural value, village buildings are evaluated and protected. The restoration of village main cultural relics shall adhere to the principle of "minimum intervention" and "authenticity", adopt original ecological raw materials and local traditional crafts as far as possible, restore its historical features and historical characteristics, and preserve historical information and spiritual memories of physical heritage as far as possible.<sup>[9]</sup>

Secondly, guide the village appearance control. Prepare technical guidelines for village style control, incorporate the control of volume, floor height, facade form, color and material of new buildings into the guidelines, and make them conform to the original texture. The new buildings retain the original group relationship and spatial scale, do not destroy the traditional street pattern and landscape tour gallery, and continue the texture and artistic conception of the village "seven stars and eight buckets".

Finally, integrate infrastructure construction and human settlement environment upgrading. To protect tradition, comprehensive reconstruction of rain drainage, power supply, fire fighting and sanitation facilities shall be carried out, invisible technology and green technology shall be used to avoid excessive interference with traditional environment and potential safety hazards, so as to better protect the comfort of villagers 'living environment, promote sustainable development of villages and provide material space foundation for protecting traditional culture.

## 5.3 Intangible Heritage And Industrial Integration

Promoting the living inheritance and activation of utilization is an important way to stimulate the cultural vitality and sustainable development of Luwu Village. First, improve the non-genetic inheritance guarantee mechanism. Establish intangible cultural heritage workshops, give subsidies and support policies to non-genetic inheritors, and promote the inheritance of "carp lamp", "Hakka martial arts" and "wood carving" skills. Carry out intangible cultural heritage into campus and community, integrate intangible cultural heritage into local school-based curriculum, integrate intangible cultural heritage into public cultural service system of intangible cultural heritage, cultivate youth cultural self-confidence and skill self-confidence, expand non-genetic inheritance group, and promote non-genetic inheritance vitality.

Secondly, vigorously promote the in-depth integrated development of tourism and culture, and enrich the content and form of experience. We can use Luwu Village's red culture, Hakka culture, and farming culture as carriers to develop cultural and tourism projects such as theme studies, cultural experience workshops, and immersive performing arts. <sup>[10]</sup>Moderately develop the night tour cultural tourism economy and the night tour economy, allowing tourists to stay, allowing tourists to slow down, and making intangible cultural heritage "come alive" in a scene-based and experiential manner. To realize the transformation from cultural value of intangible cultural heritage to experience economy.

Finally, we should actively create the brand of "Luwu Wenchuang", make full use of cultural gene symbols such as architectural patterns, family customs and family instructions, carp lamps, etc., and apply them to the production, development and sale of cultural creation products to create a batch of derivative products full of ingenuity and practicality. Actively innovate the "intangible cultural heritage +" industry, create a "cultural and tourism integration" with cultural brand as its connotation and craft production and characteristic tourism as its carrier, so as to realize a win-win situation of cultural inheritance, promotion of tradition and industrial income increase.<sup>[11]</sup>

## 5.4 Building a Multi-Element Collaborative Governance System

Establishing an efficient and stable multi-coordination mechanism is the key system to promote the orderly protection and development of Luwu Village system. First, set up Luwu Village

Traditional Village Protection and Development Committee led by the government, with village collectives and villagers as the main body and enterprises, universities and cultural institutions participating, define the responsibilities and rights of relevant subjects, establish a normalized discussion and coordination mechanism, implementation supervision mechanism and feedback implementation mechanism, change "top-down management" to "multiple coordinated governance", and enhance the scientific and public nature of decision-making.

Thirdly, property rights issues and power issues should be effectively resolved. Actively explore the transfer of traditional building property rights, use rights management, pricing investment and other forms, establish legal ways and return mechanisms for the protection and utilization of social capital. Design a fair and reasonable distribution system, implement the legitimate rights of indigenous villagers, village collectives, investors and operators, invigorate the market, attract social capital to participate in cultural management, repair and development, and establish a benign mechanism of protection, utilization and return.<sup>[12]</sup>

Finally, strengthen talent and intellectual support. Strengthen the introduction of talents in urban and rural planning, architectural heritage protection, cultural tourism planning and design, set up a multidisciplinary expert consultation team to provide technical consultation, scheme demonstration and policy opinions.<sup>[13]</sup> Strengthen the cultural inheritance and management skills training of local villagers, train village cultural professionals and traditional craftsmen, strengthen self-organization and sustainable development, and provide talents and intellectual support for village protection and development.

### **5.5 Promoting the Return of Rural Talents and the Revitalization of Talents**

People are the core driving force and main force for the inheritance and development of rural culture. Under the current situation of widespread outflow of young people and lack of professional and technical talents in Luwu Village, diversified talent introduction and cultivation mechanism should be established.<sup>[14]</sup> First, we should implement the project of "township sages going to the countryside" and do a good job of supporting returning to the countryside to start businesses. Through policy support, hometown call, platform construction and other means, Luwu enterprise bosses, retirees, experts and scholars and other township sages will be brought back to their hometown to start businesses, provide consultation, participate in public welfare undertakings or cultural construction, etc. While bringing funds, technology and ideas, they can also give full play to the appeal and influence of township sages and lead the people in their hometown to establish confidence and revitalize culture.

Secondly, unite universities and institutions to construct a "university-local joint" training mechanism. Cooperate to carry out a series of training courses on cultural and tourism management, maintenance of traditional buildings, non-genetic inheritance, digital preservation, community construction, etc., and strengthen the work training and management of village cadres, young villagers and inheritors of intangible cultural heritage.<sup>[15]</sup> Efforts will be made to train a group of local cadres who speak culture, understand management and are good at management and can promote village protection and sustainable development.

Finally, through external introduction and internal cultivation, the "talent echelon" of "township sage guidance, expert guidance, villagers' participation and youth assistance" will be constructed to provide continuous intellectual guarantee and organizational guarantee for the inheritance of cultural root gene, the maintenance of cultural space pattern and the development of cultural industry in Luwu Village, so as to truly realize the prosperity of talents through culture.

## **6. Conclusions And Prospects**

The protection and development of Luwu Village is a systematic project based on cultural genes. In this article, the author uses cultural genes to systematically analyze material genes and non-material genes, discuss the dilemma of protection and development, and reconstruct the village

appearance and space., propose countermeasures from the aspects of life inheritance, collaborative governance and talent reshaping. The author believes that traditional villages should not only develop sustainably in a single, static and isolated "specimen" protection way, but should be protected systematically based on value discovery, coordinated governance and life inheritance.

Facing the future, the road to rejuvenation of Luwu Village still needs to continue to deepen the modern deduction and regeneration mechanism of cultural genes, continue practical exploration and theoretical research in digital storage display, cultural IP transformation, local integration education, etc., transform cultural resources into cultural capital, promote the multi-dimensional revitalization and development of traditional village economy, society and culture, provide development protection model for more similar regions, and contribute wisdom to cultural self-confidence and rural sustainable development.

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