Study on Ecological Aesthetics of Dong Nationality's Local Landscape Construction

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Abstract

When the ecological environment crisis spreads from big cities to remote villages, it is urgent to improve and strengthen the ecological aesthetic consciousness of human beings. The Dong villages in Guangxi construct the equal and symbiotic relationship between man and nature in the construction of local landscape, which has profound ecological aesthetic value. In depth analysis of the ecological space pattern, ecological design methods and ecological aesthetic theory can play an important role in guiding the ecological environment protection of ethnic minority villages, and let more scholars think about the interdependence between human and nature, society and culture.

Keywords

Dong Nationality; Local Landscape; Ecological Aesthetics

Introduction

Ecological aesthetics is the organic combination of Ecology (NATURAL SCIENCE) and Aesthetics (Philosophy discipline). The core issue of ecological aesthetics is the relationship between human and nature, human and environment. Ecological aesthetics explores the essence of beauty from the concept of "man and nature are life communities". The environmental declaration issued by the United Nations in 1972 put forward that environmental problems are common to all mankind. Therefore, from the perspective of ecological aesthetics to explore the ecological wisdom of Dong's local landscape construction has important guiding significance for protecting regional ecological environment, enhancing ecological stability, maintaining sustainable development of resources, and also can provide certain theoretical support and strategic reference for the construction of ethnic villages suffering from ecological environment crisis.

The local landscape of Dong nationality is an environmental complex composed of local natural landscape, social landscape and cultural landscape. The unique ecological environment breeds a strong local humanistic flavor. In this regional environment, the Dong people create an ecological space pattern suitable for living, and through their leisure production and life, they tell the living state of human and nature symbiosis, and interpret the ecological beauty in a harmonious state.

Ecological Space of Dong Settlement

Ecology of Settlement Site Selection

The site selection mode of Dong settlements mainly includes: relying on the mountain, facing the water, protecting the left and right sand hills. It reflects the site selection principle of "back to the mountain and facing the water", and maximizes the natural environment as the help of the living environment. The back of the mountain is helpful for the village to resist the cold wind in winter. The water source can be purified by the large vegetation on the mountain. It also helps to prevent soil loss and reduce the occurrence of natural disasters. Built near the water, it is not only conducive to production and domestic water, but also has a wide vision, cooling and cool wind, and also provides good daily lighting. It can be seen that the location of Dong settlement is formed on the basis of fully studying the living environment and production and life from multiple perspectives, which reflects the idea of "adjusting measures to local conditions", and also reflects the ecological aesthetics of terrain adaptation.

Ecology of Spatial Layout

According to the terrain of the mountainous area, the Dong people form the natural layout of the village space, mainly including "group distribution", "linear distribution" and "free distribution".
"Group distribution" mainly occurs in the mountain basin and river dam and other relatively flat terrain areas, the villages are mostly surrounded by mountains and water on three sides, with Drum Tower in the center. It is surrounded by a large amount of farmland outside, highlighting the "group" characteristics of spatial distribution.

"Linear distribution" mainly occurs in the depression or narrow place between two mountains, and flows through many rivers between them. This type is generally located in the valley. Most of the buildings in village settlements spread along both sides of the river and face south, forming a "linear" belt settlement.

"Free distribution" is mainly produced on high slopes. The terrain of high slope is complex, the flat ground is unevenly distributed and the slope is large. Some of the buildings in the settlement are

arranged along the contour line, and some choose the flat land of high mountains to scatter freely, forming the "freedom" layout form. These villages are distributed freely according to the terrain, without obvious center and law, and the layout is very natural and random. Some of the buildings are vertically and horizontally distributed, and some are crisscross. Farmland, pond and road network are also irregular due to the irregular terrain.

However, no matter what kind of spatial layout form, it strictly follows the principle of "combining with the terrain and conforming to the nature". It does not regard nature as the object of conquest and transformation, but as the place where our life returns.

Ecology of Architectural Form

The main architectural form of Dong nationality is "column style". Both timber and architectural structure form complement each other with regional environment and climate change. There are abundant forest resources in mountainous areas. The villagers are grateful for the gift of nature. They use local materials, mainly wood and stone materials, to build a building form that can meet the needs of damp and rainy. The first floor is used as storeroom or workshop for raising livestock and stacking sundries; the second floor is for people to live as rest space. Such internal space allocation gives full play to the strong adaptability of the dry fence building: reduce the ground processing work, isolate from the ground, meet the actual needs of flood resistance, earthquake resistance, moisture resistance, snake, insect, rat and ant prevention, and solve the problem of cooling and ventilation due to high temperature.

The Dong People's stilted buildings in the air give full play to the function of wood, which makes the tenon and mortise woodwork technology shine brilliantly, and develops and extends the unique charm of the wind and rain bridge. The bridge does not need to be nailed and riveted, but uses mortise and tenon to connect and inlay, and cross the straight sleeve obliquely. Among them, Chengyang wind and rain bridge, known as the world's four famous historical bridges, has become a fine product of Chinese wooden architecture and the crystallization of ecological wisdom of Dong people.

Ecological Design of Dong Local Landscape Construction

The spatial system of Dong villages is constructed according to the terrain and topography. It is integrated with nature, as if it grew out of the surrounding environment and integrated into a harmonious and unified whole. In the process of building the village, Dong People's harmonious concept of "respecting nature" unconsciously formed their ecological design concept in landscape construction.

Integrated Design

Ecology believes that man and nature are an organic whole. Any local damage to the natural environment will affect the entire ecosystem, and then threaten the survival of human beings. Therefore, from the perspective of ecological systematization and integrity of Dong local landscape, the relationship between various elements in the ecological environment needs to be comprehensively considered in order to transform and coordinate and achieve sustainable development.

First of all, from the perspective of development, due to the characteristics of plant replacement, the diversity of species and the variability of habitat system should be paid more attention. That is to protect the habitat system, maintain and protect the number and species of its species, so as to achieve the biological and abiotic diversity in the local landscape ecosystem. We should make full use of systematic design and give full play to the advantages of ecological system, so as to achieve the diversity and sustainability of ecological beauty in the construction of Dong landscape.

Secondly, on the basis of grasping the ecological requirements, the wetland should be protected to the maximum extent, and the nature should be fully respected to ensure the overall harmony of the construction of Dong local landscape. According to the regional climate characteristics, it is necessary to ensure the harmony between the form and content of the designed landscape as much as possible, and ensure that the landscape form and content designed are harmonious with the surrounding environment.

Finally, under the guidance of the ecological principle of "taking nature as the foundation", the Dong people have passed on such a saying from generation to generation: "no mountain, no tree, no water, no land, no land, no people". This also fully reflects the Dong People's respect for nature and the ecological concept of harmonious coexistence between man and nature. They firmly believe that "there are spirits in heaven and earth, and all things are bred by nature". Only by leaving better living environment and rich natural resources for future generations can our life system continue to grow.

Humanistic Design

In addition to natural ecology, the comprehensiveness of ecology also involves the contents of social ecology, cultural ecology and people's own internal ecology. Therefore, in the design of local landscape, we should not ignore the design principle of "human culture" and the connotation and expression of culture and art.

The human culture design in Dong's local landscape includes material cultural landscape and non-

material cultural landscape. The material landscape forms are mainly ancestral hall, Drum Tower, wind and rain bridge, while the non-material landscape forms are folk activities, religious beliefs and so on.

Dong village from the site selection, spatial distribution, architectural modeling, decorative patterns and other highlights the foundation of Dong culture. Wind and rain bridge, Drum Tower, stage and other buildings can be seen in every Dong village. Drum Tower is the symbolic building of Dong village, the wisdom crystallization of Dong people, and the humanistic and artistic product of Dong People's imitation and construction of natural beauty. The bottom floor of Drum Tower is a public place where villagers usually hold meetings, settle disputes, have leisure and entertainment, offer sacrifices and convey information. During festivals, folk activities such as singing Dong songs and Dong opera will also be held in Drum Tower.

Dong folk song carries the memory of generations of Dong people, and is also the treasure of our national music. The Dong people like to adapt some important events into songs and dances and pass them on from generation to generation. Therefore, from the perspective of how many songs a person can sing, we can know the size of his knowledge, which reflects the important existence of Dong grand songs as a cultural symbol of the Dong nationality. At the same time, it has also become an important non-material cultural landscape of the Dong nationality, attracting a large number of tourists.

Aesthetic Design of Dong's Local Landscape Construction

The aesthetic design in the construction of Dong's vernacular landscape is from the perspective of aesthetics, which is for the restoration and reconstruction of Dong's vernacular landscape. In the process of landscape planning and design, according to the elements of landscape form beauty and the application of certain rules of form beauty, the optimization of Dong's local landscape is more scientific and reasonable, which conforms to people's aesthetic expectation.

Change and Unification

Change is the difference of each element in Dong's vernacular landscape, and unity is the harmony of all elements of Dong's vernacular landscape. There is change in unity and unity in change. The architecture of Dong People's dwellings is basically unified as the column style architecture, but there are some changes in its form, which can be divided into Stilts, Stilted building, Squat building and Flatland building.

Stilts are the most common type of stilted buildings, with floors ranging from 2 to 4, with a

maximum height of up to 15 meters. There is no floor on the first floor, which is used for storing sundries or raising livestock.

Squat building is a new form of stilts. There is no big difference between them. The biggest difference is the column. The column base of the low-rise building is very low, only half a meter away from the ground, and the high-rise building is generally 2 meters away from the ground.

There is no big difference between the flatland building and the squat building, but the flatland building is not overhead, and the floor of the building is directly made of cement concrete or sand. Flatland building s are generally small.

Stilted building is a special variant of stilts, which is a half column building. It is usually a small building with two or three storeys. It is usually built on a slope. The bottom of the building is empty in front and solid in the back. In the front of the building, wooden pillars are used to overhead or connect with corridor pillars, and the back is close to the slope ridge.

Contrast and Reconciliation

Contrast is the difference between things, and harmony means that the differences between things tend to be assimilation. Although there are various forms of contrast, its ultimate purpose is to reconcile.

The structural form of wind and rain bridge is usually a set of pavilions, platforms, buildings and pavilions. Although the forms of pavilions and pavilions are different, the wind and rain bridge can harmonize the bridge corridor with the pavilions and pavilions. The wind rain bridge is composed of upper, middle and lower parts. The lower part is the pier; the middle part is the bridge deck, and the bridge span is generally less than 10 meters; the upper part is the corridor and Pavilion of the bridge deck, which are connected by tenon and tenon structure. The long corridor on the bridge is long and transparent, which contrasts with the pavilion in height, dynamic and static, and harmonizes into a complete wind and rain bridge.

Rhythm and Metre

Rhythm is the repetition law of things, and metre is the change form of repetition law of things. The drum tower in Dong villages is located in the center of the village, forming the central "point" in the village. The rest of the buildings are regarded as the remaining "points" and have their unique rhythm distribution; the wind and rain bridge connects the buildings of the village to form a "line". It is smooth, slow and rhythmic, connecting the "points" one by one, forming the overall "surface"

rhythm of Dong villages, that is, "point line surface" rhythm.

Most of the buildings in Dong villages are built along the mountains, which form the ups and downs rhythm of the villages as the terrain fluctuates. Most of the Dong villages are located in the valley. Due to the limited flat land, the Dong people follow the principle of not destroying the nature and build terraces according to the mountain. The terraces that are stacked from the foot of the mountain rise up along the ridge to form a mountain full of valleys and terraces, the repeated rhythm of terraces is fully expressed.

Ecological Beauty of Dong Nationality's Local Landscape Construction

Dong people deeply engraved "respect for nature, comply with nature, protect nature" in their bones, thus creating the ecological aesthetics of Dong local landscape construction.

The Beauty of Ecological Harmony

The essence of ecological aesthetics of Dong's local landscape construction is harmonious coexistence with nature. The site selection and spatial layout of Dong villages are in harmony with nature; the construction of forests, rivers, streams, fields, farming and architecture are also in harmony with nature; even their belief culture is in harmony with nature; all of these fully express the harmony of ecological aesthetics of Dong's local landscape construction.

The Beauty of Life Sentiment

The local landscape construction of Dong nationality not only constructs the attractive appearance form, but also creates a kind of ecological poetic life atmosphere. The local landscape of Dong nationality shows the vitality and rhythm of life from the material selection, scale selection and space modeling, which is full of a moving life sentiment. The ancestors of Dong nationality have ecological aesthetic consciousness, such as bionic construction of pond and farmland landscape, the selection of building materials, and the construction structure built according to terrain, all express the aesthetic view of Dong ancestors. The aesthetic consciousness of imitating nature and pursuing the beauty of nature is consistent with the contemporary aesthetic consciousness, which has guiding significance for the construction of modern local landscape.

The Beauty of Regional Nationality

The construction of local landscape of Dong nationality is a kind of ecological aesthetics produced by the tangible and intangible resource carriers such as natural environment, agriculture and

forestry crops, spatial pattern, residential buildings, production mode, belief culture and so on, which has obvious cultural value. The existence of these ecological aesthetics makes the culture of Dong's local landscape and urban form different. Nowadays, "rural urbanization" and "one side of a thousand villages" have been criticized a lot, leading to the gradual loss of ethnic cultural diversity. Therefore, before the ecological aesthetics of Dong's vernacular landscape construction dies out, it is necessary to preserve or repair the damaged landscape. It is conducive to the inheritance of the beauty of its regional and ethnic groups.

To sum up, the beauty of ecological harmony, the beauty of life sentiment and the beauty of regional and ethnic groups can be summed up as the poetic nature of ecology, inclusive unity and dynamic balance. Under the guidance of the principle of ecological poetics, "inclusive unity" and "dynamic balance" can form the basic aesthetic paradigm of ecological aesthetics.

Conclusion

The ecological aesthetics of Dong local landscape construction reflects the harmony between man and nature. On the one hand, it protects the ecosystem; on the other hand, it is conducive to human production and life. The main manifestations are: 1) respecting the natural ecological view of nature, which can effectively guide human beings to protect the environment; 2) the ecological holistic view of proper utilization of resources to ensure the sustainable development of resources; 3) the ecological humanistic view of landscape construction in accordance with local conditions to adapt to local conditions and maintain the harmonious coexistence of human and nature; 4) the ecological aesthetic system integrates the ecological system and aesthetic taste, so as to enhance the assessment and prediction of ecological risks, so as to reduce the occurrence of serious ecological hazards.

To sum up, for the beauty of landscape, we can not only stay in the form of beauty, but also from the perspective of multi-dimensional ecological aesthetics, so that landscape ecological aesthetics is widely used in the contemporary landscape construction. Undoubtedly, the ecological aesthetics of Dong's local landscape construction provides a good example for other local landscape construction.

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