

Research On The Transformation Of Jiangxi Hakka Weiwu In Terms Of Function And Policy Changes From Their Inception To 2023

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Abstract

This study aims to analyze the changes in the function and policies of Hakka Weiwu from their inception to 2023. The research employed a combination of literature review, field surveys, and interviews with key stakeholders related to Hakka Weiwu to achieve this objective. The final research findings are based on interviews with 19 individuals closely associated with Hakka Weiwu, including Hakka Weiwu scholars, policymakers, Weiwu designers, and residents. Their insights and experiences provide a comprehensive overview of the development of Hakka Weiwu. The ultimate research results are as follows: From the establishment of Hakka Weiwu to the year 2023, both their functions and policies have undergone positive changes. These changes have transformed Hakka Weiwu from their traditional functional forms into modern, diversified structures encompassing roles in tourism, museums, education, and more. These transformations reflect the diversity and vitality of Weiwu in contemporary society. Meanwhile, government initiatives that began in the early 1990s have played a

crucial role in formulating policies for the protection of Hakka Weiwu. These policies have been instrumental in supporting and promoting the preservation, development, and innovation of Hakka culture.

Keywords: Hakka, Weiwu, Function, Policy.

Introduction

In the long history of human development, the emergence of traditional architecture in various regions has always been driven by the need to adapt to survival and growth. This is the result of complex interactions among factors such as local geographical conditions, climate, cultural backgrounds, and societal requirements. Examples include the Grand Palace in Thailand, the Forbidden City in China, the Colosseum in Rome, and many more. The styles, forms, and materials of these buildings reflect the culture, technology, and societal conditions of their respective eras. They also constitute a significant part of cultural and historical heritage, representing human wisdom and creativity. It can be said that regional traditional architecture is a vital hallmark of the development of human civilization. In the context of the text, the term 'Ha' has multiple meanings, such as 'guest' or 'visitor.' Hakka' refers to a unique and significant group in Chinese history(Wan, 2001).

The history of the Hakka people can be traced back to the period when they migrated southward into the Baiyue region during the Qin Dynasty(Wright, 2006). Over the centuries, they experienced various historical events such as the turmoil of the Western Jin Dynasty, the chaos caused by the Five Barbarians during the Eastern Jin Dynasty, the Yellow Turban Rebellion at the end of the Tang Dynasty, and the migration during the Song Dynasty(Wan, 2018). Many residents from the Central Plains migrated southward and settled in various southern provinces. Over the course of a thousand years, these southern migrants and their descendants gradually formed a distinct group known as the "Hakka, " characterized by unique dialects, customs, and cultural traits(Han, 1993).

Hakka people are primarily found in the three regions of Guangdong, Fujian, and Jiangxi. Additionally, Hakka people have widely migrated to other provinces in China, including Hong Kong, Macau, Taiwan, as well as to Southeast Asia and various parts of the world. They are scattered across more than 180 counties, cities, and districts in provinces like Guangdong, Jiangxi, Fujian, and Guangxi, with a total population exceeding 70 million. Furthermore,

approximately 10 million Hakka people reside in over 80 countries outside of China, particularly in Southeast Asian countries like Indonesia, Malaysia, Thailand, and Singapore, where the Hakka language plays a significant role in the local linguistic landscape(Li et al., 2003).

As one of the representatives of China's traditional architectural culture, Hakka Weiwu, the Hakka home, possess unique architectural forms, structures, functions, and decorations. Weiwu first appeared during the Tang and Song Dynasties, reaching their peak during the Ming and Qing Dynasties(Wan, 2001). These structures typically exhibit three main shapes: concentric circles, semicircles, and squares. Hakka Weiwu blend elements of the Central Plains with the cultural characteristics of the southern mountainous regions(Yunan, 1998).

In Ganzhou, Jiangxi Province, there is a significant number of Hakka Weiwu, making it one of the most representative examples in China(Ning, 2006). In recent years, with the acceleration of urbanization and economic development, traditional buildings like Hakka Weiwu have been gradually phased out, posing a serious threat to their cultural and historical value. In 1999, Professor Kazutoshi Katayama, the head of the Department of Architecture at Tokyo University of the Arts, remarked after studying the Hakka Weiwu in southern Jiangxi: "The construction of Hakka Weiwu in southern Jiangxi is not overly complex, yet it exhibits grand scale, spacious interiors, and remarkable capacity, combining residence, fortress, religious beliefs, meeting halls, and central courtyards into one. Such a magnificent and multifunctional dwelling is truly rare and awe-inspiring."

After reviewing previous studies, the researcher found that there were many studies on Hakka clothes, dressing, performing arts, however, there was only few studies on the housing and its development. Therefore, this research focuses on two main aspects, function and policy, to reflect the history and changes of Hakka Weiwu. This is achieved through literature review, field surveys, and interviews with 19 individuals closely associated with Hakka Weiwu. The aim is to document the history and transformations of Hakka Weiwu before they further diminish, enrich and enhance the cultural and historical aspects of Hakka Weiwu, showcase the past and present of Hakka Weiwu from multiple perspectives, and provide valuable material for future research on Hakka Weiwu culture, enriching the field of Hakka Weiwu cultural studies.

The research objectives

1. To investigate the changes in the functions and policies of Hakka Weiwu from their inception to 2023, providing a multi-faceted perspective on the past and present of these structures.
2. To summarize the changes in the functions of Hakka Weiwu from their inception to 2023 and pertains to the changes in policies related to Weiwu from their inception to 2023.

Research Methodology

1. Research design

This research is primarily qualitative in nature. It starts by utilizing literature review and field research, including on-site investigations. The author consults historical literature, local chronicles, genealogies, historical maps, and other relevant historical and geographical materials to comprehensively explore the research topic. Finally, a multi-faceted analysis of the research subject is conducted through interviews and discussions using a visitation and consultation approach.

2. Literature Review Method

The literature review involved the collection of a substantial amount of literature related to this article's subject matter. It included organizing and analyzing research findings from the relevant literature and summarizing the research perspectives presented in existing literature. Additionally, historical documents, local chronicles, genealogies, historical maps, and other related historical and geographical materials were consulted to better understand the history of villages and Hakka Weiwu residences. After collecting, organizing, and analyzing the literature, the research direction, research questions, and focal points of the article were clarified. The next step involved field investigations and surveys based on the foundation of the literature research.

3. Field Investigation Method

Through field visits, the research delved into the Longnan area of Ganzhou City, providing an opportunity for direct observation of the current condition of Weiwu residences. Face-to-face communication with local residents was used to gain insights into the culture of villages and Hakka Weiwu residences in the region, offering the most firsthand and intuitive experiences. This method allowed for the acquisition of the most direct and authentic data by tapping into the memories passed down through generations of those intimately connected to the research subjects. A significant amount of primary data was collected, providing a clear understanding of the Weiwu residences, both in their systemic

aspects and intricate details. Additionally, visual documentation of Weiwu residences was conducted using camera equipment to record various aspects of Hakka Weiwu architecture and the current condition of Weiwu residences.

Furthermore, interviews and conversations were conducted with individuals related to Weiwu residences, including three scholars specializing in Hakka Weiwu, two government officials from the region where Hakka Weiwu is located, two designers involved in renovating Hakka Weiwu, and a total of 12 residents of Hakka Weiwu residences and nearby residents. These interviews provided in-depth, multi-dimensional insights into the history and culture of Hakka Weiwu residences.

The interviews with scholars aim to obtain a more comprehensive and professional understanding of the history and background of Hakka Weiwu, as well as insights into the research objectives. On the other hand, interviews with government officials provide a clearer understanding of the government's positioning of Hakka Weiwu in Chinese society and the overall planning for the future development of these structures. Conversations with Weiwu residents and surrounding community members offer objective and direct insights into daily life, sharing perspectives on family traditions and their connection to Weiwu, providing a multi-faceted understanding of the changes in these structures. Finally, interviews with designers explore how Hakka Weiwu adapt to modern society, delving into the principles and philosophies behind their designs.

4. Data Analysis

In this research, the author systematically collected data related to the research objectives through the following methods, organized in a sequential order:

Literature Review: After gathering, organizing, and analyzing literature, the research direction, research questions, and focal points of the study were clarified. This phase of literature review served as the foundation for the subsequent field investigation.

Field Investigation: Through on-site field research, video and photographic materials of the research area were collected. Additionally, interviews and discussions were conducted with individuals connected to Hakka Weiwu to summarize the changes in the functions and policies of Hakka Weiwu from their inception to 2023. Throughout the interview process, recording, photography, and note-taking were employed to document the entire interaction.

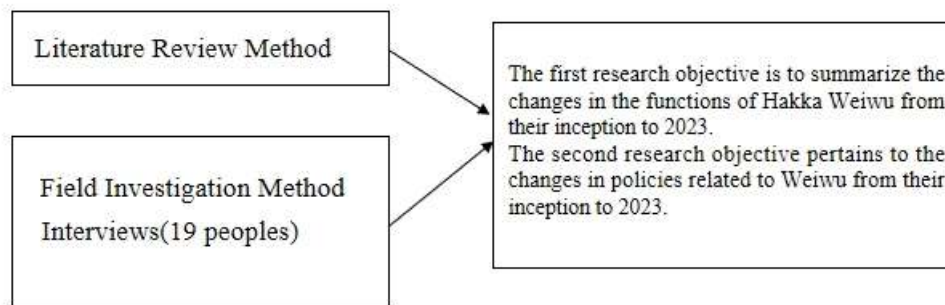


Figure 1 Conceptual Framework by Researcher.

Results

In this chapter, based on interviews with 19 individuals related to Weiwu, we will summarize the evolution of Weiwu from its inception to 2023, focusing on changes in both its functions and policies. These interviews cover scholars, policymakers involved with Weiwu, Weiwu designers, and residents of Weiwu. Their insights and experiences will provide a comprehensive depiction of the development journey of Hakka Weiwu. Through these interviews, we can observe that from the emergence of Weiwu to 2023, there have been positive transformations in both its functions and policies. Moving from traditional functional forms to modern diversification such as tourism, museums, education, and more, these changes showcase the diversity and vitality of Weiwu in contemporary society. Additionally, governmental policy support has been instrumental in driving the preservation, development, and innovation of Weiwu.

1.1 Past functions and policies of Hakka Weiwu

The academic community generally believes that the cultural concept behind the construction of Weiwu architecture originated from the Wubao of the Eastern Han Dynasty. During that period, due to frequent conflicts, people chose to live in close-knit family clusters, integrating agriculture and defense, emphasizing the defensive and secure nature of moated fortresses. The construction of Hakka Weiwu serves primarily three purposes:

Firstly, it arises from the necessity of habitation. As the population of a surname's family continued to grow, the ancestral homes left behind became insufficient for habitation, leading to the initial need for building new Weiwu. Secondly, it stems from the need for security. Given that the Jiangxi region is situated in hilly terrain, inter-clan conflicts and resource disputes, as well as social upheaval and rampant banditry, were common. Wealthier families

often became targets for robbery, prompting the Hakka ancestors to prioritize the construction of tall and sturdy walls as a defense against thieves. As Emperor Zhu Wen of the Ming Dynasty once said: "Build high walls, amass abundant provisions to guard against thieves. The third originates from the reverence for ancestors. As Hakka people, they prioritize ancestral lands over their own interests and never forget ancestral teachings. The spiritual characteristic of Hakka people is the worship of ancestors. Typically, within the enclosed courtyard, there is a communal space—the hall—where the ancestors of the family are worshipped.

Before the emergence of the Weiwu about four or five years prior, the Fujian Tulou primarily served as residences with defense as a secondary function. There are geographical and cultural similarities or exchanges between enclosed courtyard houses and Fujian Tulou, hence sharing several functional resemblances. Both the enclosed courtyard houses and Fujian Tulou have central ancestral halls for worshipping ancestors as the focal point of the architecture (Wan, 2004). They emphasize clan living arrangements based on blood relations and also underscore defensive functionalities. The most common architectural shapes for Fujian Tulou are circular or semi-circular.

Weiwu, Wubao, and Tulou, when compared geographically, it can be seen from the map that Weiwu and Tulou are located closest to each other in the southern region of China. Wubao, on the other hand, is situated in the central part of China. As shown in Figure 2.



Figure 2 Geographic Distribution of Weiwu, Wubao and Tulou in

China. by Researcher.

Before the 1990s, very few scholars in China paid attention to the Hakka Weiwu. During this period, Hakka Weiwu were still considered personal private property, and their maintenance and repair were carried out by residents voluntarily contributing funds and organizing repairs. Therefore, there were no policies related to Hakka Weiwu in China before the 1990s.

In 1991, Professor Wang Donglin from Jiangxi Normal University wrote an article titled "Research and Exploration of Gan's Hakka Culture," which directly contributed to the development of Hakka historical and cultural studies. In 1992, the Yanyi Wei in Longnan and the Xinwei Wei in Guanxi were designated as key cultural heritage protection units in Longnan County. In 1999, Professor Liu Lunxin from Nanchang University published the book "Comparative Study of Hakka and Gan Dialects." In the early 1990s, an increasing number of scholars began to focus on Hakka Weiwu.

The changes in the functions of Weiwu can be mainly divided into three periods: from the early 15th century to the early 20th century, from the early 20th century to the early 21st century, and from the early 21st century to the 2023.

1.1.1 From the early 15th century to the early 20th century

Most of the Weiwu were built during this period. The oldest existing Weiwu is the Cao Family Weiwu, built in the 43rd year of the Jiajing reign of the Ming Dynasty (1564), and there is also the Wudang Tianxin WeiWu, built during the Chongzhen period (1628-1644).

Around 30% of the total number of Weiwu were built in the early Qing Dynasty. The largest number of "Weiwu" were constructed in the late Qing Dynasty, accounting for about 60% of the total. Examples include the Lirenshaba Weiwu, built during the Guangxu period (1875-1908), and the Wenlongyaosan Weiwu, built in the third year of the Republic of China (1914).

Yubao Liu (2023, Interview) "During this period, the construction of Weiwu was mainly due to reasons such as famine, wars, and other threats, which resulted in a large number of people from the Central Plains migrating to the Gan Nan region and collectively resisting external threats". In this period, Weiwu had three primary functions: defensive, communal living, and religious rituals.

The defensive aspect is the most distinctive feature of Gan Nan Hakka Weiwu, especially during this period, where the defensive nature of Gan Nan Hakka Weiwu is most pronounced. The defensive features are primarily manifested in the following

aspects:

Enclosed Outer Walls: Most Hakka Weiwu have a large square shape, with thick outer walls that form a closed structure. The walls are solid and tall, with a thickness of 0.8 to 1.5 meters for the outer walls of the Weiwu. The Hakka Weiwu typically has 2 to 4 stories, and the main construction materials are bricks and stones. The walls are often built using the "Jinbao yin" technique, which means "gold wrapped in silver." This technique involves using bricks or stone blocks for the bottom portion of the outer walls, with about two-thirds of the inner walls made of blue bricks, as shown in figure 3(Wan, 2013). The outer one-third is covered with stones. The middle part of the walls, about two-thirds from the inner side, is constructed with rammed earth or adobe bricks, while the outer one-third is covered with blue brick walls. The top portion of the walls is mostly made of blue bricks for the outer one-third, while the inner two-thirds are left as hidden passages. The defensive features are well-equipped, with noticeable rows of loopholes on the top floor of the Hakka Weiwu.

At the corners of Hakka Weiwu, there are fortified cannon towers. These cannon towers are designed to provide surveillance and firepower against any enemies attempting to breach the walls or scale the roof. These towers come in various forms and are not only built at the corners but also sometimes within wall segments. In some cases, there are additional standalone fortified bunkers built on top of the corner cannon towers, eliminating blind spots and providing a comprehensive defensive structure(Yunan, 1998).

The main focus of defense in Weiwu is on the heavily fortified main gate. While there is typically only one main gate in the outer wall of a Weiwu, it is fortified with multiple layers of defenses. Taking the example of Wushi Weiwu, the main gate is equipped with three layers of defenses: a wooden door, an iron gate, and a water gate, as shown in figure 4. The first layer is a thick wooden door with a reinforced wall and a sturdy frame made from solid rocks. The wooden door is further strengthened with iron plating. Behind the wooden door, there is a second layer consisting of an iron gate suspended above, ready to be lowered to obstruct the entrance in case the wooden door is breached by enemies. The third layer is the water gate, which is used to counter enemy attempts to set fire to the gate. These multiple layers of gates and defenses at the main entrance of Weiwu demonstrate the emphasis placed on fortification and security to protect against potential threats(Zhao & Zhang, 2018).



Figure 3 Solid wall base with enclosed facade. (2022). Retrieved from https://mp.weixin.qq.com/s/IFaV6O0ImL_OUFE2UxRmzA.



Figure 4 Solid building doors of Weiwu. (2022). Retrieved from https://mp.weixin.qq.com/s/IFaV6O0ImL_OUFE2UxRmzA.

Storing food and having a water source are essential material conditions for the defenders of Weiwu. Therefore, water wells are found within the Weiwu compounds, ensuring a reliable water supply. Many Weiwu also have dedicated storage rooms for storing provisions. With these provisions in place, even when the main gate is tightly closed, the residents can sustain their daily lives within the Weiwu, ensuring a level of self-sufficiency and resilience during times of defense (Lu, 2001).

Xiaojun Tao (2023, Interview) “The second characteristic is communal living. Throughout the long history of ancient societies, kinship and hierarchical distribution formed the core of the social system and its associated rituals.” rituals became a system and institution based on blood ties as the bond, hierarchical allocation as the core, and ethical morality as the foundation. As a typical example of large-scale residential architecture in Chinese architectural history, the Hakka Weiwu in Gan Nan region prominently exhibits the characteristic of communal living. This characteristic is determined by both historical and environmental factors. The large-scale migrations of the Hakka people occurred

during turbulent historical periods and dynasties”.

Xiaojun Tao (2023, Interview) “The migrating population often moved as a whole with the family as the core, and their destination was the Gan Nan, western Fujian, and northern Guangdong regions, which were characterized by harsh social conditions and challenging natural environments at that time. Naturally, people clustered together, forming kinship-based communities, and collectively defended against external threats, seeking”. Yubao Liu (2023, Interview) “The Weiwu integrated family homes, ancestral halls, fortifications, and sun-drying fields, and the residents within the enclosure were all descendants of a common ancestor. Therefore, the high degree of clustering exhibited a “kinship-oriented” nature. Weiwu served as an ideal place for multigenerational living, where family members could coexist, work, and interact together. This living arrangement emphasized the importance of family, fostering close relationships, mutual support, and assistance among family members”.

The third characteristic is ancestor worship. The bond that maintains the kinship relationship within Weiwu is the regular ancestral worship activities conducted annually. The ancestral hall serves as the communal building for these activities, where ancestral tablets are enshrined, and rituals for ancestor worship, as well as wedding and funeral ceremonies, are held. It is usually located at the core of the Weiwu, serving as the central axis around which the symmetric layout of the buildings within the enclosure is arranged.

The most prominent feature of Hakka settlement architecture is the highly developed ancestral hall, which serves as the spatial core of communal living. It is typically positioned at the central axis of the architectural complex.

1.1.2 From the early 20th century to the early 21st century

Yunchang Lai (2023, Interview) “During this period, particularly after the establishment of the Republic of China, the decline of feudal autocracy and the rise of democratic civilization led to improved transportation and social stability. The threat of banditry, robbery, and clan influence greatly diminished, providing a certain level of security for people's lives and properties. As a result, the construction of castle-like WeiWu gradually ceased”.

Hongwei Ye (2023, Interview) After the establishment of the People's Republic of China, some Weiwu even became centers of political and cultural activities. Village offices were set up in these Weiwu, serving as gathering places for mass meetings. By the 1970s, the total population within the Weiwu had reached over two

hundred people, making it crowded but lively. However, with the onset of reform and opening up, people's living conditions improved, and the issues of overcrowded living conditions became more apparent. The Weiwu could no longer meet the growing demands of people's lives, leading to a gradual relocation of residents.

Currently, in Yan Yi Weiwu, there is a couple and an elderly person living there, all in their sixties or seventies. Lai Yunchang, 74 years old, has lived in the Weiwu his entire life and is the fourth-generation descendant of Yan Yi Wei. His three children have all moved out of the Weiwu, but he prefers to continue living there. He said, "I've never left here since I was little. Living here gives me a sense of security, and I don't like living with my children." Lai reminisced that in the past, during festivals, the Weiwu would be bustling like a marketplace, with the slaughtering of pigs and sheep. However, many of the people who moved out have built houses near the Weiwu.

During this period, the newly constructed Weiwu, such as the Liwu wei in Wenlong Town, Longnan, built in 1960, followed a "Hui" character structure and primarily served the functions of residence and ancestor worship. However, the defensive function was no longer present in these Weiwu. They evolved to focus more on providing a living space and a sacred place for ancestral worship. The details were as shown in Figure 5.



Figure 5 Liwu Weiwu. Photographed by Researcher.

5.2 Current functions and policies of Hakka Weiwu

After entering the 21st century, with the advancement of urbanization in China, Hakka Weiwu became surrounded and eroded by modern buildings. With the rise in economic levels, the functions of Weiwu could no longer meet the residential needs of the local inhabitants, leading to many residents moving out of Weiwu and constructing new buildings around them. Prior to the establishment of clear Weiwu preservation policies, residents who earned money through migrant work would return to their

hometowns, dismantle old Weiwu, and proudly build new houses. This phenomenon resulted in the demolition of many Weiwu and the destruction of their original appearance.

In addition, the inconvenience of transportation, population growth, and spatial congestion contributed to a growing number of residents leaving Weiwu. Among the existing Weiwu, most have not received maintenance and repair and are in an unmanaged state if they are not part of officially protected cultural heritage units. During on-site investigations, it was found that well-preserved Weiwu were used by local residents for storing miscellaneous items and raising livestock. A few Weiwu still housed elderly residents, while heavily damaged ones had become abandoned. As shown in Figure 6.



Figure 6 Abandoned Hakka Weiwu. (2017). Retrieved from <https://jb.sznews.com/MB/content/201712/21/c262336.html>.

Influenced by traditional beliefs and customs, local villagers organize ceremonies and rituals in ancestral halls during festive occasions or significant life events. Due to the continuation of this custom, even if the structure of Weiwu is damaged, local residents still carry out repairs on ancestral halls.

On June 25, 2001, the State Council of China designated Guanxi Xin Weiwu and Yan Yi Weiwu as the fifth batch of National Key Cultural Heritage Protection Units, signifying that Weiwu began to receive wider attention.

In 2004, the Longnan County government allocated 2 million RMB for the repair and preservation of Guanxi Xin Weiwu. In 2008, Weiwu residents raised more than 3 million RMB to carry out repairs and preservation for Yu Zi Tan Wei and Sha Ba Wei. In 2009, they applied for 1 million RMB of national funding to conduct repairs and preservation for Yan Yi Weiwu.

Since then, China has successively issued a series of documents for the protection of traditional villages. In 2017, the government of Ganzhou City initiated a salvage protection and

repair plan for Hakka Weiwu in southern Jiangxi and issued the "Implementation Plan for Salvage Protection and Repair of Hakka Weiwu in Southern Jiangxi." In 2018, the People's Congress of Ganzhou City included Hakka Weiwu protection in their legislative plan and issued the "Regulations on the Protection of Hakka Weiwu in Southern Jiangxi." The implementation of these regulations marked a more specific and locally relevant legal protection for Hakka Weiwu in southern Jiangxi. Changes in the policy on Hakka Weiwu can be seen in Figure 7.

Longnan is home to 376 Weiwu, which is the largest number and variety in style in the country, and they are well-preserved. However, apart from the Hakka Weiwu listed as national and provincial cultural heritage protection units, many other Weiwu face challenges in terms of protection and management due to natural and human factors. In response to this situation, government departments have started implementing the "Regulations on the Protection of Hakka Weiwu in Southern Jiangxi." The local procuratorate cooperates with the local People's Congress to fulfill their prosecutorial duties and explore public interest litigation in the field of protection.

To address the challenges, several measures have been taken: First, privately-owned Weiwu that pose significant safety hazards due to disrepair, poor daily management, and inadequate safety facilities are being supervised to fulfill their protection and regulatory responsibilities in accordance with the law. Second, illegal acts that damage or destroy Hakka Weiwu in southern Jiangxi are promptly stopped, and responsible parties are legally accountable through corrective actions and restoration of the original state.

Simultaneously, for better protection and management of privately-owned Hakka Weiwu, the government is working in conjunction with the 2017 "Implementation Plan for Salvage Protection and Repair of Hakka Weiwu in Southern Jiangxi." Following the principles of addressing easier tasks first, protecting before utilizing, and repairing before developing for display, Weiwu are categorized for different levels of restoration. The approach follows principles of "maintaining the original state, minimal intervention, using original materials, and original craftsmanship." Repair work is planned in stages, with local finances, Weiwu owners, and municipal finances sharing repair costs proportionally. Communication and reporting mechanisms are strengthened to expand funding application channels and enhance efforts in projects, funding, and policy application to garner support from higher-level authorities. Various efforts are coordinated to

collectively advance the protection and management of Weiwu.

In addition, the Chinese government has established the "Regulations on the Protection of Hakka Weiwu in Southern Jiangxi" and primarily relied on mechanisms such as strengthening public interest protection through the Longnan Municipal People's Procuratorate to ensure the regulatory nature and supervision of Weiwu-related laws and regulations. Currently, in the towns where two Hakka Weiwu sites are designated as national and provincial cultural heritage protection units, namely Yangcun Town, "Cultural Heritage Management Committees" and autonomous safety inspection organizations for Weiwu protection have been established at the town and village levels. This has achieved socialization, spontaneity, and normalization of Hakka Weiwu protection. The government provides policy guarantees and financial support.

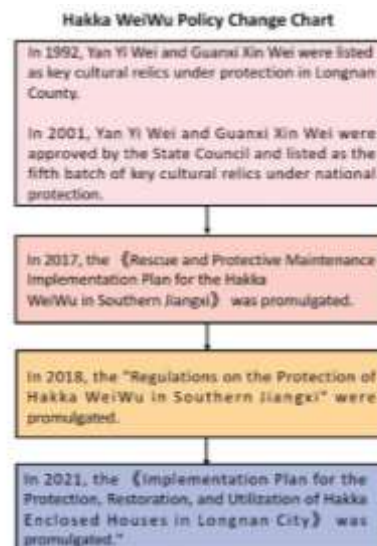


Figure 7 Hakka WeiWu Policy Change Chart by Researcher.

Wenjun Zhang (2023, Interview) "To coordinate the implementation of Hakka WeiWu protection, repair, and utilization efforts, the government has established the Leading Group for the Protection, Repair, and Utilization of Hakka WeiWu in Longnan City. This group is responsible for overall coordination, scheduling, research, and discussion on major project issues, controlling the direction of project construction, and resolving issues that arise during project implementation".

In the modern context, WeiWu has also been transformed into Hakka folk museums. These museums showcase the architectural forms, structural features, and evolutionary history of Hakka WeiWu, providing visitors with insights into their historical and cultural backgrounds. Through the display of artifacts,

photographs, models, and multimedia presentations, viewers can better understand the origins, development, and significance of Hakka Weiwu in Hakka people's lives. These museums also serve as platforms for educating the public and scholars about Hakka Weiwu and related knowledge. Additionally, they provide research resources for studying Hakka Weiwu culture and architectural art, facilitating academic exchanges and in-depth research. The functional change process of Hakka enclosed houses is shown in Figure 8.

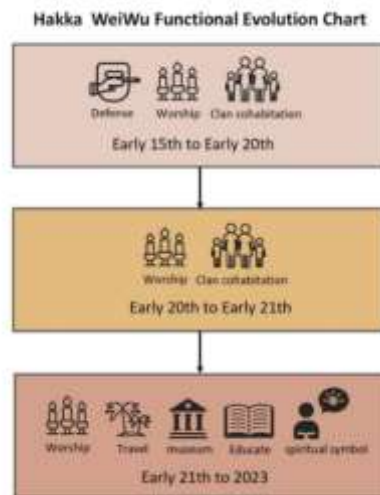


Figure 8 Hakka WeiWu Functional Evolution Chart by Researcher.

WeiWu museums encourage community residents and tourists to participate through exhibitions, craft workshops, traditional skill demonstrations, and other activities, allowing visitors to experience Hakka WeiWu culture firsthand. This participatory and interactive approach enhances public attention and recognition of WeiWu, fostering interest and awareness in the preservation of traditional culture.

In Quannan County, located in southern Jiangxi province, there is a well-preserved cluster of WeiWu ancient villages. Within these villages, some of the WeiWu have been transformed into Hakka Folk Museums, showcasing the intangible cultural heritage of the Hakka people, traditional customs related to weddings and festivals, and other cultural practices. The details were as shown in Figure 9.



Figure 9 Hakka WeiWu Museums. Retrieved from <https://mp.weixin.qq.com/s/qk6POwbqBjna1whTPV41tA>.

Xiaojun Tao (2023, Interview) “Hakka WeiWu serves as a container for various Hakka cultural elements, including Hakka architectural culture, folk culture, Hakka art, and Hakka production techniques. All these cultural aspects are embedded within the framework of Hakka WeiWu”. Nowadays, Gan Nan WeiWu, as traditional architecture, is included in the textbooks of primary and secondary school students in Gan Nan. Students have the opportunity to explore and experience traditional Hakka culture, gaining knowledge about the history and traditional values of their hometown.

In Japan, the tearoom is seen as a place of harmony with nature, symbolizing simplicity, tranquility, and introspection. In Arab culture, the courtyard is considered the heart of family and community life, representing the importance of family unity, hospitality, and social interaction. Similarly, in the past, Hakka WeiWu served as a place of residence, ancestor worship, and defense for Hakka people. However, over time and with social development, modern WeiWu have become symbols of culture, spiritual totems, or representatives of regional culture. Scholars, such as Tao Xiaojun, also suggest that while WeiWu may have lost some of their original functions, they still possess spiritual significance as a reflection of the thoughts and emotions of those who once resided in them. In interviews, Jianyun Liao(2023, Interview) “ it was mentioned that Hakka WeiWu is not just a physical structure but represents the spirit and heritage, and a culture without inheritance is lamentable”. WeiWu is seen as a symbol of family cohesion.

With the development of the tourism industry, Hakka WeiWu in southern Jiangxi has also become a unique tourist attraction. It is not only a popular destination for domestic tourists but also attracts visitors from around the world. Many Hakka

Weiwu, especially those that have undergone modernization, have been transformed into tourist areas, providing tourists with extraordinary travel experiences. Many Weiwu have been converted into tourist spots or hotels, piquing the interest of numerous tourists. At the same time, various cultural events are continually held, such as Hakka cultural festivals and Hakka folk exhibitions, providing more opportunities for visitors to experience and explore. Therefore, Hakka Weiwu in southern Jiangxi is becoming a unique tourist attraction, and the prospects for the development of the tourism industry are very promising. Using the dilapidated old Weiwu, a high-end boutique hotel with an investment of 200 million yuan was built. Leveraging provincial protected sites such as Yuzaitan Weiwu and Shaba Weiwu, a twin Weiwu guesthouse town was established, introducing high-end domestic guesthouse brands and pioneering the "guesthouse cluster" model. Zhong Ziqian (2023, Interview) "Transforming and upgrading abandoned Weiwu has created the Hekong Weiwu high-end dining experience, along with projects like Shangxia Weiwu Fishing Village and Xiaoyao Building Restaurant, each with its unique characteristics, while also receiving positive market feedback, achieving economic benefits and sustainable development." The primary feature of the transformation of guesthouses based on Hakka Weiwu is that it allows tourists to better experience and understand the traditional culture and customs of the Hakka people. Liu Jisen (2023, Interview) "It enables visitors to experience a day in the life of the Hakka people, providing an immersive experience of their customs and traditions that traditional hotels do not offer."

Hakka Weiwu is not just a place of residence; it holds significant social and cultural importance, serving as a vital space for Hakka people's lives, work, and cultural transmission. Due to the historically challenging environments in which the Hakka people have lived, they possess a strong sense of ethnic identity and a deep family consciousness. Therefore, within Hakka Weiwu, family relationships are always of utmost importance.

Pan Ping (2023, Interview) "The linchpin of maintaining family ties is the annual traditional festivals, holidays, or important life events. During these times, Hakka people who originate from the same Weiwu would return to the Weiwu for ancestor worship or to celebrate joyous occasions. However, in modern times, Weiwu primarily retains the function of an ancestral hall." Xu Yuanzheng (2023, Interview) "In interviews and surveys, a lady born in 1985, who no longer lives in a Weiwu due to work, shared that her wedding was still held in a Weiwu, and she returns to the Weiwu for

ancestor worship on important holidays every year.”

In addition, some scholars propose transforming Hakka roundhouses into a regionally significant intellectual property (IP). This involves integrating roundhouse elements into the creation of cultural and artistic masterpieces, designing cultural and creative products, shaping urban and rural architectural styles, compiling and publishing Hakka cultural series books, initiating roundhouse-themed photography, establishing roundhouse museums, and using roundhouses as settings for filmmaking. The suggestion is to incorporate roundhouse symbols into the design of the mascots "Long Long" and "Nan Nan" for the 32nd World Hakka Conference, introduce cultural and creative ice cream, WeChat emoji sets, and other peripheral products, aiming to create a highly influential IP that showcases the distinctive features of Longnan. Finally, there is an emphasis on disseminating roundhouse culture by organizing tourism and cultural festivals, hosting Hakka roundhouse summit forums, inviting leaders of Hakka communities worldwide, renowned Hakka figures, and entrepreneurs to participate. Additionally, establishing overseas cultural tourism promotion centers and showcasing roundhouses at the Venice Biennale International Architecture Exhibition are proposed as means of spreading awareness of roundhouse culture.

Summary and Discussion of Research Findings

According to research Objective 1: To investigate the changes in the functions and policies of Hakka Weiwu from their inception to 2023, providing a multi-faceted perspective on the past and present of these structures.

The findings conclude that throughout each historical era, there has been tangible historical evidence, witnessing everything that has occurred in the past. Traditional architecture stands as the largest historical witness preserved in the world. Renowned Chinese architect Liang Sicheng once stated, "Ancient buildings that have stood for hundreds of years and vibrant streets bustling with artistic charm serve as significant expressions of a nation's culture" (Sun 2022). Correspondingly, the architecture of Hakka Weiwu is the vernacular architecture of the Gannan region. It reflects the Gannan Hakka people's understanding of natural conditions, social circumstances, and cultural traditions. This architecture is shaped by regional factors including natural elements, history, beliefs, customs, individual and collective psychology, and economic disparities, creating a distinctive architectural group that stands in contrast to external influences. Hakka Weiwu is not only the crystallization of Hakka culture but also a remarkable phenomenon

in the history of Chinese architecture.

However, Hakka Weiwu faces the erosion of natural disasters such as weathering, rain erosion, earthquakes, and fires, leading to material aging, damage, and even collapse. With the acceleration of urbanization, the pressure from urban development, and inadequate maintenance and management, Weiwu structures are sometimes demolished or collapsed. Additionally, the lack of effective laws, regulations, and policies, along with insufficient funding and the loss of traditional construction methods and restoration techniques, are significant factors contributing to the gradual disappearance of Hakka Weiwu. Researchers hope to document the history, characteristics, and culture of Hakka Weiwu before more and more of these Hakka Weiwu disappear (Lin, 2011). This effort aims to enrich and enhance the understanding of Weiwu and its associated cultural history. By organizing the preservation status and specific architectural features of Weiwu, the researchers aim to provide valuable data for future studies on Weiwu, contributing to the enrichment of the research field of Hakka enclosed house culture in Jiangxi.

According to research objective 2: To summarize the changes in the functions of Hakka Weiwu from their inception to 2023 and pertains to the changes in policies related to Weiwu from their inception to 2023.

The findings conclude that insights into the development and changes of Weiwu from the past to the present are summarized through interviews with 19 individuals associated with Weiwu. The discussion revolves around two aspects: policies and functions. Through these interviews, we can observe that, from the birth of Weiwu until 2023, there have been positive changes in the functions and policies of Weiwu.

The functions of Weiwu have evolved from traditional roles to a modern, diverse array of functions such as tourism, museums, and education (Harbeson, 2008). These changes reflect the diversity and vitality of Weiwu in contemporary society. They also indicate that traditional architecture possesses the ability to adapt to modern society, meeting the evolving social needs and values. Such transformations contribute to the preservation and inheritance of the cultural and historical values of the buildings.

Simultaneously, the support of the Chinese government's policies is driving the protection, development, and innovation of Weiwu. Policy improvements contribute to the preservation of cultural heritage, promote sustainable development, and enrich social and cultural life. This reflects society's recognition of the

cultural and historical values of traditional buildings, as well as the appreciation for cultural diversity and historical heritage. The policies related to Weiwu in China not only express concern for a specific architectural structure but also reflect a cherished cultural tradition and expectations for future development. Moreover, the continuous improvement and adaptability of policies not only provide institutional support for the development of Weiwu but also establish a solid foundation for the protection and innovation of other traditional architectures.

In this research, the exploration of Hakka Weiwu culture involves a comprehensive study through literature review and on-site investigations, encompassing the unique historical and cultural features of the region. The aim of this study is not only to supplement information on Hakka Weiwu but also to provide valuable data and insights for research in regional history, folklore, and related fields. It is hoped that this research will offer a fresh perspective for the preservation and development of Hakka Weiwu culture. In an era of increasing globalization, urban and architectural landscapes are becoming more homogenized. Preserving historical and cultural heritage while showcasing regional cultural distinctiveness poses a significant challenge. Ensuring the continuity and innovation of unique architectural features and residential cultures is an urgent matter that needs to be addressed.

Recommendations

To comprehensively understand and preserve Hakka Weiwu, there are still many directions worth exploring and researching. Therefore, the following suggestions are put forth for future researchers to further deepen the study of Hakka Weiwu: Exploring Advanced Material Technologies: Investigating the application of more advanced material technologies in the preservation and restoration of Hakka Weiwu is an intriguing avenue. Researchers can consider finding materials that are more durable and long-lasting while still respecting traditional building techniques to ensure the sustained protection of Weiwu. Cultural Tourism Integration: Given the cultural value of Hakka Weiwu, researchers can explore how to integrate it with cultural tourism to promote sustainable local economic development. Simultaneously, attention should be paid to how to preserve the original appearance and historical significance of "Weiwu" during the development process. Interdisciplinary Collaboration: Encouraging researchers from different disciplines such as architecture, anthropology, and history to collaborate will allow for a

comprehensive exploration of the cultural significance and impact of Hakka Weiwu from multiple perspectives(Liang, 2019).

Hakka Weiwu represents a rich cultural heritage and historical value, and the continued development of research will provide us with deeper insights. Additionally, this research will offer essential guidance for the mission of preserving and passing on the legacy of Hakka Weiwu.

Hakka Weiwu, as the epitome of folk architecture prioritizing a sense of security, embody the projection of Hakka culture and architectural art within their structural design. Within these spaces crafted by the Hakka people of the past, the Weiwu I have observed convey deep emotions of self-identity, kinship, reverence for ancestors, and a sense of responsibility toward descendants.

Looking ahead, as traditional residential structures, Hakka Weiwu are poised to integrate modern design and technology during their preservation and transformation process to meet contemporary needs while retaining their distinctive cultural value. For instance, introducing digital technology to conduct three-dimensional scans and reconstructions of Hakka Weiwu can digitally preserve and pass down their historical value, allowing broader understanding through virtual displays. Transforming Hakka Weiwu into cultural and creative spaces can accommodate exhibitions, studios, artist residencies, and other activities, creating a space that blends traditional and modern cultures. Developing Hakka Weiwu into tourist attractions by offering guided tours and cultural experiential activities can attract visitors to learn about Hakka culture. Repurposing Hakka Weiwu into education centers to host cultural heritage and handicraft workshops can transmit traditional Hakka knowledge to the younger generation(ZHONG, 2022). Utilizing virtual reality and augmented reality technology to craft interactive exhibitions can provide visitors with a deeper insight into the history and culture of Hakka Weiwu.

As scholar Liu Yubao has noted, while government restoration efforts can effectively extend the form and existence of Hakka architecture, it is still necessary to revitalize rural areas through countryside development, encouraging more young Hakka individuals to return to their ancestral villages. Only through this revitalization can the survival of Hakka Weiwu be truly secured.

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