

Research on the Construction of "Two Belts and Multi-Nodes" Ethnic Cultural Landscape of the Great Wall and Grand Canal in Hebei Province

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ABSTRACT

Focusing on forging a strong sense of community for the Chinese nation, this study explores pathways for constructing ethnic cultural landscape demonstration zones within the "two belts and multi-nodes" framework along the Great Wall and Grand Canal in Hebei Province. Employing spatial analysis in cultural geography, interdisciplinary research, and field investigation methods, it systematically examines the characteristics of ethnic integration and existing challenges in the cultural landscapes along the Great Wall and Grand Canal. Key proposals include: (1) Cultural Space Reconstruction Strategy: Utilizing scenographic narratives (e.g., intangible cultural heritage exhibition halls, revitalized red heritage sites) to integrate tangible and intangible cultural heritage through a three-step practice path: symbol extraction - scene orchestration - experiential deepening; (2) Eco-Cultural Synergy Mechanism: Achieving sustainable development via water system management (e.g., underwater protection of Panjiakou Great Wall), vegetation restoration (e.g., sand fixation projects in Huairou), and cultural-tourism integration (e.g., festival revitalization, digital linkage); (3) Cross-Regional Collaboration Innovation: Leveraging the Beijing-Tianjin-Hebei Joint Protection Agreement and folk music alliances to transcend administrative boundaries, forming multi-dimensional cooperation paradigms in planning, market development, and academia. The study concludes that demonstration zone construction requires a dual-track approach of "Enriching Minds + Enriching Pockets," elevating cultural heritage preservation to the reconstruction of national spirit and providing a replicable "Hebei Model" for empowering ethnic unity through linear cultural heritage.

Keywords: Ethnic Cultural Landscape; Great Wall; Grand Canal; Two Belts and Multi-Nodes; Hebei Provincesustainable development

The Great Wall and the Grand Canal have constructed unique "backbone" and "bloodline" symbols in the long history of Chinese civilization. As "representative symbols of the Chinese nation" and "flowing cultures," they carry the spirit of unremitting struggle and the open-mindedness and inclusiveness of Chinese civilization. Hebei Province, as the core distribution area for resources of both the Great Wall and the Grand Canal, has over 2,000 kilometers of the Great Wall and more than 530 kilometers of the Hebei section of the Grand Canal, running through 9 autonomous

counties and most ethnic villages. It is a strategic location for the construction of a demonstration belt for ethnic unity and progress with "two belts and multi-nodes." Currently, Hebei has established a "four beams and eight pillars" system for the coordinated advancement of cultural protection and ethnic unity through innovative legislation and planning, such as the "Regulations of Hebei Province on the Protection of the Great Wall" and the "Implementation Planning of Cultural Protection, Inheritance and Utilization of the Grand Canal in Hebei Province". This study takes the main line of consolidating

the consciousness of the Chinese nation as a community with a shared future to explore the construction path of a demonstration zone for ethnic cultural landscapes, aiming to provide a replicable "Hebei model" for the protection of linear cultural heritage and the inheritance of national spirit.

1 Cultural and Ethnic Connotation of Hebei's "Two Belts and Multi-Nodes"

1.1 Two Belts: Cultural Arteries of Yan-Zhao Land

The Great Wall and Grand Canal in Hebei are not merely physical structures but historical witnesses to ethnic collision and integration. The Great Wall, as a military defense system, reflects conflicts and interpenetration between agrarian and nomadic civilizations. During the Warring States period, King Wuling of Zhao's "Hufu Qishe" (adopting nomadic attire and cavalry tactics) reform in Handan exemplified the Huaxia people's assimilation of nomadic culture. The Grand Canal facilitated north-south economic exchange through its grain transport network. For instance, the Ming Dynasty's "Diverting Bai River to Strengthen Tides" project extended canal transport to Miyun, enabling 400 barges to shuttle between Tongzhou and Miyun, creating a supply corridor linking Beijing-Tianjin and Northeast China. These two belts spatially overlap and functionally complement each other, shaping Yan-Zhao culture's core spirit of "heroic passion and inclusive diversity."

1.2 Nodes: Multi-Dimensional Carriers of Cultural Landscapes

The "node" system comprises three key spatial types: Traditional Villages: E.g., Beiyingsi Village

(Qinhuangdao) uses Great Wall culture to create 3D "braving the journey to Northeast" murals and a village history museum, transforming Ming frontier history into tangible local memory.

Intangible Cultural Heritage (ICH) Spaces: E.g., Cangzhou's "China Grand Canal ICH Exhibition Hall" showcases multi-ethnic art forms like Duanguqiang opera and Linqing Jiagu drums, revealing the fusion of Han storytelling with Northwest ethnic instruments.

Red Heritage Sites: E.g., Chestnut Orchard Great Victory Site (Xuanen County) uses "Red Story Sessions" to narrate the exploits of the Red Second and Sixth Armies, attracting 200,000 tourists (45% youths) over three years as an intergenerational community awareness base.

1.3 Policy-driven Construction of Community Consciousness

Hebei implements a "Enriching Minds + Enriching Pockets" (Shuangfu) action plan, integrating cultural preservation with livelihood development. Ninety-nine key villages (e.g., Tangshan's Shimen No.1 Village) established ethnic unity industrial parks (e.g., high-end vegetable greenhouses raising collective income by ¥300,000/year). Simultaneously, 101 pilot schools (e.g., Huanghua Middle School) incorporate ethnic sports (e.g., pearl ball) into curricula, fostering youth ethnic identity. This framework elevates heritage preservation from technical restoration to systemic national spirit reconstruction.

2. Core Construction Pathways for Ethnic Cultural Landscape Demonstration Zone

Table 1: Genealogy of Cultural Genes Along the Two Belts in Hebei

Type	Representative Heritage	Ethnic Integration Features	Current Status
Tangible Heritage	Shanhaiguan Great Wall	Overlay of Han, Manchu, Mongol garrison culture	>30 restoration projects implemented
	Lianzhen Xiejia Dam	Hui rammed-earth tech in hydraulic engineering	Restored with ¥6M national funds
Intangible Heritage	Wujiatai Tribute Tea Technique	Tujia tea-making + Han trade networks	200 tea art trainers/year
	Changli Ground Yangge	Manchu shaman dance + E. Hebei farming dance fusion	Listed as national ICH

2.1 Reconstruction Strategy of Cultural Space

Scenographic narrative is key to activating heritage value. Shanhaiguan's Laolongtou Scenic Area transformed Great Wall defense history into immersive experiences (e.g., incorporating stories of Qi Jiguang's garrison into guided tours, attracting 2.19M tourists/year). The Grand Canal ICH Exhibition Hall reveals the path of canal promoting mutual learning between Central Plains culture and Yanzhao culture. via comparative displays (e.g., Zhuxianzhen vs. Wuqiang New Year prints). Reconstruction follows a logic chain:

1. Symbol Extraction: Extract shared cultural symbols (e.g., Great Wall watchtowers, canal locks).

2.Scene Orchestration: Design narrative sequences based on historical events (e.g., demonstration of Xiejiaba, a "crescent dam" in Cangzhou, combined with Hui rammed-earth tech).

3.Experiential Deepening: Develop study programs and digital interactives to enhance cultural identity.

2.2 Ecological and Cultural Sustainability

Canal water replenishment and Great Wall ecological restoration are material foundations. Hebei addresses ecological challenges via: Water Management that involves underwater protection of Panjiakou Great Wall (resolving submersion from Luan River diversion into Tianjin). Vegetation Restoration: Sand-fixing plants in Huairou's "Western Wasteland" (transforming barren land of "sand, stones and Mao Mao Grass" into ecological corridors). Xuanen County exemplifies systemic practice: multi-ethnic forest ranger teams in Qizime Mountains spread eco-awareness through folk songs; 217 B&Bs generated ¥450M tourism revenue (2024), realizing "green mountains as gold mountains."

2.3 Ethnic "Three Exchanges" (San Jiao) Promoted by Cultural-Tourism Integration

Tourism as a vehicle for ethnic communication, exchange, and integration manifests in three models:

Festival Revitalization: Qinhuangdao's "Belt and Road" · Great Wall International Folk Arts Festival" (kite/lantern festivals with multi-ethnic chorus of "The Great Wall Ballad") strengthens the emotional resonance of "One China".

Route Integration: Chengde's 10 themed routes linking 40 ethnic villages (e.g., Chengde Mountain Resort, Saihanba), incorporating histories like Wobaxi's eastern return into narratives.

Digital Linkage: Xuanen-Harbin's "Dove Flowers Meet Lilacs" virtual classes (Tujia dance + NE Errenzhuan performances).

2.4 Innovation of Cross-Regional Synergy Mechanism

Beijing-Tianjin-Hebei coordination provides institutional paradigms for the construction of "two belts": The Beijing-Tianjin-Hebei region has signed the "Joint Agreement on Coordinated Protection and Utilization of the Great Wall" and established a folk music alliance performing the "Grand Canal" Symphony. The artistic career of Hebei Clapper Operaactor Chen Ting's "Three-Way Shuttle" is a microcosm: she was born in Hebei, studied in Tianjin and performed in Beijing. During the Spring Festival schedule, she spans two provinces and cities every day, and his artistic growth benefits from the talent exchange plan of the three cities. Further collaboration should expand to unified planning (e.g., landscape control guidelines), shared markets (e.g., cultural-tourism passes), and academic alliances (e.g., joint World Heritage nominations).

3 Innovative Interdisciplinary Research Methodology

3.1 Spatial Narrative from Cultural Geography Perspective

Cultural gene mapping encodes material and intangible heritage along the Great Wall and Grand Canal into analyzable symbolic systems. The "gene theory of settlement landscape" put forward by Liu Peilin is applicable to the case of Beiyingzi Village: the village reproduces the historical scene in naked-eye 3D wall painting by extracting gene fragments such as "guarding the border and opening up wasteland" and "braving the journey to Northeast". Grand Canal studies adopt Huo Yanhong's "Water Culture Gene" analysis, tracing lineages of rammed-earth tech and boatmen's chants to reveal Hui nationality's architectural technique and Han

Table 2: Spatial Layout and Implementation Strategies of Demonstration Zone

Spatial Type	Core Function	Layout Strategy	Typical Case
Cultural Landmark	Spiritual symbol	Museums within 1km of Great Wall	Shanhaiguan Great Wall Museum
ICH Settlement	Living heritage	Workshops within a radius of 5km of canal docks	Xiangjia District "Five Links and Five Communes" Cooperatives
Ecological Corridor	Sustainability	1km ecological restoration area on both sides of the river	Huairou Wasteland Fixation Project
Cross-border Node	Regional synergy	Cultural stations <3km from borders	Beijing-Tianjin Self-drive Station Service Network

nationality's wisdom of water control.

3.2 Design-Intervented Revitalization Strategies

Cultural space reproduction integrates architectural phenomenology and inhabitation theory. With "Great Wall Family" as the theme, Qinhuangdao Beiyongzi Village's B&Bs incorporate Bai screen walls and Tujia stilt-house elements into architecture design, forming such spatial sequences of "one courtyard, one theme and one house, one story". Anning's Taiping New Town merges Bai paintings with Chinese frameworks, creating multi-ethnic communities in Dianfeng Home in Tuomu Village with "red property + grid management" to achieve full coverage of governance services. Such designs elevate ethnic culture from symbolic display to reconstruction of lived scenarios.

3.3 Empowerment Application of Digital Technology

Hongtong Dahuaishu's "Cloud Ancestral Roots" platform uses 3D scanning/VR to recreate migration history, which makes overseas Chinese memorize ancestors online. Hebei can develop digital twin systems for two belts: millimeter-level scanning of Jinshanling Great Wall for establishment of a disease database and preventive conservation; Develop the AR navigation APPs of the Grand Canal, and scan the code in Cangzhou section to trigger the historical image (e.g., grain barges passing locks) to realize the visual interpretation of

cultural heritage. Digitalization enhances management efficiency and transcends spatiotemporal limits for community consciousness.

4 Practical Challenges and Innovative Breakthroughs

4.1 Complexity and Countermeasures of Cultural Resource Integration

It is difficult to study the temporal and spatial span and type diversity of cultural landscapes along the Great Wall and Grand Canal. The Great Wall in Hebei involves the remains of Yanzhao, Qin and Han Dynasties, Ming Dynasty and other periods, and the Grand Canal covers 46 national intangible heritages, so it is necessary to build a classified protection system. The "dual-axis archiving" is proposed:

Time axis: Key periods (e.g., King Zhao's northern wall in 283 BC and Qi Jiguang's Jizhen Great Wall in Ming Dynasty);

Space axis: Typology by terrain (e.g., mountain Great Wall "Jinshanling" vs. plain canal "Cangzhou Section").

Xuanen County's experience is referential: ¥10M was invested for restoring 23 sites; 91 ICH archives were established; the three-level protection list of "state, county and township" was formed.

4.2 Ecological Vulnerability Challenges

The warning development of desertification in the old course of Baihe River needs strict observation of the ecological bottom line. In the Ming Dynasty, the "Diverting Bai River to Strengthen Tides" led to the desertification of 30 square kilometers of land in Huairou, and the folk song "Western Wasteland, Three Treasures, Sand, Stones and Mao Mao Grass" proved the ecological disaster. The ecological carrying capacity assessment mechanism should be introduced into the construction of demonstration zone, and the threshold of tourist capacity should be set in sensitive basins such as Chaohe River and Luanhe River. Popularizing "ecological construction method", such as glutinous rice mortar technology adopted by Xiejiaba, not only retains the traditional technology, but also avoids the destruction of concrete to the river ecology.

4.3 Experiential Transformation of Community Construction Consciousness

How to sublimate cultural cognition into emotional identity needs to solve the difficult problem of "knowing without believing". The practice of Laolongtou Scenic Area shows that tourists take photos and share social media at pomegranate seed service station, which makes "ethnic unity" change from an abstract concept to a communicable symbol. The deeper transformation needs to rely on the experience design, and develop the course of "Red Army Grain Making" in the Dajie site of Chestnut Orchard, so that young people can simulate the wartime dry food processing with local coarse cereals and realize the military significance of ethnic unity in their work. This kind of experiential education internalizes historical memory into the core path of value identification.

Conclusion

The "Two Belts and Multi-Nodes" ethnic cultural landscape demonstration zone in Hebei Province represents an innovative coupling of linear culture heritage conservation and community consciousness cultivation. Through cultural space reconstruction, eco-sustainable technologies, deep cultural-tourism intergration, and cross-regional collaboration, fragmented

heritage is integrated into a cohesive landscape system. This practice not only provides technical support for the construction of the Great Wall and the Grand Canal National Cultural Parks, but also makes the protection of cultural heritage a livelihood project that benefits people of all ethnic groups along the line through the linkage strategy of "Enriching Minds + Enriching Pockets". Future research needs to further explore the application of digital technology in cultural gene analysis, as well as the in-depth implementation path of Beijing-Tianjin-Hebei collaborative policy in the demonstration area, so as to finally sublimate the "Great Wall Canal Story of Yanzhao Land" into a model narrative of the construction of the Chinese nation community.

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