

## HOW COULD WE BEAR WITH THE DAMAGE TO CULTURE

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Xi'an, this ancient city important to Chinese history and civilization, which heyday is the years when transporting Chinese civilization abroad, has been embodying the subjectivity of the Chinese culture. This subjectivity can be perceived from replying to couplets in the Spring Festival's evening party this year. The nationwide couplets are on nature; scenery; relics; produce; folk custom and so on but Xi'an's on culture only, which could see that the person who replying couplets really understands Chinese culture.

However, a strange thing has recently occurred in Xi'an that the laser patterns of sunflower and cloud are shot on the symbol of Xi'an—Big Wild Goose Pagoda. They also would shoot the laser patterns on the Tian An Men in Beijing city if possibility according to their thinking model, but they don't dare because the Tian An Men is the symbol of power. With regard to the value of the cultural relic except the harm to the cultural relic and politics, The Tian An Men isn't more valuable than the Big Wild Goose Pagoda. Opening the poetry of the Tang Dynasty, the verses of depicting the Big Wild Goose Pagoda are countless, but the Tian An Men is well-known as the Republic established. Then why does this gang dare to trample famous historic and cultural sites?

Bringing up this matter should be from the development at the Big Wild Goose Pagoda North Square. The fountain and square at the Big Wild Goose Pagoda North Square aren't valuable than the Big Wild Goose Pagoda. However the music fountain is cloud-kissing and deafening; people and peddlers are huge crowd; garbage spreads all over when the North Square developed. The surrounding of the Big Wild Goose Pagoda is full of the spirit of commerce. The lively scene of the Yulan Exhibition is considered as excusable when it's the Spring Festival because this is a shrine of Buddhism. If the situation is like that all the year round, which would make foreigners consider that Chang'an hasn't traditional culture and have the concept of prime commercial society civilization.

The major common people not to regard it as right but our government; leadership; experts; intellectuals haven't to be completely indifferent.

Like this kind of lessons had happened. When people are touring in Dalian city, they can visit the building clusters

established after *the Treaty of Shimonoseki* which are protected well and now have become famous modern historical sites. Contrarily, there are four memorial archways from Wanli year Ming Dynasty at the original Shehui Crossing; Yingxiangguan Crossing; Doorway of Chenghuangmiao Temple; Juyuan Crossing at the Xidajie Street Xi'an. These memorial archways which were more earlier 400 years than Dalian's historical clusters now have extinguished. Now the Xidajie Street with pseudo-classic architecture leaves us only recollectiveness of reality extinguished in the face of us even. Modern civilization gulfs the traditional with the suddenness of thunder bolt. Especially some people too long for getting new commerce to forget their self-respect. The resources are wasted and their qualities are scarce when the moneybags squander.

These phenomena are most incisive among the group traveling abroad. They afford the low price but want to enjoy luxurious treatment and scold thoughtlessly when unsatisfied. Some people as the Corporation Executive ignore others beyond them and appropriate the food to them when having a breakfast. This gang isn't interested in the Louver; Eiffel Tower but in Swiss watches regretfully on which they don't understand the English word "made in China" and buying national goods back mother country.

These phenomena which do not be thought it right are expressed in every Chinese's behavior and portray for every Chinese, making Chinese take a beating ultimately. Actually these phenomena have been common in the native but are more distinct compared abroad.

A village called Dangjiacun in Shaanxi is visited by continuous streams of visitors because found by Japanese. However the original high officials and noble lords' houses around the Tianshuijing Street are extinguished in wave of real estate development. I don't believe that buildings aren't better in city than in village. The reason that buildings in village could be conserved is whether they are cleaned up by modern civilization. The traditional civilization dies away in the ignorance. Do you see a high official or a noble lord live in a flat?

The topic back about the Big Wild Goose Pagoda, the towering ancient trees around the Big Wild Goose Pagoda in

Section I: Defining the setting of monuments and sites:  
The significance of tangible and intangible cultural and natural qualities  
Section I: Définir le milieu des monuments et des sites-  
Dimensions matérielles et immatérielles, valeur culturelle et naturelle

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the moon; yellow wall and black tiles; hearing occasional evening drums and morning bells; how these make people recall the heyday history of Tang Dynasty. At the same time, the compare with the chaos of modern social commerce is called grade which could purify soul.

I also have been to the other countries in Asia; Africa; Europe where the famous historic and cultural sites aren't shot with laser patterns. Japanese's modernization measures are excellent but its temples Nara To Daiigy, Shyosuo Yin, Kyoto Neian Jingu, Gingia Kugy aren't shot with laser patterns, the Parthenon, Olympia, Delphi of Greece; the Louver, Eiffel Tower, Notre-dame Cathedral of Paris; the sphinx, Gizeh Pyramids of Egypt; the Imperial Palace of Thailand; Shwe Dagon Pagoda of Myanmar; the Leaning Tower of Pisa, Vince Piazza of Italy; the Koin Cathedral of Germany; the Barcelona Cathedral of Spain and so forth as well. There are three reasons that shooting laser patterns on the Big Wild Goose Pagoda: the first, Shaanxi people are so bold that daring to damage their treasure; the second, Shaanxi people are so stupid that permitting that others could experiment with their treasure; the third, Shaanxi people are so poor that exchanging their treasure for money.

What do a country rely on to proceed when its economy developed in the course of cosmopolitan economic integration? It only depends on culture. Now the academia extend culture to the range of civilization which stereo-load is more and more abundant. At the same time the culture protection of all provinces or cities not only has been placed on the agenda, but also the local characteristics is been emphasizing, for example, the broadcast of the teleplay *family Mr.hu in Chang'an* and more dialect.

Nevertheless, we absolutely should not omit the importance of culture in the course of developing economy. The development of the Big Wild Goose Pagoda is similar to the Bronze Museum in Baoji city in which there are several national one-level cultural relics. It's a pity that the decoration in the museum is such a reversal of the order of host and guest that makes people be dazzled and couldn't found where precious culture relics are. It's felt that the ornament becomes the main item on the display, which is like standing at the Big Wild Goose Pagoda North Square.

In the course of the modern civilization developing, development is a real measure, but it could prove worthy of posterity only under the concept of the high-level civilization. The low-level affair for the commercial profit to be harmful to traditional civilization hadn't better be done. if done, it would be late for regretting, which would be like

regretting two things: a urn-like building was built in 1960's and 1970's at the Chenghuangmiao Temple of the Xidajie Street after the ruin to memorial archways from the Ming and Qing Dynasty and the Xidajie Street with pseudo-classic architecture has been being built on the basis of economy and technology of China today, which result has become disgusting, miserable and shabby.

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### Abstract

Xi'an, a well-known historical city, has been distinctly embodying the subjectivity of the Chinese civilization in the course of its international communication ever since 1066 B.C. Its buildings; clusters and state life of people in them could be considered as the continuity of history and civilization. In the modern commercial civilization engulfing the traditional of today, How to protect the original clusters especially the original life of state and connotation of culture in the view of the major culture, which is particularly worthy of being discussed in the course of economic development, and maybe is a common problem to human as well.